West meets Islam in Contemporary World –Construction Project Leadership Perspective

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Abstract

Project management is a combination of both science and art as the merger of the terms of 'project' reflects to the technical knowledge, skills and competencies and 'management' refers to the human related components such interpersonal and leadership capabilities. Leadership is identified as central and core to successful business outcomes and prevails as crucial in any group or collective tasks. Project management is a business and an organisation, and the need to have an effective project leadership in place at all project phases is salient to ensure successful project outcomes, that fulfils project objectivesas well as adhering to the objectives from the lense of Islam; to seek the pleasure of Allah (Mardhatillah) and His reward and eventually to achieve success in this world and in the Hereafter. With the increasing leadership challenges in leading construction projects nowadays, as complexity, stakeholders' requirements and project failure grows, as well as continuous ethical issues and malpractices, project management awaits divine guidance that has its sources from and accord to the principles and values as prescribed in the Qur'an and the Sunnah. This paper aims to highlight, compare and discuss the Western modern perspective of project leadership with the one from the proposed Islamic perspective and also attempts to demonstrate some points on the merits of imbuting Islamic principles of leadership into projects.

Keywords: project management, conventional project leadership, Islamic leadership

1.0 Definition

It is essential to know the definition of leadership in both of project context and in Islamic perspective before attempting to integrate and imbute the Islamic leadership principles into project management. Firstly, leadership in project management is about guiding others towards the attainment of project objectives (Nixon et. al, 2011) and motivating and guiding people to realise their potential and achieve tougher and challenging organisational goals (Anantatmula, 2010). Leadership also guides people to grow together as professionals while simultenously completing their project responsibilities (Anantatmula, 2010). Thamhain (1991) offers a definition that is more specific to project organisation; whereby he defines project leadership as a presence and a process carried out within an organisational role that assumes responsibility for the needs and rights of those people who choose to follow the leaderin accomplishing project results. Nixon et. al (2011) justifiy the significance of leadership role in project management as they say in the achievement of successful project outcomes, project management always involves effective leadership. Kloppenborg et. al. (2003) define that project leadership as the systematic application of leadership understanding and skills at each stage of a project duration and the essence of it pulling together or combining the science of proejct management with effective leadership as the art of project management.

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Cleland (1995, 1999) and Cleland and Ireland (2002) define project leadership as a presence and a process carried out within an organisational role that assumes responsibility for the needs and rights of those people who choose to follow the leader in accomplishing the project results. Secondly, Islamic leadership principles are defined as 'a group of leadership principles that were extracted primarily from the Qur'an and the biography of the Prophet Muhammad and his companions for the orientation of governmental affairs and the construction of good and ethical leadership to guide the Islamic leaders in running Islamic organizations appropriately and effectively. It draws upon the noblest Islamic traditions of science, worship, justice, and Ihsan (doing good), and seeks to inculcate these values in Muslims' (Khaliq, 2009; Adalat, 2007; Khaliq, 2011). Thus, an important feature of Islamic leadership that distinguishes it from the conventional modern theories of leadership that are Western origin is that it is based on divine sanctions. Leadership in Islam centers on trust (Amaanah), Khaliq (2011). It represents a psychological contract between leaders and their followers that they wil try their best to guide, protect and treat their followers (Khaliq, 2007a). According to Al-Buraey (2006) states that Islamic leadership assists the individual in attaining happiness in both worlds. In Islam, every born person is the 'shepherd' of a flock, and occupies a position of leadership (Beekun and Badawi, 1999). Therefore, the importance of leadership from Islamic view can be seen in these three (3) daily lifes scenarios when Muslim are required to appoint a leader during a trip, select a leader to lead a prayer and chose a leader for other group activities (Khaliq, 2007).

