Islamic Leadership in the Changing ASEAN: Fostering Peace and Development
Islamic Leadership In The Changing ASEAN: FOSTERING PEACE AND DEVELOPMENT

Conference Proceedings

April 27 - 28, 2010 | Manila, Philippines
ACKNOWLEDGMENTS

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The Asian Institute of Management-TeaM Energy Center for Bridging Societal Divides, together with the Institute for Islamic Understanding Malaysia (IKIM) and Universitas Paramadina of Indonesia, convened a Regional Conference on Islamic leadership to contribute to the discussions of the state, role, and prospects of Islamic leadership in Southeast Asia. It was held on April 27-28, 2010, at the Holiday Inn Galleria Manila. The Center’s major program partners, the British Embassy Manila, and the Office of the Presidential Adviser for the Peace Process (OPAPP), extended generous support that made the Conference possible.

With an estimated attendance of over a hundred delegates from the local and national governments, academic institutions, religious groups, and civil society organizations of Malaysia, Indonesia, Brunei, and the Philippines came together in vibrant and enlightened discussion on the major issues that confront the various forms leadership at the local, national and regional levels.

What is a good model for the proper and effective exercise of leadership in fostering peace and development in ASEAN’s Muslim communities? Given that ASEAN is home to considerable Muslim populations, an estimated 50 percent of the total regional population, a profound and rigorous study of Islamic leadership merits critical consideration when one talks about peace and development in the region.

The Conference aimed to explore the current concepts and practice of Islamic leadership in Muslim communities as well as prospects for improvement within the changing ASEAN context. It became a valuable venue for academicians and practitioners involved in the exercise and study of Islamic leadership to come together as a community for sustaining and bolstering discussions in this field.
OPENING CEREMONY

A

Quran’ic Recital performed by Dr. Imam Addraruqutni of Muhammadiyah formally opened the Conference.

Stimulating and enlightening speeches were delivered by the Conference conveners. Prof. Nieves Confesor, Executive Director of the AIM-TeaM Energy Center gave the opening remarks; Secretary Anabelle Abaya was invited to speak about the challenges of her work as Presidential Adviser on the Peace Process; and Ambassador Stephen Lillie shared important insights on the programs the British Embassy Manila has embarked on with the aim to contribute to peace and development in the Philippines and in the region.

As keynote speaker, Prof. Datuk Dr. Osman Bakar, Professor Emeritus of the University of Malaya, shed light on the historical evolution of Islamic leadership from the era of the Prophet (pbuh) and the four rightly-caliphs, and how this provides inspiration to future leadership of the Muslim ummah in ASEAN.

Prof. Confesor spoke about the synergy of missions between the Asian Institute of Management and the Team Energy Foundation that led to the establishment of the AIM-TeaM Energy Center for Bridging Societal Divides in 2005. Since then, the Center’s programs has found its way into the heart of Muslim Mindanao, offering programs on leadership training in an attempt to address deep-seated divides in local Muslim communities. What began as the Bridging Leadership Program, branched out to specialized training programs, among which is the Islamic Leadership Development Program (ILDP). Prof. Confesor underscored that the Center has taken strides with its ILDP trainings, and hopes that this Conference provides an effective venue in sustaining and in growing the achievements and relationships that resulted from the program. (Refer to page 26)

Secretary Abaya related that there are two sides to her work as the Presidential Adviser on the Peace Process. Receiving the appointment only 6 months ago, she regards her experience at the OPAPP as that wrought with both dangers and rewards. She provided updates on the five peace processes that the OPAPP is engaged in, three of which is with the Communist Party of the Philippines, and the two are with the Muslim organizations in Mindanao, the MNLF and the MILF. She regards all programs as hopeful, as the OPAPP has progressively learned to effectively dialogue with these groups. Engagement of civil society organizations in delivering a comprehensive communications plan was a key feature of the OPAPP’s approach in dialoging at the community level. It also gave the government a strong
pulse on public sentiment and opinion, and raised very important issues that matter to both Muslim and non-Muslim alike. (Refer to page 29)

Ambassador Lillie expressed the support of the United Kingdom to development initiatives such as the Islamic Leadership Development Program as a means of cultivating future leaders that will propel the growth of nations. He referred to the Philippines as a friend of Britain, and that it is their desire to see the Philippines develop as a prosperous and leading nation within the region and globally. In order to achieve the latter, every section of the country has to be fully empowered, and that includes Muslim Mindanao, which has an important role to play in a cohesive and progressive society. He cited practical and effective models of Islamic leadership that he has personally seen in Muslim Mindanao; what is important is to recognize these, learn from them, and sustain them. (Refer to page 33)

Dr. Osman Bakar gave a comprehensive account of Islamic history that is reflective of the divine message of how leaders must think and act in accordance with Islam. In his keynote address, he cited the Qur’an and the Sunnah as the two most important sources of guidance that present day leaders must continue to refer to as they search for answers to the major issues the world is currently confronted with – issues such as the knowledge-driven society, tradition versus modernity, challenges of globalization and glocalization, cultural pluralism, and sustainable development.

He also briefly cited challenges to leadership in the ASEAN in the light of the long-standing issues of majority-minority relations, in both ethnic and religious terms; the impact of globalization on social, economic and technological terms; and the growing pluralism in the region. Leadership, while guided by the divine message derived from the Qur’an and the Sunnah, must also recognize and learn to adapt to shifting realities that continue to confront the region. The new leadership should be active proponents of dialogue for peace with emphasis on dialogue as the chief means to resolve conflicts. (Refer to page 36)

Engagement of civil society organizations in delivering a comprehensive communications plan was a key feature of the OPAPP’s approach in dialoging at the community level.
PLenary 1 –
Islamic Leadership Concepts and Perspectives

The session aimed to trace the historical evolution of Islamic leadership thought and practice, to elicit vigorous discussion on the present state of concepts and perspectives concerning Islamic leadership, and to identify current issues that significantly impact Islamic leadership and the ASEAN’s Muslim ummah.

Three distinguished speakers, leaders in their respective organizations and fields of expertise, engaged the audience on an enlightened discussion on the theoretical and practical concepts of Islam and leadership.

**Dr. Mohd Zaidi B. Ismail**, Senior Fellow and Director of the Centre for Science and Environment Studies, IKIM, encapsulated leadership in two important concepts – prudence and integrity. He underscored the importance of gaining a profound understanding of how these concepts are defined and revealed in the Qur’an, and manifested in the Sunnah. In developing training modules on Islamic leadership, careful attention must be given to fine distinctions of Islamic terminologies versus secular definitions of similar terms; Islamic history is a valuable guide in uncovering the true essence of leadership in Islam. (Refer to page 55)

**Dr. Ismail Bin Mat**, Director for Post-Graduate Study and Research of Universiti Islam Sultan Sharif Ali (UNISSA) in Brunei, provided an account of Qur’anic terms and verses that refer to leadership values and practices. He briefly presented various definitions of leadership as interpreted by Islamic scholars, and summarized that at the core of these meanings is the concept of tawhid, the Unity and Oneness of Allah. Tawhid is the first principle of Islam, where everything ultimately goes back to Allah; thus Islamic leaders are guided to concern themselves not only with the present way of life, but on the life Hereafter. (Refer to page 58)

Enhancing the quality of humanity and civilizations is a never-ending endeavor. Universitas Paramadina Vice-Rector **Dr. Totok Soefijanto** spoke of his Institutions’ programs and underlying principles in developing leaders for a peaceful and prosperous world. He maintained that leadership is shaped by nurturing in the youth three core competencies – leadership, entrepreneurship, and ethics. (Refer to page 62)

The session was moderated by Prof. Mike Luz, Associate Dean of the Center for Development Management of the Asian Institute of Management.

**Parallel Sessions – Islamic Leadership and Its Application in Various Contexts**

Based on Dr. Osman’s keynote address, the concept of a universal leader that characterizes the leadership of the Prophet (pbuh) and the four rightly-guided Caliphs found itself branching into different forms of leadership that called for specific characteristics and competencies in various fields. Since the time of the Prophet (pbuh), there has been a considerable increase in the diversity of professions, and
“Enhancing the quality of humanity and civilizations is a never-ending endeavor.”
present-day leaders have found themselves specializing in certain areas of expertise. The differences in settings provide a requisite to adapt and adjust one’s style of leadership while contending with the challenge of preserving the essence of leadership that is imparted by Islam.

The parallel sessions offered opportunities for Conference participants involved in their respective sectors to go into deepened discussions with resource persons who have extensively done studies in the fields of Islamic leadership in organizations, community development and government, banking and finance, and peace building. The objective of the parallel sessions was for the participants to understand the key challenges of leadership in these different contexts, to locate the role of Islamic concepts and perspectives in the exercise of leadership in these particular settings, and to surface an initial model for the practice of Islamic leadership at the level of the organization, the community, in the financial industry, and on the area of peace-building.

Prof. Dr. Khaliq Ahmad, Dean of the Kulliyah of Economics and Management Sciences, International Islamic University Malaysia (IIUM), and Professor Emeritus Mohamed Sulaiman, spoke on the application of Islamic leadership in organizations; Prof. Dr. Ahamed Kameel Meera and Prof. Mustafa Omar Mohammed, also from IIUM, led the discussion on Islamic banking and finance; Prof. Abhoud Syed Lingga, Executive Director of the Institute of Bangsamoro Studies (Philippines) and Prof. Dr. Sharifa Hayaati Syed Ismail of the Department of Islamic Political Science, Academy of Islamic Studies, University of Malaya (Malaysia), discussed the relevance of Islamic leadership in community development and governance; and, Lily Zakiyah Munir of the Center for Pesantren and Democracy Studies (Cepdes) Indonesia shared her experience in the role of women in the area of peace-building.

Islamic Leadership for Organizations

Dr. Khaliq Ahmad mentioned the work of his institution in integrating knowledge and translating them to find usefulness in Islamic practice. He recognizes that development has taken place in many sciences, and as academics they cannot reject the new ideas and concepts, especially those in the field of management and leadership, simply because they do not carry the Islamic brand. In the area of leadership, there are numerous theories brought forth by Western schools of thought, but these pose limitations in their applicability in the Islamic setting – the main difference is with the values system. There is a need to adopt value-based management and leadership that recognizes the cultural dimensions of a particular society. Muslims themselves should create their own models and theories.

A study was conducted among six financial institutions in Malaysia on how they have adopted Islamic teaching in their management practices, and the methods/techniques they employ. They also looked at how this impacts the performance of employees – does being Muslim make one work less or more efficiently? Findings reveal that Muslim-managed organizations in Malaysia have taken steps in incorporating Islamic teachings in managing their organizations, with fa\textit{lah} (success in this world and the life Hereafter), service to community, as the major concept that emerges as most often applied. However, there was no conclusive evidence to say whether being a Muslim affected an employee’s performance adversely or positively. (Refer to page 69)
**Prof. Mohamed Sulaiman** presented a similar research conducted in 2007 among 206 SMEs in Yemen. It attempted to look at leadership effectiveness – does Islamic leadership result to greater effectiveness in the context of organizations? Statistical analysis of variables such as belief, *sadakah*, integrity, forgiveness and emotional control were found to influence leadership effectiveness in these Muslim organizations. Thus, to a certain extent, leadership using the Islamic perspective has a significant effect in explaining the performance of an organization. *(Refer to page 75)*

**Islamic Leadership for Banking and Finance**

The recent global financial crisis has reaffirmed the importance of Islamic finance, and Western countries are increasingly realizing the expediency of the Islamic financial system. Islamic finance propagates universal values of justice, freedom, kindness, cooperation, risk-sharing, a caring attitude, and transparency. The *Shari’ah* or Islamic law provides a guide on how to foster these universal values.

**Prof. Dr. Ahamed Kameel Meera** of the Kulliyah of Economics and Management Sciences, International Islamic University Malaysia, and his co-presenters **Prof. Mustafa Omar Mohammed** and **Mr. Dzuljastri Abd Razak**, introduced fundamental concepts and processes in Islamic finance. The Musharakakah Mutanaqisah Partnership (MMP) is an example of equity-based financing that the *Shari’ah* encourages. In the MMP, the equity of the financier diminishes progressively while, in accordance, the equity of the customer grows.

A mathematical derivation showed that the formula for the MMP is similar to the one used for computations in conventional loan. Due to market forces, there will be a tendency for financiers to replace the rental rate in the MMP computation with the interest rate. But nonetheless, true MMP should stick to the use of rental rates. Thus, a major advantage presented using the MMP is the avoidance of *riba* (a negative value that is closely akin to interest). Furthermore, when not profitable for banks to operationalize, such a system can effectively be implemented through cooperatives and provide an avenue for investment among its members.

An interesting discussion ensued after the presentation on whether or not Islamic finance can be applied to existing forms of financing at the community level, such as microfinance and insurance. *(Refer to page 81)*

**Islamic Leadership for Community Building and Islamic Governance**

**Prof. Abhound Syed Lingga** spoke on Islamic leadership as a means for community transformation. He gave an account on how the Prophet (pbuh) during his time, started at the personal level when he wanted to transform Madinah. If only each and every Muslim that is now scattered all over the globe, an estimated 1 billion, would start a personal revolution, it will definitely create a huge impact.

Change can happen in all levels. As a Muslim community, the objective of change shall be to enhance the capacity of the community to worship Allah. Community leaders should act as agents of change, those who can influence other Muslims to enact transformation; and this can be achieved through education of first, the leader, and then his followers. This is characteristic of a knowledge-based leadership, the focus of which is in educating followers, to lead them to the right path according to Islam. Also, the
ability to organize and to mobilize people is important in disseminating knowledge and in moving people towards change.

Prof. Abhoud briefly presented issues and challenges in cultivating Islamic leadership within communities, i.e. it may conflict with traditional practices, there is the fear of the unknown, and Islamic leadership may pose as a threat. He advised that this apprehension should be addressed by educating community leaders that Islam operates in harmony with social order. Furthermore, creativity should be exercised in introducing Islamic leadership in a way that is less threatening to the community. (Refer to page 86)

Prof. Dr. Sharifa Hayaati Syed Ismail examined the definitions of government, governance and Islamic governance. Simply defined, good governance, in the Islamic perspective, is any practice or characteristic that benefits and do not go against the tenets of Islam. Since governance is about power, relationships and accountability, it requires a good leader and a good leadership. She put forward 9 characteristics of good governance that leaders must focus and strategize on, and suggested that its practice should ensure cooperation among four major entities – the public sector, the private sector, NGOs and the community.

Effective governance in Islam is best described in the terms al-siyasah al-shar‘iyyah. These terms have been defined by numerous scholars, but the definition that emerges as the most important is on how power can well administer and govern the needs, welfare and interest of the public. This means that basic cooperation between the ruler, the administrator and the citizen is inseparable in governing a country well. The major aim of al-siyasah al-shar‘iyyah is also to attain al-falah (felicity) and to avoid destruction (al-fasad). These concepts are emphasized in the Shari‘ah – for Islamic governance to comply with the five purposes of Islamic law, i.e., to protect religion, life, intellectual development, offspring, and family.

Prof. Sharifa shared an Islamic Leadership Model as exemplified by Caliphate Umar Ibn al-Khattab in his 10 years of leadership. His leadership is characterized by innovation, reform and high accountability; and, he operationalized the principles of Al-Amanah, to curb malpractice and corruption, and Al-Syura, which imparts the values of transparency, accountability, respect, empowerment, freedom of expression, dignity of the human individual and cooperation all together in one practice. (Refer to page 89)

Islamic Leadership for Peace-Building

Lily Zakiyah Munir of the Center for Pesantren and Democracy Studies spoke on the role and work of women as peace builders. The Qur’an guarantees that women
and men are entitled to the same basic rights, yet the contrary is often reflected in practice. The suppression of women’s rights to education, right to work, right to ownership of property, even the right to nafaqah, are not only embedded in culture, but is even upheld in laws and ordinances in Indonesia.

International movements in the last three decades have provided an impetus to recognize the rights of women, and Indonesia has even been party to the agreement that aims at eliminating all forms of discrimination among women. The recent international gathering held in Nairobi (1995) re-emphasized peace, equality and development as the core of women’s struggle.

Efforts in peace-building are viewed from both public and private perspectives. The private sphere tackles domestic violence and its four dimensions – physical, psychological, sexual (including marital rape) and economic violence. Indonesia has passed a law on domestic violence that criminalizes marital rape, yet women still find themselves trapped in the domestic culture of violence. The public sphere, on the other hand, sees the impact of war on women, and consequently their role as potential peace-builders.

The Center for Pesantren and Democracy Studies recognizes the challenges faced by women-peace builders amidst the prevailing patriarchal system and gender injustice. Its advocacy is to disseminate the teachings of Islam on the five basic human rights and the value of women to communities in Indonesia. These rights that are prescribed by the Qur’an, when carefully examined, are equivalent to the entire provision of the Universal Declaration of Human Rights. (Refer to page 98)

SPECIAL INTEREST SESSIONS ON ISLAMIC LEADERSHIP

Special interest sessions on women and youth issues, and counterterrorism also generated a rich discussion.

For the session on Women in Leadership, Professor Datuk Zaleha Kamaruddin of the Institute for Islamic Understanding Malaysia (IKIM) and Ms. Amina Rasul-Bernardo of the Philippine Council for Islam and Democracy (PCID) presented studies that provide insight on the prospects for women in Islamic leadership.

There was also a special feature on the youth, with Dr. Abdul Mu’ti, a youth leader of Muhammadiyah and current Executive Director of the Centre for Dialogue and Cooperation Among Civilizations of Indonesia, and Maria Kamel, Vice-Secretary of the Muslim Youth Movement of Malaysia (Angkatan Belia Movement of Malaysia), expounding on the undeniably critical attention that must be given to developing leaders for the future.

Noor Huda Ismail, Executive Director of the Institute for International Peace-Building (Yayasan Prasasti Perdamaian), shared a personal experience on his and his organization’s initiatives on providing alternatives to former rebels and terrorists.

Women in Islamic Leadership

Prof. Zaleha Kamaruddin shared major findings in a research that was conducted in 2006 that aimed at understanding how and why Muslim women are excluded in the decision-making processes of society. The research focused on ordinary Muslim women who
did not necessarily hold high positions in society, but those who are truly marginalized and excluded. Based on the findings, it is important for these respondents to see women in leadership positions as this provides optimism and allows them to relate more to women leaders as champions of their rights.

Gender exclusion in leadership is a great loss of potential. Although modern women are more educated than the previous generations, still there are numerous gender issues that confront women. Even in Malaysia, a relatively progressive Muslim country, women cannot be appointed to the Shari’ah due to the absence of a fatwa (legal edict), as well as a lack of political will. Dr. Sharifa advocated for women to continue to persevere in order for their voices to be amplified in society and for them to be included in the decision-making process. The saying “when one educates a woman, one educates a whole family” may sound too cliché but it is nevertheless true. A country of educated individuals will be prosperous in the long-run. (Refer to page 105)

Ms. Amina Rasul-Bernardo presented empirical data on the differences between Muslim men and women in Mindanao. A survey on Overseas Filipino Workers (OFW) has shown that there are more women from the ARMM who work as OFWs compared to men, evidence of the emerging role of women as breadwinners for the family. However, a 2008 study by the Social Weather Stations of the Philippines reflects that family decision-making still rests in the hands of men. Among Muslims in Mindanao, 45 percent of the women said they prefer their father or husband to decide on who they will vote for. They were also asked whether or not they should be represented by a woman in Congress. The results revealed were even more alarming – 79 percent of the female respondents preferred not to be represented by a woman.

The PCID conducted a related survey during the 3rd National Ulama Summit, and similar results are revealed. On the question of whether the ulama are in favor of having a female leader in the executive branch, as mayor or governor, the general answer is “NO”. However, the men are more receptive to having women leaders in the legislative body, i.e. as members of the Regional Legislative Assembly and Provincial Board.

The predominant culture of male-domination in Mindanao led to other forms of leadership expression with Muslim women moving into leadership in civil society. More and more organizations have surfaced to advocate for women empowerment in Mindanao. Promoting leadership among Muslim women in the country should continue to be facilitated. (Refer to page 107)

Youth and Islamic Leadership

According to Dr. Abdul Mu’ti, Indonesia’s Muslim youth population grows at an average rate of 1.5 percent annually. They also comprise a major segment of the population, yet they remain to be the least heard sector, merely listeners, recipients or spectators. Being in an age of transition, the youth are also considered to be the strongest, most productive and industrious sector but they are also the most vulnerable and unstable – they are at risk and predisposed to social problems such as unemployment, drug use, violence and crimes, and sexual abuse, and in some cases, are inclined towards religious radicalism, exclusivism, and “terrorism”.

Dr. Mu’ti extends the need for a change in the strategy of youth leadership development from mere instruction to empowerment, and from mere advisory to participatory. He also gives emphasis to the need for change from
“heaven-centric” to “real-earthly religious communalism.” This should be the new direction of Islamic leadership for the youth. *(Refer to page 112)*

On the more practical level, **Ms. Maria Kamel** touched on the important works ABIM is involved in that cater to the youth and their families. Malaysia’s youth also comprises a significant sector of their population, about one-third of 27 Million. ABIM offers programs that promote self-empowerment in women and their families; trainings on economic and business development to address poverty; alternative education from pre-school to secondary school levels; and, trainings on leadership, healthy lifestyles, religious education and social awareness. As a means of instilling the spirit of volunteerism in the youth, it enjoins them to partake of relief works that provide humanitarian assistance to the international community.

ABIM promotes the values of intellectualism, spiritualism, and activitism or action-orientation in its programs, as it realizes the need to surmount the challenges of materialism, globalization, competition and pluralism. Maximizing the internal strength of the youth, adherence to ABIM’s guiding principles, and adapting to recent technological developments some of the organizations prescriptions to its members. *(Refer to page 114)*

**Addressing the Muslim Agenda: Alternatives to Violence**

**Mr. Noor Huda Ismail** was a journalist for the Washington Post when he saw a poster of one of his former roommates in an Islamic boarding school wanted for the Bali bombing. This experience became a turning point in his life, somehow an impetus for his profound involvement in rehabilitating and mainstreaming former rebels and convicted terrorists.

He shared a personal story of a former militant, Yusuf, who received training from the *Jama’ah Islamiyah* command in Mindanao. Yusuf had no prior history of religious or political activism. His journey towards violence was initiated while in school when a teacher passed on to him a CD of the Bosnian war.

There are different kinds of terrorists, and being familiar with their personal history is important to effectively categorize them and appropriately introduce measures for counterterrorism. What is the best means of de-radicalising them? Noor Huda’s organization encourages former detainees to engage in more productive activities, to keep them from going back to violent acts. He also brings to light the weakness of the state, having no comprehensive program in de-radicalizing former rebels. There is a need to have a program for their former rebels, especially in detention, as it has been proven that the prison becomes a strategic place of recruitment in the formation of jihad, converting former *Jama’ah Islamiyah* into the *Al-Qaeda*. Furthermore, a post-detention program facilitates their reintegration into society. *(Refer to page 119)*

*The saying “when one educates a woman, one educates a whole family” may sound too cliché but it is nevertheless true.*
PLENARY 2 –
WORLD CAFÉ: APPLICATIONS OF
ISLAMIC LEADERSHIP IN THE ASEAN

The World Cafe gave an opportunity for everyone, participants and resource persons, to sit together and hold informal conversations about their ideas and thoughts on the two days’ discussions. Guide questions were given to direct the group conversations. The first two questions aimed at recapitulating the discussions and surfacing the learnings from the sessions. The third question intended to elicit burning questions that remained even after the discussions were concluded. Also, participants were allowed to switch tables three times to gain an understanding of the common lessons that emerged, and to share their personal thoughts to a wider audience.

