Prophetic Leadership and Financial Decision Making Quality: Partial Least Square (PLS) Path Modeling Analysis.

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Abstract

Prophetic leadership rests on the tenets of trait theory, spirituality, transcendent leadership and Religious leadership theory. It argues that leadership begins from within and works outward. Prophetic leadership also suggest the interconnectedness of leadership and social network theory, the necessity for finding common ground and synergy between leader and the followers and altruistic management to build leadership effectiveness. This paper proposed that prophetic leadership can be renewed by rethinking its theology and its epistemology across a full-spectrum of 'Abrahamic faith' prophets' personality trait, organizational goal, task, and societal domains. It also analyzed the fitters of the model to financial sector via Partial Least Square (PLS) analysis using SmartPLS freely available software. Useable questionnaire of 110 respondents perceived that financial leaders hold the prophetic characteristics accept for posture and altruism. Financial decision qualities were derived from these characteristics.

Keynotes: *Spiritual leadership, Transcendental leadership, Islamic leadership, social network theory*

1.0 INTRODUCTION

For Muslims, believe in prophet is the second pillar of Islam. Muslims believe in and respect all the messengers of God with no exceptions. Since all the prophets came from the same One God, for the same purpose - to lead mankind to God - belief in them all is essential and logical. The Muslims are the only people in the world who consider the belief in all the prophets of God an article of faith. The Muslims accept them all as messengers of God who brought guidance to mankind. However, the revelation which those prophets brought from God has been tampered with in one way or the other. The belief in all the messengers of God is enjoined on the Muslims by the Qur'an. "*Say (O Muslims): we believe in God and that which is revealed to us and that which was revealed to Abraham and Ishmael, and Isaac and Jacob, and the Descendents, and that which was given to Moses and Jesus and that which the prophets received from their Lord. We make no distinction between any of them and unto Him we have surrendered.*" (Qur'an 2:136)

The Qur'an continues in the following verses to instruct the Muslims that this is the true and impartial belief. If other nations do not believe in the same, they are following their own whims and biases and God will take care of them. Thus we read: "*So if they believe in what you believe, then they are rightly guided. But if they turn away, then they are in dissension, and God will be sufficient for you against them. He is the Hearer, the Knower. This is God's religion and Who is better than God in religion?*" (Qur'an 2:137-38).

Although there are emerging researches focusing on internal components of leadership, for example spirituality at a work place (fry, 2003, 2005), transcendental leadership, authentic leadership, and servant leadership; a framework that links this emerging approach to the prophets' characteristics, historical and sociological context has yet to be developed. Such a framework would provide a lens for viewing religious spirituality leadership in a work place in a broader context. Our proposed theory of prophetic leadership is intended to provide such a framework. Our theory purports to provide a comprehensive view of prophets' leadership style

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by connecting traditional theories to a meaningful domain; spirituality, religiosity and social network theories in organizational settings. Interconnectedness of leadership theory to social network in the proposed framework emphasized on the importance of relationship between organizational actors (Kilduff, Tsai, & Hanke, 2005) that embedded in the networks of interpersonal relationships (Granovetter, 1985; Uzzi, 1996) , the social capital (Burt, 2000) and the synergy between leader and the followers. Altruism in social network systems involve the process of influencing people to transform their way of life, at times through affirmative action, to achieve betterment (Noor, 1998). A change for the better could be achieved through modifying one's behaviour, one's circumstance, or one's environment (or any combination of them together) such that the outcome would benefit mankind in particular.

Thus, the present study attempt to synthesize the 'internal leadership components' exemplified from the holy prophets of 'Abrahamic faith' religion to leadership and social network theory. We argue that this new theoretical interpretation can function to not only as new construct to internal component of leadership but also asymmetrical relation connecting individuals in the organization and instrumental in prescribing acts of leadership effectiveness.

The discussion of this article will be divided into four major sections. In the first section the authors recapping the prophetic model. Through a conceptual model, the second section will present the proposed model that indicate the hierarchical relationship between trait(personal quality, spirituality and religiosity), posture and principal of the prophets; synergy; altruistic management and financial decision quality. The third section, the authors lay down the empirical analysis in testing the fitters of the model to financial decision quality. Fourth section will set forth the discussion and the direction for future research will.

2.   LITERATURE REVIEW
2.1   The Proposed Prophetic Leadership Model
In organizational setting, Prophet Muhammad leadership paradigm was an initial work of Noor (1998) blended in the Islamic leadership model (e.g Bangash, 2000; Beekun, 2006; Toor, 2008). Noor (1998) derived the model base on the historical background and life experience of the holy prophet, Muhammad (pbuh). The model was construct based on personality trait of the prophet that emphasize on nurturing both the values and beliefs in the extend of the kingdom of God. From this idea, the present prophetic leadership model extend the descriptive model of Noor (1998) to a normative model of religious and spirituality of a leader exemplified from the Prophets of Abrahamic faith religion (Abraham, Moses, Jesus and Muhammad – peace be with them all - not just Prophet Muhammad (pbuh)) in conjunction to decision making process (posture) and style of a leader (principal) to social network aspects, that is synergy (leader-follower mutuality) and altruistic management to enhance the discourse in decision making quality.