In terms of terminology, in the Islamic literature and Muslim scholar used such words such as 'Wilayah', 'Imamah' and 'Khilafah' to mean leadership (Ali, 2007). Whereas, Wan Kamal Mujaniet. al(2012) say there are a number of terms used in Islam to represent or have meanings that are associated to leadership such as al-Khilafah, al-Imamah, al-Imarah or Amir and al-Wilayah. Khilafah means behind or to take the place of another person in leadership. It also means head of the Muslims to conduct affairs of the world or religion. Imamah comes from the word Amma or Amam which means in front. Imam leads a group or community which is exemplified in our daily prayers perfomed in a group of at least two (2) persons. Al-Imarah comes from the word of Amrun which means to command and Amir means the person who commands or has the power to command. Al-Wilayah has its origin from Wali means helper for example, a father is a Wali to his daughter because he protect and provide guidance. Wilayah in other context means to take care of, take charge of, protect such as in the case of a state under leadership or administration. Looking at the terminology alone, it is obvious that the concept of leadership in Islam is wide and leadership is indeed significant and plays a very important role in Muslim life. Ismail (2002) has pointed out that leadership in Islam is central to the Islamic personality or character that has been greatly exemplified by the Prophet S.A.W. Himself in His whole prophet hood period, and leading others (followers) to the straight path (Ihdinaas Sirat al-Mustaqim, that is mentioned at the ending of Surah al-Fatihah). Leading to the straight path is by fully adhering to the Shari'ah means by doing everything that Allah has ordered and avoiding everything He has forbidden, based on the Qur'an and Sunnah. Leadership in Islam is rooted in belief and submission to God and it centers on serving Him (Beekun and Badawi, 1999; Khaliq, 2007). This element of God-conscious is stated in the Qur'an as the basic principle of leadership in the following verse:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ
لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al-Hujurat, 49:13 quoted in Khaliq and Fontaine, 2011). This means that Islamic leadership does not seek organisational goals as its only main purpose and this distinguishes it from the western model of leadership. Ali (2007) also states that leadership in Islam is to serve the members of the organisation, the community and the society at large, that is, directing and guiding people to what is good in this world and the Hereafter. Since there is no absolute definition of Islamic leadership that is found in the literature from the relevant Islamic studies references, however the fundamental principles that constitute to what Islamic leadership should be, is clearly provided in the literature. A comprehensive definition of Islamic leadership is thus proposed in this paper, synthesising all the important points from literature as follows: 'Islamic leadership and leadership in Islam is a divine trust (amanah) from Allah, based on the Tauhidic paradigm of the Oneness of Allah, that is focusing to serve Him as His servant, while at the same time be the servant to followers, perform the roles of Khalifah (vicegerent) of Allah, fully adheres to the Shariah, centrals to Islamic personality, characteristics and akhlaq(Islamic moral and ethical) that was exemplified by the Prophet S.A.W., leading followers to the organisational's goals and to the straight path of the success in the Hereafter'.

(Ismail, 2002; Beekun and Badawi, 1999; Beekun, 2012; Khaliq and Fontaine, 2011; Saleh, 2007; Randeree, 2007; Toor, 2007; Toor, 2008b; Syed Fayyaz, 2007, Khaliq, 2007; Beekun, 2007; Ali, 2005; Randeree, 2009; Naji et. al, 2014). Finally, considering the two foundations of definition in both project and Islam, this paper proposes a definition that encompasses the two, as a definition for Islamic perspective of project leadership as the followings: 'A trust from Allah, to attain His pleasure (mardhatillah), to serve and guide followers to the straight path, to achieve success in this world of the project vision and objectives, and success in the Hereafter (Al-falah), by adhering to the divine guidance in the Qur'an and Sunnah, and emulating the leadership exemplified by the Prophet Muhammad S.A.W'.

2.0 Leadership in Project Management and Islam

Islam regulates all facets of life not to exclude business and project management and Shari'ah principles provide all encompassing and comprehensive divine guidelines for all life affairs of Muslims (Saleh, 2007; Abdul Aziz, 2010; Bilal Khan et. al, 2010; Khaliq and Fontaine, 2011). Thus, Islam and its guidance are not limited only to ritual and religious matters but for Muslim it is a way of life and it is an obligation to ensure all affairs including works, business and economics are adhered to Islamic principles as laid down in the Qur'an and Sunnah. Allah clearly says in the Qur'an in the following verses that our whole life is devoted to (ibadah) and to remember Allah:

$$الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ$$
$$فِى خَلْقِ السَّمَٰوَٰتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا$$
$$عَذَابَ النَّارِ ﴿١٩١﴾$$

Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire (Surah Ali. Imran 3.191 quoted in Zaini, 2007)

$$قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ الْعَٰلَمِينَ ﴿١٦٢﴾$$

Say, Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds (Surah Al-an'am, 6.162 quoted in Nazrin Shah, 2015) Project management devotes attention to both the hard and soft, namely the formal technical rules and procedures, as well as the potential informal human system of motivation and leadership in order to maximise the probability of achieving successful projects (Liu and Zhaoyang, 2005). The role of leadership is crucial to overall project performance and success. Leadership concerns the ability to influence the behaviour of others (followers or subordinates) to accord with the desires of the leader (Fellows et. al, 2003), whom he or she is given the mandate or missions to achieve the desired goals of organisations. However, modern conventional leadership theories of Western origin and framework, have been critised for lacking of self resilience from internal, ethicality, moral values (Beekun and Badawi, 1999; Kriger and Seng, 2005; Groves and La Rocca, 2011;Beekun, 2012; Muhamad Rosdi et. al, 2014a) and not considering or disregarding spiritual values and religion (Syed Othman, 2007; Toor, 2008). This makes it prone to ethics and moral degradation, mismanagement, power abuse, corruption, fraudulence, corporate scandals etc. that is due to and that is rooted in the leadership crisis and ethical dilemma of leaders (George, 2003; Abbasi et. al, 2010).

This is understandable and not surprising because most of the prevalent leadership theories and the empirical evidence supporting them are disctinctly American or European in character (Moten, 2012). In addition, it is commonly viewed that leadership theories and the proof in the literature are distinctly written from the west (Naji et. al, 2014).This is also true because leadership as other aspects of life and private matters are all separated from religion in the western models and organisation (Toor, 2008a; Muhamad Rosdi et. al, 2014a; Muhamad Rosdi et. al, 2014b). Islamic leadership has a great history of success from the era of the Prophet S.A.W. and the following caliphs that had conquered almost one third of the world territory during that time, as far Spain in the West and China in the East, and North Africa, as their leadership was paragon of excellence that adhered to the religious text, to the spirits and teachings of the Qur'an and the Sunnah (Syed Omar et. al, 2007; Ismail, 2000; Ismail, 2002). Thus Islam, has outlined the success leadership model for all more than 1000 years ago, far earlier than before the Western modern civilisation took place, before the modern leadership theories came into the mainstream and even before project management was discovered as a branch of discipline and knowledge.

From the contemporary or modern perspective, the positive impact of Islamic leadership has also been proven empirically in previous research, that it is positively related to and it can increase organisational performance (Abbasi et. al, 2010; Majeed et. al, 2011; NayalRasyed, 2007; Gholamreza et. al, 2013a; Gholamreza et. al, 2013b; Hakim, 2012; Wan Norhayate et. al, 2014; Kriger and Seng, 2005), although not in construction organisation or project management settings, whereby to date there have been one empirical studies on Islamic leadership in this respective field (Muhamad Rosdi et. al, 2013a). This paper suggests that construction project performance, can be enhanced by imbuting Islamic leadership principles and values as prescribed in the Qur'an and Sunnah of the Prophet S.A.W.. This paper proposes of imbuting Islamic guidance into project leadership. Furthermore, Allah says in the Qur'an that those who choose to follow the correct path of Islam will get assistance from Allah in their affairs. This is stated in following verse:

وَٱلَّـٰٓـِٔى يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ فَعِدَّتُهُنَّ ثَلَـٰثَةُ أَشۡهُرٍ وَٱلَّـٰٓـِٔى لَمۡ يَحِضۡنَّ وَأُوْلَـٰتُ ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ۝

