

# DETERMINING THE IMPORTANCE OF ETHICAL LEADERSHIP BASES FROM ISLAMIC PERSPECTIVE

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**Abstract:** *In its theoretical aspect, the study sought to determine the importance of the pillars of ethical leadership from an Islamic perspective. The study followed a qualitative approach, and the study sample consisted of a group of directors of senior departments, deans of colleges, and academics specialized in the field of Islamic studies at an educational institution represented by the University of Zintan. Data for the qualitative study were collected through personal interviews. The results of the qualitative analysis of the participants' answers confirmed the results of the theoretical study, as most of the participants agreed in their answers about the pillars that they consider important in building the concept of moral leadership from an Islamic perspective, which is a commitment to Islamic values, sincerity, honesty, trustworthiness, justice, and obedience to God. And sincerity in monotheism and following the example of His Noble Messenger (may God bless him and grant him peace) and the Rightly Guided Caliphs.*

**Keywords:** *ethical leadership, an Islamic perspective. University of Zintan*

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## Introduction

Considering the interest in the phenomenon of leadership, many theories, and types of it have emerged, perhaps the most prominent of which is ethical leadership. Western thought has excelled in highlighting the status of ethics and the extent of its influence on human behavior, and interest in it is increasing today considering many leadership crises. In contrast, most of the literature is limited to the Islamic perspective. By highlighting the primacy of Islam in calling for ethics and clarifying the place of ethics in leadership work without delving into highlighting the reality of ethical leadership practices in Muslim organizations, and far from creating an Islamic model of ethical leadership that can be practiced and applied.

Accordingly, what this study seeks is to investigate the nature of ethical leadership from the perspective of Islamic administrative thought, and to demonstrate the reality of this perspective in the practices of leaders in educational institutions (universities) considering them the primary basis for imparting knowledge to others and preparing the nation's men and leaders, through framing and rooting. Islamic Leadership and Ethics and building ethical leadership values through which the reality of their practice can be investigated among university employees, whose work is characterized by leadership and supervision, such as deans and their deputies, and directors of departments, divisions, and offices. In its theoretical aspect, the study aimed to determine the importance of the pillars of ethical leadership from an Islamic perspective.

## Problem Statement

While universities around the world compete to achieve the highest levels of quality in academic performance and higher education outcomes, global indicators and local reports reveal a decline in these levels in Libyan universities. After Libya's exclusion from the Global Knowledge Index in 2019, in which higher education and scientific research are key pillars (Knowledge Index, 2019), higher education in Libya continues to remain outside the quality rankings for the fifth consecutive year, according to the Davos Quality of Education Index (Rabo, 2020).

In a study conducted by the Libyan Association for Quality and Excellence in Education on the state of public universities in Libya, which included 23 public universities, it was confirmed that there are phenomena of leadership practices that have negatively impacted all aspects that could motivate employees to perform effectively. These include weaknesses in training and development opportunities and deficiencies in modern educational equipment and resources. The study emphasized the necessity for university leadership to play their leadership role in this regard (Team, 2018). In its 2019 report, evidence was presented pointing to the leadership failure of the University of Zintan. The report confirmed the closure of two branches of the university, the termination of 219 faculty members, and 300 staff members, as well as a decrease in the number of university students by 1689 students.

Referring to official reports, most notably the 2020 report by the Audit Bureau, confirmed the existence of 36 administrative and financial violations within the University of Zintan. These violations constitute both legal and ethical transgressions as they contradict the values of integrity, responsibility, diligence, and consideration of employees' rights. The main violations can be summarized as follows:

- 1- The secondment of faculty members by the university administration in violation of legal provisions and higher education regulations.
- 2- Delay in appointing approved staff members for the university since its establishment.

- 3- Lack of oversight and absence of job descriptions, allowing for the processing of irregular transactions (Audit Bureau Report, 2020, pp. 828-833).

All these accurate and documented indicators confirm the existence of leadership practices that negatively affect the educational process in Libyan universities. There is a need to assess and evaluate these practices according to a leadership model based on an ethical commitment to save higher education from the state of decline it is experiencing. Based on the success of leadership according to Islamic ethical values, this study is one of the studies.

### **Methodology**

The qualitative methodology was employed using the phenomenological approach exclusively in the research to study ethical leadership from an Islamic perspective. The researcher's task is novel in qualitative research, aiming strongly to explore diverse and renewed reactions and perceptions of a specific phenomenon through the expert and insightful view of participants in the leadership process in higher education institutions in Libya, particularly at the University of Zintan.

### **Literature Review**

#### **Leadership concept**

There is an increasingly recognized importance of ethical leadership in educational institutions for its crucial role in promoting a culture of integrity and accountability. Recent studies highlight that ethical leaders in schools and universities are pivotal in fostering environments where ethical behavior is both valued and assessed. They prioritize transparency, fairness, and ethical decision-making, significantly influencing the ethical conduct of both employees and students. Research indicates that ethical leadership leads to a more positive school climate, higher levels of trust among stakeholders, and enhanced organizational commitment. These leaders not only set ethical standards but also ensure the integration of these standards into the institution's daily practices (Ghasemy et al., 2020).