Holy Qur'an 9:33 and 61:09 dictates that: : "*He it is who has sent the Prophet with guidance and the Deen of Truth so that it may become dominant over all other systems, however much the mushrikeen may be averse to it"*. Allah describes the Prophet's character in the noble Qur'an as "*uswatun hasana*" ('the most beautiful pattern of conduct,' 33:21), *"who was sent to bring humanity out of darkness into light"* (Al-Qur'an 65:11). Allah also commands obedience to the Prophet (Al-Qur'an 4:59; 8:20; 64:12), the last and final messenger of Allah (Al-Qur'an 33:40) sent to all humanity (Al-Qur'an 7:158). The above *ayat* indicate that exemplified the behaviour of the prophet is required for Muslims (Bangash, 2000).

By understanding the Qur'an, the hadith and the *Seerah* (life-history of the noble messenger of Allah, pbuh), Muslims can follow the example of the prophet fully and obey him in the manner as commanded by Allah. However, in the observation of Siddiqui (1998), most of

the *Seerah* literature was descriptive rather than analytical, thus little or no attempt appears to have been made to derive lessons particularly from the *Seerah*.

This lack of rigor perspective in the *Seerah* literature by the scholars and the intellects is probably one of the greatest lacking in Islamic leadership theory (Bangash, 2000). According to Siddiqui (1998), concentrating on issues of the personal qualities of the Prophet alone is insufficient to form a great theory of leadership in Islam. Compiling a chronological record of events with great accuracy, link early events with later events, or discover patterns in the *Seerah* as guides to the underlying methods used by the prophet will form a holistic prophetic leadership model. Besides *Seerah*, learning from examples of the other prophets – the Abrahamic faith religion (i.e. Ibrahim (Abraham), Musa(Moses) and Isa (Jesus), peace be upon them all) will enrich the spectrum of prophetic leadership theory. This prophetic perspective can help Muslim leaders understand the nature of oppression and darkness that surrounds them today and help them to overcome it (Bangash, 2000). Thus, utilizing this concept, the present study developed the hierarchical relationship between several dimension of prophet personal qualities to religious and spiritual dimensions, leader follower synergy and altruism to form an integrated leadership theory called prophetic leadership model in a workplace.

2.2   Model Description

The Qur'an has highlights important aspect of leadership where leaders must have certain qualities to make people follow them. The prophets were the best in his community morally and intellectually. It is necessary because a prophet's life serves as a model for his followers. His personality should attract people to accept his message rather than drive them away by his imperfect character (Bekun, 2004). Abilities, personality and physical appearances are three main traits of effective leaders (Kirkpatric and Locke, 1991); Turner, 1999). Collins (2006) level 5 leadership model, emphasized on personal humility (i.e. modesty, integrity, courage and patience) and professional will (desire to lead and influence other, drive and ambition, communication skill, wisdom and leadership efficacy) to measure quality of a leader. These personality traits have long being the *sunnah* of *Rasullullah* and other prophets for effective implementation of an Islamic organization strategy.

2.2.1   Personal Quality

Prophet Ibrahim, Musa, Isa and Muhammad (peace be with them all) were chosen as the prophet for their people due to their personal qualities. Prophet Ibrahim (pbuh) was appointed as *Imam* (leader) due to courage and constancy he possessed. The Qur'an says: "*And (remember) when his Lord tried Ibrahim with His Commands, and he fulfilled them, He said: Surely I have appointed you an Imam for mankind. Ibrahim said: 'And of my offspring' (will there be Imams)? He said: 'My covenant includes not the wrongdoers*" (Surah al-Baqarah, 2:124). Prophet Ibrahim passed through many trials because of his faith. He broke the idol; was thrown into a burning fire; he had to fight a whole nation single-handedly; and went to the extent that he was about to slaughter his own son. Ibrahim (pbuh) fulfilled the mission of leadership that Allah (swt) chose him for. This example indicates that leaders must have vision, courage, able to articulate his vision and willing to make sacrifices on behalf of an organization (Black and Porter 2000). Every Muslim should be a leader as told over and over in the Quran "*to make us leaders for the righteous*" (Bekun, 2006).

Surah Al-Qasas/28:23-24 - indicates Prophet Musa's (pbuh) as an exemplary character. *"When he arrived at the water of Midian, he found a crowd of people drawing water there. Standing apart from them, he found two women, holding back their sheep. He said, "What are you two doing here?" They said, "We cannot draw water until the shepherds have driven off their sheep. You see our father is a very old man." So he drew water for them...* As he appeared highly

decent and trustworthy, the women do not hesitate to accept his help.   *One of them said, "Hire him, father. The best person to hire is someone strong and trustworthy." (Surat al-Qasas/28: 26).* The *hadith* from Sahih al-Bukhari, Book of Prophets related to Musa (pbuh), on the other hand acknowledged Musa (pbuh) with shy and humbleness. Narated by Aby Huraira (Volume 4, Book 55, Number 616): Allah's Apostle said, *"(The Prophet) Moses was a shy person and used to cover his body completely because of his extensive shyness..... "*

Prophet Musa (pbuh) when he answered to the revelations from Allah, modestly admitted that he was incapable of doing it alone. *He said, "My Lord, I killed one of them and I am afraid they will kill me; and my brother Aaron is more eloquent than me so send him with me to support me and back me up. I am afraid they will call me a liar". (*Qur'an Surah al-Qasas/28: 33-34). This sincere request of Prophet Musa for a companion was to help him be better and glorify Allah more.   Prophet Muhammad (pbuh) was also full of fear of the responsibility which God had decided to place on his shoulders to become a prophet to his people.   When any other person in his place would have been filled with pride, the Prophet was fearful. He could achieve great things but could take no pride in his achievement (Hidrat Mirza, 2005).   In the hadith by Imam Maajah (no. 4174) , the prophet said: *Hayaa (i.e. modesty) is a part of Iman and Iman shall be rewarded with Paradise. Foul talk is a part of neglect [towards God] and neglect [towards God] shall be rewarded with Hellfire.*   Another hadith by Jabir in At-Tirmidhi, The Messenger of Allah (PBUH) said, "*The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun.*" The Companions asked him: "O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqun are." He replied: "*The arrogant people*."