And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah (taqwa) - He will make for him of his matter ease. (Surah al-talaq, 65.4 quoted in Abdul Aziz, 2010). This paper serves as an extention to the previous works by Muhamad Rosdiet. al (2014a), Muhamad Rosdi et. al (2014b) and Muhamad Rosdi et. al (2014c), to further discuss and elaborate the distinction charactersitics between Western based conventional project leadership and the one from the Islamic perspective. Project manager is the key player or mastermind in a project organisation as main project leader and frontier, and he is the best person to imbute Islamic principles and values into projects, because only leaders through their effective leadership can induce, influence and inspire change in any organisation for betterment and improvement. First and foremost, project organisation is formed with designated missions and objectives to attain. A typical would be to achieve project success of completing projects within the specified time, agreed budget, complying to the expected quality and satisfy project stakeholders ((Atkinson, 1999; De Wit A, 1988; Pinto, 2010; Wan Maimun and Ahmad Ramly, 2006; Anantatmula, 2010; Cooke-Davies, 2002). However, Islamic perspective offers a much different and wider project goals of the tauhidic spiritual goals and objectives for the project team or organisation as a whole which gives a clear difference between the two. From the Islamic perspective of leadership, leading projects and its people is a trust (Amanah), to serve Allah and thus seeking His pleasure or Mardhatillah, that is to achieve success in the world and seek reward from Allah in the Hereafter. The integration of world with the Hereafter dimensions distinguish the common project leadership with the one that is viewed from the Islamic perspective.

Since the goals are world and the Hereafter, the approach of project leadership in the Islamic perspective is always attached to spiritual and divine which then governs the inner and outer leadership contents and actions in project management, this is empowerment to the merely materialistic driven in typical project leadership. For example, leading projects are not only seen to complete the physical structures and facilities, but the actions of project manager and his team accompanied by spiritual consciousness of performing good deeds as Islam promotes, to seek peace in heart, to promote benefits and to avoid harmness on the whatever outcomes resulting from the project. Project leadership that is Islamically guided, has a comprehensive set of guidance and teachings from the divine sources of the Qur'an and Sunnah of the Prophet S.A.W. than merely the technical and mechanistic guide of project management. The nature of conventional project leadership emphasises merely on humanistic that is the human resources and technical knowledge/process that is telling project managers to use and apply the right project management tools and techniques blend with human influencing and interpersonal skills. People, process and technology are always used to describe the core components that are needed in order to make construction and project management works. Since, the overall focus is to deliver tangible and touchable products or results, the human factor and role in conventional project leadership, is not to build sincere intention and relationship between leaders (project managers) and followers (for example subordinates), but human is seen as a mean to achieve those tangible and touchable products or results. In other words, human factor is seen as part of the whole mechanical and technical process to complete the process chain. However, in the perspective of Islamic leadership, although it is also human oriented or humanistic (Adnan, 2006), but the approach and concept is different because it is attached to God and religion.

For example the emphasis of servant and guardian role of leadership in Islam, leaders are servant to their followers shows, then to guide them to good deeds, protect their welfare, makes it is a process of interaction between leaders and followers that has inner values rather than only looking at the tangible benefits. The servant and guardian role of leadership in Islam that is another distinct characteristic of leadership in Islam in contradiction to the conventional model of leadership. In contrast, there is no such clear concept of this in conventional leadership. Although the recent leadership theories such as servant leadership in the West have started to incorporate that leaders are the servant to the people in which they are leading, it is not comprehensive as there is no God and religion dimension in it. The concept of servant and guardian role of leadership in Islam is stated in the following Hadith and verse in the Qur'an: The Prophet S.A.W. has said: Behold! Each of you is a guardian and each of you will be asked about his guardianship (Al-Bukhari).

قَالَ ٱجْعَلْنِي عَلَىٰ خَزَآئِنِ ٱلْأَرْضِۖ إِنِّي حَفِيظٌ عَلِيمٌ ۝

[Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian." (Surah Al-Yusuf, 12:55 quoted in Jabnoun, 2005). In addition to humanistic, technical knowledge/process, there is another element of God-consciousness or the tauhid (believe in the Oneness of Allah). This fundamental element of God makes the Islamic model entirely different from the conventional modern project leadership. The root cause for this difference and the clear absence of God dimensions and Hereafter in modern leadership theories is because religion is a private matter and thus it is separated from leadership and other life and daily activities in the western models and organisation (eg. Toor, 2008a). In addition, the western world also largely overemphasise on 'observable', those that can be seen and touch (Kriger and Seng, 2005). As stated before, leadership in Islamic perspective is a trust (amanah) from Allah and thus anyone on a leadership role is to serve Allah (Beekun and Badawi, 1999; Khaliq and Fontaine, 2011). The second role of trust on the concept of leadership in Islam is related to the khalifah role that Allah creates mankind as His vicegerent (khalifah) on earth, to take care of themselves, fellow human beings, other creatures and environment, thus live and coexist in a nice manner as have been ordered by Allah in the Qur'an. In this regard, Islam always emphasises on the collective interest and benefits and not individualistic. The following verse of the Qur'an clearly indicates that each and everyone of us is khalifah and thus we are entrusted with the leadership duties to serve Him, to do good deeds, take good care of other people and other creatures of Allah:

وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُواْ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِي ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥۗ وَلَا تَكْتُمُواْ ٱلشَّهَٰدَةَۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝

And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.(Al-Baqarah, 2:283) A good motivator is one of characteristics of an effective project manager who leads projects (Pinto, 2010). Project manager to inspire his team involving a full spectrum of technical, functional and interpersonal skills and talents because leading projects is about people who need motivation and influencing skills to actively involve them to achieve goals and objectives (Kliem, 2004). Typical sources of motivation in conventional project leadership are also common in an organisation such as pleasant workplace environment, promotion to higher rank, salary increases, bonus and other type of perks. These type of motivation are monetary and materialistic and these are are also external in nature. What is lacking in the typical project leadership model is clear that is spiritual sources of motivation. This loophole can be considered as one of the major contributors to the modern leadership crisis and ethical degradation in today's business organisation (Abbasi et. al, 2010, Ismail, 2000; Ismail, 2002 and Syed Othman, 2007). Islamic leadership offers extra and different dimension of motivation which is spiritual motivation Islam creates elements of inner motivation and self-direction within an individual (Khaliq and Fontaine, 2011).Greatest sources of motivation in Islam is the Islam itself and iman, works as ibadah, rewards for doing good and success in the Day of Judgement that is also known as al-falah and the Hereafter (Bilal Khan et. al, 2010; Jabnoun (2005). Iman is the most powerful motivating force because all actions of real Muslims are manifestation of iman (Khaliq and Fontaine, 2011). Thus, spiritual motivation in Islamic perspective is giving a very distinct and comprehensive dimension in comparison to the motivation in common project leadership practice.

Example of verses from the Qur'an on how Islam promotes that Muslims to strive for success and achievements in both the world and the Herefafter are in the following verses:

$$\text{وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْأَخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ (٢٠١)}$$

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." (Surah Al Baqarah.2.201 quoted in Jabnoun (2005).)

$$\text{فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (١٠)}$$

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah , and remember Allah often that you may succeed. (Surah Al-Jumu`ah. 62.10quoted in Jabnoun (2005). It is clear that one of the distinct features of Islamic leadership in comparison to the modern leadership is the divine guidance. The leadership in project management are multifaceted styles and theories, because it inherits the generic leadership theories that were derived from many different sources, from different reasonings that were also originated from different thinkers of different background and philosophies behind it. There is no single centred role model in those so varying leadership styles, models and theories. However, in Islamic perspective of leadership, the role model is the leadership that was exemplified by the Prophet S.A.W., and followed by His Caliphs and companions. It is also important to note that the success leadership model of the Prophet S.A.W. that transcends all periods and eras, borders and cultures, organisations and sectors has been recognised by the Western world whereby He is ranked Number One by Michael Hart in his book; 'The 100 Most Influential Persons in History' (quoted in Ismail, 2002).

Projects are unique, temporary, working on limited budget and resources, complex, it follows rapid life cycle from inception to completion, dynamic, and very oftenly the organisational roles change and conflicting line of reporting and authority such as in matrix organisational structure (Makilouku, 2004; Toor, 2008b; Pinto, 2010) and this highly complex and turbulent environment pose high leadership challenges to project manager in particular that there is no single leadership theory can be the only leadership for the whole project period(Clarke, 2012). To this end, Islamic perspective of project leadership will be greatly beneficial and applicable to projects, not only because its comprehensiveness, holistic and all encompassing nature, that can fill the gap in the lacking and loopholes of the modern leadership such as the spiritual and religiosity (Saleh, 2007; Toor, 2008a; Muhamad Rosdi et. al, 2014a; Syed Othman AlHabshi, 2007), but moreover it also encompasses the conventional theories as Amrozi (2014) found from his studies in analysing and comparing modern contemporary leaderships with the leadership of The Prophet SAW that almost all theories from the modern leadership were already practiced by The Prophet and revealed to mankind more than 1400 years ago.