The conversations were not documented, but the participants were encouraged to write down notes or doodles on the poster paper that were laid out on the tables. The posters provided a glimpse of the richness of content and the resounding ideas that ensued from the conversations, ranging from the most general ideas to specific issues concerning their communities. Among the general issues, there were burning questions on how Islamic leadership will be operationalized. There was a consensus on the importance of Islamic leadership, but how can this be achieved at the different levels of leadership? A lot of our present day leaders in Muslim communities are not well versed in Islam, thus, how can Islamic leadership be brought to their awareness? How do we actually create Islamic leaders? And, how do we extend this awareness to non-Muslims?

Since majority of the participants are from Muslim Mindanao, there were specific questions as regards the situation of the Bangsamoro. How has the millions of aid poured into Mindanao impacted the communities of the Bangsamoro? How can countries in the ASEAN accommodate the aspirations of the Muslim minorities? Why is Islamic leadership not practiced in Mindanao?

Apart from the discussions, informal networks started to take root through the discussions. It will take time for participants to assimilate all the ideas and questions that were raised. However, the friendships and linkages that were developed during the Conference provide a hopeful cornerstone for future discussions.

PLENARY 3 –
PANEL DISCUSSION ON THE
EXPERIENCES IN DEVELOPING

Muslim Leaders in Indonesia,
Malaysia and the Philippines

The panel discussion focused on how Islamic leadership is developed through various interventions. The session was designed for participants to be able to learn from the experiences of Islamic leadership development from some organizations and institutions that have taken a look at this; and for them to gain an appreciation of some of the key questions...
and challenges that surround the field of Islamic leadership.

Four leaders of Islamic organizations in Indonesia, Malaysia and the Philippines share the various models they have adopted in shaping leaders in accordance with Islam. Dr. Imam Addaruqutni, Central Board Member of Muhammadiyah contextualized Islamic leadership according to global and regional currents, and explained how Muhammadiyah, a training ground for leadership at various levels, have contributed to national leadership, having in itself become a leader and champion of various sectors of society. Dr. Haslinda Abdullah, of Angkatan Belia Islam Malaysia (ABIM), shares here organization’s experiences in leadership training for the youth of Malaysia. And, two organizations from the Philippines, Bangsamoro Development Agency (BDA) and Haidit Astarani, Tawi-Tawi Association for Community Transformation (Tawi-Tawi ACT), through Emran Mohamad and Hadit Astarani, respectively, give an account of how they implemented the Islamic Leadership Development Program in Muslim communities in Mindanao. All four speakers also revealed plans in sustaining their programs to continue to groom leaders who embrace the Islamic way of life.

Experiences in Developing Muslim Leaders in Indonesia

Dr. Imam Addaruqutni gave a brief background on the global-regional situation that creates a variety of challenges to peace and development. In the global arena, the United States as a super-power state remains unchallenged, and continues to develop strong partnerships with the European economic bloc, thereby, strengthening the America-West bloc, along with Canada and Mexico. East Asia, on the other hand, has shown potential in counterbalancing the America-West bloc, given significant developments of rising Newly Industrializing Counties (NIC’s). Also, the growing capitalism or materialism is being counterbalanced by a reactivation of religious spiritualism, not only in the Muslim religion, but among other religious groups as well. This religious spiritualism is often mistaken as radicalism, and fear of the Muslim world becomes a global phenomenon. This resulted to a strengthened military force in Asia, and consequently, the response to which has been extremism.

The foregoing challenges represent a big responsibility for Muhammadiyah in terms of devising a proper plan to inculcate in the Muslim youth Islamic leadership qualities in the pretext of fostering peace and development for all. Muhammadiyah has successfully trained leaders for the nation, by propagating prophetic-based values and transformation as the basis for the corporate values in its institutions throughout Indonesia. Since the outset, Muhammadiyah has been strongly committed to dedicate its works for the betterment (khayr) of both the Muslim ummah and the nation (rahmatan li’l’aalamiin).

Muhammadiyah believes the organization does not belong to the Muslims, but to the many groups of Indonesian people. Muhammadiyah does emphasize the prophetic values and the need to transform Islamic societies, but does not aim at Islamizing society. A model they developed in internalizing these prophetic values consist of a Leadership Training System implemented among its wing organizations for the youth following a standardized manual of training that is graded according to different levels. (Refer to page 131)
Muslim Youth Movement of Malaysia: Upholding Truth and Justice

Dr. Haslinda Abdullah described the youth of Malaysia as possessing the tendency to be restless and defiant; yet the potential in making significant contributions economically, and in reforming civilization remains in their hands. She reiterated the impact globalization has on the youth, who are at risk of losing their unique identity due to the shrinking global world.

Thus, ABIM, through its series of knowledge-based programs, hope to counter this by actively shaping the future ulama and umara. ABIM proceeds with the role of generating a movement that enlightens, enriches and empowers the youth. As a guiding principle, programs must be from youth, to youth, and for Islam. Also, they believe in strengthening moral values through character-building. Altruism and volunteerism are desirable characteristics that must be promoted to counter the growing materialist and hedonistic values.

Dr. Haslinda outlined the various trainings ABIM carries out for the youth which they jointly organize with government. They have specific programs on education, social work, environmental awareness, and enterprise development. *(Refer to page 135)*

BDA: Sharing their Experiences in Developing Leaders

Emran Mohamad gave insights on the BDA way in developing leaders for Muslim Mindanao. In the last two years, the Bangsamoro Development Agency has been an active partner of the AIM-TeaM Energy Center in implementing the ILDP to communities in the ARMM.

The BDA was a result of an agreement between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) that was signed in Kuala Lumpur, Malaysia in 2001. It is tasked to determine, lead and manage relief, rehabilitation and development in the conflict-affected areas (CAAs) in Mindanao, which comprises 3,587 barangays or kampong scattered all over Mindanao.

The BDA believes that real development can only happen if the people themselves are developed first, and that spiritual development must precede material development. The *shura* is operationalized in “community-driven development” or CDD, with emphasis on inclusiveness and incorporating values transformation. They started with a group of volunteers who organized trainings on values transformation, community organizing, gender sensitivity, and on peace-building. The methods they used included the *Halakat* and *Khatira* (study circle), which reinforced their abilities to convey the message of Islam.

In 2009, they embarked on a program with the AIM-TeaM Energy Center on Islamic leadership development. The training program was piloted in two barangays, by 21 trainers who are not necessarily alimat, but are social workers, engineers and teachers who are also good role models. Emphasis was also given on engaging women as participants recognizing the important role they play in the areas that suffered from protracted wars. The training consisted of modules on leadership and management concepts, personality development, and community development. Emran Mohamad shared the results of their evaluation of the pilot program, and future plans for replicating and deepening the program to contribute to peace and development in the more than 3,000 barangays that BDA serves. *(Refer to page 139)*
Experience in Developing Leaders in Muslim Mindanao

The Tawi-Tawi Islamic Association for Community Transformation (Islamic ACT) was another organization that implemented the Islamic Leadership Development Program in Mindanao. The organization’s mission is to “serve as the unifying force between the religious sector and civil society towards transformation for peace, order, development and general welfare of the community.” In Tawi-Tawi, there is a perceived disunity between Muslim professionals and the religious. Thus, the Tawi-Tawi-Islamic ACT hopes to address this problem by choosing the professional sector as the first group in their province to receive the ILDP training.

Haidit Astarani explained the priority areas of their organization – leadership training, Islamic leadership advocacy, peace-building, inter-faith dialogue, environmental awareness, research study and information and advocacy program. He also provided a detailed account of their involvement with the AIM-TeaM Energy Center, from research to framework development to training implementation. Having been chosen to participate in the Islamic Leadership Fellows Program (ILFP) that transported classroom training to agricultural villages in Indonesia and mosques in Malaysia, Haidit Astarani shared his experience in deepening the knowledge he had on Islamic leadership and gaining more skills in managing his organization in the Islamic way. An important result of the ILFP was the high motivation and the strong commitment that the program generated among the 13 fellows to continue to promote ILDP and heighten their work in developing Muslim communities.

PLENARY 4 – DEVELOPING A MODEL FOR ISLAMIC LEADERSHIP

Professor Federico Macaranas of the Asian Institute of Management presided over the session in developing a model for Islamic Leadership. He gave a brief discussion on leadership concepts from scholars who have extensively studied Western and non-Western approaches to leadership. All participants were invited to contribute to the building of an Islamic Leadership Model that is based from their personal experiences of leadership, as well as on their knowledge from Islamic sources.

The session had a two-fold objective. It aimed at integrating the ideas generated during the Conference, focusing on the elements of leadership – values, skills and authority. It also intended to identify the value-added of Islamic elements on leadership essence and style. (Refer to page 152)

The first role of a good leader is to be able to explain to the world what is happening.
PLenary 5 – Moving Forward as a Community

Aliasgar Basri, a Malaysian fellow of the Islamic Leadership Fellows Program, moderated the session. The objective was to determine how participants, each having their own respective programs and agenda, can begin to work together after the Conference. Much has been heard and discussed about Islamic Leadership, but how does one sustain the lessons imparted and strengthen their individual initiatives in promoting peace and development in ASEAN communities through Islamic leadership? Each being a stakeholder of their respective communities and the regional community as a whole, how do they begin to work together to address the key issues in ASEAN with the urgency required by the situation?

The recommendations brought forward by the participants have been clustered under the following major areas of concern:

1. To continue and improve the implementation of the Islamic Leadership Development Program;
2. To sustain the implementation and impact of the Islamic Leadership Fellows Program;
3. To strengthen the campaign/advocacy for Islamic Leadership;
4. To expand and reinforce a community of practice among Islamic institutions; and,
5. To carry out programs on specific areas such as cooperativism, Islamic finance and skills trainings.

There were other matters raised in relation to the sustainability of the program. There were concerns on financial support for the additional trainings on ILDP. The perceived need to lobby Islamic leadership in the ARMM government also surfaced. For future forums, addressing minority-majority relations should also be a highlight of discussions for Islamic leadership in the ASEAN. (Refer to page 160)

Closing Program

As the Conference came to a close, ILDP’s partners stepped up to express their appreciation. The British Embassy Manila, represented by Shane Male, Program Officer; Professor Victoria Licuanan, Dean of the Asian Institute of Management, and Prof. Nieves Confesor, Executive Director of the AIM-TeaM Energy Center, each gave a brief message.

Prof. Datuk Zaleha Kamaruddin of the Institute for Islamic Understanding Malaysia (IKIM) and Vice-Rector Prof. Totok Soefijanto of Universitas Paramadina of Indonesia, as Co-Conveners of the Conference, also delivered a message of thanks and expressed the hope that what has been started in the Conference will continue to be sustained through the efforts of everyone involved. (Refer to page 164)

“Leadership influences relationships among leaders and followers who intend REAL CHANGES and outcomes that reflect shared purposes.”

(Stogdill)
WELCOME AND OVERVIEW OF THE ILDP

Prof. Nieves R. Confesor
Executive Director
AIM-TeaM Energy Center for Bridging Societal Divides

As the AIM-TeaM Energy Center strives to fulfill its mission to “develop Bridging Leaders who will address and diminish societal divides in Mindanao, the Philippines, and the Asian region”, it has embarked on the task of convening like-minded institutions across ASEAN to discuss ultimately how their different programs on Islamic leadership can be strengthened and sustained.

A very special good morning to all of you, to Secretary Annabelle Abaya, who has untiringly and fastidiously been trying to put the dialogues together amidst an election heating up, to Ambassador Stephen Lillie of the British Embassy Manila who is our partner in this program that has in itself become a leader in designing a fresh way of looking at our communities.

Let me also take this opportunity to put faces into our partners. This Conference is a result of partnerships brought together by the Islamic Leadership Development Program. The Institute of Islamic Understanding Malaysia (Institut Kefahaman Islam Malaysia, IKIM), represented by Prof. Datuk Zaleha Kamaruddin; Universitas Paramadina, represented by its Deputy Rector, Dr. Totok Soefijanto; and, International Islamic University Malaysia (IIUM), led by Prof. Dr. Khaliq Ahmad, Dean of the Kulliyah for Economics and Management Science, and Prof. Emeritus Mohamad Sulaiman, have all been part of the group that conceptualized this Conference. With half of ASEAN’s population being Muslim, we hope to cultivate a good conversation concerning issues at the regional level, and not just for Muslim Mindanao. Indeed, the Muslim community of the ASEAN offers such a good source of energy and inspiration.

Let me tell you about the journey we at the Asian Institute of Management and the TeaM Energy Foundation have taken, and how the AIM-TeaM Energy Center has been formed through a synergy of missions.

Unlike most business schools the Institute has a dimension that is so much part of the ASEAN community. It recognizes that while this region talks of growth, it also has to contend with very deep divides, both within and across countries. Now that we are 10 countries in the ASEAN, we have to contend with the reality that within the regional community there are countries and households
living below the poverty line. There also exists various issues, some are territorial, which are the easier ones; but the harder issues are very deep and are terribly socio-economic in nature.

Twenty years ago the AIM adopted its mission to make a difference in “… promoting the sustainable growth of Asian societies by developing professional, entrepreneurial and socially responsible leaders and managers.” This is what distinguished AIM from other business schools.

In 2005, we received an endowment fund from TeaM Energy Foundation (formerly Mirant Foundation), whose mission is to be “… the country’s partner in sustainable development initiatives and a catalyst for positive change. We work towards the improvement of quality of life through our passionate resolve to create self-reliant, self-sustaining and progressive communities.”

In the last two years, the ILDP has been moving towards the implementation of three program components: ILDP institutionalization among local partners, the Islamic Leadership Fellows Program (composed of fellows from the Philippines, Malaysia and Indonesia), and Research and Development. How do these initiatives make our leadership development framework robust for the next groups? What is it that makes our community come together cutting across terrible social divides?

In the next two days of this Conference, we hope to achieve the following objectives:

• To explore Islamic leadership concepts and practice in the ASEAN;

• To discuss shifting realities and contemporary
challenges in the ASEAN, and locate the role of Islamic leadership in this changing and globalized world;

• To harvest lessons from effective leadership practices in Muslim communities and institutions in the ASEAN;

• To continue the building of an Islamic leadership model for Muslim communities in the ASEAN; and,

• To convene a community of practitioners and academicians that will sustain the study and practice of Islamic leadership in their respective communities.

On behalf of the Asian Institute of Management, the AIM-TeaM Energy Center, and the TeaM Energy Foundation, I would like to welcome you all to this Conference.

With half of ASEAN’s population being Muslim, we hope to cultivate a good conversation concerning issues at the regional level, and not just for Muslim Mindanao.
GOOD MORNING LADIES AND GENTLEMEN, AND CONGRATULATIONS FOR BEING AT THIS EVENT. I AM VERY HAPPY TO BE HERE THIS MORNING.

A BIG PART OF MY JOB AS PRESIDENTIAL ADVISER ON THE PEACE PROCESS REQUIRES A LOT OF ENERGY AND CHEERLEADING. WHAT IS IT THAT WE DO, AND WHAT IS IT ABOUT PEACE THAT CHARACTERIZES WHAT WE DO? LOOKING BACK AT HISTORY, THE PREVIOUS CENTURIES COULD BE CHARACTERIZED BY THE USE OF FORCE AND PERSUASION. THE 21ST CENTURY, ON THE OTHER HAND, IS ABOUT UNDERSTANDING AND MUTUAL COOPERATION. LIVING IN THE 20TH CENTURY AND BEFORE IS WHAT I CALL LIVING DANGEROUSLY; WHILE LIVING IN THE 21ST CENTURY ONWARDS IS ABOUT NEGOTIATION, BUT STILL DANGEROUSLY.

WHY IS IT THAT PEOPLE ARE ATTRAICTED TO SOMETHING DANGEROUS? MANY THINGS ARE POSITIVE ABOUT DANGER – IT MAY MEAN WALKING A TIGHT ROPE, TAKING RISKS, INNOVATION, GOING TO THE EXTREME FOR MAXIMUM TRANSFORMATION. IN CONTRAST TO SEDATE OR SAFE NEGOTIATION WHERE NOT TOO MANY IDEAS ARE BORN, NEGOTIATING DANGEROUSLY ALLOWS IDEAS AND NEW INFORMATION TO COME IN, SOMETIMES TO THE POINT OF THREATENING WHAT YOU THINK IS RIGHT. THAT IS WHY SO MUCH CHALLENGE IS REQUIRED FROM US.

HERE IN THE PHILIPPINES AND PARTICULARLY AT THE OPAPP, WE ARE ENGAGED EVERYDAY ON VERY DANGEROUS NEGOTIATIONS. WHEN I CAME INTO OFFICE SIX MONTHS AGO, I REALIZED THAT THERE WERE FIVE PEACE PROCESSES GOING ON; BUT THEY WERE EITHER IN AN IMPASSE OR NO ONE WAS FORMALLY ON THE TABLE. THE BIG CHALLENGE IS TO SEE THAT BEFORE THE END OF THE ADMINISTRATION OF PRESIDENT ARROYO A LOT OF THESE PEACE PROCESSES BE OPENED.

ONE OF THESE IS THE NEGOTIATION WITH THE CPP-NPA NDF. CHAIRMAN NIEVES CONFESOR AND I WERE INVOLVED IN THIS TOGETHER, SHE BEING A LONG TIME FRIEND AND SOMEONE I REFER TO AS MY ASCENDANT SISTER SINCE SHE’S HAD A LOT OF EXPERIENCE AND HAVE HELPED SHAPE THE WAY I THINK. WELL, WE HAVE DONE A LOT OF STRIDES ON THE NEGOTIATIONS, AND WE’RE NOW VERY HOPEFUL. WE HAVE STARTED TALKING INFORMALLY AND HAVE TRANSFORMED THE WAY WE TALK TO ONE ANOTHER. EVEN IF WE GO INTO THE NEXT ADMINISTRATION, I HOPE THE NEW NEGOTIATORS WILL BE ABLE TO TAKE ON THE PATTERN...
of talking that we have – talking directly to one another, with a lot of heart and compassion.

There are two other processes that are breakaways from the CPP-NPA-NDF – the RPABB and RPMM – that have not progressed for a long time. But I am happy to announce that we have signed a new document with the RPABB and are pushing the process forward to bring the negotiations to a close. We are also about to sign an agreement with the RPMM. Two small forgotten yet significant processes that we are about to put a closure on already.

We also have the peace negotiations with the MNLF. In 1996, a peace agreement was entered into by the MNLF and the Philippine Government; and in the last three years, the government has been in an evaluation session with the MNLF on how the 1996 Peace Agreement had been implemented. Finally, last week in Tripoli, we signed a memorandum of understanding. We agreed to adopt the legal proposals which had been transformed into a legislative agenda so we can enhance the Organic Act 1954, and in turn enhance the implementation of the 1996 Peace Agreement. Secondly, we also agreed put together a mechanism to help raise funds among the OIC in order to establish a mini Marshall Plan for Southern Mindanao. And this is very hopeful. Furthermore, a process structure was put together to sustain the implementation and oversee the effective implementation of the 1996 Peace Agreement.

Concurrently, negotiations with the MILF are ongoing. The government looks at the MILF and the MNLF as two brothers climbing the same mountain – they are talking about the same geographic location, the same people, and similar contentious issues. They are climbing in two separate ways, but eventually there will be a convergence. Thus, the government is open to the help of others who have the best of ideas and connections to bring these two groups together.

It has been a dangerous negotiation for us because we are exploring many new ideas. We have tried everything found in the books and manuals, yet somehow we’re not yet there. Peace is not an easy task. A peace agreement is like signing a marriage contract where both parties should be prepared to negotiate daily continually; it is very dynamic and never static.

Confronted with the challenges of peace negotiations in Mindanao, what has been done by the OPAPP? In 2008, many thought that a peace agreement, the Memorandum of Agreement on Ancestral Domains (MOA-AD), was imminent. This was a document of principles and concepts on the governance of resources. Unfortunately, the Supreme Court invalidated the agreement, which resulted to violence and a large number of displaced people. One of the significant things pointed out by the Supreme Court is the lack of consultation. Six months prior to the supposed signing of the MOA-AD, I was approached to do a communications plan. I crafted it, but somehow it got lost in the bureaucracy.

Upon my appointment to the OPAPP, we had to contend with the huge task of putting together a communications plan. I entered office in November, and by December we already started talking about a communications campaign. Our mandate was to finish it by March the following year. We wanted to make sure that the plan was transparent and above question, and that people were going to cooperate. It was not easy as we also had to contend with the blares and noise of the election campaign. Even if we wanted to buy ads in the
Instead of government doing the dialogues, we opted to partner with NGOs, civil society organizations. When we called for a meeting, only 14 people came; no one believed in what we were doing. It was a huge challenge, but with patience and a lot of work, we were able to bring in the CSOs; and they began to understand that we were sincere and sensitively trying to communicate with the people. Every area we went to was organized by NGOs. We conducted 13 dialogues to generate people’s opinions on critical issues that were actually discussed on the table. We went to the grassroots and utilized reflective dialogue to consult more than 4,000 people – sectoral leaders, influence centers. We also cooperated with the Department of Education and trained-up school principals who were already embedded in their various communities and we conducted public conversations to draw opinions on what was happening. We also did a national poll on people’s perceptions of this very critical issue and thus we were able look at issues at different levels – national, regional and tribal. With the help of the CSOs, a three-month tri-media (radio, television and print) campaign focused on Mindanao issues, and a lot of people generously shared their resources and goodwill. Despite the skepticism of others, people were coming forth, generously giving their time and service for free. With this approach of engaging people, a lot of goodwill, participation and support can be generated.

After the dialogues, many issues were still unclear, and that despite the information, many people were not yet ready to make decisions on very important issues. However, there were two important issues that people were ready to make decisions on – a majority said that they are open to constitutional change in order to bring peace to Mindanao, and that it was alright to have a joint control/management of the natural resources (including minerals and coastal waters) between government and the ARMM. Given that several issues remain unclear, there is an invitation for the government, the MILF and the MNLF to go back to the people and help them make better and informed choices.

Why is it that despite the large amounts that poured into Mindanao for social development programs, polarization on the ground due to prejudices and biases remains uneroded? Many people are not paying attention to this, and this is an area that the OPAPP must look into. All socio-economic development efforts will be in vain if there is no understanding at the grassroots.

We learned several important things on the ground. We have confirmed that agreements are actually made in needs and not in wants. During negotiations, people have a tendency to make demands on one another; but agreements are made in understanding each others’ needs and helping each other. Another important thing that we confirmed is that history has very limited uses – it gives us a reference, and it tells us what should not be repeated. But if we use history as an argument, we are only going to create debates.

To move the peace process forward, people must focus on needs and help one another get to where they want to be. And, very importantly, this can only be achieved through dialogue, communication and engagement.

We, at the OPAPP, are very supportive of your effort in organizing this Conference. In my own capacity, I
have spoken with the governments of Malaysia and Indonesia to support this. I would like to use the resources of government and the resources that are available in ASEAN to help people understand and appreciate the need for Islamic leadership and governance concepts that people can hold on to. We also need to be able to share these learning with one another.

I wish to congratulate the organizers, for being enlightened to bring this forum together, and for the participants in their interest to participate in something as important as we have today.

I hope the new negotiators will be able to take on the pattern of talking that we have – talking directly to one another, with a lot of heart and compassion.
MESSAGE FROM THE BRITISH EMBASSY MANILA

Ambassador Stephen Lillie
The British Embassy Manila

For the Philippines to progress as a prosperous and leading nation in the ASEAN, every segment of society, including Muslim Mindanao, must be empowered to play its full role in an inclusive society.

Today is a good time to be talking about leadership – the Philippines will have its elections in the 10th of May, the UK on the 6th of May. This may be an opportune time to reflect on the sort of leaders that we want to cultivate for our future.

The UK Embassy is very proud in supporting the ILDP and this Conference. Some of you might wonder why the UK would actually want to support such a program, after all, we’re a predominantly Christian country that is thousands of miles away. Why is UK interested in Islamic leadership in the Philippines and the ASEAN?