According to Kouzes and Posner (year), the best leaders allow their followers the space and time to learn from their mistakes, whenever feasible. Islam concurs with this approach, as indicated by the Qur'anic verse revealed after the near defeat of Uhud: *It is part of the Mercy of Allah that you do deal gently with them. Were you severe or harsh-hearted, they would have broken away from about you; so pass over (their faults) and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when you have taken a decision put your trust in Allah. For Allah loves those who put their trust (in Him) (*Qur'an, 3:159)*.*   Similarly, Aisha (ra) narrated and al-Tirmidhi reports, that Muhammad (s) stated *Avert the infliction of prescribed penalties on Muslims as much as you can, and if there is any way out let a man go, for it is better for a leader to make a mistake in forgiving than to make a mistake in punishing.* Imam Bukhari (d.256/834) recorded the Messenger of Allah as being said : Sahih al-Bukhari, Book of Prophets, Volume 4, Book 55, Number 653: Narrated Abu Huraira: The Prophet said, *"Jesus, seeing a man stealing, he asked him, 'Did you steal?, He said, 'No, by Allah, except Whom there is None who has the right to be worshipped' Jesus said, 'I believe in Allah and suspect my eyes."* This Hadith emphasises the forgiveness character of Isa (Jesus) by taking the blame upon himself and seeing himself in error, due to the possibility that his eyes might have deceived him.

In the Battle of Badr, Prophet Muhammad (pbuh) promising freedom to the prisoners who were literate if each of them can make ten Meccan boys literate in exchange for their ransom for liberty was a great example of a wisdom and foresight leader.   By setting the prisoners free in this way, the Prophet (pbuh) put an end to the cruel practice of converting prisoners of war into slaves (mirza, 2005) and benefit the Muslim as a whole.   Thus, it is proposed that:

Proposition 1: Prophetic leader possess personal qualities (*courage, modesty, humbleness, patience, efficacy, eloquent*) that create synergy will lead to decision making quality.

2.2.2   Religious Spirituality

The most important task of a leader is to implement the laws of god (Allah) on earth. This is the ultimate mission of man as Allah's *khalifah* (vicegerent) (Bekun, 2006). 'Surrender to god' means *'tawakkal'*; always keep fear of God and remember that nothing can be done without His grace. Islam is a mission of peace and love and Allah asked his believers to depend on Him. Allah says, " *....when you have made a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)"* (Surah Al-Imran:159). Leaders can never lose hope in Allah, because doing so is tantamount to disbelief.   The following admonition from Prophet Ya'qub (as) also illustrates this aspect of Islamic leadership: *O my sons! Go and inquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy. Truly, no one despairs of Allah's Soothing Mercy except those who have no faith.* (Qur'an, 12:87). Another inspiring verse is: *So lose not heart or fall into despair, for you must gain mastery if you are true in faith.* (Qur'an, 3:139). Therefore, successful Muslim leaders seek Allah's help while ineffectual leaders sit around and react to events (Toor, 2008).

Muhammad, messenger of God had said, narrated by Nawwas bin Sam'an in Sahih Muslim, *"Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it".* Prophet Muhammad was known as "*Muhammad al-Amin"* due to his integrity and honesty. The Arabs often entrusted him with their belongings and talked about his integrity and moral conduct even before being commissioned as a Prophet. As a result of Muhammad's (pbuh) integrity, truthfulness, ethics, wisdom and moral conduct in commercial trade also had earned him a great deal of profit in business. According to him*"Those who take bribes and those who give bribes are cursed by God" (*Bukhari and Muslim, on the Authority of 'Abdullah Ibn'Amr Ibn Al-'As) and "*Greed and faith can never co-exist in the human heart"* (An-Nasa'i, on the Authority of Aby Hurayrah).

Ability to sacrifice personal interest for the benefit of others is another area in which the Islamic order is fundamentally different from today's predominantly secular western systems (Bangash, 2000).   Leadership is about sacrifice and paradigm shifts. Muhammad (pbuh) challenged the worldview of *jahiliyyah* and encountered many obstacles. Jesus, Noah, Musa (Moses), Lot, Ibrahim (Abraham) (peace be upon all of them) were beloved by Allah, but this did not make them immune to suffering (Bekun, 2006). Prophet Muhammad (pbuh) sacrificed his life for the almighty and the righteous for his people although prosecution continued to increase day by day in Mecca. This was shown when The Holy Prophet replied to Abu Talib pleading for him to stop: *"I ask you not to give up your people. I ask you not to stand by me. Instead, you may give me up and stand by your people. But the One and Only God is my witness when I say that even if they were to place the sun on my right and the moon on my left, I would not desist from preaching the truth of the One God. I must go on doing so until I die. You can choose your own pleasure". (Hisham and Zurqani).*   In a hadith narrated by Abu Sa'id Al Khudri and Abu Hurayrah and reported in Sahih al-Bukhari (hadith no. 7.545), the Prophet (pbuh) said: *"No fatigue or disease, no sorrow or sadness, no hurt or distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that".* Thus the second proposition of the present study is:

Proposition 2*: Prophetic leader possess religious spirituality (*taqwa, tawwakal*, spirit of sacrifice) that create synergy will lead to decision making quality.