Finally, in terms of leadership style, Islamic perspective of project leadership approach is a combination of task or production oriented with people or subordinates oriented (Ismail, 2000; Ismail, 2002; Beekun, 2007). This is the leadership of the Prophet S.A.W. based on Seerah (life story and journey of the Prophet S.A.W.) as has been discussed widely in Islamic leadership literature, he engaged a lot in consultation, equality, teamwork, justice, servant leadership, tolerance, humbleness while He also when needed as the situation arose such as in battles, was firm and hold up to principles. As Adair (2010) says, the leadership of the Prophet S.A.W. was both tough and demanding but fair on the one hand, gentle, warm and kind on the other hand. Autocratic style of leadership has no place in Islam although it is part of the Western leadership style. The mixed mode of leadership between task and people participation is until today the best style of leadership (Ismail, 2002) and even now it is practiced in the modern Japanese management system and also in the West. In project context, the Islamic style of leadership can be adopted by the project manager and it can soften the adversarial nature of relationship and environment in a typical project environment that involved in a lot disputes, claims and conflicts.

3.0 The Principles of Trust (amanah), Justice (adl) and Consultation (shura) in the Context of Projects

The principles of amanah (trust), adl (justice) and shura (consultation) are fundamentals in Islamic system and so for Islamic management and leadership, since these three (3) elements or characteristics are oftenly and famously quoted, referred and stressed by the Qur'an, the Prophet S.A.W. and his companions (Zein et. al, 2008 in Handoko and Kayadibi, 2013, Norfazila, 2012).

From the Islamic perspective of leadership, as stated before, the whole and the very fundamental concept of leadership in Islam is amanah (trust) from Allah and it relates to the role of Khalifah of Allah (vicegerent) and servant role that every leader in Islam is to serve Allah as His servant and serve the people that they lead. The Prophet once said; On a journey, the leader of the people is their servant (quoted in Adair, 2012). Thus, leading projects and its people is a trust (Amanah), to serve Allah and thus seeking His pleasure or Mardhatillah, that is to achieve success in the world and seek reward from Allah in the Hereafter. Strongly upholding the principle of trust in project management, that a project is a trust and every actions are accountable to Allah, that will avoid the common issues plaguing the industry of mismanagement, corruption, low quality, fraudulence in project supervision of the works of contractors and consultants, false payments, bad contracts awards whereby projects are given to incompetent parties because of cronism or favoratism and many others, since many of those falls under the authority of project leader or project manager. Thus, trust from the Islamic lense, is a powerful inner power to lead project in the most divinely guided way, to execute the trust from Allah and get His pleasure (mardhatillah). Secondly, Justice (adl) is frequently repeated in the Qur'an and Hadith as Islamic teaching promotes and emphasises justice, helping each other and humanity (Muhammad et. al, 2013; Gusti et. al, 2014; Khairuddin and Preece, 2009), and justice is fundamental to leadership and many other concepts in Islam. Justice is giving or rendering of what is rightful to whom it is due (Khaliq and Fontaine, 2011). Many verses in the Qur'an are about justice and it is mentioned twenty eight (28) times in various surahs and it was also further reiterated by the Prophet Muhammad S.A.W. in His style of leadership and all matters. The Qur'an states the need for leaders to practice justice in their dealings and affairs with followers. For example, in the following verses:

$$\text{﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾}$$

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (Surah Al.Nahl, 16.90, quoted in Jabnoun, 2005) Infact, according to Al-Mawardi in his book; al-Ahkam al-Sultaniyah (in Amrozi, 2014) said that justice is a must and becomes the first condition for an individual Muslim to be appointed as a leader. The practical benefits of applying the principle of justice is numerous at all levels of organisation or community. Justice will promote and instill the feeling of equality, fair treatment, loving and caring among followers or people belonging to each organisation, community or state (Amrozi, 2014). Justice will help leader to foster unity and also strenghthen the ukhuwah (brotherhood) and solidarity (Syed Fayyaz, 2007). In project leadership, it is important for a project manager to practice justice in his leadership according to Islam and doing it in the course of Allah, to avoid favouritism in treatment of his subordinates and other members of the project team under him, for example in giving assignment, tasks, instructions, performance evaluation, rewards, and all matters relating to the project. This will avoid dissatisfaction or grouses among the subordinates, and uphold their commitment and promotes the culture of respect and loving between project manager and subordinates and among subordinates, eventually they will give the best of their talents and efforts for the project to succeed. In relation to this, Sayidina Ali ibnAbiTalib said: Do not nominate them (officers) on account of favoritism or egoism. These two attributes reflect injustice and treachery (quoted in Syed Omar et. al, 2007). In relation to justice leadership also, the Prophet S.A.W. said: The people whom Allah loves most on the Day of Resurrection (Kiamah) are justice leader, and people who Allah hates most and to be punished sevely are cruelled leader (narrated by Tirmizi, quoted in Amrozi, 2014).