The impact of ethical leadership on teacher behavior and student outcomes has been a focal point in recent studies. Ethical leaders in educational settings are known to create a supportive environment that enhances professional growth and ethical behavior among teachers. This leadership style is associated with increased job satisfaction, reduced turnover intentions, and enhanced teacher commitment. Moreover, the presence of ethical leadership positively influences student behavior and academic performance, as students are likely to mimic the ethical behavior demonstrated by their leaders. These findings underscore the importance of ethical leadership in enhancing outcomes for both teachers and students in educational institutions (Bedi, Alpaslan, and Green, 2020; Hassan, 2021).

In the field of higher education, ethical leadership is essential for maintaining academic integrity and promoting a culture of ethical scholarship. Recent research confirms that ethical leaders play a crucial role in addressing academic dishonesty, fostering a climate of trust, and supporting institutional values. These leaders are committed to justice and transparency, ensuring that policies and procedures are ethically sound and consistently implemented. The impact of ethical leadership extends to research practices, as leaders promote ethical standards in conducting and disseminating research. The positive correlation between ethical leadership and academic integrity highlights the need for ethical leaders to guide higher education institutions toward sustainable and ethical practices (Davies et al., 2020; Liang et al., 2021).

Leadership means different things to different people. The definition is usually based on the views, personalities, philosophies, values, and careers of those who define it. Leadership, in its simplest form, is defined as the art of moving others to want to work toward shared aspirations; Therefore, a leader is an individual who can encourage, motivate, or influence others.

Leadership means achieving the goal by directing employees at work or in practical and educational institutions. A man who successfully organizes his human cooperators to achieve certain ends is a leader. A great leader is someone who can do this day after day, year after year, in a variety of circumstances.

In the field of workers, leadership is usually applied to the people who manage the work movement, some of whom have direct contact with the workforce, and some of whom have direct contact with the heads of departments or departments. As for management, it refers to the efforts of people at the highest levels in administrative functions. However, it is not correct to look at both management and leadership as two separate things. The individual at any level of management, in any organization, actually divides his time between management and supervising the work of his subordinates, but he spends some time setting the policy of his department or department by his administrative level in the organization in which he works.

While it is true that leadership does not have a one-size-fits-all definition, studying it can provide valuable insight for future research. Thus, learning about leadership practice can serve as a lens through which we observe social situations (Astin & Astin, 2000). Many researchers have investigated the concept of leadership across various disciplines, for example: (psychology, sociology, political science, and economics), and from many theoretical perspectives, for example: (traits, behaviors, contingencies, relationships, information processing, transactions, transformational, and charismatic). (Day and Antonakis, 2012). Nye (2008) proposed three components of leadership: leaders, followers, and context. This study mainly focuses on explaining that the reason followers follow someone lies in their need for meaning and belonging to a group to get work done. Some people may believe that leadership means influencing others to complete a particular task, and thus it gives the ability to transform and influence people and organizations (Astin & Astin, 2000). For example, Northouse (2010) defines leadership as: “a process in which an individual influences a group of individuals to achieve a common goal” (p. 3).

Likewise, Yukl (2010) provides definitions of leadership as: “a process by which we intentionally influence other people to direct, organize, and facilitate activities and relationships in a group or organization.” Thus, leadership can be understood as an influential process and a specialized role undertaken by an individual (Tafvelin, 2013). Others believe, in the same way, that leadership is about motivating your team members to do their best. It is also inspiring others to pursue your goals based on the criteria you set, and to the extent that it becomes a shared effort, vision, and success (Zeitchik, 2012).

On the other hand, Cross (2013) defined leadership as the process of social influence, which increases the efforts of others toward achieving a goal. While definitions may vary, the general sentiment remains the same: Leaders are those people who know how to achieve goals and inspire others along the way. From the above, it is clear that leadership is the ability to influence the behavior of others and direct them toward achieving a specific goal. Leadership is always a result, not an element, and “followers” give it the characteristic of leadership, while the presidency is an expression of what we have achieved as a result of the administrative

organization process. It is an expression of the type of jobs charged with supervising subordinate employees and within units determined by the organization. In this sense, the presidency may be at the top level, called senior management, at the middle level, called middle management, and at the executive level, it is called direct or supervisory management.

### **The Concept of Morals and Ethics**

Before proceeding deeply into developing the concept of ethics, we must stop at developing a linguistic concept and conception of ethics, as well as a terminological conception. Morals are defined in language as: “morality is a language with the sukoon of the letter L and its plural is ‘khula’, which means chivalry, habit, character, or character” (Maalouf, 1992, p. 194). In terminology, Al-Ghazali (2004) defines it as: “It is a form in the soul that is well-established from which actions are performed easily and smoothly without the need for thought or deliberation. If the form is such that beautiful actions that are praiseworthy in reason and law arise from it, then that form is called good character, even if it is produced by it.” Ugly actions are called bad manners.