2.2.3   Posture

The process in making decision is very important to achieve organization mission and vision. To make this process fruitful, leaders should follow Allah's *syura*, and consult with people in the organization (Noor, 1998). Engaging in *syura* can help fine-tune the organizational vision as

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involving followers for mutual consultation will increase their commitment to the vision. Prophet Muhammad (pbuh), before making further decision will always consult his companions for the next move as he never takes decision alone. Thus, before the Battle of Badr, which was the first major encounter between the Muslims and the Makkan polytheists after the Emigration, The Prophet consulted with his Companions whether to fight against the Makkan army. The Muslim force numbered 305 or 313, while the Makkans numbered around one thousand. Miqdad ibn 'Amr stood up on behalf of the Emigrants and said: '*Spur your horse forward even to Bark al-Ghimad; we will follow you, with no one left behind.*' When the Messenger turned to the Helpers in order to learn their views, Sa'd ibn Mu'adh stood up and said: *'O God's Messenger! I think you are waiting for the opinion we will give. This is our opinion: Here we are, at your command, with our souls and possessions. Take from our goods whatever amount you wish; and as many people as you desire are ready to sacrifice themselves in your way!* (I. Sa'd, Tabaqat, 3.162 ; Muslim, "Jihad," 83 ; I. Hisham, 2.266–7).

For battle of Uhud, the Prophet(pbuh) accepted the general advice to having a straight and open fight instead of waiting for the enemy in Medina although he himself favoured the later. However, as they were ready to arm, a leader of the Ansar (helper) realized their mistake, approached the Prophet (pbuh) and said, *"Prophet (pbuh) of God, the way you advised seems better. We ought to stay in Medina and meet the enemy in our streets." "Not now,"* said the Prophet. *"Now the Prophet of God has put on his armour. Come what may, now we shall go forward. If you prove steadfast and persevering, God will help you." (*Bukhari, "I'tisam," 28; I. Hisham, *Sira*, 3.68*)*.

Hurrriyal al-qalam, that is freedom of expression also encouraged during *Rasullullah*. During the battle of Badr, Prophet Muhammad (pbuh) give *hurriyah al-qalam*, to his companion to express their opinion to win the battle. It was narrated that Hubab ibn Mundhir, who was not a leading personality among the Companions, stood up and gave this opinion that was accepted by the prophet: *"O God's Messenger! If you were not ordered by God to be positioned here, let us be positioned around the wells and close up all but one of them in order to prevent the supply of water to the enemy. You set up your camp at the side of that one well (from which we will take water), and we will encircle you" "(*I. Hisham, 2.272*).* Similarly, In the battle of Ditch/Kandaq, Salman Al-Farisi's ideas to dig a ditch around the town was accepted by the prophet.

The Qur'an commands all Muslims to be just and equitable, even when it involves those opposed to them (Al-Qur'an 5:08; 4:135; 7:29). Allah says: *"o you who believe! stand out firmly for justice, as witness lest o Allah, even against yourselves, or your parents or your kin, be he rich or poor; for Allah can protect both so follow not the lusts (of your hearts), lest you may avoid, justice, and if you distort your witness or refuse to give it, verily, Allah is ever well-acquainted with what you do" (An-Nisaa. 4:135).* During the victory of Badr, 'Umar (ra) was bewildered when he saw sadness in the prophet's face. 'Umar (ra) soon guessed that it was because of the Prophet heard the groans of his uncle, 'Abbas(ra), who lay nearby, bound tight as a prisoner of war. They want to loosened the cord on 'Abbas(ra) but the holy Prophet said: *"No, no,"* there must be no injustice. *If 'Abbas(ra) is related to me, other prisoners are related to others. Loosen the cords on all of them or tie the cord tight on 'Abbas(ra) also."* The Companions heard this admonition and decided to loosen the cords on all the prisoners, and themselves bear the responsibility for their safe custody.

In certain circumstances, Prophet Muhammad showed great decisiveness at many critical moments, such as dealing with the Jewish tribes in Madinah (*the Banu Qaiynuqa', Banu Nadhir* and *Banu Quraidha*) who broke their agreements one after the other. When they did not remain faithful to their agreement, Muhammad (pbuh) showed no hesitation in chase them away from Madinah. Such incidents are very significant in showing his resolution and invincibility. He was also decisive not to accept Abu Dharr, a man from the dessert to take possession as

administrator post. The prophet said: *You are not able to manage the affairs of people. Do not apply for such jobs, for we do not assign such jobs to those who apply for them* (Muslim, "'Imara," 16–7). The Messenger also did not desire 'Amr ibn 'Abatha request to stay in Mecca, because he was not able to endure the torments inflicted upon the believers. So, he decisively told him as he had once told Abu Dharr: *Now, return to your tribe, and preach Islam among them. When, however, you hear that I am victorious, come and join us* (Muslim, "Musafirin," 294; I. Hanbal, Musnad, 4.112).

Proposition 3*:* Prophetic leader make decisions (postures) through *syura,* with justice, giving freedom of expression and decisive to create synergy will lead to decision making quality.

2.2.4 *Principal*

Principal is conceptualized as "leadership as an organisational function" which consists of three dimensions*; alignment, attunement and empowerment*. Alignment is an inductive process that engenders a vision of greatness and fosters a sense of mission among an organisation's people (Noor 1998). It refers to *tawhid* in Islam. Fully subscribing to *tawhid* implies that vision must be aligned with unshakable belief, submission and reliance, and obedience to God.