Shura (mutual consultation) is also a famous tradition of the Prophet S.A.W. (Khaliq and Fontaine, 2011) and also it is a fundamental construct of leadership from the Islamic perspective (Haddara and Ennany, 2009).There were too many examples and leadership stories from the period of the Prophet S.A.W. that resorted to consultation (shura) when resolving issues or involved in making important decisions during battles, in the community, in family, at state administration level and in many other occasions. The Prophet S.A.W. had accepted the view from Salman al-Farisi to dig trenches to defend Madinnah in the battle of Khandaq although it was not the original plan, and in the battle of Badr, the Prophet S.A.W. acted upon the opinion from Hubab al-Jamuh to stop the Muslim army troops at a well to ensure that they were supplied with enough water (Adair, 2010), were two great examples of the practice of shura in the leadership of the Prophet S.A.W.

This is so because Islam is a religion that promotes collectivism or emphasising the interest of the larger group and it is against individualism or protecting the interest of individual. That is why autocratic or dictatorship as one of the leadership styles of the West, has no place in Islamic model of leadership or administration (SharifahHayati et. al, 2008).Islam urges leaders to consult their followers in the running of their affairs and to translate this practiceinto the workplace (Syed Omar et. al, 2007). In leadership, consultation gives many benefits to the overall leadership effectiveness and organisational outcomes as exemplified by the success of the leadership of the Prophet S.A.W. and His companions. Consultation (shura) is mentioned in the Qur'an for example in the following verse:

وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣٨﴾

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. (Al-Shura, 42:38, quoted in Khaliq and Fontaine, 2011) For project manager, his leadership in projects will be driven to great effectiveness by the wisdom of consultation (shura) such as in decision making, problem solving and conflict management in the context of projects. Project leadership is challenged by the uniqueness, high complexities, heterogenousness, dynamism and turbulent working environment (Makilouku, 2004; Toor, 2008; Camilleri, 2011 and Tyssen et. al, 2014), which offers many potentials for adopting consultation. A Project manager if he were to rely on his ability alone, will not get the best ideas, talents or solutions to lead his project. Islam always views collectivism rather than individualism, because the opinions of a group of people is much better than an individual leader (Abdul Aziz, 2010). Project leadership which is imbuted by the principle and spirit of consultation will open its doors to many opportunities to enhance its effectiveness and eventually to enhance project performance and to achieve project success.

4.0 Conclusion

This paper suggests that leadership as one of critical success factors for project should be imbued with principles and values from Islamic leadership to fill the gap of religious spirituality and divine guidance in the current project management practice in particular the leadership. Leadership models that originated from the West, are obviously do not contain principles and values that are derived from religion, in this paper, Islam, as many have pointed out, there is a clear dichotomy between religion and other life affairs as the example in this case, project leadership, in the their society (Western world). The leadership from Islamic perspective is founded and anchored on the foundations that are derived from the Qur'an and leadership principles that were exemplified by the Prophet S.A.W. Among critical points that are highlighted in this paper are that Islam and Islamic leadership in broad view very much promotes and emphasises the principles of trust (amanah), justice (adl) and consultation (shura) that are mentioned in the Qur'an and were angaged in many occasions by the Prophet S.A.W. The Islamic leadership of the Prophet S.A.W., the four Caliphs and companions were great leadership models and paragon of excellence, that had achieved tremendous success in the past and marked one of the greatest history in the human civilisation. Those principles of leadership glory and successshoud be emulated and replicated into project leadership, to bring the success into project management.

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