The researcher believes that the last definition is the broadest definition, which includes in its content the concept of ethics related to the profession. It includes the values that individuals believe in, the morals dictated to them by religions, customs, and cultures, and the legal rules that regulate societies. Here, the researcher points out the compatibility between Al-Jurjani’s definition of morality and this definition of ethics, as we infer from Al-Jurjani’s definition of morality or morality that morality may be good or it may be ugly, and for this reason, there must be a framework governed by a set of standards or principles that direct behavior towards what is right. (Good) which represents morality. As for morals in its traditional sense, morals are a set of values, and according to liberal philosophy, they are considered to bring good in any society and repel evil. Morals are what distinguishes any human being from others, and it is also a form of human awareness. It is considered a set of principles and values that move individuals and people. Like the concepts of freedom, justice, and equality, which are also the characteristics and conditions that a person perceives by instinct and insight, good character can be considered one of the characteristics of the heart and its actions, as morals come from the heart and are apparent to others. Morality is part of a way of life and cannot be separated from all other aspects of life experiences (Kang & Glassman 2010). Moral education aims to promote students’ moral development and character formation. The theoretical framework of moral education is supported by moral philosophy, moral psychology, and moral educational practices (Han, 2014).

Morals, values, and ethics are sometimes difficult to understand Because the misunderstandings and misconceptions surrounding them hinder reaching the correct interpretation. The purpose of moral education lies in the fact that it can develop common feelings with others and make one committed to one’s responsibilities and actions (Campbell, 2008). Moral agency is a dual state that includes the teacher as a moral person who engages in moral teaching through professional behavior, and as a moral teacher who teaches students the same basic values and principles that he or she seeks to uphold in practice (Campbell, 2003). Ethical knowledge can capture the essence of teaching professionalism. Because it enables teachers to appreciate the complexities of their moral agency (Campbell, 2008). Ethics is closely related to the virtues of responsibility, trust, and credibility. It must always be fair, honest, and transparent, and respect the rights and privacy of others in society (Frank et al., 2011).



There are many sets of values in society. In the context of science, there are three specific areas of values in society: education-related values, science values, and science education values. These three values remain nearby and interact or overlap with each other (Hildebrand, 2007). Therefore, science cannot be isolated from society. Values in science education include the values associated with teaching science in schools, the epistemological values of science, the societal values, and the personal values of scientists. The existence of value is not context-specific. For example, Western science has values that are different from the value sets of other indigenous sciences (Corrigan, Cooper, Keast, & King, 2010). Ethics and values are always connected to society and interconnected and are linked to societal culture which is always influenced by politics (UNESCO, 1991; Weitz, 1996).

From a historical perspective, we find that Western values of moral education are constantly evolving and changing. In contrast, the universal Islamic values of moral education remained constant. From the point of view of Islamic moral education, although there is similar ground and overlap with Western understanding, there are some clear differences in understanding individual, societal, and social morality. The crucial distinction between Islamic thought and Western thought in moral education is how we define goodness. Who are we? Islamic scholars believe that a righteous person possesses an integrated and organized inner unity, where the soul rules the body. Moral truths drawn from society cannot replace the moral ideal of nurturing and awakening the spiritual self into the unity of being. Thus, moral education, according to the Islamic vision, is education in which the physical, spiritual, and psychological elements are stimulated and directed toward good and correct work. The true elements of moral education are with the human being and the spirit within the human being. The Islamic view of ideal social ethics aims to build an Islamic character, manifested in a harmonious society of individuals internally positioned to interact in just and noble ways (Hussain, 2007). In Islam, there is no separate system of morality. It is open to debate in determining moral values, and the relative importance of reason and revelation.

Islam rejects the standpoint of autonomy and morality and encourages a society that must uphold moral behavior and religious practices (Halstead, 2007). Muslim scholars believe that Western theories of moral education lack some sense of the individual, where internally connected personal discovery and eternal sacred principles are absent. Western approaches and practices do not treat the child as a whole person, whose various characteristics and traits must be integrated into a unified sense of self. Hence, for the comprehensive application of Western models of moral education based on personal autonomy and concepts of personal development (Hussain, 2007), the modern Islamic educational approach can provide important intellectual inputs to fill many gaps, to enrich and develop the modern moral educational framework. But it requires the involvement of both contemporary Islamic scholars and Western scholars in dialogues and discussions, and cooperation in achieving common goals.