When the Prophet Muhammad (pbuh) said farewell to the world, his vision to left behind the whole of Arabia converted to Islam, and an 'army' of dedicated Companions, who were ready to convey his Message as far as the remotest corners of the world was achieved. He achieved this end with a handful of self-sacrificing men. He made a handful of desert men engaged in civil wars, unending feuds into an 'army' of holy warriors who equipped with belief, sincerity, knowledge, good morals, love of humanity and compassion. They also imbued with activism and dedicated themselves to a Divine Cause. Rabi' ibn Amir, the Muslim envoy to the Iranian commander during the Qadisiyyah War said: *'elevate men from the dark pits of worldly life to the high, boundless realm of the spirit, from the humiliation of worshipping false and man-made divinities to the honor and dignity of worshipping One God, the only Creator and Sustainer of the universe, and to free them from the oppression and depression brought about by false religions and man-made systems to the luminous and peaceful climate of Islam.'* (http://www.thewaytotruth.org/jihad/general.html)

Together with the clear articulation of the vision, the leader must inspire and attune people's indifference to interest and turn their pessimism into optimism, while motivating them to action for the realisation of the goal. Attunement is the *esprit d'corp*s, *ibadah*, the will, the emotion, the passion and the compassion that together fire the process of goal attainment (Noor, 1998). Being a Prophet who brought a universal religion from God, He educated his Companions in the aims of that religion so effectively that they were ever ready to sacrifice themselves in the way of God. This was one of the main factors lying behind the victories of God's Messenger. His Companions placed utmost reliance on and had perfect confidence in him. The noble Messenger of Allah has transformed the society in Arabia. Steeped in *jahiliyya*, the people were brought into the light of Islam (Al-Qur'an 65:11); they were inspired and motivated by the Prophet to reject the established order and struggle to establish the Islamic state. Once the state came into existence, the companions were prepared to defend it with their wealth and with their lives (Al-Qur'an 61:11) (Beekun, 2006).

Successful leader should be able to empower, guide and control their follower to achieve the stated objectives. Prophet Musa (pbuh) empowered his brother, Prophet Harun (pbuh), to be in charged of the flock (Al-Qur'an 2:92-93) during his absence, to receive the *Tawrat* and establish the *Shari'ah* for the Israelites. Prophet Muhammad (pbuh) after settling down in Medina, sent letters to the king and rules inviting them to accept Islam. Envoys went to Heraclius, the Roman Emperor, the Kings of Iran, Egypt (the King of Egypt was then a vassal of the Kaiser) and Abyssinia and etc. The Prophet (SAW) had empowered Abdullah bin Hudhafa

(ra), to Iran Amr bin Umayya Damri (ra) to Negus, Hatib ibn Abi Balta'a (ra) to Egypt to convey his message of Islam to the kings. He trusted his people that the message will be conveyed and will be able to persuade the king to accept Islam. Most of the king receiving envoys from the Prophet including Heraclius, the Roman Emperor accepts Islam due to his belief of Muhammad except the king of Iran (Chosroes) and the king of Egypt (Muqauqis). Therefore, proposition four is as follows:

Proposition 4: Prophetic leader lead through alignment, attunement and empowerment principle will lead to decision making quality.

2.2.4 *Altruism*

Altruistic behaviour conveys an attitude of caring and sharing, being unselfish, mindful the with feelings of others, considerate and always striving towards a win-win outcome and well-being of others. Altruism can be achieved when they have the feeling of love, self enthusiasm and self motivation (Fry, 2003).

A great leader encourages and serves his/her followers to get ahead in life. According to Burns (1978), leaders inducing followers to act for certain goals that represent the values and the motivations, the wants and needs, the aspirations and expectations of both leaders and followers. Islam on the other hand demands leader to create love, enthusiasm and motivation among their followers and to the organization. In a hadith (no. 2942) reported in Sunan Abu Dawud by Abu Maryam al-Azdi, the Prophet (s) said: *If Allah puts anyone in the position of authority over the Muslims' affairs and he secludes himself (from them), not fulfilling their needs, wants, and poverty, Allah will keep Himself away from him, not fulfilling his need, want, and poverty*. Concurrently, the followers must provide sincere and impartial feedback to support the leaders achieves the goal. According to a hadith reported by Sahih al-Bukhari (no. 5.629) and narrated by Ali (r), the Prophet (s) said: "*Obedience (to somebody) is required when he enjoins what is good*."

Islam discourages the practice of seeking leadership; if a person desires it for power and glory rather than serving the people by implementing the divine laws, he is not fit to occupy it. In a well-known *hadith*, the noble messenger of Allah has said that "*he who seeks leadership is not fit to assume it*". On another occasion, he advised his companion, Abdur Rahman as-Samurra not to seek a leadership position, for if he did, he would receive no help from Allah which is only given to those who do not hanker for positions (www.islamicthought.org/pp-zb-leadership.html). A person is thrust into a position of leadership both by circumstances as well as by his ability to motivate and lead others towards the realization of a particular goal should be able to create love, enthusiasm and motivation among his people to accept his vision. When a group of people accept this vision, it creates a movement for change.

From the research reviewed in this section, the following propositions of Prophetic leadership are postulated as follows:

Proposition 5: Prophetic leader create love, enthusiasm and motivation (altruism) among the followers in the organization and lead to decision making quality.