First of all, I see Britain as a friend of the Philippines, who wants to help the Philippines develop as a prosperous, confident and leading nation within the region and globally. To achieve that vision, an important component is ensuring that every section and community is empowered to play a full part in an inclusive and cohesive society. The Muslim community of the Philippines may be relatively small compared to that of Malaysia or Indonesia, but at 8 percent, it still is a very important part. The Philippines will not achieve its full potential unless the Filipino Muslim community achieves it as well.

Secondly, we have experience that is relevant to that from our own country. Historically and culturally, Britain is a Christian country, but we have a substantial and important energetic fast-growing Muslim community in the UK. Perhaps 5 percent of the British population is Muslim, but in some of our major cities, the Muslim populations are even larger. In the city where I was born, Bradford, around 20 percent of the community is Muslim. For Britain to progress as a 21st century nation, it has to ensure that all ethnic and religious communities are fully empowered.

The British government has done a lot to empower and develop its Muslim community. Britain is the first country in Europe to establish an Islamic bank, the Islamic Bank of Britain; the city of London is the world’s leading financial center for Islamic banking; Britain has the most Muslim legislators than any European country; the Institute for Islamic Studies at Oxford University is one of the leading international institutions on Islamic scholarship; every year the Foreign Office supports around 25,000 British pilgrims to the Hajj, providing medical and consular
support. Islam is, perhaps, the fastest growing religion in the United Kingdom.

In the Philippines, Britain is keen in supporting the development of the Muslim community. Earlier this year, I was in Davao for the annual conference of the National Ulama Conference of the Philippines (NUCP) as we have been associated with that project since its inception just over 3 years ago. It has always seemed to us that it was important for the country’s ulama and alimat to have an effective way to come together and be an active and empowered voice for the Muslim community in the Philippines. The NUCP has grown rapidly in the last 3 years, with a membership of 164 organizations to bring together Muslim leaders and scholars from around the country. I remember that when I addressed the conference in Davao, I encouraged them to play an active role in the forthcoming presidential elections, and I am indeed delighted to hear that many members of the conference began acting as observers or monitors for the elections on the 10th of May, working with other like-minded organizations like the PPCRV (Parish Pastoral Council for Responsible Voting).

It is also important for Islamic leadership to be seen not only in a religious sense. It is vital for the development of the community that strong, inspiring, authoritative leaders come forward across every sector of the society – business, government, NGOs, CSOs. Thus, the project with the AIM-TeaM Energy Center is very important, as it is truly a cross-society project.

I have been in the Philippines for only 9 months, and it’s been a pleasure to meet a whole range of Muslim friends from across every part of the country. One of the first opportunities to do that was when we held an Iftar at the British Embassy during the last Ramadan.

It is important to recognize that Muslim leadership is about the whole Philippines. It is also true to say that the community has a very special role to play in Mindanao, particularly in the ARMM. Many are well aware of the UK’s interest in this peace process in Mindanao, as this interest comes out not of a wish to interfere in the internal affairs of the Philippines, but out of UK’s own experience of conflict and peacebuilding in Northern Ireland.

People often say that the Mindanao problem has such a long history. But the Irish problem had a history of 900 years. Much can be learned from the history of other people’s peace process, even though every peace process and conflict is different. In Northern Ireland community leaders played a very positive role in fostering dialogue with the armed groups of different religious backgrounds. It was often the religious leaders and other community leaders who were able to act both as a bridge between those two communities, and between armed groups and the government.

The British government is honored to have been invited to join the International Context Group on the Mindanao peace process. Muhammadiyah of Indonesia is one of the other partners in the International Context Group. We shall continue to work closely with the Philippine government, the MILF and other interested parties to make as much progress in the peace process up to the end of this administration. If it is the wish of the next administration to continue to involve us, then of course we will be very happy to continue to contribute what we have. We may not have all the answers, but at least we can contribute some ideas.

Reaching a peace agreement in Mindanao is obviously the big prize. But Sec. Abaya has made a very important point that a peace agreement in a piece of paper will not
in itself bring sustainable peace. It is a sad reality that the development of the ARMM lags well behind that of the rest of the country, and indeed the development indicators are in many cases quite alarming. What is needed is not just the peace agreement, but a strong and effective leadership to improve the quality of governance and address the deep-seated societal and economic problems down there.

Despite all the problems and challenges in Mindanao, there are reasons for optimism. This year I made two visits to different parts of the ARMM. In February I met the new ARMM administration, and was impressed by many of the secretaries who are young technocrats, skills people who have expertise in the sectors that they represent. The second reason for this optimism is when I visited the municipality of Datu Paglas in Maguindanao. Many of the Filipino participants here must be aware of the work of the Paglas Corporation in developing a highly successful agricultural model that brings together Muslims and Christian communities. This owes a lot to the vision and inspiration of the late Datu Toto Paglas who pioneered that model. There are strong and inspiring models for leadership in Muslim Mindanao already.

What is very exciting about this Conference is indeed the wish to take this project beyond the provincial and national level, to the regional level. One of the things that Britain and the Philippines hold together is the regional dimension. Britain is the second largest economy and an influential member of the European Union; while the Philippines is one of the founding fathers of ASEAN, and is a leading regional player. There are ultimately few problems in the world, whether its climate change, people trafficking, counter-terrorism or epidemics, that can’t be solved other than through regional cross-country cooperation. The Mindanao peace process is a powerful example of how the regional and international dimension can help to move things forward, whether it’s the facilitation of Indonesia in the MNLF peace process, or Malaysia in the MILF peace process, or the coming together of Britain, Turkey, Japan and the NGOs from the UK, USA and Indonesia in the International Context Group. In many ways it was the foundation of the International Context Group which gave the confidence back to the two parties to restart the MILF peace process. That international dimension is very important.

It is very exciting and gratifying to see the different international faces here today at this Conference. I would like to conclude by thanking AIM-Team Energy and all our project partners for the work, the collaboration, the partnership that we have achieved so far, and the invitation to participate in the Conference today. I hope that for all of you, this Conference provides new ideas and inspirations in developing leadership in the region and beyond. I wish you every success.

What is needed is not just the peace agreement, but a strong and effective leadership to improve the quality of governance and address the deep-seated societal and economic problems down there.
The world needs a new Islamic leadership that is enlightened and is capable of addressing the peace and development needs of the ASEAN. This leadership that is pro-peace and pro-development must be well-versed with the inner resources of Islam, as derived from the Qur’an and from Islam’s rich history of leadership.

Introduction

I am honored to be here this morning. I really appreciate the kind invitation extended to me to deliver this keynote address. Before I received your invitation, I was in the middle of making a decision as to whether I should accept an earlier invitation to go to Tehran, Iran to attend an international conference on Islamic education. But the volcanic eruption in Iceland which caused havoc to air travels in many parts of the world delayed my decision. In the meantime I received your letter of invitation. Reflecting on it, I told myself that I must honor my neighbor first; moreover, the topic of address on Islamic Leadership in the Changing ASEAN is of more significance to me and to the Institute with which I am currently associated. So I decided to accept your kind invitation.

This brings me to my second appreciation of this conference. In my view, the theme of the conference is a very important one as it is an acknowledgement on the part of the organizers of the need to recognize the important role that Islam can play, and the important contribution it can make towards the realization of peace and development in ASEAN. In this part of the world, there is more media coverage on the type of “Islamic leadership” that is seen as fostering extremism and terrorism. I sincerely hope that the media is covering this Conference right now since it is concerned with the true concept and practice of Islamic leadership, and not with the fringe, marginalized, and militant type. What I intend to discuss here is very important and fundamental, and it pertains to the core teachings of Islamic leadership which is actually the belief of mainstream Islam, and not...
the belief of its fringe groups. So I say “Congratulations to the co-conveners of this forum” for their good choice of the Conference theme.

**Why Issues of Islamic Leadership Relevant to ASEAN**

Let me begin with my address by emphasizing how relevant issues of Islamic leadership are to ASEAN. Acknowledging the need for ASEAN to be concerned with issues of Islamic leadership has a sound basis for at least two reasons. One is demographic and the other, cultural and civilizational. From the demographic point of view, it is important to highlight the still widely unknown fact that Muslims constitute about 40 percent of the total population of the regional community. This demographic fact makes them the biggest religious group in ASEAN. In the light of this demographic factor alone, therefore, ASEAN Muslims can argue that they deserve to be considered as a major stakeholder in the regional community’s future development and civilizational venture and in its future wellbeing. They may also argue that it would only be fitting if they were to play a major role in the realization of a progressive and developed ASEAN.

But, it is not just demography that makes Islam and Muslims important and highly relevant to ASEAN’s future. There is also the factor of Islam’s cultural and civilizational richness that Muslims would like to share with other members of the community. Islam claims to have the inner resources or the intangible wealth in the form of its universal and contemporaneous teachings that may be tapped for answers and solutions to many of the problems we are now facing both within our national borders and in the region and beyond. As a living civilization that is now in the 15th century of its existence, Islam also claims to have inherited a rich treasury of historical experiences that may offer the world with useful insights on some of the major issues with which it is currently confronted.

Let me mention five of these issues and challenges which, in my view, are of particular importance to ASEAN and also of deep interest to Islam.

First, there is the **issue of knowledge-based or knowledge-driven society**. This issue is becoming increasingly important in our contemporary global society. More and more people are talking, for example, about the need for a knowledge-economy (k-economy). In this new discourse, issues of knowledge and knowledge divide between societies feature prominently. The belief underlying this new thinking is that knowledge investment would be the key to future development and progress, particularly in the economic sphere. Just to illustrate the growing popularity of these issues, the Institute with which I am associated has been approached recently by several European embassies in Kuala Lumpur on the possibility of co-organizing seminars, conferences and other forms of discussion where these issues can be adequately addressed. The New Club of Paris, currently the world’s leading think-tank on the subject, will be organizing with our Institute in June this year a seminar on the theme of “value-based development.” The reason why the Institute, an Islamic think-tank, has been approached by various Western embassies and organizations for collaborative programs to address the issues at hand is because they are interested to know what Islam has to say about the idea of a knowledge-driven society and related issues.

Second, there is the **issue of tradition and modernity**, which is very much related to the issue of change and permanence in human society. This is an issue faced
by every society, especially by developing societies in
ASEAN, including Malaysia, Indonesia, and the Philippines.
In this region as in other parts of the world, there have
been approaches to economic development and social
progress that tend to belittle or marginalize cultural
traditions. We, of course, know very well that advanced
countries in the West have long marginalized religious
traditions as well in their path to development and
progress. But in our region, more so among its Muslim
communities, despite the rapid modernization and
development, many elements and aspects of its religious
and cultural traditions still thrive to this day. Reconciling
between tradition and modernity is an on-going concern
in the region. There is a large constituency out there in
ASEAN societies who still believe in the importance of
tradition and who insist on its continuing relevance. To
the extent that religious and cultural traditions are still alive
and strong in ASEAN, issues of the interactions between
tradition and modernity will continue to engage the
minds of many academics and scholars and community
leaders in the region. In Muslim societies in particular,
given the pervasive influence of tradition, their encounter
with modernity and modernization has also generated
ideas and movements for religious reforms. One of the
most important religious reforms going on in Muslim
societies today is in the field of religious education. I am
happy to know that here in the Philippines the ulama have
organized themselves into a group, meeting regularly
to discuss issues that are important to the future of the
minority Muslim community in the country, including
the issue of reforms in the traditional institution and the
role of the ulama.

Third, there is the challenge of globalization and
glocalization. We live in what is now popularly known
as the age of globalization. People generally understand
globalization to mean that our contemporary world
is characterized by greater flow of ideas and goods
across national borders and increasing interdependence
between member nations of the international community.
If we view globalization as an all-embracing phenomenon
and as a total global process to embrace all kinds of
ideas and goods including the economic and financial,
the political, the religious and cultural, and the scientific
and technological, then we can see how impactful it has
been on the lives of nations. The whole world has been
impacted by globalization, both positively and negatively.
Southeast Asia is traditionally well-known as a region that
is quite open to all sorts of cultural influences from the
outside world. So it is not at all surprising to see ASEAN
receiving a more extensive impact of globalization than
many other regions of the world.

The manifold challenges of globalization are well-
known. Muslim leaders in the region have responded to
at least some of these challenges with varying degrees
of success. But problems remain. Generally speaking,
in response to the challenges of globalization, Muslim
leaders in ASEAN countries appear to be guided by the
principle that the benefits of globalization should be
exploited to the fullest and at the same time its negative
impact minimized. When Malaysia’s present Prime
Minister, Dato’ Sri Mohd Najib Tun Abdul Razak, was
still in the number two position of national leadership,
his sought to popularize the idea of “glocalization” as a
response to globalization. Glocalization is presented as
the guiding principle that would help a nation define its
national interests in the light of both the positive and
negative impacts of globalization.

Fourth, there is the challenge of cultural pluralism,
which I understand here in the broad sense to include
religious pluralism. ASEAN as a whole is well noted for
its cultural pluralism. Followers of all the world’s major
religions, not to mention of many others among the minor ones, are found in huge numbers in the region. The Philippines is predominantly Catholic. Indonesia is the world’s most populous Muslim nation. Thailand, Vietnam, and Myanmar are predominantly Buddhist. And there are many Hindus in Malaysia, Indonesia, and Singapore. Of all the regional groupings in the world today, ASEAN is easily the most heterogeneous. Some ASEAN countries are more pluralistic than others. Malaysia is perhaps the most pluralistic of them all. Even before the post-colonial wave of globalization the Southeast Asian region was already pluralistic. But globalization only makes it even more complex in its cultural makeup. Cultural pluralism poses numerous challenges that are not easy to overcome. It would indeed be a tremendous challenge for ASEAN to emerge as a fully integrated regional community given its unmatched cultural diversity. The experience of Muslim leaders in addressing the issue of cultural pluralism in their respective countries may provide useful input into the regional discussion on the subject. Malaysia, in particular, has often been cited as a Muslim-majority country that has done relatively well in managing cultural pluralism and diversity.

Fifth and a final one, there is the issue of sustainable development. As ASEAN becomes more developed in the sense conventionally understood, which means more and more of its natural resources depleting without replacement, the more it has to worry about its future resources and about the fate of its future generations. A new philosophy of development and a new approach to it is needed. Sustainable development is now presented as the most sensible alternative for the world to adopt. This idea is now very much talked about in the Muslim community. Muslim academics, scholars, intellectual and political leaders, and non-governmental activists have all embraced the idea and, moreover, they have done so by claiming that it accords with the core teachings of Islam. The regional discourse on sustainable development has by no means reached an advanced stage. From the point of view of many people, what is even more important is the fact that the concept and philosophy of sustainable development is yet to be practiced on a wide scale with good results that everyone can see.

Let me reassert my earlier claim that the issues I have just briefly discussed are of great interest to the religion of Islam and many contemporary Muslims. These issues are of much interest to Islam in the sense that they are being addressed in its core teachings as embodied in the Qur’an. Since these issues will become more engaging to the region in the years to come, and since these are at the same time of major concern to Islam and the Muslims, we can expect to see a more visible role of Islamic leadership at all levels in addressing these issues. Within the Islamic community itself, the successful treatment of the issues in question will be inevitably linked to the issue of the quality of Islamic leadership. For non-Muslims in ASEAN to understand why this is so, it is enough for them to follow contemporary Muslim discourses in Indonesia and Malaysia on issues of Islamic leadership. Muslims may differ from one another on what is to be regarded as the most important characteristic of Islamic leadership, but by and large there is a fairly broad agreement among them on the qualities of leadership demanded by Islam. In my view, given the importance accorded to the place and role of leadership in Islamic teachings as I, in fact, intend to show in the following pages, it would be an appropriate thing if we were to focus on the issue of Islamic leadership in our efforts to illustrate the possible role and contribution of Islam and the Muslims in providing answers to the above-mentioned issues.
The Theory of Islamic Leadership: Important Concepts and Principles

Before I proceed to discuss the theory and practice of Islamic leadership, including in its Southeast Asian and ASEAN historical contexts, and also the kind of Islamic leadership most suited to the needs of a fast changing ASEAN of the twenty-first century, I would like to highlight on the centrality of the idea of leadership in Islamic thought by emphasizing two things. First, I wish to refer to the Prophet Muhammad’s saying in which he identified two types of leadership as having a qualitative impact on a community. The two, which stand out as the most prominent in Islam, are the political or ruling leadership (al-umara’) and the intellectual and scholarly leadership (al-‘ulama’). The Prophet Muhammad made it very clear that these two groups of leaders will determine the quality of a community; if these two groups are good, then the community will be good, and if they are not good, then the community also will not be good. For this reason, Muslims generally would like to see the two groups in the best of relations, and working together harmoniously in the pursuit of Islam’s noble societal goals and in the pursuit of the common good. Second, I wish to refer to Islam’s rich intellectual legacy on the theme of leadership which goes to confirm the centrality of this idea in Islamic thought. There is an exceptionally rich literature on the subject of leadership produced over the centuries both in Islam’s times of greatness and in its times of decline.

It is important to discuss the main conceptual issues of leadership before moving on to the more practical issues in Islamic leadership.

The first important point to be noted about the Islamic idea of leadership is that Islam calls for a knowledge-based leadership. I have just referred to the scholars and intellectuals (al-‘ulama’) as perhaps constituting the most important branch of leadership in Islamic societies. The word “ulama” itself is associated with knowledge; literally it means “knowledgeable people” or “people endowed with knowledge”. According to the Prophet Muhammad, men of knowledge are the true inheritors of the prophets of God. Thus, the knowledge dimension is very important to Islamic leadership. With such an emphasis it has placed on knowledge-based leadership, we can understand why Islam looks at the issue of knowledge-society and knowledge-economy as something central to its societal concern.

The second point about the theory of Islamic leadership that I would like to emphasize here concerns the place and role of the Prophet Muhammad as a leader. On the basis of the Qur’an, Muslims strongly believe that the Prophet Muhammad is the perfect model of human leadership. They see him as providing a role model in the realm of leadership for all peoples and for all times. The Muslim mindset is very much shaped by the idea that the Prophet’s leadership is all-embracing in the sense that it is relevant in all aspects of human life and in all periods of human history after his death, including the present era. Muslims of every generation believe that he has been sent by God to provide exemplary leadership in all domains of human life. For this reason, the Prophet is to be emulated by all Muslims, especially those in positions of leadership regardless of which branch they are in.

We may summarize the Prophet’s qualities and characteristics of leadership as follows:

• The Prophet’s leadership is multi-dimensional, all-embracing, and all-round. It is unique and distinguishable from other brands of leadership we normally see around us. We know very well how
difficult it is in practice to find a leader who possesses excellent qualities of leadership in all fields of human endeavor. What we normally have is someone who is recognized as a leader in one or two fields of human activity but who does not at all display qualities of leadership in the rest of human activities.

- The Prophet displays within himself a remarkable and unique combination of the best traits of spiritual and moral leadership and the best traits of temporal leadership. This unique combination, not even shared by some of the other great prophets, makes his leadership exceptionally attractive and appealing and a great source of inspiration even to many non-Muslims, let alone the Muslims. As such he is considered as the best qualified to serve as a role model for humanity’s future leaders, especially for those interested in finding solutions to the conflict between “the religious and the secular.” In this connection, it is interesting to note that it was in a twentieth-century ranking of the most influential leaders in history that he has been chosen to head the list, the study citing that “he was the only man in history who was supremely successful on both the religious and secular levels.”

- The Prophet’s qualities of leadership deserve to be emulated, because he is knowledgeable and wise, kind and compassionate, and just to all, irrespective of creed, race, gender, class and social positions; and, moreover, he lived moderately and was moderate in all things, be it in thinking or in acting. The Prophet showed in his life the best example of moderation.

- The Prophet was a guide to the fulfillment of all kinds of human needs, namely the spiritual, the intellectual, the psychological, and the physical. He has also shown the way how to seek all these different needs in a balanced way.

- The Prophet was most sensitive to the needs of the poor, the needy, the orphans, and the oppressed. As he was deeply concerned with the plight of these unfortunate groups who are in the lowest rungs of society yet constitute a large segment of today’s humanity, his leadership becomes more relevant than ever.

- The Prophet leads through example. This is indeed one of the most precious traits of leadership universally acknowledged by all humanity.

There are many other important teachings in Islam related to the idea of leadership, but time does not permit me to dwell on them. However, let me just mention some of these other concepts and principles of leadership that are dear to Islam. These are the idea that every person in his or her life is both a leader and a follower; the importance of civil society leadership; and the complementary nature of the roles of males and females in leadership and followership. What I mean by each person being both a leader and a follower is that he or she is a leader in one context and a follower in another.

The Practice of Islamic Leadership

While the principles of leadership are more or less one and the same for the whole Muslim ummah except for the few fundamental differences between the Sunni and Shiite schools of thought, there is diversity of leadership practices across the different geo-cultural regions of the ummah. Knowledge of Islamic history is important if we want to understand the ummah’s Islamic leadership patterns in the different periods of its history and in its
different geographical regions. Having said this, I would like to stress the point here that there is both unity and diversity in Islamic leadership practices.

There is both unity and diversity, because, first of all, the same Islamic principles and qualities of leadership are applicable to all branches of leadership (economic, political, education, etc.) in the sense that each principle is in conformity with the nature of the leadership branch in question. But to the extent that the branches of leadership are different from each other, the principles allow for variety and diversity in leadership expressions and manifestations.

Secondly, there is both unity and diversity, because the same principles and qualities of leadership are applicable to different epochs and cultural regions, thus conveying the message that leadership practices are to be in accordance with the needs of time and space. In Islam, the main source of the principles and qualities of leadership is the Shari’ah (Islamic divine law). It is to the credit of the traditional philosophy of Islamic law that it tolerates local and indigenous traditions to the point of elevating them to the status of a source of law. Thus in Southeast Asian Islam, local customs known as adat have been recognized for a long time as secondary sources of Islamic law. I have referred earlier to glocalization as the local or indigenous response to globalization. In the legal sphere, I can say that glocalization is a form of appreciation of local customs and indigenous traditions. During the Muslim-dominated wave of globalization from the 9th to the 15th centuries which brought Islam to the Malay Archipelago with its Shari’ah as its main component, many people in the region converted to the new religion and embraced its globalized law; but the new law was glocalized in the sense of being adapted to the local conditions, both natural and cultural.

Throughout Islamic history, diversity of leadership practices could be observed in a wide range of its social institutions, including the family which has been traditionally considered as the core institution, the political institutions such as the caliphate, the sultanate and the post-colonial republics, the judiciary, the universities and other institutions of higher learning of which the Muslims were the real founders and pioneers, the economic and financial institutions, professional organizations, and the military.

In speaking of Islamic leadership practices, it is also important to refer to the issue of women in positions of leadership. The issue is a divisive and controversial one especially in our modern times partly because there is the widespread belief that Islamic history is barren with women leaders. The truth of the matter is that there have been far more women leaders in Islamic history than in Western history. And if we go by the geo-cultural regions of the Islamic world then we can say that Southeast Asian Islam has done fairly well in producing a good share of women leaders. There have been several Muslim women rulers especially before the colonial period. Of course, more recently, Indonesia produced its first woman President in the person of Megawati Soekarnoputri. Given the fact that Muslim females in ASEAN today are better educated than before, to the point of even outperforming the males in education, it would not be long before we see female leaders in greater numbers in all walks of life.

Changing Islamic Leadership Patterns in History

I would like to present some sort of overview on the changing Islamic leadership patterns over the centuries. Generally speaking, we find that different eras in Islamic
history have been characterized by particular forms or styles of leadership.

**The Prophet Muhammad’s Medina Community.** Let me begin with leadership in the first Muslim community since it presents itself as a model for all future generations. According to tradition, the Prophet’s community in Medina is the best Islamic community of all times; the idea of the best here is, of course, to be understood in spiritual, moral and cultural terms, and not in material, scientific and technological terms. In Medina of the Prophet, as traditionally seen by the great majority of Muslims, we find the best leadership as provided by the Prophet and the best followership as provided by the Companions. Moreover, we have in the City of the Prophet both a knowledge-driven and an action-oriented community, motivated not by the promise of material gains or fear of legal enforcement, but by high-spirited personal conscience (*iman*). Many Muslim scholars have made the claim that the human quality of the congregation of individuals exemplified by the hundreds of companions of the Prophet was such that it could never be surpassed by later generations until the end of time.