The endeavor that we paid attention to in providing insights into contemporary leadership styles is ethical leadership. It is part of (transformational leadership), which we provided the reader with two important articles: (transformational administrative leadership). Studies indicate that transformational leadership is divided into two types: (true, ethical, transformational leadership) and (false, immoral, transformational leadership), which means that Ethical leadership is a style that is practiced by imbuing the leader with moral powers and practicing them out of moral value motivation. Another study shows that some eminent figures in administrative thought raised an important question, which is: (What is good leadership? And they reached an important conclusion, which is that ethics are the heart of administrative

leadership and that the basis and essence of ethical leadership are for the leader to be a self-ethical person), which is an extremely important answer. Importance, the body of leadership content.

Ethics and moral values are divine guidance for human beings. The Almighty said: “It is because of God’s mercy that you were kind to them. And if you had been harsh and hard-hearted, they would have dispersed from around you.” Al Imran and this noble verse contains a moral and ethical expression. A lot. Ethical leadership means acting (by ethical principles in life and the decision-making process. Simply put, it means doing what is right). In this sense, ethical leadership seeks to build human relations within the organization in a manner consistent with its goals. This is why ethical leadership is viewed as: (a set of behaviors and practices that have specific controls and principles). It achieves a high level of mutual trust between all parties related to the organization.

### **Ethical Leadership from An Islamic Perspective**

This research does not only aim to reach “ethical leadership,” but also aims to crystallize what makes that leadership effective in the administrative context and the applied space. This is because moral leadership from the Islamic perspective stresses the importance of the moral dimension in administrative leadership. It is not an ideal tendency that avoids achieving it. Benefits and interests for organizations and societies alike. Rather, it is an intentional moral tendency, and it is a pivotal feature of this authentic Islamic thought. Hence, it is necessary to systematically follow the scientific literature to define ethical leadership from the Islamic perspective. In the past decades, several Arab researchers have worked on the issue of leadership, in attempts of them to crystallize some of the concepts and ideas that pertain to Arab-Islamic thought from the point of view of those researchers. This includes the process of defining leadership from an Arab-Islamic perspective, concerning the multiplicity of these definitions, and This is Jassim Al-Yassin, states that it is: “that behavior carried out by the occupant of the position of caliphate during his interaction with other members of the group. It is a behavioral process, and it is a social interaction in which there is directed and influential activity, in addition to being a center of power” (Samir and Khalil, 2013). Many of these scientific attempts - unfortunately - did not go beyond the framework of literal transfer from Western thought, which makes us unable to consider them as part of Arab-Islamic thought, as they are merely a mirror of Western thought, which calls us to go beyond them in this research.

### **Principles of Islamic Leadership**

Islamic leadership is one of the most popular research topics among management scholars from an Islamic perspective. Muslims have always understood that a good leader will be able to positively influence society, while an evil ruler can destroy society. The need to have Muslim leaders who reflect the belief system and moral codes of Islamic teachings is clear (Kazmi, 2007). Therefore, Muslim scholars tried to better understand the principles of leadership as practiced by the Prophet (may God bless him and grant him peace) and the righteous caliphs. It is a concept whose principles emerge from the doctrine of worshiping God alone (tawhid) as practiced by the Prophet, may God bless him and grant him peace (Khaliq, 2007). Hossain (2007) writes that these principles are not “new” in the sense of being completely new, but they represent a fairly new application of some basic assumptions that might not have been thought to have an element of action. This means awakening our thoughts and consciences from the sources of revealed knowledge (the Qur’an and the Sunnah). These principles promote a culture of fear of God and justice within the organization while protecting against tyranny and oppression (Khaliq, 2009).

The principles of Islamic leadership compiled by Muslim authors are numerous. For example, Qasim and Al-Borai (as cited in Ismail, 2007) provided examples of leadership principles in Islam and noted that team-building techniques can be seen in congregational prayer sermons and other religious activities. (Khaliq, 2007) Khaleq highlighted some of the leadership qualities embodied by the Messenger, may God bless him and grant him peace. It includes patience, eloquence, perseverance, and gentleness. (Ismail, 2007) noted two keys: the first: the principles practiced by the Messenger, may God bless him and grant him peace, which is: (i) receiving a message (i.e. seeking guidance and knowledge to direct the affairs of followers), and the second: disseminating the message (i.e. delegating tasks and ensuring that they are completed properly). good). Aabed (2006) identified ten personal qualities of a Muslim leader: contentment (certainty), mutual consultation (shura), knowledge (knowledge), justice, self-sacrifice, humility, and eloquence (peace). And patience, mercy, and residence. Lukman (1995) identified six general principles: sovereignty, mutual consultation (shura), justice, equality, freedom, and enjoining good and forbidding evil, and they considered these modern terms to be used in establishing an Islamic organization. Ali (2009) concluded that there are two types of Islamic leadership models, the prophetic model and the caliphate model. Based on Islamic leadership principles and available literature, researchers developed and tested the following Islamic leadership principles through a questionnaire-based questionnaire. The constructs tested include faith, knowledge, wisdom, courage, determination, mutual counsel, morality, piety, patience expression of gratitude, and endurance. The principles through which the Messenger (may God bless him and grant him peace) succeeded were considered and recognized by Islamic scholars as the true principles for striving to achieve success in this world (al-Falah). Leaders are required to embrace these principles because their application will not only earn them God's blessing but will also provide them with an opportunity to fulfill their duties towards their followers and today's community of organizations.