2.2.6 **Synergy – Leader-follower mutuality**

The role of a leader is not only to demonstrate his own qualities but also to bring out the best in those whom he leads. His job is to transform society and fulfil its divinely-ordained mission. In the present prophetic leadership model, leadership is a position with divine trust. Religious and spirituality therefore will secure continuous cooperation of the group to achieve the synergy (mutuality). Allah says, "*Those, who, if we give them power in the land, establish Salat and pay Zakah and enjoin the right and forbid the wrong, with Allah rests the end of affairs*" (Surah Al Hajj). Posture and Principal on the other hand will strengthen the commitment and create

Comment [SME1]: Perhaps wording such as
"to serve others as opposed to focusing solely on getting ahead in life" would work here.
Altruism suggests you are putting others first, while 'getting ahead' suggests you are working for yourself, so the argument is slightly confusing here.

altruism (love, enthusiasm and motivation) in the organization.   Almighty Allah (SWT) says in the Noble Qur'an: "*And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided."* (Qur'an 3:103)

The Prophet had achieved this synergy (mutuality) in both Makkah and Madinah. In Makkah the people were persecuted, yet their loyalty was retained. In Madinah, the hosts (*Ansar*) were motivated to make great sacrifices by accommodating and looking after the newcomers (*Muhajiroun*) as well as offering protection to the Prophet. Prophet Muhammad (pbuh) said: *"Faithful believers are to each other as the bricks of a wall, supporting and reinforcing each other. So saying, the Prophet Muhammad (pbuh) clasped his hands by interlocking his fingers".* (Sahih al-Bukhari).

Proposition 6: The higher the level of synergy (leader-follower mutuality), the higher the quality of the decision made.

3.   RESEARCH METHODOLOGY

The objective of the present study was to propose and conform the dimensions of prophetic leadership paradigm, thus the initial pool of items and dimensions was obtained from exhaustive literature such as the *Qur'an, hadith* and *Seerah* and the past research on Islamic leadership. Confirmatory factor analysis (CFA) with structural equation modelling using Partial Least Square analysis (PLS) was later being used to test the appropriateness of the model to financial decision making quality. In situations where prior theory is strong and further testing and development is the goal, covariance based full-information estimation methods (i.e SEM) are more appropriate. For application and prediction, a PLS approach is often more suitable (cite). Under this approach, it is assumed that all the measured variance is useful variance to be explained. Specifically, the model was tested using linear PLS path modeling as implemented in the freely-available SmartPLS software. SmartPLS simultaneously assesses the psychometric properties of the *measurement model* (e.g. the reliability and the validity of the scales used to measure each latent variable construct), as well as the parameters of the *structural model* (e.g. the magnitudes and significance levels of the beta coefficients for each of the paths) between the latent variables. 110 useable questionnaires were used in the present study.

The population of reference for the study was decision made by the leaders.   During this data collection stage, convenience sampling was adopted due to the unidentified population and sampling frame as well as the nature of the study itself. Convenience sampling is characterised by the use of a sample that is convenient to the researcher and that includes only individuals who agreed to participate and able to identify financial decision that had been made by their leaders for the last two years.   Although the generalisability of the findings might be limited, convenience sampling has been used in many social science studies (Chan, Lim, & McAleer, 2005; Jaworski & Kohli, 1993; McGrath, 2001). A deliberate effort was made to obtain a representative sample. According to McGrath (2001), the major advantage of using personal contacts and the promise of useful feedback is that the respondents (in this context, the decision-maker's subordinates) are professionally interested in the results and committed to making sure the data are accurate.

The 110 respondents were among the decision maker's immediate subordinates which had evaluated their branch manager (41.8 percent), director (17.3 percent), CEO (10%), supervisors (10 percent), Vice Presidents (6.4 percent) and the presidents of the company (3.6 percent).

As for the company's profile, 25 percent were from the banking sector, followed by private enterprise (23 percent), government bodies (21 percent), investment companies (17 percent) and insurance companies (14 percent). 62.7 percent categorised themselves as Islamic bodies and 41 percent were categorized as conventional bodies. In summary, the profile provides sufficient variance of the characteristics of leaders to measure their characteristics in their organization and its relationships with the decision they have made.

4. RESEARCH FINDINGS

In the initial model of prophetic leadership, total of 26 latent variables (LVs) was proposed. All LVs are reflective (as opposed to formative) constructs. However after the re-run of PLS, only 18 latent variables were found fit for financial decision making quality leaving eight latent variables to be secluded from the model. The LV that was secluded is *posture* (the second order construct) with its first order construct; *syura, freedom of expression, justice* and *decisiveness*. Second order construct for *altruism* were only leaving motivation to be acceptable and extracted *love* and *enthusiasm*. Final prophetic leadership model for financial decision quality is depicted in figure 1 above.

In the final research model above, three of the LVs (*personal quality*, *religious and spirituality* and *principal*) are second-order LVs, comprised of 'mirror reflections' of the combined sets of measurement items, or indicators, from their respective first-order LV constructs. For example, the measurement items that comprise the *principal* second order construct is the combined set of the measurement items from *alignment*, *attunement* and *empowerment*, the three first-order constructs that predict *principal*. The ultimate predicted LV *decision making quality* is modeled as a linear composite of three LVs: *synergy*, *principal* and *motivation*. *Synergy* is modeled as a linear composite of the two second-order constructs *personal quality* and *religious and spirituality*. *Personal quality* and *religious and spirituality* are each modeled as linear composites of their respective first-order constructs, which are *courage*, *sabr*, *eloquent*, *relationship* and *efficacy*, in the case of the second-order construct *personal quality*; and *wisdom*, *taqwa*, *spirit of sacrifice* and *integrity*, in the case of the second-order construct *religious and spirituality.*