**The Era of the Four Rightly-Guided Caliphs.** Then came the post-Prophetic era, the era of the Companions, which is also very significant to the Muslims at least as far as issues of Islamic leadership are concerned. This is also known as the era of the four rightly-guided Caliphs. There are many important lessons that can be learnt from their respective leaderships. I provide below some of the essential characteristics of each of these leaderships that may serve to illustrate the beginning of a diversification of Islamic leadership patterns in history:

**Abu Bakr al-Siddiq,** the first Caliph and successor of the Prophet, may be described as an upholder and champion of “conservative” leadership. The term “conservative” is to be understood here in its original and positive sense and not in the pejorative way as we find in modern politics. I am using the word “conservative” to mean “preservative, restorative, integrative, and *tawhidic* or unity-conscious.” These are apt terms to describe Abu Bakr’s leadership. He had to face the challenge of how to conserve the Prophetic leadership and the exemplary traits of the community. He had to preserve the *tawhidic* and moderate nature of the *ummah* especially when there were already signs and tendencies noticeable towards extremism and radicalism within the community at that time. It fell on his shoulders to ensure that the moderate identity of the Muslim community as the people of the middle path, or *ummatan wasatan* as the *Qur’an* calls it, is preserved. He also had to conserve the unity of the spiritual and the temporal in Muslim life, both individual and collective. Attempts at creating a cleavage between the spiritual and the temporal such as by distinguishing between canonical prayer (*salah*) and alms-tax (*zakat*) as two duties of different natures altogether, the former spiritual and the latter temporal, could not be tolerated if the identity and integrity of Islam and the *ummah* is to be preserved. Given the many challenges confronting the young community, Abu Bakr clearly had to deal with the issue of priorities in public policies.

**‘Umar ibn al-Khattab,** the second Caliph, exercised innovative leadership in response to changing realities and the needs of an expanding empire. He had also to deal with the Islamic state’s newfound wealth. The abundant challenges arising from the state’s vast territories and fast accumulating wealth together with his zeal for social justice called for an innovative leadership which he, in fact, successfully provided. He is remembered for having introduced innovations in the important areas of law, governance, administration, and finance. In the
implementation of the Shari’ah, for example, he was found to be innovative enough to take the step of suspending a criminal law based in the Qur’an out of deep concern that its continuing implementation against a background of unjust social realities would go against the very spirit of the Qur’an that stands for social justice. In responding to this particular innovation by ‘Umar, scholars of Islamic law try to explain its rationale by saying that in deciding to suspend the law in question, he had interpreted it in the light of the higher objectives of the Shari’ah (maqasid al-shari’ah), one of which is social justice, and had not viewed it as a legal piece that is independent or stands in isolation of the rest of the injunctions of the Qur’an.

Eager to see a state administration that really serves the public interest ‘Umar introduced many innovations in administrative and public policies. Among other things he created new ministries and portfolios with the main view of ensuring efficiency in the public sector. In this respect the administration of ‘Umar also saw the empowerment of women in the public sector. Women were appointed to such posts as inspectors, controllers, and supervisors in various Ministries that would be equivalent to our present-day senior government officers.

‘Uthman ibn ‘Affan, the third Caliph, is known for a leadership that may be described as “distributive” in nature and as decentralizing in its tendencies. What I mean by “distributive” refers first and foremost to distribution of political power, duties, and responsibilities between the state and civil society. ‘Uthman’s distributive leadership may be seen as favoring the empowerment of civil society. He was reported to have said that the best of states is the one which has the least interference in the lives of its citizens. This means that the affairs of the nation should be run as much as possible by civil society, thus minimizing the role of the government. Such a distributive leadership could only mean a decentralization of power that would result in the crystallization of leadership into its different branches as well as the crystallization of civil society roles. In such a societal environment the possibility of dictatorship is diminished and the possibility of enlightened democracy.

‘Ali ibn Abi Talib, the fourth Caliph, is noted for his intellectual and spiritual leadership. It was in acknowledgment of his brand of leadership that the first Rector of the International Islamic University of Malaysia, the late Professor Dr. Muhammad Abdul Rauf wrote a book on him entitled “Imam Ali ibn Abi Talib: The First Intellectual Muslim Thinker.” ‘Ali’s expression of intellectual and spiritual leadership was mainly in response to the influx of new ideas and various political, philosophical and spiritual beliefs arising from the increasingly pluralistic nature of the Islamic state. It was also in response to the growing materialism and worldliness arising from the new affluence.

But apart from having to deal with the intellectual and spiritual challenges of his time, ‘Ali also had to face the serious problem of factionalism, sectarianism, and political disunity within the ummah. He attributed these problems to the decline of quality of followership in the community. In response to this decline he recognized the need to reaffirm the importance of both good leadership and good followership in the community. Let me cite an anecdote that relates Caliph ‘Ali’s encounter with a citizen who complained of too many troubles during his rule. The citizen asked the Caliph, “Why is it that during your time there is much chaos and trouble compared to that of your predecessors?” ‘Ali replied, “Well, during the times of my predecessors, we had Abu Bakr, ‘Umar and ‘Uthman as leaders, and the followers were people like me; but now that I am the leader, I have followers like
you.” ‘Ali’s insistence on good followership is undeniable in this anecdote.

The era of the Companions, which may be considered as the golden age of Islamic leadership if we are to set aside the era of Prophetic leadership, was followed by a very long period of dynastic rule. This dynastic rule lasted until the end of the caliphate in the early 20th century, and the emergence of Western colonial rule over most of the Islamic world.

**The Dynastic Era.** The post-Companions or the Dynastic era marked the gradual decline and eventually the disappearance of universal or all-around leadership that was witnessed during the era of the Companions. But its loss was compensated by the appearance of collective leadership of various types generated by the changing needs of the ummah within the constraints of dynastic rule. This collective leadership remained to a certain extent holistic and tawhidic as insisted by Islam as it was still able, in practice, to combine many, if not all, of the qualities and contributions of leadership coming from its different and specialized branches. However, there were still brilliant leaders who excelled in more than one area of leadership who appeared from time to time, in different parts of the Islamic world. It is possible then to say that, in general, the dynastic era has been able to witness the alternate flowering and decline of individual branches of Islamic leadership.

**The Colonial Era.** Islamic leadership suffered a further decline during the colonial era as a consequence of the destruction of certain traditional institutions. This led to the destruction of the specialized leadership associated with each one of these institutions, particularly the traditional economic, legal, political and educational institutions. The era saw the expansion of secular space at the expense of traditional religious space. However, following political independence from colonial rule, we also witnessed widespread Muslim attempts at a redefinition of Islamic leadership in the context of the global reality in the 20th century. The post-colonial era also saw the reconstruction of various Islamic institutions, particularly in the political, educational, legal and economic domains. This reconstruction involves working out some kind of institutional marriage between tradition and modernity in these various fields since, granted their way, Muslims generally refuse at the level of ideas to totally embrace modernity and modernization. The specialized institutional reconstructions, such as the setting up of modern Islamic universities, Islamic banking and financial systems, and other Shari’ah-compliant systems, also mean that issues of Islamic leadership in these specialized fields and professions have to be debated and addressed.

**Islamic Leadership Patterns in Southeast Asian and ASEAN History**

Islam first came to Southeast Asia during the dynastic era when it has already been thoroughly institutionalized. What I mean by this is that its theological and legal ideas have already manifested in various schools of thought and its societal teachings crystallized as institutions and systems in various shapes and colors. It was this institutionalized Islam that came to the region beginning in the 12th century. In my upcoming book entitled “Islam and the Three Waves of Globalization,” I mention that Islam had set in motion the first major wave of globalization in human history. This wave of globalization, generated and sustained primarily by global Muslim trade and global Sufi da’wah (missionary work), brought Islam to this region. With the coming of this institutionalized Islam, the region was introduced to contemporary
Islamic leadership values and models and contemporary institutions, among other things.

A gradual process of Islamization of thoughts, practices and institutions took place for centuries, which necessitated the moderating force of glocalization. What this means is that the indigenous people of the region while being Islamized by the Islam that came had also moderated it in light of their natural climes and pre-Islamic cultural heritage. Consequently, the Islam as practiced in the region is not the same as we find in other geo-cultural regions of the Islamic world such as in the Middle East. For example, in Islamic education a different terminology came to be used locally for the madrasah system – Indonesian Muslims use the word pesantren, and Malaysian and Thai Muslims pondok. In the field of politics and governance, Islamization transformed the pre-Islamic Hindu monarchy into the sultanate peculiar to the region. In the new political culture were to be found a number of women rulers and leaders such as in Acheh in present-day Indonesia, the Malaysian state of Kelantan, and Pattani in present-day Thailand. In the economic domain, Islamic globalization brought the Sufi Orders and their respective guilds to the region. With these Orders and guilds becoming well established in the Archipelago and assuming certain indigenous traits in the process, they emerged with a significant role in regional trade until marginalized centuries later by the monopolistic European colonial trading companies.

Looking back at history, we could observe parallels between Muslim communities in Southeast Asia and other parts of the Islamic world concerning the impact of colonialism. Malacca became the first Muslim state to be colonized when it fell into the hands of the Portuguese in 1511. Then there came the Spaniards, the Dutch, the British, and later the Americans to colonize different parts of Muslim-ruled Southeast Asia. Colonial rule resulted in the marginalization or even, in some cases, the destruction of traditional leaderships particularly in the political, educational and economic spheres, and their respective institutions. In political life there was either the destruction or the remaking of the sultanate. In Indonesia, the Dutch almost completely destroyed it; a similar thing happened in the Philippines, first, at the hands of the Spaniards, and later of the Americans. In the case of Malaysia the British did not destroy it but “remade” it in the image of their monarchy by taming and cutting it to acceptable size.

In education, colonialism made possible the spread of secular Western type of educational institutions which challenged the traditional authority and influence of Islamic educational institutions and their leadership. There was the shrinking of traditional Muslim types of “secular knowledge” as taught in such subjects as science, mathematics, geography, economics, and history. Eventually, secular education of the modern Western type succeeded in becoming the dominant educational system in all Muslim communities in the region. In economic life, monopoly trade pursued and enforced by the European colonial trading companies resulted in the destruction of traditional Muslim trade as represented, for example, by the Sufi guilds.

Colonialism did not stay unopposed. There was continuous Muslim resistance to colonial rule led by both religious and secular leaders. The fight for independence has led to the emergence of new brands of leadership in the Muslim communities of the region, both among men and women. Pre-independence women leaders attempted to arouse patriotism and nationalism among their own gender by encouraging education and inculcating political consciousness and through social work. Muslim leaders of independence movements were
divided along ideological lines since Western-originated political ideologies such as secular nationalism and communism, and Middle Eastern-originated Islamic political ideology have made their impact on the region. Not only were they divided into the religious and the secular types but the latter group itself was divided into the secular nationalist, socialist, and communist-Marxist factions. Significantly, these movements for independence also acquired a regional dimension as they established networks across the region. This was especially true of the more ideologically motivated movements such as the pan-Islamic and the communists since their political ideologies tended to be transnational and globalist in outlook.

There was a fierce power struggle among the leaders of these independence movements to wrest control of national leaderships from the colonial rulers. It was also to wrest control of regional influence and dominance. Anti-colonialism not only helped to bolster the forces of nationalism but also to give birth to a new spirit of regionalism that was to survive well into the post-colonial era. It could be claimed with some justification that the seeds of regionalism that were to eventually grow and develop into ASEAN were first sown in the regional initiatives and networking of these independence movements in the Malay Archipelago. Malay-Indonesian Islamic leadership was thus a major contributor to the birth of ASEAN itself.

The post-colonial era saw the emergence of three Muslim-majority countries, namely Indonesia, Malaysia and Brunei Darussalam. In Indonesia and Malaysia, it was the secular-nationalist groups who wrested control of the national leadership. But the ideological tension and conflict between Islamic leadership and secular leadership that was already visible at all levels during the years of struggle for independence dragged on into the post-colonial era till today. Issues of contention between them have mostly changed over the centuries but some fundamental issues remain unchanged. The most important of these fundamental issues is perhaps the place and role of Islam in the national political leadership, the national ideology and national identity, and in national development. But the contents of the national discourse and debates on these issues underwent substantial changes over the decades as a result of changing realities on both the national and international scenes.

Undoubtedly, in both Indonesia and Malaysia, one new reality that significantly impacted the national discourse on the place and role of Islam in society was the departure from the corridors of power of the nation’s founding leader and other first generation independence leaders. President Soekarno of Indonesia and Prime Minister Tunku Abdul Rahman Putra of Malaysia were both forced out of power following bloody national tragedies. Soekarno was partly to be blamed for the abortive 1965 communist-led uprising that led to the anti-communist bloodbath. Likewise, Tunku Abdul Rahman was partly to be blamed for Malaysia’s worst ethnic riots in 1969.

Both tragedies invited national responses that led to the increasing influence of Islam and Islamic leadership, both traditional and modern, in society. Although the succeeding leaders, Suharto in Indonesia and Tun Abdul Razak in Malaysia, were basically secular-nationalists, for various reasons – their Administrations had to tolerate a more visible role for Islamic leadership-based groups in national development, but most interestingly, both tragedies were closely followed by the global Islamic revival of the 1970s of which both Indonesia and Malaysia were active parts. This revival was of great significance to the development of Islamic leadership in the region. It saw the reassertion of Islamic leadership models in various fields of societal life as necessitated by the rise of Islamic civil
society, the pursuit of both state-sponsored Islamization and ummatic-Islamization led by civil society groups, and the rise of women leadership. Civil society groups like the Muhammadiyah and the Nahdatul Ulama in Indonesia, which are the two biggest Muslim organizations in the world, and ABIM (Muslim Youth Movement of Malaysia) in Malaysia were the prime movers of this revival. A new breed of young Muslim leaders emerged out of the challenges and opportunities provided by the revival. As for the emerging women leadership, its future can only be bright when the unmistakable trend for over more than a decade now points to females outperforming males in higher education, in both quantity and quality. In Malaysia, for example, in a growing number of universities, females account for at least 60 percent of the students. This female superiority cuts across all disciplines, and female academics have grown steadily in number over the years to the point of outnumbering their male counterparts. The majority of the new professors in Malaysia are now women.

In response to popular Muslim reception of the revival, more often than not, out of political expediency rather than any other consideration, governments created new Islamic institutions especially in the religious, Shari’ah-legal, educational, economic, and financial sectors. These new institutions demand in turn the emergence of new specialized professional leadership. Nowadays, leadership in the following institutions is very much in demand:

- Muslim educational leaders to administer and manage both public and private Islamic universities and other institutions of higher learning;

- Muslim intellectual leaders who are well versed with the issue of the synthesis of traditional and modern knowledge;

- Muslim political leaders capable of meeting the challenges of globalization, democratization, and cultural-religious pluralism; and,

- Muslim civil society leaders who can provide enlightened leadership in the wake of the mushrooming of NGOs.

On the regional front, the post-colonial era also saw a number of early initiatives by both government and non-governmental leaders to foster regional co-operation and unity. It is perhaps permissible to say that these leaders were generally aware of the significance of their initiatives. In a sense, their initiatives, aimed at regional integration, were not new to the region. There was an open regional community in the Malay Archipelago prior to the colonial fragmentation of the region. With independence, the regional leaders tried to embark on regional re-integration.

The earlier post-colonial attempts aimed at regional cooperation were the Association of South East Asia (ASA) founded in 1961 by the Philippines, Thailand and Malaya (now part of Malaysia); and the grouping known as MAPHILINDO (1963) comprising Malaya, the Philippines and Indonesia. What eventually proved to be fateful to the whole of Southeast Asia was the creation in 1967 of the ASEAN (Association of Southeast Asian Nations). Initially a five-founding member grouping (Indonesia, Malaysia, the Philippines, Singapore and Thailand), ASEAN grew to embrace the whole of Southeast Asia, except Timur Leste which gained independence from Indonesia.
Islamic leadership in the region has been a positive factor in this decades-old pursuit of regional cooperation and integration. It may be said that as its formation and subsequent expansion have shown, ASEAN leaders had displayed a kind of openness to cultural heterogeneity and pluralism rarely found in other regional groupings, not even in the European Union, generally considered the most successful of them. The people of the Malay stock, the ethnic majority group in the Philippines, Indonesia, Malaysia, and Brunei Darussalam, the majority of whom are also Muslims, were generally pro-regional integration. They contributed significantly to the birth of ASEAN.

Contemporary Challenges to ASEAN

Today’s ASEAN is confronted by two types of challenges, one internal and the other, external. The internal challenges to ASEAN that Islamic leadership must face together with the non-Muslim community is the long-standing problematic majority-minority relations as defined in ethnic and religious terms, which generated debates and discourses that have persisted to this day. Islamic leaderships in Muslim-majority Indonesia, Malaysia, and Brunei Darussalam have to come to a lasting understanding with their respective non-Muslim minorities on how to ensure mutual community rights, to share power and wealth equitably, and to create a just society. Islamic leaderships in Muslim-minority countries in turn – the Philippines, Singapore, Thailand, Vietnam, Kampuchea, Laos, and Myanmar – have to properly define their rights and responsibilities as minorities and pursue them peacefully with their respective majority communities through dialogue and other peaceful means. It is most unfortunate that in the case of the Philippines, Thailand, and Myanmar, the problem of majority-minority relations has turned into a violent conflict that has dragged on for decades. While we are speaking here in this conference, peace is nowhere in sight in Mindanao and Pattani. But we all pray that peace will return to these conflict-ridden regions as soon as possible, and that peace negotiations in Malaysia between the Philippines government and the Moro Islamic Liberation Front (MILF) will bear fruit. The other ASEAN countries may be more fortunate in not having violent inter-ethnic and inter-religious conflicts, but the challenge of inter-ethnic and inter-religious peace remains. Religious radicalism is on the rise that can put the future of inter-ethnic and inter-religious relations in doubt.

ASEAN is also beset with external challenges. There is the challenge of globalization and the emergence of China as the new economic power which can adversely affect ASEAN’s economy. ASEAN is confronted with the impact of globalization of ideas, people, science and technology, economic and financial goods, and cultural goods on its societies. Globalization has made ASEAN culturally and politically more pluralistic – both within individual state members and within ASEAN as a regional whole. As a result of the globalization of ideas, there are new discourses on pluralism that tend to challenge the “traditional” discourse. People in the region have to deal with various types of discourses originating from the West, such as discourses on women and gender issues, democracy, and human rights. In light of these developments, the new Islamic leadership must be alert and comfortable in dealing with these issues.

Contemporary Islamic Leadership in ASEAN

Certainly, given the abundance and complexity of challenges confronting the ASEAN, a new type of Islamic leadership is needed. The traditional type of leadership drawn from the religiously educated in the conservative mould by itself can no longer offer the very much
needed solutions. There is a need to address the present shortcomings in Islamic leadership.

The key feature of the new leadership that is needed is that they must be blessed with the knowledge and the intellectual power necessary to the pursuit of a synthesis of tradition and modernity. What this means is that the new Islamic leaders must be well-versed with the teachings of Islam as well as with the challenges of the contemporary world. It is only then that Islamic leadership would be able to constructively contribute to the solutions of the problems faced by ASEAN, now and in the future.

In light of the new realities faced by ASEAN, there is a need to create Islamic leadership in the following areas:

- Intellectual leaders in inter-cultural dialogue to deal with problems arising from cultural pluralism; pro-dialogue intellectual and religious leaders are needed to deal with issues of cultural diversity and the creation of peaceful pluralistic societies.

- Media leaders given the influential and impactful nature of media coverage on people's lives and thoughts.

- Business and other professional leaders.

- Educational leaders for the 21st century institutions of higher learning.

Towards an Islamic Leadership Model for ASEAN

By way of summary, I can say that the new Islamic leadership suited to ASEAN and its contemporary and future needs should be well balanced in its approach to tradition and modernity; enlightened in its treatment of pluralism; committed to the idea of the common good of all ASEAN people and deeply respectful of irreconcilable differences that separate its diverse communities apart; pro-dialogue; and, pro-regionalization and pro-globalization, yet sensitive to the needs of glocalization.

Conclusion: Islamic Leadership for Peace and Development

In light of what I have discussed in my address on various aspects of Islamic leadership, there is a clear necessity for a new Islamic leadership that would be enlightened and capable in addressing the present and future needs of ASEAN. Peace and development are the two most important objectives of ASEAN. People in ASEAN are in real need of development pursued in a climate of peace. As made clear by the teachings of the Qur'an, Islam is pro-peace and pro-development. Thus the new Islamic leadership should be well-versed with the inner resources of Islam pertaining to ideas and practices on peace and development. The new leadership should be active proponents of dialogue for peace with emphasis on dialogue as the chief means to resolve conflicts. In conformity with Islamic philosophy of development, the new Islamic leadership should also champion the ideas of a balanced, holistic and sustainable development. I believe these will be humanity's future needs, not just of ASEAN, and as such, these ideas need to be disseminated to all, and translated into practical programs and agendas for our societal salvation.

Thank you.
(1) How was it that after the four Caliphs, no other Caliphs were found? And, after 400 years, Islam’s lead in science had disappeared, except for Abdul Salam who won the Nobel Prize?

**Dr. Osman Bakar:** After the four “rightly-guided Caliphs” came the Dynastic Caliphate Era wherein leadership became hereditary. This does not mean that Islamic leadership was not to be found. I referred to the end of universal leadership. By this I mean leadership of the prophetic and the rightly-guided Caliph types in which all the good qualities of an Islamic leader are combined in a single individual can no longer be found. There was no longer an all-around leader in that sense. During the Dynastic Era, there was, however, a flowering and decline of individual branches of leadership.

Also, there was a Golden Age of Islamic science and technology, from the 8th to the 15th century. This was the time when Islamic civilization produced good and creative scientific and technological leaders. So for about seven centuries the Muslims led the world in these branches of knowledge. Islamic leadership was not absent, but certainly the leadership pattern underwent changes over the centuries.

(2) Thank you for your inspiring speech. (a) My first question is on globalization and its impact. The new market driven economy that enhances competition and individualism is against the principle of the *ummah*, namely the social unity in Islam. What kind of Islamic leadership is suitable to maintain the principle of social cohesion amidst the competitiveness of the world? (b) Secondly, I am proud that you spoke about women leaders in Islam. But there is an irony compared to the reality that patriarchy still prevails, and the status of common women in general (not the leaders) is still very much a big concern. I think you forgot to mention the plight of many women in Muslim society.

**Dr. Osman Bakar:** The globalization of ideas, culture, science and technology is a universal trend that cannot be reversed. We have to accept this as an inevitable process. Yet we need to know that there are many dimensions of globalization, and there are several flows and streams of globalization. What is the objective of Islamic leadership in terms of globalization? It is to point out to the Muslims and the global community at large that globalization is acceptable as long as it serves the common good of humankind. Let us refer back to the Islamic wave of globalization in history. There are lessons that can be
learnt from this particular brand of globalization. In theory and practice, this globalization was guided by the ideal of the common good of humanity. It wanted to create one single human community, the universal ummah based on ethics, morality and justice. As for globalization in our times, there is no doubt that it is an immense challenge. There are both good and bad elements in contemporary globalization, and the two need types of elements to be separated from each other with the help of all kinds of knowledge at our disposal. The impact of globalization on society is real, and, in the case of Muslim communities in ASEAN, we are talking about its impact on the lives of about 230 million people. What is the impact of all these on our thinking and values? The impact is considerable, but I am quite optimistic that if we understand what the inner resources of Islam really are and what they can contribute to the positive shaping of our mindset, then we can confront these challenges.