### **Leadership Traits According to The Islamic Perspective**

After analyzing leadership traits previously, we noticed that some heritage studies tend to give priority to some leadership traits, the most important of which are: wisdom, honesty, justice, and motivation. Ibn Abi Al-Rabi pointed out the importance of the leader being characterized by a good example, relying on many texts in the two pure revelations, such as the Almighty's saying { }.

Al-Mawardi (2014) also pointed out the need for a leader to be characterized by many traits, including wisdom, honesty, justice, and faith. In modern Arab-Islamic thought, we indicate that we have focused on studies that make Arab-Islamic thought a frame of reference for extracting leadership traits and skills, and this excludes those. Arab studies re-consume "Western products" by relying on Western literature to extract these features and skills. After reviewing such studies, we noticed that they focus greatly on several common characteristics of leadership, including wisdom, trust, courage, honesty, vision, faith, understanding the human soul, knowledge, justice, initiative, vital motivational control, role models, and consultation. Mahmoud Khattab mentioned that the traits that characterized Al-Farouq - may God be pleased with him - are the traits that must characterize leaders, and they include wisdom, confidence, courage, honesty, vision, faith, understanding of the human soul, knowledge, justice, initiative, control, Vitality, role model, Shura.

Mahmoud Assaf (2015) believes that the leadership traits mentioned in the Arab-Islamic heritage are no less than what was mentioned in other sources, and he mentioned several traits, including wisdom, confidence, courage, honesty, vision, faith, and understanding of the human



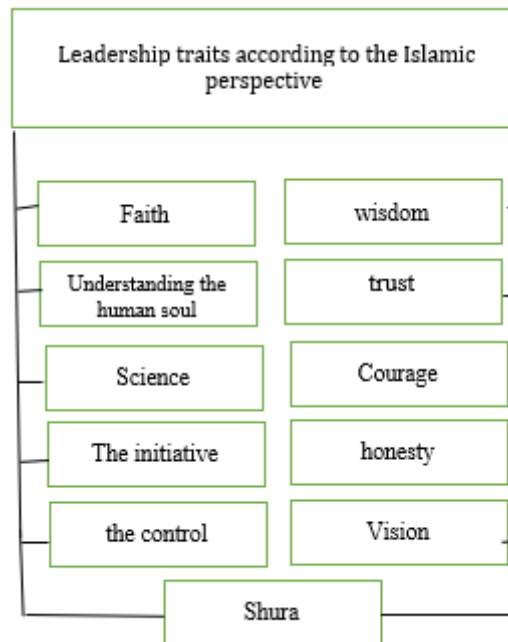
soul. Justice, initiative, vitality, shura. The researchers identified the characteristics that characterize “Muslim administrative leadership,” including wisdom, confidence, courage, honesty, faith, control, and consultation. Al-Jabri believes that the qualities that lead to optimal leadership behavior are: wisdom, courage, vision, faith, knowledge, and role models. Hisham Al-Talib (167) cited the hadith: “People are minerals, their best in pre-Islamic times are their best in Islam, if they understand it” to determine the need for several qualities that are supposed to be present in a leadership person, including wisdom, confidence, courage, honesty, vision, faith, and self-understanding. Humanity, science, justice, initiative, motivation, vitality.

Jafri, Ansari, Al-Qahtani, and Shay (2016) listed a set of Islamic leadership traits that include intrinsic components, leadership conditions, and behavioral components, including courage, vision, faith, understanding of the human soul, knowledge, justice, initiative, control, role model, and shura. (Mohamed Al-Mubarak 2013) pointed out some leadership traits, the most important of which are: faith, knowledge, justice, courage, manhood, wisdom, and honesty.

As for Muhammad Al-Qahtani (2019), in his research entitled “The Administrative Model Extracted from the Management of Omar Bin Abdulaziz,” he divided the leadership traits that characterized Omar Bin Abdulaziz - may God have mercy on him - into three sections: belief traits, behavioral traits, and mental traits, and The most prominent are the following: faith, trust, honesty, knowledge, justice, initiative, vision, courage, and wisdom.

Samir and Khalil (2013) presented several characteristics that must be present in a Muslim leader, the Caliph, including faith, honesty, knowledge, justice, manhood, and vitality. Abdul Aziz Malaikah stated that there is a great similarity between the characteristics mentioned in Islamic studies and the characteristics mentioned in Western studies, but they differ in the motives and controls that are characterized by being framed by faith in God in the Muslim leader. Among the most prominent characteristics that he enumerated are the following: wisdom, confidence, courage, Honesty, vision, faith, understanding of the human soul, knowledge, justice, initiative, motivation, and vitality.