4.1 The Measurement Model.

Table 1

Assessment of the Measurement Model

Latent Constructs	Composite Reliability (Dillon Goldstein's Rho)	Average Variance Extracted/Explained
Personal Quality		
Courage	*0.82*	*0.70*
Sabr	*1.00*	*1.00*
Eloquent	*0.85*	*0.73*
Relationship	*0.94*	*0.84*
Religious and Spirituality		
Wisdom	*1.00*	*1.00*
Taqwa	*0.83*	*0.71*
Spirit of Sacrifice	*0.89*	*0.79*
Integrity	*0.96*	*0.86*
Principal		
Alignment	*0.91*	*0.78*
Attunement	*0.93*	*0.76*
Empowerment	*0.89*	*0.80*
Synergy	0.83	0.55
DM Quality	0.96	0.79

Reliability results from testing the measurement model using SmartPLS are reported in Table 1. The composite reliabilities and the average variance extracted (AVE) for each of the first-order latent variable (LV) constructs is reported. The data indicates that the measures are robust in terms of their internal consistency reliability as indexed by the composite reliability. The composite reliabilities of the different measures in the model (Dillon Goldstein's Rho) range from 0.82 to 0.96 (excluding the single-measure items *sabr* and *wisdom*), which exceed the recommended threshold value of 0.70 (Nunnally, 1978). In addition, consistent with the guidelines of Fornell and Larcker (1981), the average variance extracted (AVE) for each measure well exceeds 0.50. Table 2 presents the results of testing the discriminant validity of the measurement scales. The bolded elements in the matrix diagonals, representing the square roots of the AVEs, are greater in all cases (with the exception of 4 of the 105 cross-correlation pairs) than the off-diagonal elements in their corresponding row and column, providing evidence of the discriminant validity of the scales (Fornell and Larcker, 1981).

Table 2
Discriminant Validity (Intercorrelations) of Latent Variable Constructs

| Latent Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1. Alignment	**0.88**														
2. Attunement	0.69	**0.87**													
3. Courage	0.63	0.68	**0.84**												
4. DMQ	0.27	0.22	0.38	**0.89**											
5. Efficacy	0.52	0.64	0.79	0.48	**0.88**										
6. Eloquent	0.54	0.72	0.65	0.35	0.73	**0.86**									
7. Emp	0.64	0.79	0.60	0.27	0.51	0.59	**0.89**								
8. Integrity	0.51	0.58	0.76	0.47	0.80	0.72	0.50	**0.93**							
9. Motiv	0.64	0.73	0.70	0.50	0.79	0.76	0.68	0.73	**0.78**						
10. Relat	0.47	0.60	0.70	0.41	0.89	0.65	0.50	0.68	0.71	**0.91**					
11. Sabr	0.42	0.50	0.71	0.40	0.76	0.75	0.41	0.78	0.61	0.67	**1.00**				
12. Spirit of	0.73	0.79	0.66	0.14	0.63	0.57	0.69	0.56	0.67	0.56	0.46	**0.89**			
13. Synergy	0.53	0.72	0.66	0.51	0.70	0.74	0.67	0.67	0.83	0.67	0.60	0.62	**0.74**		
14. Taqwa	0.61	0.65	0.70	0.37	0.81	0.73	0.58	0.81	0.79	0.68	0.66	0.66	0.71	**0.84**	
15. Wisdom	0.52	0.61	0.75	0.44	0.78	0.66	0.45	0.71	0.67	0.74	0.78	0.60	0.65	0.72	**1.00**

We tested convergent validity using SmartPLS by extracting the factor loadings (and cross-loadings) using a component-based factor analysis approach with an orthogonal rotation. These factor loadings (and cross loadings) of all (measurement) indicator items to their respective first-order LV constructs are presented in Table 3. These factor loadings and cross loadings reveal that all items loaded: (1) on their respective latent construct (e.g. the 'bolded' factor loadings) from a lower bound of 0.68 to an upper bound of 0.96 (excluding the two single-indicator LVs, *sabr* and *wisdom*, which have loadings of 1.00); and (2) more highly on their own

respective latent construct than on any other construct (e.g. the 'non-bolded' factor loadings in any one row), with few exceptions. Furthermore, each item's factor loading on its respective construct is statistically significant at $p < 0.001$. The latent constructs' items' loadings and cross loadings presented in Table 3, and their levels of statistical significance, serve to affirm the convergent validity of these indicators as representing distinct latent constructs in the research model.

4.2   The Structural Model.

Figure 2 below presents the SmartPLS structural model results in which the predicted endogenous latent variables are "fit" as linear composites of their respective predictor latent variables. Standardized inner model path coefficients are indicated along with their significance levels. In general, the path model has a good 'fit'; all of the standardized path coefficients (e.g. the β's) are significant at $p < 0.05$ and the majority of the paths are significant at $p < 0.001$. The model has good predictive ability; 60% of the variance of the *synergy* LV is "explained" (e.g. synergy $R^2 = 0.60$) by the model, and 33% of the variance of *decision making quality* is explained (e.g. decision making quality $R^2 = 0.33$). The R^2 values for the second-order constructs are all 100% since formative second-order 'mirror' constructs are always characteristically 'perfectly predicted' by their respective first-order constructs. This 'perfect prediction' is largely an artifact of this 'mirror indicator' second-order modeling approach. Nevertheless, the model fits very well, both at the measurement level, and at the (inner model) structural path level.