There are Muslim countries where 50 percent of the population (women) is deprived of real education as by Islam. However, women achievements in education and many other fields in this part of the world are found to be much greater and more visible compared to many other Muslim countries or regions. I was often asked in the United States, what is the difference between Islam in Southeast Asia and Islam in the Middle East? One big difference pertains to women participation in public space, and in various roles and capacities. Education has made this possible. Right now the best of Muslim graduates in many universities in our region are females.

How do you regard the sultanate as an institution? Is it based on the caliphate system?

Dr. Osman Bakar: Many Muslim political thinkers have emphasized the point that the Qur’an talks a lot about the values and qualities, and other principles of leadership, but it is non-committal on what constitutes the ideal form of leadership that is suitable for all times and places. There must be a profound reason for this stand of the Qur’an. According to many Muslim scholars, the reason is that the issue on forms of leadership would be better left to human ingenuity in accordance with the needs of time and space, as long as the revealed principles of societal development and social justice are being observed.

As for the sultanate, it has been traditionally accepted as one of the legitimate Islamic political institutions. It has emerged during the dynastic era. Its emergence in Islamic political history has to do with the evolution of the dynastic caliphate. In other words, the emergence of the sultanate may be viewed from the perspective of the evolution of the traditional Islamic state. For many centuries, sultanates existed in various parts of the world, including the Malay Archipelago, parallel to the caliphate in the heartland of the Islamic world. It is true to say that the first sultanates have emerged as branches of the caliphate but eventually as a result of new political realities the sultanates became independent political entities. I suppose the emergence of sultanates independently of the caliphate must have to do also with the issue of the viable size of a state. Philosophically speaking, it may be said that any living organism including of the cultural type cannot go beyond a certain size without encountering problems of administration and control. So it is understandable that at some point in the territorial expansion of the caliphate,
“break away” from the parent entity has to happen. This was how we had the sultanates, the emirates, and similar political entities. To the question of whether the sultanate is based on the caliphate or not, I would say yes. The traditional sultanate was almost a caliphate in miniature.

In talking about the sultanate I also would like to say that its evolution has also been influenced by Western political thought. At the time when modern European intellectuals were talking about state nationalism in the 18th and 19th centuries, the Islamic caliphate has become weakened and fragmented. This type of nationalism influenced the thinking of Muslim states outside the caliphate to the point of making them further apart from each other in their political relations. Colonialism only made the situation worse. It even destroyed many sultanates, including in Indonesia. In the post-colonial era, independent Muslim states tried to live and behave like the Western nation-states of the pre-colonial period when the latter were reversing their nationalistic tendencies. Now, European countries are building the European community which is still expanding.

With such a beautiful concept of the ummah that the Qur’an has taught, I think, it is high time, indeed long overdue, that we go back to the spirit of the community. There is a real need to address the issue of the ummah’s unity especially now when we see that the Arab world, traditionally the most strategic branch of the ummah, is so troubled politically. Insofar as the contemporary Arab world is concerned, it is interesting to note that compared to the republics and non-monarchies in the Arab world, its monarchies are found to be relatively more politically stable.

There are both good and bad elements in contemporary globalization, and the two need types of elements to be separated from each other with the help of all kinds of knowledge at our disposal.
PRUDENCE AND INTEGRITY AS CRITERIA OF GOOD LEADERSHIP IN ISLAM

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Prudence (tadbir) and integrity (sidq or amanah) are the two most important elements of good leadership in Islam, and that which finds agreement with people of other faiths.

In order to develop a good module on Islamic leadership, two important inputs must be considered – the many patterns in the history of leadership in Islam, and the various terms and meanings used by Muslims throughout their history. These are found in the Qur’an and in the prophetic hadiths of the companions and other intellectual leaders. The careful study of these terms, their meanings and interrelationships, is critical to the understanding of Islamic leadership.

Two important criteria are considered to be permanent elements of leadership – prudence and integrity. These two criteria are foundations of leadership that Islam shares with other religious and secular groups. There may be similarities in definition as these are understood in Islam, yet there also exists fine distinctions in their true Islamic sense. Thus, a serious study of leadership concepts must always be related to Islamic understanding.

Prudence (Tadbir)

The word tadbir is commonly used in Malaysia to refer to the administrative and diplomatic offices of government; thus, in simple translation it means administration or management. But this is a loose translation of the term as understood by Muslims in the past. The real meaning of the word tadbir is prudence, farsightedness, or perhaps, foresight. It may also mean purposive reflection, thinking and reasoning; and whenever you plan something, you have the end or vision in mind. This vision is referred to as akhibat in Arabic, which means the “end” or “outcome”.

Akhibat is strongly differentiated from “objective.” When you make a plan, you set out objectives, which may or may not be achieved. But the end or outcome is based on facts, something that has been determined on the basis of carefully studying the trends and patterns of
history. Seeing these patterns in today’s reality, and given certain factors remaining equal (ceteris paribus), you may have the ability to predict the outcome. Thus, history is an important context of *tadbir*.

Leaders must have the *tadbir* ability in order to have a good vision or to see the end in mind. And when you talk about outcomes, ethics is inherent, as there are either good or bad outcomes. The Prophet once said, (in Arabic) “There is no intellect/mind as good as *tadbir*, the ability to see the end.” The end is something of the future, but because you learn from history and you know the patterns and you are able to foresee what will come next, you are able to lead your followers towards that direction.

**Leadership in Islam**

It is clear that good leadership must include two important elements – prudence or sagacity which relates more to one’s sound knowledge and true vision; and, integrity which relates more to one’s good character and behavior.

What Islam means by prudence is well projected by the term *tadbir* which – though loosely considered by the present-day Muslims to be an equivalent of the ambiguously defined “administration,” “management,” or “governance” and, as such, is differentiated by them from “leadership” – originally means *one’s intellectual deliberation over the outcome of a matter or an affair, followed either by one’s implementation of it if the outcome is praiseworthy or one’s rejection of it if the result is estimated to be blameworthy.*

Integrity, on the other hand, is defined in Islam in relation to the concept projected by such key terms as *truthfulness* (*sidq*) and *trustworthiness* (*amanah*), as opposed to *lying* (*kidhb*) and *treachery* (*khiyanah*) and having to do with keeping one’s promise and carrying out one’s contract at various levels and in numerous modes.

At the core of prudence and integrity, however, is one’s stewardship of one’s own self, one’s accountability to Allah, and one’s utmost concern with one’s Ultimate End, the Hereafter.
Islamic scholars have consistently referred to the concept of Islamic leadership as rooted in the faith of Islam (Iman), that is, the belief in the Unity of Allah (Tawhid).

For Muslims, Islam is the last religion. In the Prophet’s last verse in the Qur’an, he says:

“This day I have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your way of life.” (Qur’an 5:3)

Prophet Muhammad (pbuh) is the last messenger and prophet after a series of messengers that received revelation from God. (In Arabic) “I appointed you, made you as a Prophet for the whole world, not for any particular ethnic group, but for the whole of mankind.”

The fundamental teachings in the Qur’an, namely, iman (faith), Islam (through shahadah or confession of faith) and ihsan (perfection) are reflected in the following hadith.

One day while the Prophet Muhammad was sitting in the company of his companions, (the angel) came and asked him, “What is faith (iman)?”

The Prophet replied, “Faith is to believe in Allah, His angels, His books, His Apostles, and to believe in Resurrection and to believe in one’s ultimate accountability for his deeds.”

Then the angel asked him again, “What is Islam?”

The Prophet answered, “To pronounce shahadah (the confession of faith), i.e., that there is no God but Allah and that Muhammad is the last Prophet of God, to offer prayer, to pay the compulsory charity (or zakah) and to fast during the month of Ramadan, and to perform pilgrimage (hajj) for those who are capable of performing it.”

Then he further asked, “What is ihsan (perfection)?”

The Prophet replied, “To worship Allah as if...”
you see Him, and if you cannot achieve this state of devotion then consider that He is looking at you…” (Sahih Bukhari).

These three terms – iman, Islam, and ihsan – have been extensively used and analyzed by scholars. The above hadith shows that an individual must pronounce his confession of shahadah (witness) together with other articles of faith (arkan al-iman) in order to accept Islam as his way of life. The individual solemnly witnesses that “there is no God but Allah and Muhammad is the Prophet of Allah, is entitled to all privileges and rights of a Muslim and bound by all duties and obligation of Islamic law.” Once he becomes a Muslim, he has to abide by all the duties and obligations pronounced by Islam.

The confession of faith or shahadah does not only constitute as the Muslim’s legal passport into the Muslim community, but is also the quintessence of the Muslim’s faith and an expression of identity. There are six articles of faith: the belief in the Oneness of Allah and the Prophethood of Muhammad (pbuh) as the last messenger of Allah, and includes the belief in His angels, His previous messengers, His revealed books, and the belief in life hereafter and in one’s ultimate accountability for his deeds.

Ihsan is the love of Allah which motivates individual Muslims to work towards attaining Allah’s pleasure. The Prophet Muhammad said of ihsan: “Worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.”

Hence, the Islamic leadership concept is rooted in the faith of Islam (Iman), that is, the belief in the Unity of Allah (Tawhid). The Unity of Allah (swt) which is the belief in the Oneness of Allah, or tawhid, is the first principle of Islam and of its concepts of leadership. In Islamic perspective, we always refer to the Unity of Allah. The whole idea of Islamic leadership is that knowledge in all disciplines ultimately goes back to Allah. Leadership is temporary, thus, leaders must also be concerned with the way of life, and the life Hereafter.

Sources of Guidance

Islamic legal methodology or the principles of Islamic jurisprudence (usul al-fiqh) provide detailed sources of guidance from which Muslim scholars were able to deduce a number of concepts and perspectives on Islamic leadership. These in turn are founded on the Qur’an, Sunnah (or hadith), consensus of opinion (ijma), and modes of ijtihad.

The Qur’an is the book revealed by Allah, it is given to the holy Prophet verbatim, and contains all the rules and regulations on ibadah, transactions, the relationship

Although Islam does not specifically lay down any theories of leadership, it does offer a set of general and specific guidelines which could be used by the Muslims and others to perform the role of leadership in various aspects of life.
between one person and another, or between one ummah and another ummah.

The Prophet Muhammad was considered as a role model in all areas. The word Sunnah refers to the practices of Muslims in Madinah, and to the Sunnah of the Prophet. When he received revelation and brought Islam with him, he also brought transformation.

After the time of the Prophet, there were the four rightly guided caliphs, who imparted examples of what the people should follow. According to a hadith, the Prophet Muhammad said (in Arabic) “my companions are just like stars; whenever you follow them you will be guided.” Thus, the four rightly-guided caliphs all reflected different ideas on leadership that now serve as a guide to present and future leaders.

Terms Used in the Qur’an and Sunnah

The Qur’an states, “O you believers! Obey God (the Qur’an) and Obey the Messenger (the Sunnah) and those of you who are in charge of affairs (uli al-amr). If you have a dispute concerning any matter, refer it to God and to the Messenger.” (Qur’an 4:58-59)

Another important ayah related to leadership reveals, “And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said; Lo! I have appointed thee a leader (Imam) for mankind. (Abraham) said:‘and of my offspring (will there be leaders)? He said: My covenant includeth not wrong doers.” Qur’an 2:124; 25:74

Therefore, the terms khalifah, ulil al’amr, imam or imamah, and ra’i have appeared in the Qur’an and Sunnah to mean leader.

Brief Account of Leadership Theories

Many attributes of leadership have been mentioned throughout Islamic history by scholars of Islam.

The scholar Al-Farabi (d. 950), in his book “Ara’ Ahl al-Madinah al-Fadilah” (Opinions of Dwellers of the City of Excellence), stressed the importance of leadership in the establishment of a virtuous state, one that brings happiness to its people. He also mentioned some characteristics of leadership: intelligence, prudence (full of wisdom), possession of complementary characters in terms of their physical and abilities, and ideal long-sighted policy makers (visionary leadership).

Another scholar, Al-Mawardi (d.1058) wrote a book entitled, “Al-Ahkam al-Sultaniyyah wa al-Wilayah al-Diniyyah (The Ordinances of Government). He stressed the appointment of leaders and administrative officers in various departments of the state; and, government as the leader of society and organizer of its activities.

Following this, the term Khalifah as a ruler or chief leader becomes more than a mere institution; it is a symbol representing an entire politico-religious system that regulates the life of men in a Muslim community. The requirements needed for the appointment of supreme leadership are: justice, knowledge conducive to the exercise of independent judgment in crises or decision-making, sound hearing, vision and speech, physical fitness and prudence.

Imam al-Ghazali (d.1111) mentioned the importance of leaders who possess the characteristics of consultation (shura), avoidance of committing injustice (khiyanah),
softness and tenderness as a mode of conduct between authorities and citizens, and helping members in resolving problems.

Ibn Khaldun (d.1406) said that “leadership is an outcome of social interactions between different social groups.” To become a leader, you need to be supported by all groups in your community. The social organization is related to many factors and environmental elements which affect human behavior and will be reflected in the leadership of the society.

Al-Ali in his book on “Al-Idarah fi al-Islam (Administration in Islam)” mentioned that Islam is a religion that combines faith (iman) and good deeds (‘amal). In order to determine some characteristics of leadership in Islam, we need to refer to the Qur’an and the Sunnah, and the life of the four rightly-guided Caliphs.

Abu Sin states that the objective of an Islamic leadership is mainly concerned with the worship of Allah (swt) on Earth by applying Islamic principles in ibadah (worship) and mu’amalat (transactions), establishing Khalifah and justice.

**Conclusion**

Islamic legal methodology or the principles of Islamic jurisprudence (usul al-fiqh) provide detailed sources of guidance from which Muslim scholars were able to deduce a number of concepts and perspectives on Islamic leadership. Although Islam does not specifically lay down any theories of leadership, it does offer a set of general and specific guidelines which could be used by the Muslims and others to perform the role of leadership in various aspects of life. These guidelines are to be found in the Qur’an and the Sunnah (or Hadiths) as two primary sources of guidance in Islamic leadership practice. Based on these two primary sources, early Muslim scholars as well as contemporary scholars of Islam have written a number of books which provide different perspectives on Islamic leadership.

To understand in detail the implications of Islamic leadership concepts and perspectives in the context of present day organizations, empirical studies need to be conducted to uncover some of the impacts of Islamic leadership qualities on practicing Muslim leaders or managers in contemporary society.
would like to welcome our brothers and sisters from the Southern Philippines who are attending this priceless event. It is an honor for me to share my experience in Universitas Paramadina.

Paramadina means “Beyond Madinah.” Prof. Osman Bakar mentioned in his speech that Madinah is the perfect society. To name our university “Beyond Madinah” means that we are moving on with that ideal society and applying it in today’s situation. Today I will share with you how we educate the young generation in our university, especially on the values.

Let me start with this ayah, about how God appreciates the diversity of the community:

“Had thy Sustainer so willed, He could surely have made all mankind one single community; but [He willed it otherwise, and so] they continue to hold divergent views” (Quran 11:118).

Pluralism may not be a sufficient term to capture the meaning of this verse. The basic value it imparts is that we are different, and we have to accept that fact. But to move on given our differences is our job at hand.

The way to becoming a leader is depicted in a simple diagram (right). First, you must have conscience. One’s conscience...
leads a person to long for the truth. And that truth is parallel to a straight line between God and man. While it is impossible to know God, man must keep on trying determinedly to approach God, to seek the truth and remain close to God. This is embodied in the following values: mujahadah (restraining desires), ijtihad (thinking thoroughly) and taqarrub (trying to stay close to God).

In Paramadina, we implement the 3 core competencies of good leadership – leadership, entrepreneurship and ethics.

**On Leadership**

There exists is a conflict between religious and political leaders. According to An-Naim (2008), in “Islam and the Secular State: Negotiating the Future of Shari’a” (Harvard University Press), it is dangerous to combine religious and political leadership. For example, religious leaders have competencies in certain knowledge, but relating with one's followers as a religious leader may be different in how political leaders should relate with his constituents or voters. As a political leader, you must be strong in implementing regulation and justice; as opposed to religious leadership where you cannot be coercive, and instead must provide room for followers to think (ijtihad). If these two are combined in one hand it will be dangerous and counterproductive.

Another instance is when a leader commits a crime or abandons amanah. It will be hard for society to topple him down as he holds two positions of power. And this may result to chaos or public unrest. Thus, religious and political leadership should be separated so they could support each other's role in a positive way. A religious leader may become a political leader, or vice-versa, but he will have to abandon his previous leadership status. In Indonesia, you must abandon your religious leadership position when you become a political leader.

Religion as a political means is also very dangerous. As religious or Islamic jargon is very interesting, it is often used to marshal support from a crowd. But there is only short-term gain in this regard. After a while, you may realize that your promises (e.g. no corruption, work according to Islamic law) are too tough and may be hard to implement.

Paramadina is guided by the following principles of leadership education in shaping the youth. First, leadership education should be impartial to religious and other socio-cultural values; it should be applied to all kinds of societies/communities. Second, the aim of leadership education must be stated clearly such that the student/audience understands the goal of the leadership training. Third, the leadership education curriculum is structured in stages according to learners’ competency, experience, and learning styles. This is the key to a good leadership education.

**On Entrepreneurship**

A model by Elkington (2010, McKenzie Quarterly) illustrates how people's mindsets can be transformed towards entrepreneurship. Entrepreneurship is a mindset, and is not necessarily about being involved in a trading or business activity. The question then is “How does one change that mindset?”

Change starts with individual beliefs and behavior then spreads to the wider community. When you have more people, you are able to change the culture towards entrepreneurship, and the paradigm changes as well.
Most graduates in Indonesia want or tend to become government or public officials; the salary is low, but the position allows for “other sources” of income. But we encourage our students in Paramadina to open a company instead, to create jobs and have halal incomes.

The following are some qualities of an entrepreneurial mindset: working professionally, meeting the deadlines, utilizing resources efficiently, walking extra miles, and eagerness to satisfy their clients. All these are the general entrepreneurial qualities that everyone should have.

Prophet Muhammad (pbuh) is a trader. Many Indonesian traditional communities are into trading activities. So you can be a trader instead of becoming a public official. But it is not that simple. We had a discussion with former Vice-President Pak Jusuf Kalla who is the chair of Advisory Board of Paramadina Waqf Foundation, and he said that during the Prophet’s era there were not so many jobs, but now, there are a thousand kinds of jobs. It does not follow that when you become a trader you are already like the Prophet. You can go into any profession, but what is important is to retain the entrepreneurial values within you.

According to Prof. Dr. Nurcholish Madjid, the founder of Paramadina, “The primary and ultimate goal of education is to elevate the human’s position to be the God’s representative on Earth” (Madjid, 2004). This is one sentence but a lot of work is needed to implement this.

I am proud to serve as Deputy Rector of Universitas Paramadina that has taken on the challenge to nurture the younger generation to become more pious and successful.

**On Ethics**

Ethics is a core competency that every individual must possess. A good leader must have good ethics or akhlakul karimah. A good leader must be credible, trustworthy (amanah), honest, and have integrity. We are testing these values with our Southeast Asian Peace Lab, a joint project with Harvard University; and the Anti-Corruption mandatory course that must be taken by students from all departments and faculties. This is the first in Indonesia; we participated in an anti-corruption conference in Budapest last year, and we did not find any university implementing such a mandatory course. This is because Indonesia is concerned with widespread corruption and is in the process of cleaning up its institutions. Recently, there was a wide and general sweep of corruption cases involving the police, the attorney general’s office and the courts.

Change starts with individual beliefs and behavior then spreads to the wider community.
OPEN FORUM

(1) This is just a reaction to Prof. Totok Soefijanto’s statement that religious leaders cannot be political leaders. To me, this thinking is tantamount to plain and simple secularism, which is totally foreign to Islam. I do not agree that religious leaders cannot be political leaders. The Prophet of Islam is the perfect model of leadership, he is a religious and political leader at the same time, a military leader and a combination of all the different kinds of leadership the community needs. I want to underscore that this idea is alien to Islam. (Dr. Saffrula Dipatuan, Chairman, Bangsamoro Development Agency).

(2) The separation between government and religion is not doctrinal. It can be partial or procedural. May I ask the speakers to expound on this? (Dr. Abas Candao, Bangsamoro Development Agency)

**Prof. Totok Soefijanto:** The idea is not necessarily that religious leaders cannot become political leaders, but the prerequisite to allow religious leaders to become political leaders is the system – there should be a form of check and balance that allows scrutiny of the leader. If you are a religious leader and then you become mayor or governor, your responsibility is to follow the rules in the political system. If for example you are found guilty of corruption, how will you enforce the rule of law in that position? Religious leaders are not angels; when they make mistakes, it is to the detriment of the whole community, and sanctions for such should also be defined.

**Dr. Ismail Bin Mat:** During the time of Caliphs Umar and Abu Bakar, they said that “If I do wrong, teach me.” In Islam, a leader must be subject to correction, and must follow the example of the Prophet and the four rightly-guided Caliphs. They have done a lot on the reformation of political administration, yet they were scholars or ulama. As they are regarded as our stars, if they did something good we must follow. Indeed, the ulama could be umara, and vice-versa. But the fact remains that all individuals do not possess all the characteristics of ideal leaders combined, meaning there is no collective representation of leadership in a single individual. It has been said, “Allah gave me knowledge, but not too much.” We should practice group *ijtihad*, as opposed to individual *ijtihad*. Each year, we have a gathering of ulama in the whole world, whether in Mecca or in Mindanao, to decide on various issues and affairs, e.g. economic, finance, *Shari’ah*. Some
individuals are good as ulama, while others excel as umara. Collective effort is needed to pool the expertise of different individuals/leaders in order to promote the wellbeing of the community.

(3) I would like to add some thoughts on the discussion as regards religious and political leadership. I agree with some of my colleagues that one must not only look at the personality of the alim himself, but to consider also the system, the procedure and the circumstance. Historically, the Caliphs were leaders and they respected the law, were transparent, had accountability, and feared God. There came a period in Islamic history where some of our scholars were persecuted, and this created the divide between the scholar and the political ruler. That dichotomy extends to the present time. The model of whether religious leaders could also become a politician would depend on the quality of that religious leader, on the system, and the region where it is being practiced. For example, in Saudi Arabia, it is acceptable for an alim to be a political leader; but the same cannot be said to be true in another country. We should look at this on the context of the changing world, and take all historical factors into consideration.

Let me share with you an example of how this can be detrimental. There was a story of a king in Uganda who became a Muslim; naturally, the whole community also became Muslim. However, when the king was about to lead the prayer, some of his constituents insisted that since he was not circumcised and is not even an alim, he cannot lead the prayer. Thus, the king reverted back, and Uganda lost the opportunity of becoming an Islamic state. (Prof. Mustafa Omar Mohammed, International Islamic University Malaysia)

(4) As a Muslim, I try to understand the concept of Islam and leadership. However, if we trace back the origin of the terms to the time of the Prophet Muhammad, we could see no such terms as Islamic leadership, imam, etc. Long after this, Ibn Taymiyyah said in his fatwah, (in Arabic), which means words can sustain only with justice, but cannot sustain with Islam. Where was the concept of Islamic leadership taken?

Dr. Ismail Bin Mat: In the last passage that I quoted, the Qur'an states, “O you believers! Obey God (the Qur’an) and Obey the Messenger (the Sunnah) and those among you who are in charge of affairs (ulil al-'amr).” The ulil al-'amr may refer to two groups of people – the ones in-charge of administrative affairs, and the ulama or knowledgeable scholars. This is taken from the Qur’anic ayah, and not from any other book. Previous scholars, when they want to study the characteristics of leadership, referred to values in the Qur’an and the Sunnah, as well as in the consensus of opinion among the ulama. The latter refers to the consensus of opinion or ijma among the Caliphs, and not among ulama thereafter. This is the only ijma that is considered valid. After Ali, other elements may have reduced the status of ijma. The example of the Caliphs may be used in any leadership area, be it economic, political or religious.