Salem Al-Qahtani enumerated the characteristics of a Muslim administrative leader, including wisdom, confidence, courage, honesty, and understanding of the human soul. Hizam Al-Mutairi listed the characteristics of Islamic leadership, including wisdom, confidence, courage, honesty, vision, faith, knowledge, manhood/control, vitality, and role models. And in the book of Hadith, Samer Rashwani. (2017) presented a new leadership approach that he called: the “strong and trustworthy” approach, which he derived from the Almighty’s saying: {One of them said, “O my father, hire him.” Indeed, the best of those whom you hire are the strong and trustworthy}, where he defined the principles of strength and honesty and explained what distinguishes them in the field of management and leadership and presented evidence. Many sources support this approach from the Arab, Islamic, and Western heritage, and it has been shown that the leader according to this approach is characterized by many characteristics, the most important of which are: wisdom, confidence, courage, honesty, vision, faith, understanding of the human soul, knowledge, initiative, control, and consultation. The researcher agrees with the characteristics mentioned in Samer Rashwani’s book (2017) because they are considered comprehensive of all the characteristics of Islamic leaders and cover all the characteristics of leadership from an Islamic point of view. Figure 1, shows the characteristics that characterize a leader from an Islamic perspective.



**Figure 1: Leadership traits according to the Islamic perspective**

Source: Samer Rashwani. (2017)

### Study Population

The study population is represented by all the leaders of the senior administrations of the University of Zintan, represented by the leaders of the first class of the university, consisting of (the university presidency, the leaders in the general administration, and the deans of the colleges), where the university presidency includes the university president, the deputy for academic affairs, the general secretary, and the general registrar. The general administration of the university consists of several senior departments, namely: (the Office of International Cooperation, the Legal Office, the Department of Graduate Studies and Training, the Department of Faculty Affairs, the Department of Projects and Technical Affairs, and the Department of Information Technology) (the official website of the university, 2022).

### Study Sample

Despite the great importance that the study sample represents, many researchers specializing in qualitative research do not agree on how to determine the appropriate sample size for this type of research (Mocanasi, 2020), but what is agreed upon is that qualitative research deals with small-sized samples. (Creswell, 2003). Therefore, based on the study population, which represents a limited number of senior administrations at the university, which does not exceed 30 leaders, the study will rely on the purposive sampling technique, which depends on selecting participants according to conditions determined by the researcher. To obtain the greatest amount of relevant and reliable information, the researcher will select study participants according to the following conditions:

1. The participant's experience exceeds 15 years.
2. The participant's academic level is postgraduate studies.
3. Priority is given to those familiar with Islamic management.

According to these conditions and based on the field visits made by the researcher to the university headquarters, it is expected that the sample number will be (10) participants.

### **Data Collection Methods**

Scientific research specialists have agreed on two types of data that can be collected through human and social research: secondary data and primary data, and each type has a different source and method for collecting data (Olabode et al, 2019). In this study, the researcher will rely on both types.

### **Raw Data**

This type of data relates to what the researcher obtains directly without relying on previously published data. To obtain this data, the researcher uses predetermined tools, such as questionnaires, observation, and interviews, which will provide the researcher with the required data about a specific phenomenon directly (Majdoub and Majdoub, 2017). Accordingly, the researcher in the current study will rely on the interview as a tool to collect primary data from the study participants.

### **The Interview**

According to (Wallace & Atkins, 2012), the interview is considered one of the most important and best qualitative tools frequently used in educational and social research, and it brings the researcher into close and deep contact with the participants personally. He also emphasized that the interview is more capable of collecting information compared to many other research tools. In human and social studies. Stucky (2013) stated that the interview in qualitative research is divided into three main types: the structured interview, the semi-structured interview, and the narrative interview. In the current study, it will be a semi-structured interview, as this type of interview is the most widely used in qualitative research, and is distinguished by its ability to provide a level of clarity with the interviewees (participants), which leads to the availability of reliable and comparable qualitative data (Stuckey, 2013). To increase the effectiveness and reliability of this type of tool, specialists recommend that semi-structured interviews be preceded by observation and informal, unstructured interviews. To allow researchers to develop a deep understanding of the topic of interest necessary to develop semi-structured and meaningful questions (Cohen, 2006). This is what the researcher followed through a careful and in-depth review of the literature, as well as repeated field visits to the University of Zintan and its colleges and speaking informally about the research objectives. Understanding the prevailing environment and culture helped the researcher a lot in formulating the interview questions. Accordingly, the researcher designed 3 questions for the interview, where the interview questions were (What are the elements and pillars of ethical leadership from the Islamic perspective? What are the pillars of ethical leadership practiced at the university? According to your assessment, what is the difference between ethical leadership according to the practice of university leaders compared to its meaning from the Islamic perspective?) to answer the study's question No. (What are the elements of ethical leadership from the Islamic perspective?), all of which are to achieve the goal (identifying the pillars of ethical leadership from its Islamic perspective.).