Figure 2
Structural Model Results

12
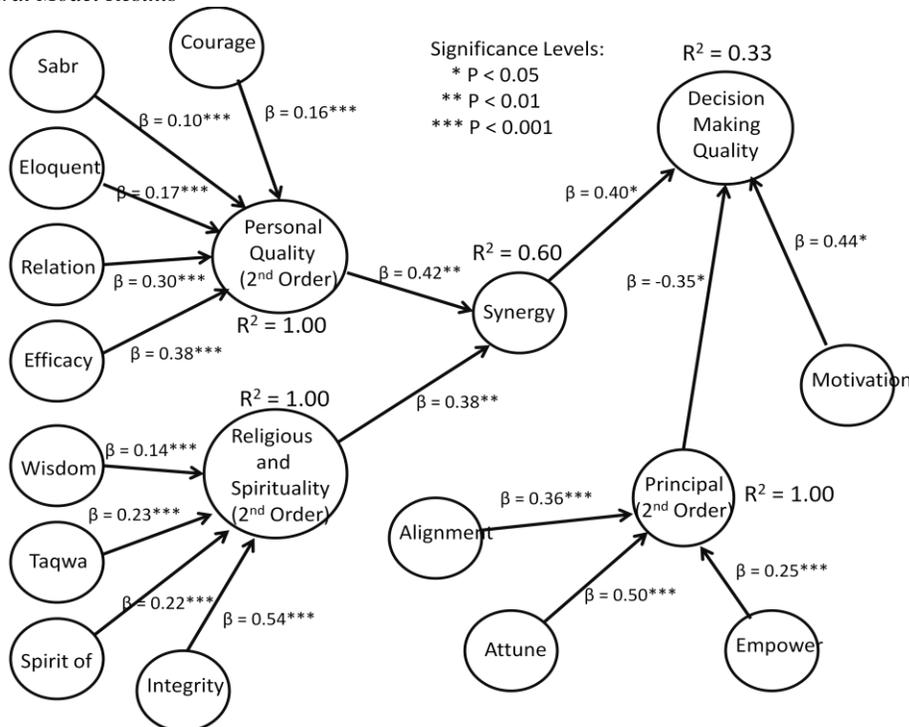
5. DISCUSSION

In general, this study set out to test the Prophetic leadership model for financial decision making quality and its ability to explain its relationship. The findings from the present study did support almost all of its proposition accept for proposition P_3 (posture; syura, justice, freedom of expression and decisiveness) and P_6 (altruism; love and enthusiasm). For altruism, only motivation was supported to lead financial decision quality. This results is inconsistent with Noor (1998) who argue that *posture* can help fine-tune the organizational vision as involving followers for mutual consultation will increase their commitment to the vision. It adds to the empirical evidence that posture is less important than other dimensions in financial decision making. As observed by Nik Muhammad et. Al. (2008), in their research for Higher Education Instituion found that mutual consultancy (syura), justice and freedom of expression is important for managerial decision but not for financial decision. This may be due to the fact that financial decisions either capital budgeting (process of planning and managing a firm's long-term investments and cash flows), capital structure (mixture of long-term debt and equity the firm uses to finance its operations), and working capital management (firm's short-term assets) emphasized more on mathematical calculation and individual expertise than group think. Furthermore financial decision mostly faces the problem of risk. Thus someone needs to be responsible and be able to tackle the risk bearing capacity. Therefore final financial decision is usually a responsibility of the leader. With the inclusion of *Postur*e as predictive variable provide good predictive ability for decision quality.

Similar situation occurred for altruism. Altruism conveys an attitude of caring and sharing which embedded in social network theory which involves three dimensions namely love, altruism and motivation. It was also found unfit for financial decision making process accept for motivation. Thus the finding is inconsistence with the study of spiritual leadership by Fry (2005).

Personal qualities and religious spirituality however have strong influence to synergy and subsequently to decision quality. Integrity, efficacy and relationship show the highest contribution to synergy and decision quality. According to Collins (2004) humility is a key ingredient of Level 5 leadership. His simple formula is Humility + Will = Level 5. "Level 5 leaders are a study in duality" that is "modest and wilful, shy and fearless."

There are still much work to be done in terms of sharpening the construct definitions of prophetic leadership and its operationalisation. As the study of prophetic leadership is in the nascent stages of development, many avenues to refine the construct and move from the conceptual phase to empirical, theory building, and testing phases await leadership researchers.

For future research, studies that relate prophetic leadership and followership development to other fields, such as politics, and organisational behaviour are needed. Qualitative studies, such as retrospective cases of prophetic leaders employing phenomenon analysis may be useful in identifying other construct dimensions of prophetic leadership. Another avenue for future research involves the use of critical incidents of prophetic and non-prophetic leader behaviours to produce typologies of such behaviours, which may be instrumental in defining the nomological network of the construct domain more precisely.

6.0   CONCLUSION
The evolution of leadership theory and practice has come to a point at which more integrative views are branching out, such as trait, transformational, spiritual, Islamic, and transcendental

theories. The fundamental premise of this paper is to propose an integrated leadership theory called the prophetic leadership model. The starting point for exploring this idea comes from Noor (1998) and Bangash (2000), who propose a model that describes the Prophets' leadership behaviours to influence leadership effectiveness. The present authors extend the model by integrating the social network theory into leadership theory (i.e., the Prophet's leadership behaviour to the followers' minds), which influences leader-follower mutuality and the actual social network structures and relationships that are established through altruistic management, another rationale behind the concept of a social. The altruistic leader has to continually keep in focus the super ordinate task at hand, while at the same time being truly mindful of the specific needs and expectations of his people. In doing so, he has to rise to the level of his true potential. This is where personal quality, posture and principals all prevail.

Comment [SME2]: If more than one prophet, then write "prophets' leadership behaviours"

Comment [AM3]: hanging sentence

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Al-Hadith

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