(5) I think two things must be differentiated here: the traits of a leader, and the functions of a leader. The core functions of leaders have been provided for in the Qur’an. What is the most important trait
of a leader that will enable them to fulfill these functions? And how can we cultivate these traits so that we can have a good leader for ASEAN? (Dr. Hannbal Bara, Mindanao State University - Sulu)

Dr. Mohd Zaidi Ismail: Whether you realize it or not, you have already answered your very question when you said that whenever we select a leader, the selection must be based on the functions we expect him to perform. Leadership concepts are to a great extent futile; concepts are important, but if we want something to be effective and efficient, we must talk in practical terms. Let us be clear, we want to select leader for what? Otherwise, we will be speaking of leadership in general terms, and reach no solution at all. Once the function has been identified, then you can relate this with the abilities required to perform that function. Abilities, on the other hand, are among the criteria for leadership selection. Whatever the case, we must agree that the leader must be honest. If you are using your conscience, and you know that person is not honest, although he projects himself as such, are you going to select him as a leader? We must be clear that we the followers who elect the leaders should also be responsible for our choice.

(6) The two most important types of leadership are political (umara) and intellectual (ulama). Our problem of dichotomy is becoming more prominent and severe. However, we are here to discuss problems and to find solutions to problems, at the conceptual and practical levels. All agree that the quality of political leadership has declined, and the quality of intellectual leadership has declined as well among Muslims.

The question now is, “How can we all improve or upgrade the quality of our political and intellectual leaders?” This is what we need to address. A further question is, “In what sense do we need the contribution of religion to upgrade the quality of political leadership? Can religion contribute of not?” Yes, political leadership needs a lot of ethics, and moral values. I used to joke to my students that every profession has its ethics, except the political profession. When you hold a political position you can do anything, and you are not bound by any professional code of ethics. Does religious leadership need political education? Yes they do, our traditional leaders are not politically educated in the sense that our ulama do not know how to deal with the threats and challenges posed to Islam. Political leadership, on the other hand, also needs religious education on Islamic ideals. In Malaysia, we had an ulama association in the 1970s whose agenda focused on how to transform the ulama into intellectuals, and the intellectuals into ulama. (Prof. Datuk Dr. Osman Bakar, Professor Emeritus, University of Malaya)

I think two things must be differentiated here: the traits of a leader, and the functions of a leader.
The Islamic approach to management takes a step forward as two researches conducted in Malaysia present revealing findings on how Islamic values have influenced the performance of organizations.

"WORKPLACE LEADERSHIP PRINCIPLES: AN ISLAMIC PERSPECTIVE"

Prof. Dr. Khaliq Ahmad¹
International Islamic University Malaysia

At the International Islamic University Malaysia (IIUM), it is our mission to work on the integration of knowledge. How to undertake this integration and how to Islamize the knowledge such that it is beneficial to mankind, is our task at hand. We cannot reject the development that has taken place in many sciences, especially those in management and leadership, simply because they do not carry the Islamic brand, as we benefit from these as well.

In studying these new developments, we usually follow the process of comprehension, critical appraisal and appreciation, elimination and reconstruction. Comprehension entails understanding the existing development. In critical appraisal, you determine whether or not the theory has been empirically tested, or proven effective in a particular human setting. If it does not work, the theory is re-tested in a different setting, and then modified accordingly. Settings keep on changing; in our case, we modify the theories to make them more relevant to Muslim or Islamic settings by incorporating our values and culture, making the theories more workable.

In the last session of this Conference, we will be constructing our own model of Islamic leadership that is practical and useful to our people and our communities.

Background

It is important to understand leadership and management from the perspective of Western societies where most of the earlier theories emerged, however...
different its conduct may be from that of many Muslim countries, including those in the ASEAN.

Muslim organizations learn and practice leadership based on theories developed by scholars who may have little understanding about Islamic values and practices. Many of the recent knowledge on leadership, having originated from the West, are often not aligned with the requirements and teachings of Islam, yet Muslim leaders are often left with no choice but to bring in foreign specialists who have been trained in a different environment.

Americans have significantly contributed to leadership literature, but whenever they train people on how to manage or conduct business in the European Union (EU) or Scandinavian countries, these people are sent to INSEAD (Association loi de 1901) in France or to the International Institute for Management Development (IMD) in Switzerland. The same should be done in training leaders of Muslim countries and the ASEAN.

The Muslim population consists of almost one-fifth of the world’s population, offering a huge potential and comprising a critical mass of the world’s economy and natural resources, but is left without proper management.

Earliest Leadership Theories (Western Models)

The Trait Theories of the 1920s-30s were the earliest of the conventional leadership theories. They simply referred to traits, or personal characteristics, identified to be present among leaders. Seven traits were associated with successful leadership: drive, the desire to lead, honesty and integrity, self-confidence, intelligence, and job-relevance.

The Behavioral Theories, on the other hand, referred to various styles of leadership – autocratic, democratic or laissez faire. Research reveals that there are mixed results on the application of this theory – it does not apply to all settings. There was also the popular Ohio State Studies which said that there should be an initiating structure that defines both a leader’s role and the role of his followers.

The Leadership/Managerial Grid has been used to appraise leadership/management style based on two dimensions – concern for people and concern for production. There should be a balance of both dimensions. Leaders are categorized according their position in the grid which reflects which dimension they value more.

Finally, the Contingencies Theory attempts to categorize leaders based on their style of leadership – transactional, transformational, charismatic or visionary styles of leadership.

In synthesis, these theories suggest that all leaders must possess two Cs – competencies and characteristics. The former refer to the skills needed to perform the job, while later concern the morality of the leader. Both are necessary in developing good and effective leaders, and to win the trust of the people.

How do these conventional theories relate to leadership from the Islamic perspective? The big difference is on the context of culture, more specifically, on the value system where it is applied. Thus, more work is needed in adjusting these theories to expand their relevance beyond the Western setting.

An Islamic Perspective on Leadership

Overall, the study of leadership from the Islamic perspective is still in its infancy, compared with more the
advanced research conducted in Western countries. As an alternative to dominant Anglo-Saxon leadership traits reflected by American or European styles of leadership behavior, leadership from the Islamic perspective offers immense potential.

The Islamic approach to management is an emerging discipline. Often referred to as Islamic management, it views the management of organizations from the perspective of Islamic sources of knowledge, and results in applications that are compatible with Islamic beliefs and practices. Muslim workers derive their motivation from their religious and cultural heritage; thus, any approach to motivation that ignores this will not be successful. The Prophet (pbuh) taught that every human endeavor is an act of worship and charity. For a Muslim, working is a form of worship of his Lord, and this in itself is a powerful motivator, irrespective of any material gain.

A Muslim’s leadership and excellent service in his work or social life is derived not only from a notion of self-fulfillment, upward mobility, advancement in the material standards of living, or even service to nation. More fundamentally, it emerges from the belief of being a holder of amanah on earth, or a vicegerent of Allah in this world.

Leadership in Islam is a trust (amanah). Both competency and character are pre-requisites to trust. Trust is a psychological contract between the leader and his follower, that the leader will try his best to guide them, to protect them, and to treat them fairly with justice. The focus that comes with Islamic leadership is the intention to do what is good.

Furthermore, according to Islam, every person is the “shepherd” of a flock, and occupies a position of leadership. Therefore, leadership is a concept applied in daily living – Muslims are required to appoint a leader during a trip, select a leader at times of prayer, and for other various group activities.

Scholars have listed some important traits of leaders based on leadership qualities exemplified by Prophet Muhammad (pbuh) and other great Islamic leaders.

- Patience (Sabr) refers to one’s endurance in the face of pain and suffering, and is reflective of emotional maturity.
- Eloquence (Fasah) is the ability to articulate ideas with clarity and eloquence.
- Enterprise (Iqdam) is one’s initiative and determination to carry out the mission.
- Leniency (Lin) means leadership must be balanced with kindness, courtesy and leniency, otherwise, the leader will be ineffective.

The moral character of the leader, on the other hand, is reflected in his increasingly strong belief in God as he progresses through four stages of spiritual development: Islam, iman, taqwa and ihsan.

Based on the above concepts, Islamic organizations will naturally exhibit a different setting compared to Western organizations. The previous leadership theories that were developed are based on a Western values systems, and may not appropriately relate with leadership practice in Muslim organizations. Thus, sensitivity to the different settings means adopting value-based management and leadership that will take into account the cultural dimensions characteristic of that particular society.

**Dimensions of Culture**

How does a cultural dimension of one society differ from another? Hall (1976) cited the cultural context
of communication, that there are “cultural differences in matters concerning the language of time, of space, of material possessions, of friendship patterns and of agreements.” His Contextual Continuum of Differing Cultures categorizes culture based on their patterns of communication – the context may be low or high, and the message may be explicit or implicit.

Societies today are characterized by either high context or low context. Western culture is generally a low context society, whereby communication is very direct, as opposed to Muslim cultures where communication reflects a high context. For example, one is negotiating in a low context society, you just execute a contract then follow what has been set forth in the agreement; negotiations are very fast. In a high context society, for example Saudi Arabia, you may have a thousand agreements but nothing works; they might not even read what you ask them to sign, but they will sign it.

Hofstede (1984) further discusses cultural differences, and mentioned four dimensions of culture – power distance, individualism/collectivism, uncertainty avoidance, masculinity/femininity. Some cultures are highly individualistic, most especially the Western societies, while Muslim society is particularly collectivist in approach (Shura is a key feature of the Islamic value system). Power distance refers to societal strata; the more numerous the strata, the higher the power distance. In this particular model, Malaysia was ranked low in individualism, but high in power distance.

The practical problem is, “despite the importance of globalization, insufficient attention is being paid to exploring and theorising an alternative leadership approach in an Islamic context.” (Khaliq, 2006) Thus, Muslims themselves should create their own models and theories.

**How Islamic are our Islamic organizations?**

A research was conducted among six Islamic financial institutions in Malaysia that have set forth a vision and mission and embraced a values system in accordance with Islamic teachings. Primary data was collected through a semi-structured interview by research assistants proficient in the Malay language. The following questions were asked during the interview.

1. Has the company/organization taken steps in incorporating Islamic teachings into its management practices? What are these steps?

2. Does the company/organization encourage its employees to incorporate Islamic concepts into management practices? How is it done?

3. Are its managers conversant with the ideas of servant-leadership and guardian-leadership...
concepts? Do they put these ideas into practice? How do they do it? Does the company use the technique of Shura (collective decision making)?

4. Does the company/organization use any specific Islamic management systems/methods/techniques? What is that system/method/technique? How is it used? Where it is used? Who started using it?

5. Does being a Muslim affect an employee’s performance (makes him work less efficiently or more efficiently)?

6. Does the company/organization offer any special facilities/programs for its Muslim employees such as a prayer place, special timings on Fridays and during Ramadan, loans for performing religious duties like Hajj or Aqiqah?

The findings of this study were as follows:

- Muslim-managed organizations in Malaysia reported taking several steps in incorporating Islamic teachings in managing their organizations.

- The concept of falah, service to community, emerges as a major concept being applied in these Muslim-managed organizations. Falah means success in this world and success in the life after.

- The Islamic concepts of Amal Saleh (pious acts), Sabr (patience), Tawbah (atonement and repentance), Adl (justice), Ikhlas (sincerity), Amanah (trust), Ihsan (love of God), and Ibadah (worship of God) are being implemented in various ways.

- The inculcation of an Islamic environment is facilitated through the means of several rites and rituals. These include the salaat or namaaz, fasting in the month of Ramadhan, recitation of the Quran, among others.

- The act of getting together to perform religious rites have perceived behavioral benefits – it has contributed to better employer-employee relations, and engenders trust among one another. Prayer in congregation is thus the preferred act.

- The proper Islamic dress code is stressed, another element of cultural symbolism that is present in some of the organizations.

- Managers of Muslim-managed organizations are conversant with the ideas of servant-leadership and guardian-leadership, although the style of leadership is decidedly in favor of guardian-leadership.

- There are indications of a soft, paternalistic style of management within the Muslim-managed organizations.

- Shura, or a collective decision-making system, is widely practiced though there might be differences in details.

- None of the organizations have any organization-wide Islamic system, method or technique.

- There was no conclusive evidence to say whether being a Muslim affected an employee’s
performance adversely or positively. Perhaps this opens a door for further research, e.g. whether his taqwah is going to affect his productivity or performance or not.

- All Muslim-managed organizations in the study provided special facilities for Muslims.

Based on these findings, the research concluded that these Muslim-managed organizations offered a lot of physical manifestations of religiosity. Their organizational culture exuded a distinct Islamic flavor, manifested in various ways, such as in the manner by which people dress. Muslim and non-Muslim women alike have to cover their heads in accordance with Islamic practice, a minimum requirement of the organization. Furthermore, the leadership style is predominantly soft and paternalistic, relying on a combination of expert and referent power.

Amidst these findings, a specific system of Islamic management is still illusory at this stage. There has been a mention of the Tawhidic system of management, but its practical implementation has not been clearly specified.

**Conclusion**

The Islamic approach to leadership is often referred to as Islamic management which is now a discipline. A model of leadership based on the Islamic perspective is therefore proposed. This deals with the management of organizations from the perspective of the revealed sources of Islamic knowledge and that which results in the application of beliefs and practices that are compatible with Islam. (Kazmi/Khaliq, 2005)

Future research on the subject could take into consideration the following:

- A wider sample of Muslim-managed organizations be taken from countries other than Malaysia to include cross-cultural variants;
- In-depth work be done through longitudinal studies of an organization;
- Specific systems, such as the design of an incentive system, or specific techniques such as quality control, be studied in Muslim-managed organizations to see how Islamic perspectives are incorporated; and,
- To replicate the study in organizations in the manufacturing industry and other sectors.

In critical appraisal, you determine whether or not the theory has been empirically tested, or proven effective in a particular human setting.
Does Islamic leadership lead to greater effectiveness in the context of organizations?

I will be sharing the results of a research conducted in 2007 by one of my former students, Dr. Nayal Rashed M. Moshen, on the area of Islamic Leadership and Leadership Effectiveness. He works for the Pacific Group of Companies that holds business interests in Malaysia and Indonesia. He related that this particular research was inspired by what his boss, the owner of the company, once said – “If you practice Islam and you are a leader, then you become a better leader. If you observe Islamic practices, you will have barakat.” But what is the proof that you gain barakat when you practice Islam? How do you translate this into modern research?

Islamic leadership is a large area to research on. The sources of Islamic ideas are very wide, but the two main sources are the Qur’an and the Hadith. For this particular study, we limited the focus on the Qur’an, not taking into consideration the Hadith and the other sources. Our research was entitled, “Islamic Leadership from the Qur’an”.

Taqwah is central to Islamic leadership; this very concept differentiates Islamic leadership from other leadership ideals.

“Verily, the most honorable of you with Allah is the one with the most taqwah” (Al Hujirat, 49:13)

Patience and faith are also two of the most important characteristics of Islamic leadership, which, along with taqwah, leads us to do the right thing.

“We appoint from among them leaders giving guidance under Our command, so long as they persevered with patience and continue to have faith in Our Signs” (Al Sajdah, 32:24)

“But on Allah put your trust, if ye have faith” (Al Imran, 3:122)
“Verily those who believe and do righteous deeds, they are the best of creatures” (Al Bayyinah, 98:7)

What is taqwah? How is this inculcated? These questions brought us to the next stage of our research.

Ibn Kather (2002) wrote, “Believers place their hopes in none except Allah, direct their dedication to Him alone, seek refuge with Him alone, invoke His name alone, supplicate to Him alone.” This is how he interpreted taqwah. “They know whatever He wills happens, whatever He does not will, never occurs.

Taqwah is related to the word motaqueen. In Arabic, these two terms come from the same root word. The Qur’an elaborates on the 10 characteristics of the motaqueen. We classified these characteristics into two – the relationship between the leader and Allah (belief, prayers, fasting, Hajj, asking for Allah’s forgiveness, never obstinate in doing wrong), and the relationship between the leader and his followers (emotional control, sadakah, forgiveness, justice, integrity and patience).

Borrowing from the Western leadership model, we can view these Islamic characteristics from the perspective of the Traits Theory. The leader possesses certain traits that compel him to act or behave in a particular way; this behavior exerts an influence on his followers. This influence will either shape or reinforce the follower’s attitudes or beliefs, and thus lead them to act or perform in a specific way.

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We applied the same model in the context of the Muslim leader. The relationship with God is referred to as spirituality, and the relationship with the followers is characterized as one’s exercise of responsibility. Spirituality is belief in God (taqwah, iman), performance of rituals (e.g. fasting, zakat) and repentance (as all human beings makes mistakes). Responsibility relate to emotional control, forgiveness, sadakah, justice, integrity and patience. All of these contribute to how the followers build their trust on the leader; and this trust translates to higher productivity and higher effectiveness of the leader. How do we measure all these?

Dr. Nayal Rashed M. Moshen conducted his research on leadership effectiveness among 206 SMEs in Yemen, using 2 research instruments – one for the leader and one for the follower. Leaders
were asked to evaluate themselves, and were evaluated by 10 of their followers as well.

A regression model was done based on the data generated. In the first model, the control/independent variables included position, experience, education, number of employees and firm age; and, leadership effectiveness was the dependent variable. Statistical analysis showed that the control variables did not have any significant influence on the effectiveness of the leader. Leadership effectiveness has been defined using 10 variables, among which are: profitability, support/confidence of followers, greater cohesiveness, and confidence to face challenges.

A second model was done using a different set of control variables: rituals, *sadakah*, integrity, forgiveness and emotional control. In statistics, the r-square value will determine whether it is a good model or not; also, variables that have a corresponding significance of <.05 account for the variation in the dependent variable leadership effectiveness. This time, the statistical analysis revealed that the control variables (belief, *sadakah*, integrity, forgiveness and emotional control) significantly influenced leadership effectiveness, to a certain extent.

Leadership using the Islamic perspective has a significant effect and was able to explain the performance of an organization, particularly in the case of these small- and medium-scale enterprises.

“If you practice Islam and you are a leader, then you become a better leader. If you observe Islamic practices, you will have barakat.”
(1) Can you cite a unifying force that will bind leaders and followers?

**Response:** A leader’s behavior has a certain impact on his followers. In the interaction between the leader and his followers, there are things one would want the other to do. This interaction will continue to exist in the presence of a force called “trust.” This trust is felt by the followers when it is translated into the work of the leader.

In our particular research, we did not look into this unifying force, and instead focused on the evaluation of leaders by their followers. We did not concern ourselves in explaining this unifying force, although this will definitely arise from the relationship between leaders and their followers. For example, if a leader gives *saddakah* during *Eid’ul Fitr*, or performs *zalah*, and these acts are seen by the followers, the latter will feel uneasy if they do not do the same.

(2) How do the employees of the organization internalize the mission and vision of their organization? And, does this have an effect on team work, loyalty, effectiveness, etc.?

**Response:** The mission and vision should be compatible with the characteristics of the community; this way, it is easier for them to understand, appreciate and translate this into specific behavior. Managers should be able communicate the vision to their followers otherwise they will fail to achieve this. A vision and mission that are properly articulated, internalized and manifested in various behaviors result to improved performance. However, more research should be done to test or measure this impact.

(3) What are the practical steps to internalize these values?

**Response:** A program for internalizing values should be tailor-made. We used to believe that culture is taught, when it is actually acquired through the socialization process. Values can be internalized through a training process, but this cannot be done overnight. *Iman* can grow and decline, but how? Renewal provides the input for *Iman* to grow. Thus, continuous renewal is required. It is a multi-stage process, which cannot be stopped at any particular time.

(4) How do we harmonize the corporate core values and
the regional localized values that are already part of society? How do we migrate into the new values system?

Response: Let us look at Japan as a case in point. Now, their economy is suffering badly. They have maintained the value of lifelong employability; this makes their employees very loyal to their organization as there is no risk of being fired. But companies are now thinking of shifting towards a new values system that makes use of performance evaluation to convey the message to its people that there is no room for complacency. In Malaysian society, we have gone through rapid improvements. There is a need to harmonize the expected outcome with the existing value system; values can be changed or improved as the need arises. Although Japan is still far better than many countries, they have lost their position as no. 1 in the productivity index, due to a value system that has proven to be not so effective; now, other countries are leaving them behind.

(5) How can you explain the concept of reward and punishment in the context of Islamic leadership?

Response: There is still a need to instill in the Muslim employee a sense of accountability not just to the boss at work, but to the boss Hereafter (dual accountability). The remuneration scheme should be adjusted according to these qualities, such that loyal employees are rewarded for their positive values.

(6) Synthesis by Prof. Jacinto Gavino: The starting points on the Western perspectives of leadership are well appreciated. These perspectives have progressed so rapidly that it is wise to identify what has been useful. Dr. Khaliq underscored the importance of studying these Western theories, at the same time recognizing that the world of management has not emphasized context as much. West-driven management has tried to place organizations in a homogenous context, partly a result of globalization. Our challenge is to realize that context matters, and to discover a model of leadership that is more appropriate. Is it Islamic leadership for Islamic organizations? The exposition says that there is a set of values that Islamic organizations could adhere to. And, that the challenge of Islamic leadership is to enhance the receptiveness of organizations to these types of practices.

What is unique about Islamic leadership, in contrast to the self-interest models of Western theories, is the importance it places on the relationship to God and people, and not on personal gain. This is very interesting; and, there are strong similarities with the Catholic religion, as both are people of the book. This is an important message that is often lost when we study leadership or management from the Western perspective. This is an important contribution of Islamic thinking.

In the academe, we are still in the exploratory stage of our descriptive research. More research is needed to discover what it is that serves as the unifying force of leadership, its vision and mission, and how it is internalized. It would be good look at how trainings or workshops can help in this internalization process, as it is often difficult to teach culture. Research in its infancy is a moment of leadership for all of us to understand that we are all here searching for a good answer. Academics and non-academics both have a role to play in finding the answer to what Islamic leadership is.
Islamic finance, rooted in the principle of justice and the Shari‘ah, demonstrates its merits and practicability even in non-Muslim societies especially during times of economic downturn.

“ISLAMIC LEADERSHIP FOR BANKING AND FINANCE”

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Islamic finance can play a leading role in that attainment of peace and sustainable development in the ASEAN. Islam finds its relevance in finance, on the following grounds:

Islam is a practical religion, and provides guidance on how to conduct finance; Islam molds leaders; Islamic finance has been growing at 15-20 percent annually, and has assets of approximately USD 4 trillion; and, its influence continues to grow as many countries are adapting to the system, e.g., Britain aspires to be the international center for Islamic finance, the United States is changing its laws to accommodate Islamic finance, and countries such as China and France are also beginning to implement the system.

Islamic finance is unique – it propagates the universal values of justice, freedom, kindness, cooperation, risk sharing, a caring attitude, and transparency.

Islamic finance is different from the secular understanding of the concept of finance. The former is religion-based; and moreover, the Shari‘ah provides a manual to guide Muslims on how to foster the universal values. One example is the Islamic law on contracts. According to the Qur‘an, Chapter 4, Verse 29, “You who believe do not consume your wealth among yourselves unjustly, except through trade based on mutual consent.”

Contracts in Islamic finance, therefore, succumb to
the universal values of justice, cooperation, risk sharing and transparency. When contracts are initiated under the Islamic law, every aspect should be transparent – the name of the contracting parties, subject matter of the contract, channel of communication and terms and conditions, among others. There should be no information asymmetry.

The world now acknowledges that Islamic finance has more to offer. Apart from world leaders and market players, such acknowledgements also come from major religions of the world. For example, it was reported in the March 4, 2009 issue of the Vatican L’Osservatore Romano, quoted by Bloomberg, that the Vatican acknowledges the leadership that Islamic finance could provide in the following words, “…banks should look at the rules of Islamic finance to restore confidence amongst their clients at a time of global economic crisis. The ethical principles on which Islamic finance is based may bring banks closer to their clients and to the true spirit which should mark every financial service.”