**Table 1: Data of participants in the field study**

<b>Participant</b>	<b>Leadership Position</b>	<b>Years Of Experience</b>	<b>Educational Qualification<sup>o</sup></b>	<b>Reason For Choice</b>
Participant (1)	Director of the Graduate Studies and Training Department	20	The long experience, career progression, and multiple leadership positions he held indicate his ability to diagnose supervisory weaknesses and leadership deviations.	Ph.D
Participant (2)	Dean	20	His direct relationship with academic leaders and his practice of scientific research.	Ph.D
Participant (3)	Managing editor of the university's scientific journal	18	Academic leader and researcher.	Ph.D
Participant (4)	Director of the Center for Sharia Research and Studies	16	An academic leader specializing in Sharia studies Academic leader specializing in Islamic studies Career progression over the previous years confirms extensive experience and sufficient knowledge at the managerial and supervisory levels.	Ph.D
Participant (5)	Dean	15	As he is responsible for all administrative leadership.	Ph.D
Participant (6)	Director of Administrative and Financial Affairs (General Clerk)	18	A leader who follows all the university's quality standards, including the ethical charter.	Ph.D
Participant (7)	Director of the Planning and Follow-up Office	18	Follows the files and performance of faculty members, including academic leaders.	Ph.D
Participant (8)	Director of the Office of Quality and Performance Evaluation	15	the practice of scientific research.	Ph.D
Participant (9)	Director of the Faculty Office	15	Career progression over the previous years confirms extensive experience and sufficient knowledge at the managerial and supervisory levels.	Ph.D
Participant (10)	Director of the Women's Support and Empowerment Office	11	Responsible for ensuring the empowerment of women within the university and the prevention of sexual discrimination or infringement of rights	Ph.D

### Analyzing the participants' answers on the theme of building a concept of ethical leadership from its Islamic perspective

This axis included several four questions asked to all participants, and the participants answered all of these questions. By following the steps of thematic analysis of the data, the researcher was able to extract a set of main themes that included a set of primary codes, as shown in Table 2.

**Table 2: Thematic analysis of the data**

Elements and pillars of ethical leadership	Participants (1, 2, 3, 6, 7, 8, 9)	- Commitment to Islamic values (sincerity, honesty, honesty, justice...).
	Two participants (4, 5)	- Obedience to God - And sincerity in monotheism. - And following the example of the Messenger of God (may God bless him and grant him peace) and the Rightly Guided Caliphs.
	Participant (10)	- mutual respect. - Respect beliefs. - Respect for values. - Respect for human dignity.

### Analysis of participants' answers on the axis of analyzing the concept of ethical leadership among university leadership:

This axis included several three questions asked to all participants, and the participants answered all these questions. By following the steps of thematic analysis of the data, the researcher was able to extract a set of main themes that included a set of initial codes, as shown in Table 3.

**Table 3: Main themes that included a set of initial codes**

The pillars of ethical leadership practice at the university	Participants (1, 2, 3, 10) 40%	- Commitment to the values (sincerity, honesty, honesty, justice, respect, rights).
	Participants (4, 5, 6, 7, 8, 9) by 60%	- There are no specific and declared pillars.
The difference between ethical leadership at the university and ethical leadership from its Islamic perspective	Participants (1, 3, 4, 5, 6, 8) 60%	-A clear difference.
	Participants (2, 7, 9) 30%	- Partial difference.

### Discussion and Results

In its first objective, the study intended to build a concept of ethical leadership from its Islamic perspective, and through the theoretical results drawn from the analysis of previous literature, it can be said that the broad concept of ethical leadership, in which the Islamic and traditional perspectives agree, is that it consists of (practicing leadership behavior by ethical standards and values). However, Islamic thought is characterized by characteristics that make it advance the concept of ethical leadership from being a leadership type to being a leadership obligation, as it is not appropriate for the concept of leadership to be devoid of moral values. Also, the Islamic



perspective is distinguished in the concept of ethical leadership in terms of its goals, as it seeks to achieve satisfaction. God, and then individuals and groups. The human being and society are not the same as in ethical leadership in its traditional sense, according to a study (Resick et, 2006).

What also creates distinction in the concept of ethical leadership from its Islamic perspective is the difference in the extent to which moral values are stable and changeable, while Western moral values are constantly changing. In contrast, Islamic moral values remained constant. This is very consistent with the study of (Hussein, 2007).

From this standpoint, the concept of ethical leadership from a contemporary Islamic perspective in terms of definition is: “belief and practice of leadership according to methods and behaviors that respect moral beliefs and values and the dignity and rights of others,” and thus we very much agree with what was concluded by a study (AlShehhi et al, 2020). The explanation for this is that Islam is a religion that respects the beliefs of others and their culture, which form part of their values, and the meaning of this is clear in Islam, according to the Almighty’s saying: “And among His signs is the creation of the heavens and the earth, and the differences of your tongues and colors. Indeed, that are signs of Two worlds( (Surat Ar-Rum, verse 22), Islam is a religion It is global and addresses all of humanity, and Islamic leadership must also be able to deal with ethical standards and values that accommodate all beliefs and ensure the preservation of the dignity and rights of others.

As for the principles and pillars of moral leadership in its Islamic perspective, they do not differ at all from the general pillars of Islam for every work. They are worship of God and obedience to Him and His Noble Messenger (may God bless him and grant him peace), based on the principle of worship, obedience, sincerity, imitation, and commitment to every value. Morality is presented by Islamic law, and with this outcome, we find that there is no significant difference between the pillars and principles. At the level of the field study, the results confirmed what the theoretical study concluded in its results, as the participants in their answers to the questions of the first axis (building the concept of moral leadership from an Islamic perspective) emphasized that it is represented by a commitment to Islamic moral values to influence others in the worship of God and obedience to Him. And to His Noble Messenger.

The field results also agree that the difficulty in distinguishing between principles and pillars is generally represented in:

- Obedience to God.
- And sincerity in monotheism.
- And following the example of the Messenger of God (may God bless him and grant him peace) and the Rightly Guided Caliphs.
- Commitment to values. - Respect beliefs and people.

In its first axis, the field study added a statement of its applied impact on Islamic organizations in that it has a positive impact, by spreading good role models, taking into account individual differences among employees by seeking what is possible, and also elevating the organization’s ethics through the ethics of its leaders and individuals. Based on the combination of the results of the literature, the results of the field study, and the answers of the experts, a comprehensive definition of ethical leadership can be developed from its Islamic perspective: “It is influencing others, individuals and groups, according to methods and behaviors based on respect for beliefs,

moral values, the dignity of others, and their rights within the framework of Islamic pillars and principles whose goal is to worship God.” And the reconstruction of the earth.”

### **Field Study Results**

While the field study confirmed the findings of previous literature, it aimed to conduct a field diagnosis of this phenomenon. It concluded that:

- 1- The field study confirmed the difficulty in distinguishing between the principles and foundations of ethical leadership, as they originate from the same source. Participants identified the most important ones as obedience to God, sincerity in monotheism, following the Prophet Muhammad (peace be upon him) and his righteous successors, commitment to values, and respect for beliefs and humanity.
- 2- The field study reaffirmed, as previous literature indicated, the positive impact of ethical leadership. Participants noted that this impact is manifested through promoting good role models, considering individual differences among employees, and enhancing the organization's ethics through the ethical conduct of its leaders and members.
- 3- Within the framework of diagnosing the level of administration's practice at the university regarding the concept of ethical leadership from its Islamic perspective, it was found that 60% of the participants confirmed the weakness of indicators indicating this, while 40% indicated the absence of indicators.
- 4- The field study revealed a lack of clarity regarding the pillars of ethical leadership as practiced by the administrations at the university, with 60% of the participants indicating this. The remaining 40% pointed out the existence of some( pillars, including sincerity, honesty, integrity, justice, respect, and rights).
- 5- The field study confirmed a clear difference between ethical leadership at the university and its concept from an Islamic perspective, as indicated by 60% of the participants.
- 6- The experts participating in the field study affirmed that the motives behind adopting a model for implementing ethical leadership at the university largely stem from the significant role of ethical leadership in development. Therefore, the motivation lies in the fact that the university is an Islamic organization that is only suitable for Islamic ethical leadership. Additionally, another motivation is that the university is an educational institution that must be built upon ethics.

### **Results and Recommendations**

The field study revealed a lack of clarity on the pillars of ethical leadership in what is practiced by university administrations, as (60%) of the participants indicated this, and the rest (40%) indicated the presence of some pillars represented in (sincerity, honesty, honesty, justice, respect, Rights). The field study also confirmed that there is a clear difference between ethical leadership at the university and its concept from an Islamic perspective.

The study recommends the necessity of adopting the mechanisms and assistance mechanisms provided by this study to enhance the level of practicing ethical leadership from its Islamic perspective. It is also necessary to reconsider the legislation and regulations governing the selection of leaders for university administrations so that the selection priorities are for ethics and then for abilities and qualifications.

### **Conclusion**

In conclusion, the research aimed to determine the pillars of ethical leadership from an Islamic perspective, and the study was applied to a sample that included directors of senior departments and deans of colleges at the University of Zintan. It concluded that there is a lack of clarity on the pillars of ethical leadership in what the departments practice at the university. The field

study also confirmed that there is a clear difference between ethical leadership at the university and its concept from an Islamic perspective. The study recommended the necessity of adopting the mechanisms and assistance mechanisms provided by this study to enhance the level of practicing ethical leadership from its Islamic perspective. It is also necessary to reconsider the legislation and regulations governing the selection of leaders for university administrations so that the selection priorities are for ethics and then for abilities and qualifications.

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