Islamic values: A guide for Islamic finance

Finance must fulfill the objectives of Shari’ah (The Maqasid al-Shari’ah). Islamic finance is supposed to create a society of investors, not a society of debtors. Islam discourages debt because it has a lot of negative implications (social, psychological, economic). Debt makes the future generation suffer because it promotes current consumption and diminishes savings. For example the excessive use of credit cards and the extension of house financing or loan for a period of 40 years, almost 3 generations – these acts do not conform to Maqasid al-Shari’ah.

Universal values translate into the following concepts, among others:

• *Tahdhib al-fard* (Development of HRD), *al-Adl* (justice) and *Maslahah* (public interest) – Contracts under Islamic finance is used to mobilize factors of production and share the risk. Islamic finance must be used to achieve socio-economic justice and promote public interest. For example, in Islamic finance pricing is on the asset side, as opposed to conventional finance wherein prices are considered as a liability or cost. Pricing as a cost of capital treats money as commodity. In such a mechanism, normally wealth is transferred from the poor to the rich, and creates a form of social injustice. Right pricing and the right kind of product will bring justice to society, and thus foster partnerships and risk-sharing.

• Ownership of the asset is also important. The *Shari’ah* forbids the selling of commodities that one does not own, a principle that shielded Islamic finance from the global financial crisis of 2008.

• Islamic finance promotes positive values and prohibits negative values. *Riba* is an example of a negative value. Riba includes interest; it is a system where there is unjustified excess in exchanges.

• Another negative value is *gharar* which means “something speculative” or uncertain. You cannot sell a product which is not in existence. Thus, trading derivatives based on assets that do not exist is prohibited.

• *Maysir* is also a negative value that refers to gambling, a zero-sum game that translates one’s gain to another’s loss.

• These values are not acceptable in Islam where emphasis in justice is very pronounced. Therefore,
the quality of leadership that is defined in Islamic finance is that which represents the good that leads to peace and development in a country.

**How does Islamic finance work?**

Islamic contracts are used to structure Islamic financial products. Some products require one contract to structure, while other products may require more than one contract. For example, **mudarabah** and **musharabah** are forms of partnership contracts that are used to structure project financing products. Similarly the contract of **iljarah** is used for developing the vehicle financing product.

Meanwhile **murabahah** contract is used to structure Islamic home financing products. The term al-Bay’ Bithaman Ajil (BBA) or Deferred Sale is used interchangeably with the term **murabahah** in the Islamic finance industry although there are differences in the type of financing they are used.

The BBA are used for medium and long term financing, especially for asset financing and the mode of payment is by installment. On the other hand, the Murabahah are used for short term financing.

The modus operandi of the BBA home financing can be illustrated in the following steps: (1) Customer obtains quotation from the developer; (2) Customer submits quotation to the bank; (3) Bank purchases the asset from the developer; and, (4) Bank then sells the house to the customer by installment.

Many Islamic businesses have flourished as a result of the partnership contracts, especially **Mudarabah**. In this type of contract, no collateral is required, only “expertise”. Theoretically speaking, Islamic banks should advance money based on the viability of the project and not on the basis of a person’s credit-worthiness.

Another form of partnership contract, the **Musharakah Mutanaqisah** Partnership (MMP) contract, has recently emerged. It is a more appealing alternative equity financing for a home.

A home is a basic necessity. In many countries, a large part of a family’s income goes to house financing or housing loan. People end up paying high prices for homes because a prospective house owner (customer) pays not only the cost of building a house but also the profit for the builders. To add to this, customers usually borrow money from the bank to finance the house, and this loan has interest that the needs to be paid as well.

In times of economic downturns, many people lose their homes. This contributes to the socio-politico-economic problems of a country. A good example is the subprime mortgage crisis in the United States. This is the type of situation Islamic finance wants to avoid, as dictated by the **Maqasid al-Shari’ah**. Therefore, interest-based financing is clearly prohibited in Islam.
How then is the Islamic MMP a better alternative for home financing? The Diminishing Partnership Home Financing Model (MMP) makes use of the concepts of 
*musharakah* (partnership) and *iljarah* (leasing). Thus, MMP is partnership and rental combined.

In terms of ownership, the Bank and the client both own the house. The bank rents-out the home to the customer based on the actual rent value. Rent is based on the usufruct of the asset. Since the customer owns part of the house, the rent payment is shared between the bank and the customer. The following is a sample computation.

- A house costs PhP3 Million

- With a 90-10 sharing ratio (Bank-Customer), the bank pays PhP2.7 Million, while the customer pays PhP300,000. They jointly own the house.

- The rental is PhP15,000 per month. In the first PhP15,000 monthly rental income the customer gets PhP1,500 of the rent, equal to the 10 percent of his share in the property while the bank gets 90 percent. The rental portion that belongs to the customer is paid to the bank which in turn increases the customer’s equity holding in the house. The next monthly rental payment would increase further the customer’s share.

- The customer uses this share of the rental payment to purchase the bank’s shares until the entire property is transferred to the customer.

With this kind of a system, the ownership ratio between the bank and the customer changes in favor of the customer, i.e., decreasing ownership of the bank and increasing ownership for the customer.

Moreover, the customer is given the flexibility to buy additional shares than the agreed monthly rental to expedite ownership. The customer pays an additional PhP4,343.64 to redeem the bank’s share in a shorter period of years (20 years). If customer does not pay additional, then it will take more than 20 years to own the house (38 years). The additional payments will increase his equity faster and decrease the bank’s by PhP5,843.64 in the first month. The following month, the customer’s share of the property (and of the rent profit) increases. This continues until the customer finally fully owns the property.

This type of financing previously described already exists in some countries such as the United States, Canada, the United Kingdom, and even Australia. In Malaysia, there is a push to adopt it in a cooperative model wherein groups of customers contribute to a pool of funds which will be used to buy homes. The homes are then rented out to the members. Those contributing to the pool will get dividends from the rental. The advantage of this model is that members not only get dividends but they also acquire the house much cheaper than in conventional home financing schemes.

*Islamic finance is supposed to create a society of investors, not a society of debtors. Islam discourages debt because it has a lot of negative implications (social, psychological, economic).*
(1) How was the amount of PhP4, 343.64 (additional payment) computed?

**Prof. Ahamed Kameel Meera:** It is based on a mathematical formula prescribed by the *Musharakah Mutanaqisah*. The amount will depend on the duration of time within which a customer wants to acquire the house.

(2) Does microfinance go against the principles of Islam? How can it be converted for it to adhere to Islamic principles? (Participant is from a non-government organization)

**Prof. Mustafa Omar Mohammed:** Although the idea and intention behind microfinance is laudable, the interest it charges, which can go as high as 30 percent, cannot be justified, especially when imposed on the poor. Moreover, it is not sustainable in the long-term. The concept of *Mudarabah* in the Islamic system provides that banks must offer not only capital but also entrepreneurial skills. For the risk to be shared equally, banks could handle the funds and involve third party non-financial sectors in the transactions.

There is no concept of loan for business in Islam. Loan is given for social purposes, not economic.

Instead, in business, one calls it contribution to capital.

(3) Are transaction fees or administrative fees allowed in Islam? (Participant is an MBA student)

**Prof. Mustafa Omar Mohammed:** Such fees are alright when they are true transaction and administrative fees. But when such fees are in essence interest charges then, no matter how small, they are considered *riba*.

(4) Is investing in insurance permissible in Islam? (Participant is from Mindanao State University – Tawi-Tawi)

**Prof. Ahamed Kameel Meera:** Conventional insurance involves investments in interest based products and so forth. Hence it is not *halal*. But the idea of collective risk sharing is good. An alternate insurance for Muslims is the *takaful*, which is a mutual insurance system where the participants are partners. When any partner incurs risk, it is shared by the other participant members. *Takaful* funds are also placed in *halal* investments.
Leaders are agents of change; but the change they want to see must begin with the self. Both in community-building and governance, the one’s responsibility and accountability are to Allah and to his people.

“ISLAMIC LEADERSHIP: APPLICATION IN COMMUNITY DEVELOPMENT”

Prof. Abhoud Syed Lingga
Executive Director, Institute of Bangsamoro Studies

Human prosperity is the objective of community development. Defined as the development and growth of material and spiritual aspects, human prosperity embraces the inseparable nature of these two facets of life. As an example in Muslim life, zakat is a requirement, but how can one pay zakat if one is poor? How can Muslims go on Hajj if they cannot afford the plane fare? To harmonize this, Muslims have to grow spiritually. Particularly in Mindanao, multi-millionaires who are also pious Muslims are what we want to see.

To achieve prosperity, there is a need for change. Change can happen at different levels – on the personal, community, national and global levels. It is experiencing these levels that enable people to develop different ideas. There has been a long debate over differing points of view regarding change, but nothing can happen unless you change the world; and the world will not change if there is no change in one’s heart. Therefore, change starts with oneself.

We have to realize that in the time of the Prophet Muhammad (pbuh), he started at the personal level when he wanted to transform Madinah. Today there are around 1 billion Muslims scattered across the globe. Just imagine how much difference it would make if each and every Muslim would start a personal revolution.

In my opinion, change can happen in all levels. Muslims should realize that there should be no hierarchy as to which level should transpire first before another one can come about. Something practical has to be done to function in this course.
Objectives of Change

As a Muslim community, the objective of change shall be to enhance the capacity of the community to worship Allah. *Ibadah* (worship) is broadly understood here as actions that comply with the instructions of Allah. An example is the drinking of wine whereby Muslims, compelled by the instructions of Allah, do not take intoxicating drinks.

Oftentimes, it is the community leaders who are the actors in this regard, and referred to as “agents of change.” These are people who are capable of training other Muslims to enact transformation. Community leaders can win existing leaders in Allah’s way. It is the task of these agents of change to educate, to organize, and to mobilize.

Knowledge-based leadership focuses in educating followers. For the followers to be directed in the right path, it is vital for leaders to know the basic principles of Islam, and to have a vision towards an upright direction. You cannot educate if you do not know anything; you can only teach what you know. As noble as education sounds, education alone is not enough. The ability to organize is very important to be able to disseminate knowledge. And it is only after you organize that you can mobilize or move people to change.

A real leader has to perform these basic functions.

Agents of Change

An agent of change should posses an awareness of the leadership situation at the community level. Specifically, he or she should acknowledge the presence of an existing leadership in the community who might be practicing some principles of Islamic leadership already. It is helpful to be able to identify gaps in the leaders’ practices and what ought to be based on the Islamic principles of leadership; thus, it is important to determine how leaders deviate from Islamic norms. Finally, an agent should recommend areas of improvement. Definitely, this awareness can be translated in the national and global levels.

Community leaders shall be made to understand that Islamic leadership is not something new. There are leaders who will not change in spite of the best efforts in educating them. This is understandable because when you introduce something new, there is always some resistance. Making community leaders appreciate that Islamic leadership has been around at the community level, at the national level and at the global level helps avoid initial resistance.

All throughout these efforts, the benefits (both worldly and spiritual) of adopting Islamic leadership shall be emphasized. There are Muslims who cannot see the Hereafter. It would be so much better if community leaders can make them see that.

Issues and Challenges

Issues and challenges in cultivating Islamic leadership include: (1) traditional practices, (2) fear of the unknown, and (3) Islamic leadership as a threat.

Traditional practices are not detrimental for as long as they do not violate Islamic principles. Thus, the treatment towards traditional practices is to somehow change those that do not conform to Islamic practices.

A challenge crossing cultural boundaries is the
fear of the unknown. This is present in a diversity of circumstances. The usual response towards the unknown is to cling to the old way due to doubts.

A third equally serious issue is the view that Islamic leadership is a threat to the present leadership in the community. This apprehension should be addressed by educating community leaders that Islam operates in harmony with social order.

Finally, all these issues will be resolved if Islamic leadership is introduced with much creativity, and in a manner that is less threatening to the community.

Change can happen at different levels – on the personal, community, national and global levels.
“ISLAMIC LEADERSHIP FOR GOVERNANCE”

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With its focus on government reformation and reinvention of policies and approaches towards better ruling, the notion of “governance”, “good governance”, “effective governance”, “humane governance” and “participatory governance” have become increasingly crucial in today’s government debate and practice.

Participatory governance or humane governance is about new ideas. The concept is as old as human civilization, but the terminology became popular and captured global interest only in the 1990s. The collective notion behind these terms became one of the important strategies, processes, methods and mechanisms in governing countries and achieving public demand and interest.

The idea of governance is still widely debatable due to the various definitions and understanding of the term.

For example, good governance has been associated with democracy and good civil rights, with transparency, with the rule of law, and with efficient public services. Typically, it is defined synonymously with “government”, but in most descriptions, it has a broader notion than government.

Governance involves an interaction between formal institutions – those publicly and privately owned, and those of civil society. Many academicians employ this word to connote a complex set of structures and processes, both in public and private administration, while more popular writers tend to use it synonymously with the word “government”. Thus, governance should not be judged merely on outcomes, but also on the processes and relationships that produce these outcomes.

The Definitions of Governance

The New Webster’s International Dictionary defines governance as the “act, manner, office or power of governing government”, “state of being governed”, or “method of government or regulation”.

Goran Hyden argued that it refers mainly to running government and other public and private agencies with social purposes.

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The Commission on Global Governance defines governance as “the sum of the many ways individuals and institutions, both public and private, manage their common affairs.”

According to the UNDP, governance refers to “the exercise of political, economic and administrative authority to manage a nation’s affairs.”

Asian Development Bank (ADB) defined it this way: “Governance is the manner in which power is exercised in the management of a country’s social and economic resources for development. Governance means the way those with power use that power.”

John Graham, Bruse Amos and Tim Plumptre have explained the concept of governance as “…the art of steering societies and organizations. Governance is the interactions among structures, processes and traditions that determine how power and responsibilities are exercised, how decisions are taken, and how citizens or other stakeholders have their say."

What is the Islamic perspective on good governance?

Any practice or characteristic that benefit and do not go against the tenets of Islam is good. Fundamentally, it is about power, relationships and accountability – who has the influence, who decides, and how decision-makers are held accountable. Therefore, good or effective governance requires a good leader and a good leadership.

The concept may be applied usefully in different contexts – at the global, national, institutional and community level.

Characteristics of Effective Governance

Effective governance is best defined in reference to nine characteristics – participation, rule of law, transparency, responsiveness, consensus orientation, equality, effectiveness and efficiency, accountability, and strategic vision. (Refer to figure below)

For leaders to be effective in governance, they must focus and strategize on these areas. In order to do this, the practice of governance must also promote good cooperation between four major entities – the public sector, the private sector, NGOs and the community.

The concept of effective governance in Islam is best described using the most popular concept for governing a state in Islam, that is, al-siyasah al-shar’iyyah.

The word siasah is literally derived from the Arabic word sasa which means “to arrange”, “to manage”, “to rule”, and “politics”. The basic purpose for siasah is aimed at arranging, managing, and using political wisdom to achieve certain objectives.
The following are definitions of *Al-Siyasah* and *Al-Syar’iyyah* from several highly regarded scholars.

- **Ibnu Qayyim al-Jawziyah**: It is an act of giving human benefits and avoiding destruction, even if the act is not specifically mentioned by Prophet Muhammad (pbuh) and revealed by Allah the Almighty.

- **Ahmad Fathi Bahansi**: It is the management of Muslim benefits in accordance to Islamic law (*Shari’ah*).

- **Abdul Wahab Khallaf**: It is administering matters for an Islamic state including promoting benefits and protecting pupils from any harm in line with the Islamic law.

- **Fathi Uthman**: It is the practice of administration and of constitutional law, the authority of government, including the *caliph* (ruler), *ahlul-halli wa al-Aqdi* (consultative member), right of the individual, public interest (*maslahah amah*) and others.

- **Al-Maqrizi**: It is to carry out good purposes.

From all these definitions of *al-siyasah al-syar’iyyah*, the most important one is on how power can well administer and govern the needs, welfare and interest of the public. Basic cooperation between the ruler, the administrator and the citizen is inseparable in governing a country effectively.

Indeed, the major aim of *al-siyasah al-shar’iyyah* is also to attain *al-falah* (felicity) and to avoid destruction (*al-fasad*), as emphasized in one of the *Shari’ah* methodologies “to promote benefit and abstain destruction”.

*Al-siyasah al-shar’iyyah*, as Islamic governance, also suggests that any ruling practice must comply with the five purposes of the *Maqasid al-Shariah* (*Islamic law*), namely, protecting religion, protecting life, protecting intellectual development, protecting offspring, and protecting family.

In order to achieve effective governance via *al-siyasah al-shar’iyyah*, the following fundamental principles must be practiced by a leader:

1. **Al-iman**: Faith and sovereignty to Allah and His Messenger
2. **Al-Amanah**: Accountability
3. **Al-Akhlaq**: Good moral values
4. **Al-Shura**: Mutual Consultation
5. **Al-Hisbah**: Preventing and forbidding wrongdoing

The observance of these fundamental principles leads towards an ideal Islamic leadership.

**Islamic Leadership Model Practice**

The practice of the concept and principles of *al-syasah al-syar`iyyah* is best seen in Caliphate Umar Ibn al-Khattab’s 10-year leadership that is characterized by innovation, reform and high accountability. The following are the two most important principles derived from his leadership.

**(1) Al-Amanah Principle**

This principle can be pondered upon through a story.
Umar once said he was afraid that a mule might fall off the mountainous roads in Iraq and break its legs, and that God might ask him why he had not paved the roads in the area. His concern on public interest and safety can be clearly understood from the citation below:

“Listen, verily I am not sending you as rulers and potentates; rather, I am sending you as the leaders of guidance so that men may follow you. Render unto the Muslims their rights; beat them not, lest you humiliate them; praise them not lest you make them undisciplined. Do not shut your doors against them, lest the strong among them devour the weak ones.

In upholding the principle of al-amanah (responsibility and accountability) the Caliph said: “What I do right, assist me; where I do wrong correct me.” This shows that the Caliph is open to criticism and new knowledge, as well as to the opinions of others.

Furthermore, as a means of effective governance, the Caliph highlighted several conditions in the selection and appointment of civil servants, as follows:

- Civil servants must possess good characteristics including being a pious, capable, and trustworthy person.
- The one selected will be appointed temporarily and undergo a testing period of two or three months before joining government permanently.
- The promoted state officials will be paid a high salary, the purpose for which is to ensure honesty and preclude them from accepting bribery.

The merit-based recruitment and promotion, career growth policies, and incentives are crucial to retain the better performers or leaders. This was one of the mechanisms introduced by the Caliph to curb malpractice and corruption that undermine the practice of effective governance. Also, Caliph Umar often checked on Muslim affairs and obtained information about them through an in-person survey. He personally went to the markets and strived to solve conflicts that occurred during his time.

According to At-Tabari, Sayyidina ‘Umar Ibn al-Khattab said the following in one of his public speeches:

“O my comrades, in the name of Allah, I did not send a representative or a governor to hurt you all. Not also to confiscate your property. But they are sent to you to teach you about Islam and al-Sunnah. Those who do things besides this, please forward the complaints to me. In the name of Allah, I will take serious action to those who deviate from that....”

(2) Al-Syura Principle

Al-shura is a principle that is crucial for good leadership in Islam. It is an Arabic term that simply means mutual consultation, and is mentioned in the Qur’an as a praiseworthy activity.

“Those who listen to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for Sustenance” [are praised] (Ali-‘Imran:159)

This principle demonstrates many important values
for governance including transparency, accountability, respect, empowerment, freedom of expression, dignity of the human individual and cooperation, all together in one practice. It proves that Islamic governance appreciates and welcomes other parties and entities in its decision-making system.

Entities expanded and grew along with their members who were themselves qualified leaders from the different tribes. Caliph ‘Umar gave them a message, saying “I found out that all of you are the leaders of your community, and all matters that need to be decided stop upon all of you.”

This principle and practice also stipulates “rida al awam” or popular consent, “ijtihad jama’i” or collective deliberation, and “mas’uliyah jama’iyyah” or collective responsibility as prerequisites to the establishment of Islamic effective governance.

Conclusion

It is critical to provide an explanation of governance for Muslims to realize that the solutions are found in both literature and practice of Islamic teachings. The concept of al-siasah al-shar`iyyah with Shari`ah as a framework, and their values and characteristics, can be the yardstick in achieving effective governance.

The concept of al-siyasah al-syar’iyyah lends flexibility to Muslim leaders in adopting good ideas and practices in governing public interest (maslahah ‘ammah). Good and effective governance is founded on good leadership.

Islamic leadership holds several important principles that include al-iman, al-amanah, al-syura, al-hisbah & al-akhlaq. Without these, good leadership and governance in Islam cannot be realized.

Caliph Umar ibn al-Khattab, the second caliphate, is one of the most prominent and best models for good leadership and governance. Not only did he manifest all the 5 leadership principles, but he also demonstrated commitment to his community. For him, good leaders are also good public servants because satisfying public interest is in accordance with the objective of al-siyasah, that is, masalih al-mursalah.

According to the UNDP, governance refers to “the exercise of political, economic and administrative authority to manage a nation’s affairs.”
I am a Catholic who stayed in Zamboanga City, Mindanao for 12 years. The place was a paradise back then, but now there have been several bombings that brought disenchantment. What may have caused the failure of leadership in Mindanao?

Prof. Abhoud Lingga: It’s a tough question. I have spent the last 30 years of my life pursuing that problem, and now, I’m still searching for the answer. My preliminary response is that the answer cannot be explained in terms of Islamic leadership. Instead, the peace problem in Mindanao can be explained in terms of colonialism, when colonizers enforce their mandate upon the unwilling colony. When people have legitimate grievances, they will endlessly execute actions to call attention to any form of oppression they may be experiencing. One serious concern developing from this is the question whether armed struggle or liberation will solve the problem. I think the Muslims in Southern Philippines are using both.

The two mainstream and legitimate liberation movements I’m referring to are the MNLF and the MILF. Both are using these two approaches: armed struggle and negotiation. However, our experience with a major negotiation did not bear much fruit. The memorandum of agreement that is to be signed in Kuala Lumpur, Malaysia was not approved by our own Supreme Court which decided that the MOA was illegal and unconstitutional. That negotiation was a political issue but the Supreme Court took it as a legal issue. This is the problem.

The problem in Mindanao has nothing to do with Islamic leadership. However, if Muslims will be given an opportunity to practice Muslim leadership, then I think it will be a different story.

Mindanao basks in violence and backwardness because the Muslim people are deprived of their Islamic leadership. During the pre-colonial times, we already had a system of government different from the rest of the archipelago. Upon colonization, a foreign system was enforced on us, and now, we are colonized by the Philippine government.
Therefore, if people are deprived of their aspirations, problems will ensue.

Conspiracies take the form of politicians’ corrupt practices being condoned by the central government. A specific example is Maguindanao which has become notorious for the recent massacre, where even the patriarch and the whole family were tolerated by the central government.

I hope that, because of this, our Christian brothers and sisters from other parts of the Philippines would understand why we are asserting our own nationhood. It is only sad that while some carry on with peaceful means, others would opt for violent means.

(3) The view of Islamic leadership presented to us by Dr. Sharifa Al-Qudsy is successful in purely Islamic countries. Is the tension between Christianity and Islam the reason behind the failure of Islamic leadership in our country?

Prof. Abhoud Lingga: The problem in Mindanao is not a Christian-Muslim conflict. It is basically a conflict between the Bangsamoro people who feel aggrieved and the Government of the Republic of the Philippines (GRP). That is why the negotiations are between the GRP, and the MNLF and the MILF. This is not a religious issue, but a political one.

Aside from the issue of separation, what we want is a power sharing arrangement between the central government and the Bangsamoro government. The function and authority of the national government has to be clearly defined as well as the function and authority of the Bangsamoro government.

Once a political solution is reached, we can see a better application of Islamic leadership.

(4) Which Muslim country has practiced or implemented Islamic governance according to your explanation?

Dr. Sharifa Al-Qudsy: People would rather see the outcome, rather than the process or the mechanism. Governance or not, we cannot treat this concern by simply giving one answer. The treatment should be to look at the process rather than the outcome of the concept to know which and how ideas can be applied.

In my country, Malaysia, we are traversing towards that direction. I cannot say that my country is a good example. For a country to follow the road towards being an example of Islamic governance, that country has to look into different areas.

For example, one area is that of the administration. We can say that the current administration in Malaysia is performing very well compared to the previous one. Bases of evaluation would be the people’s perception index on the rate of corruption, rate of poverty, etc. However, though a good decrease may register in these areas, there may at the same time be an increase in other aspects.
The most important direction for that country to take is to strive towards Islamic governance in all areas.

(5) Do we have a good system of government? Muslims and non-Muslims alike are clamoring for different systems of government. I feel that the current system does not support us as Muslims. A specific example is the absence of water in restrooms, which is of utmost importance to Muslims. I cannot understand how I can be an esteemed individual nor a good leader if my cultural identity is not recognized by my government.

Prof. Abhoud Lingga: There are many bright people in the Philippines, and that is our problem – the large number of bright people who claim to know the solution to all our problems.

It is very difficult to judge what the malfunction in the system is. In fact, it is doubtful whether the problem is with the system. The people might also be the problem because it is us who choose the system.

(6) This is in response to the presentation of Prof. Al-Qudsy.

We were involved in a research that pertains to this program. I remember two questions we asked the respondents – how they describe the present leadership in the Autonomous Region of Muslim Mindanao; and, whether or not Islamic leadership can be applied in the area.

The respondents replied that present day leaders exercise a form of leadership that is far from the teachings of the Qu’ran. Further, they said that it is difficult to apply Islamic leadership in the Philippines simply because it is not an Islamic state. For example, the Philippine government has legalized prostitution, which is illegal in Islam.

(7) I learned in my masters that there should be change in society; also, I agree with Prof. Lingga that the change we want to see should be immediate. I’m referring to the speed in making decisions. The manner by which we provide solutions is important because if we are slow, then more problems come while we are still trying to solve the existing problem. Thus, speed is very important.

(8) Dr. Lingga has actually found the answer. Let us not assume that the failure of Islamic leadership is attributed to only one factor, as there are many factors contributing to the success of Islamic leadership in Mindanao. Islamic leadership has not been given a chance if we know the history of the Philippines.

Leadership in Islam promotes inclusivity between Christian and Muslim beliefs and practices. Successful cases of its application are seen in societies where Muslims are dominant, while Christians are a minority. There are also cases of failure, but this did not arise due to the intrinsic differences between the two religions. We also see Muslim communities that have
been deprived of and failed to internalize the inner resources of Islam.

As your neighbor, my plea is for a shared leadership. It is time for our Muslim brothers in Mindanao to see that shared leadership is not detrimental to them. We need to talk about the substance of this leadership that encompasses peace, social justice, and freedom to have social identities, Christian or Muslim. After all, this is a pluralistic world.

Which country has successfully applied Islamic governance? There is a global initiative based in New York, headed Imam Faizal, the son of the past rector of the Islamic University in Malaysia. He administered a study on the Shari’ah index on education, leadership and democracy among the Muslim nations of the world. You can wait for the results of his study to satisfy that question.

Prof. Abhoud Lingga: I would like to address the question about the speed by which we can achieve community building. Community development depends on the vision being set. The length of time needed to reach your goals will be based on the expectations set forth in your vision and mission.

Regarding the specific comment about the speed of community-building in Mindanao, I think the Muslim community has to reassess the situation, as the government will not do this. This government will just pass the issue on to the officials of the next term. This is not the right way of solving the problem. It is the Muslim community that has to reassess their own state of affairs.

Dr. Sharifa Al-Qudsy: Muslim governance through Islamic leadership is relevant at all times in any country. The problem is how to determine the mission and vision of the country, and how to consolidate the needs at the national and individual levels. And this has to be carried out immediately for Muslim governance to be applied realistically.

Leadership in Islam promotes inclusivity between Christian and Muslim beliefs and practices. Successful cases of its application are seen in societies where Muslims are dominant, while Christians are a minority.
ISLAMIC LEADERSHIP FOR PEACE-BUILDING

The Qur’an does not present a dichotomy of roles between men and women, but has explicitly presented an obligation for both men and women to be involved in the public sphere, and to assume public roles for activities that are within the framework of “enjoining what is good and forbidding what is evil”.

“MUSLIM WOMEN AS PEACEBUILDERS”

Lily Zakiyah Munir
Center for Pesantren and Democracy Studies, Indonesia

“How does it feel to be a Muslim woman?”

This presentation centers on peace building from a woman’s perspective – the emancipation of women based on Islam’s teachings vis-a-vis the opportunities and challenges in the day to day life of Muslim women.

Equality is one of the underlying principles of peace-building. It is a principle also guaranteed in the Qur’an. Yet equality between men and women is challenged by the predominantly prevailing concept of patriarchy in Muslim societies. This principle is best understood in the context of the Qur’an’s story of creation (rib vs al-Nisa/4:1) where it is believed that man and woman both originated from a single soul. The principle of equality is further underscored in the cosmic drama (Genesis vs. Al-Baqarah/2:32) which reveals that both Adam and Eve have mutually consented to temptation, as opposed to the initial view that Eve was the temptress, and thus the culprit.

Women to this day continue to receive the blame for many of mankind’s social ills. An example is a local ordinance in Indonesia that was passed during the early stage of regional autonomy that bans women from going out at night and interprets such an act as tantamount to prostitution. This is reflective of the ongoing mindset that women are the source of social ills.

Additionally, the Qur’an does not assign a strict dichotomy of roles (domestic or public) between men or women. However, the Qur’an explicitly presents an obligation for both men and women
to be involved in the public sphere, and to assume public roles for activities that are within the framework of “enjoining what is good and forbidding what is evil” (al-Taubah/9:89). In this context, men and women are expected to be mutually supportive of each other, an affirmation that Islam provides men and women with equal opportunities and responsibilities to participate in public affairs. Yet in reality, a dichotomy of roles is expected, that men are to be in the public sphere, while women remain in the domestic sphere. It was not until the passage of the universal declaration of the political rights of women that this mindset has been challenged, and the corresponding verse in Islam revived and promoted.

The concept of equality for men and women in Islam should be viewed as occupying mutually supportive roles, i.e. productive and reproductive. However, on the basis of a materialist perspective, the productive role of men has been regarded as more valuable than the reproductive role of women.

In the context of marital sexuality, the metaphor of garment (Al-Baqarah/2:187) in the Qur’an presents a beautiful illustration of equality and reciprocity between husband and wife. On the other hand, the metaphor of field implies a stratified gender relations. When interpreted largely from a Muslim mindset, this suggests that like a field, a husband may enjoy this field anytime at his pleasure. Marital rape in Indonesia is a controversial and sensitive issue because of the interpretation alluded to this metaphor. Sadly, Indonesia has witnessed stories of domestic violence – instead of being treated with mar’uf or kindness, wives are sometimes subjected to violence by the very person who has vowed to treat them with mar’uf.

The revelation of Islam is viewed as a blessing to both men and women, and is believed to have brought emancipation to oppressed groups. However, the largely patriarchal mindset of the Muslim society presents a challenge to many Muslim families. Though women’s rights are guaranteed in Islam, these are either inhibited or violated in many cases. An example is the first order in Islamic teaching, that is, the right to education, applies to both men and women, yet discrimination against a girl’s education is often seen in real life.

Similarly, Islam guarantees the right to work, but still most men prefer for their wives to stay at home and tend to family. This view stems from the thinking that it is a violation of the patriarchal law.

Another right guaranteed to women in Islam is the ownership of wealth/property, yet under the law, titles to immovable properties such as a house that are secured during a couple’s married life is placed only in the name of the husband even if the funds used to acquire the property came from both husband and wife. Other rights, such as the right to nafaqah and the right to live a dignified life cannot be realized due to the predominantly patriarchal Muslim society that is prevalent till the present.

From a religious perspective, women’s rights have been given international recognition through international declarations and conventions. In the 1985 World Conference, the Nairobi Forward-Looking Strategies identified three elements as the focus of women’s struggle – equality, peace and development. The same year saw the culmination of the Decade for Women. Three years later, the Convention on the
Elimination of All Forms of Discrimination Against Women (CEDAW) was held; Indonesia later became a party to this legally-binding agreement.

The biggest conference following the Nairobi Meeting was held in Beijing in 1995. Re-emphasizing equality, development and peace as the focus of women`s struggle, the Beijing Conference further identified twelve areas of development found to be crucial for women in achieving gender equality and justice.

Efforts in peace-building can be viewed from both public and private perspectives. Domestic violence or violence in the family belongs to the private sphere. It is defined as “an act against a woman and other subordinated groups which results in or is likely to result in physical, sexual, economic, and or psychological miseries or sufferings, including threats of such act, coercive or arbitrary deprivation of liberty, within the scope of the household”. Thus, domestic violence has 4 dimensions – physical, psychological, sexual (including marital rape) and economic violence. Indonesia is among the countries that has passed a law on domestic violence criminalizing marital rape. This came as a shock to a country which is predominantly Muslim and whose societal orientation is still predominantly patriarchal.

However, despite the existence of a law whose objective is to address these forms of violence, why is it that women still stay within this cycle of violence? The taboo to unveil family disharmony, the lack of family support, the view that women are culturally responsible for family happiness, the stigma of being a widow, the belief that while divorce is allowed it angers God, are among the reasons why women are trapped in this cycle of violence.

From a public perspective, the United Nations Security Council Resolution 1325 no less recognizes that civilians, comprised of a majority of women and children, are adversely afflicted by armed conflicts. Mainstreaming gender into peacekeeping operations therefore means that women have become active peace agents; and, that women issues are no longer treated as “soft” issues but bear national security implications.

In response, the 2002 UNIFEM Report on “Women, War and Peace” outlines the impacts of war on women (women as combatants, the increase use of rape as a weapon of war) and recognizes the potential of
women in the peace process. As peace-builders, women can organize community groups, carry out humanitarian social work (such as coordinating refugees and returnees, acting as counselors, among others), educate values of peace in family and society, act as a mediator and negotiator, be active in organizing women for peace, and initiate inter-community dialogues as well as religious and spiritual activities.

Despite these developments, women peace-builders are still confronted with various challenges because they operate in a patriarchal system and have to deal with gender injustice. In the midst of these obstacles, women leadership for peace must be promoted because it can accelerate processes for social cohesion and reconciliation through economic, humanitarian, social and community organizations, and peace values education in family and society.

To achieve this, affirmative action must be taken to raise gender awareness in both government and non-government sectors, and to increase capacity-building of women through activities such as trainings, community discussions, network building, forums for women peace activists, provision of financial and technical assistance for women’s organizations, and women economic empowerment.

Equality is one of the underlying principles of peace-building. It is a principle also guaranteed in the Qur’an. Yet equality between men and women is challenged by the predominantly prevailing concept of patriarchy in Muslim societies.
Lily Zakiyah Munir was asked to elaborate further on how her organization, CePDes, promotes equality among men and women.

**Lily Zakiyah Munir:** CePDes is an independent entity, like a boarding school, whose purpose is to disseminate the teachings of Islam to the community. Our organization works by exploring the teachings that value women and human rights. The Qur’an is very rich in teachings but it is very broad and philosophical; therefore, secondary resources or references are required to help interpret and provide the context to the teachings.

Among these teachings is on the dichotomy of public and private spheres, on marital sexuality, and others. CePDes aims to disseminate these teachings based on the foundations of Islam. The five basic rights in Islam is equivalent to the Universal Declaration of the 30 Human Rights.

Submission to one’s husband is among the good traits of a wife, thus most Muslim do not really suffer from domestic violence.

**Lily Zakiyah Munir:** On being submissive – (In Arabic), submission is conditioned or prerequisite for providing for (In Arabic). The ideal in the Qur’an is not reflected in real life; the usual case is that husbands do not provide nafaqah; the insufficiency of salary given to the wife is sometimes due to the presence of a second wife unknown to the first.

On Gender Equality – Equality is not the same as “sameness.” The problem is in the mindset of Muslims when matters are viewed from a monetary perspective alone, that as breadwinners, the husbands are valued more or is looked at with more authority. The influence of capitalist thinking is the problem.

There are also different interpretations on the issue of the singleness of the soul of man and woman. Domestic violence should be regarded on a case to case basis.

There are also men who suffer from violence. Women should also learn how to behave in order to avoid being beaten by their husbands. Does Islam allow men to beat their wives? And what are the guidelines?

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1. Lily Zakiyah Munir was asked to elaborate further on how her organization, CePDes, promotes equality among men and women.
2. Submission to one’s husband is among the good traits of a wife, thus most Muslim do not really suffer from domestic violence.
3. There are also men who suffer from violence. Women should also learn how to behave in order to avoid being beaten by their husbands. Does Islam allow men to beat their wives? And what are the guidelines?
Lily Zakiyah Munir: The notion of wife beating stems from the interpretation of the Qur’an. There are Islamic scholars who believe in equality, that men being endowed with more strength have a greater responsibility in empowering women. The nafaqah provided to their wives is a means of empowering the women. On the other hand, there is an interpretation that views men as managers or leaders, and that God gives more priority to men, such that if a wife is disobedient or a rebel, the husband is given the justification to beat his wife.

However, there is no provision in the Qur’an as regards beating women. If there is at all any verse on beating, it must be interpreted as something that needs to be done lightly. The basic principle is that Islam is a religion for peace, justice, equality and welfare. The ultimate goal of the Shari’ah is welfare, well-being and prosperity. The five basic rights apply to both men and women. Men and women should be mutually supporting, complementing each other on an equal basis, and not stratified.

The Qur’anic words on beating are unchangeable, but the interpretations can change.

(4) On the ruling regarding the beating of a woman, it is said that one can hit a woman except on the face, and again the beating should be done with “love”. Men are not equal to women because men are stronger than women, but men should respect women.

Lily Zakiyah Munir: The different views expressed represent a perfect example of the differences on interpretation; starting from a different baseline, one can really view things differently. On the issue of beating, for example, if a man commits infidelity, the wife cannot beat the husband. In this case, the Qur’an does not support this kind of injustice as the Qur’an is a book of justice.

On Gender Equality – Equality is not the same as “sameness”. The problem is in the mindset of Muslims when matters are viewed from a monetary perspective alone, that as breadwinners, the husbands are valued more or is looked at with more authority. The influence of capitalist thinking is the problem.
PARALLEL SESSIONS – SPECIAL INTEREST SESSIONS ON ISLAMIC LEADERSHIP
WOMEN AND ISLAMIC LEADERSHIP

The present generation has seen a global awareness on gender relations and a burgeoning of more educated Muslim women, yet impediments that preclude them from exercising their rights as women remain a strong foothold.

“MUSLIM WOMEN’S LEADERSHIP: UNDERSTANDING EXCLUSION PROMOTING INCLUSION”

Professor Datuk Zaleha Kamaruddin
Institute for Islamic Understanding Malaysia (IKIM)

In 2006, a research was conducted to understand how and why Muslim women are excluded in the decision-making processes of society. It provided recommendations on how to mainstream women’s participation through cultural change, education, religion, and social policy. The findings are revealed in this presentation.

A profiling of women has shown that those who excel in their respective fields mostly come from wealthy families and thus have a greater opportunity in acquiring leadership status. The research did not necessarily involve Muslim women occupying high positions in society, those who are educated or come from privileged backgrounds. Instead, the research focused on ordinary Muslim women, those who are truly marginalized and excluded. Since these women come from a variety of backgrounds, i.e. from different generations, nationalities, customs, educational levels and economic status, it was ensured that there was no stereotyping on how they understood and interpreted concepts.

It is important to see women in leadership positions. Many women, especially those who are marginalized, become more optimistic when they see other women occupying high positions. Women are able to relate more to women-leaders and regard them as champions of their rights.

Gender exclusion in leadership is a great loss of potential. Modern women are more educated than the previous generations, and relegating them to do solely domestic duties is a waste of their capabilities; an example is the non-appointment of female
judges in the *Shari’ah* courts. Malaysia, though seen as a model for a progressive Muslim country, still has issues in gender equality in the judiciary sphere. Women outnumber men in terms of law graduates, yet many of them are not employed in the sector. This may be due, initially, to the absence of a *fatwa* (legal edict) as well as the lack of political will to do so. Fortunately, this is changing with the appointment of a new and more open-minded minister.

Muslim women did have voices and held leadership positions in olden times. However, history has forgotten or neglected to mention them. Therefore, women need to persevere in order to amplify their voice in society.

A cultural understanding of the concept of exclusion is important. Culture brings meaning to gender while society defines the function of each gender. Muslim women in Asia, compared to those in the Middle Eastern countries, are more equal to men because of the complimentary aspect of their roles. Since most countries in Asia used to be agricultural, the role of women evolved alongside men’s, that is, when the men go to the fields, the women come along to help. This complementation in roles translated to complementation in rights. In Asian countries like Malaysia, the woman has equal, or even more, right to conjugal property.

In the Middle East, the situation is quite different because they have a different culture. There, Muslim women’s voices are suppressed especially in the public domain and they do not have equal rights with men. This shows that, in fact, culture is more of a factor to gender exclusion rather than religion per se.

Education has brought increased awareness in gender equality. The rise of prominent female leaders also contributed to a fairer society. Nevertheless, exclusion still exists especially in the lower sectors of society where women are most marginalized. Therefore, more work needs to be done in this area because when we talk about justice, we talk of justice for everybody.

Muslim communities must have accountable leadership; this means including women in the decision-making bodies for the purpose of good governance. Leadership in Islam must include women in the decision-making process. A community where women could be leaders will develop a community of responsible individuals. The saying “when one educates a woman, one educates a whole family” may sound too cliché but it is nevertheless true. A country of educated individuals will be prosperous in the long-run.

Many women, especially those who are marginalized, become more optimistic when they see other women occupying high positions.
“MUSLIM WOMEN AND LEADERSHIP: A PHILIPPINE CASE”

Amina Rasul-Bernardo
Philippine Council for Islam and Democracy (PCID)

Data has been put together to present the situation on the ground, that is, the differences between Muslim men and women in Mindanao.

According to the National Statistics Office (NSO), majority of the Overseas Filipino Workers (OFWs) coming from Mindanao (ARMM) are women. This may be attributed to the worsening economic situation in the region that lead to women becoming breadwinners for the family by working abroad.

Similar trends are gleaned from a 2008 survey conducted by the Social Weather Stations of the Philippines. Respondents were asked whether women should decide for themselves, or should they receive advice from their father or husband in deciding how to vote. Among Muslims in Mindanao, 45 percent chose the latter response, which is alarming. But even more alarming and disappointing is the fact that among the women, a higher percentage than the overall – 46 percent – think that a woman should get advice from their fathers or husbands.

Similar perceptions surfaced when respondents were asked if they prefer to be represented by a woman in Congress. Eighty-eight percent of the male respondents said they want to be represented by a man. Shockingly, 79 percent of the female respondents prefer not to be represented by a woman.

On a related note, the same SWS report showed the growing recognition of the influence and role of our ulama. An overwhelming 83 percent said the ulama would...
become more influential after the elections. And, on the opinion of whether women are more effective than men in preventing conflict, people surveyed unanimously agree that women are more effective.

Although the survey was taken two years ago, the sentiments remain the same. This tells us that if we want to change opinions, we need to work with our corresponding aleem; and this is exactly what the Philippine Council for Islam and Democracy (PCID) is currently doing.

PCID conducted a related survey during the 3rd National Ulama Summit, and similar results were revealed. On the question of whether the ulama are in favor of having a female leader in the executive branch, as mayor or governor, the general answer is “NO”. However, the men are more receptive to having women leaders in the legislative body, i.e. as members of the Regional Legislative Assembly and Provincial Board.

On the other hand, actual data on women leaders in the political arena in the ARMM show a significant disparity between the number of leadership positions between genders – females trail behind their male counterparts in this category.

**Beyond Politics: Muslim Women in Civil Society**

Filipino Muslims have different attitudes regarding the role and leadership positions of women in the country. As explained by the previous speaker, these differences are mostly cultural, not religious. In Mindanao, the predominant culture is male-domination, and women are discouraged from entering politics and holding other conventional leadership positions. This has resulted in other forms of leadership expression, with Muslim women moving into civil society, more particularly organizations that advocate for women empowerment in Mindanao. One organization has even developed halal cosmetics for local Muslim women and for export.

<table>
<thead>
<tr>
<th>Women elected as…</th>
<th>Women’s Response</th>
<th>Men’s Response</th>
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<tbody>
<tr>
<td></td>
<td>In favor</td>
<td>Not in favor</td>
</tr>
<tr>
<td>Governor</td>
<td>11.8</td>
<td>88.2</td>
</tr>
<tr>
<td>Mayor</td>
<td>17.6</td>
<td>82.4</td>
</tr>
<tr>
<td>Regional Legislative Assembly (RLA)</td>
<td>76.5</td>
<td>23.5</td>
</tr>
<tr>
<td>Provincial Board Member</td>
<td>76.5</td>
<td>23.5</td>
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Source: Survey conducted at the 3rd National Ulama Summit

<table>
<thead>
<tr>
<th>Women in Politics: ARMM</th>
<th>Total Seats</th>
<th>No. of Female</th>
<th>Percent</th>
</tr>
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<tbody>
<tr>
<td>Congress</td>
<td>7</td>
<td>1</td>
<td>14.2</td>
</tr>
<tr>
<td>Governor</td>
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<tr>
<td>RLA</td>
<td>24</td>
<td>4</td>
<td>16.7</td>
</tr>
<tr>
<td>Municipal Mayor</td>
<td>117</td>
<td>11</td>
<td>9.4</td>
</tr>
</tbody>
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Source: http://www.medco.gov.ph
The activism of Muslim women started nearly half a decade ago. The oldest Muslim women’s organization is the Muslim Professional Businesswomen’s Association of the Philippines, organized in 1968 by Santanina Rasul. They implemented a project to answer a key problem in the Muslim South – illiteracy.

After the signing of the 1996 Peace Agreement between the Philippine government and the Moro National Liberation Front (MNLF), the women of the former rebellion group formed the Bangsa Moro Women’s Foundation (BMWF). This foundation established various cooperatives that provide women with livelihood and funds to alleviate poverty.

In 1997, the same women lobbied and won the approval for the establishment of the Regional Commission for Bangsa Moro Women (RCBW).

In Lanao, the Al Mujadilah works on gender equity, reproductive health and legal issues in the area. This organization was founded by Yasmin Lao who is currently running for a seat in the Philippine Senate.

Another group, the Nisa Ul Haqq Fi Bangsamoro promotes women’s rights in Islam and trains gender-sensitive Muslim women leaders in Mindanao. PCID is currently working with this group on the “Muslim Women Peace Advocates Project” that aims at capacitating the aleemat in becoming change agents in their communities. Initiatives in this project include conflict resolution, human rights, electoral reforms, livelihood, sustainable development, and organizational and leadership development.

In conclusion, promoting leadership among Muslim women in the country can be facilitated through the following:

- Increase women’s consciousness of their rights, and how to claim their rights
- Increase women’s capacities so that they become community advocates and citizen watchdogs that will fight for their rights
- Increase women’s capacities in decision-making
- Encourage women to join political groups and social movements so that their voices could be heard
- Address the challenges of poverty, globalization, and armed conflict on women.

Eighty-eight percent of the male respondents said they want to be represented by a man. Shockingly, 79 percent of the female respondents prefer not to be represented by a woman.
OPEN FORUM

(1) For Dr. Kamaruddin, kindly share with us results of research you have encountered, if any, that deals with men’s perceptions of female leaders. For Ms. Rasul-Bernardo, how does your organization encourage members to assume and sustain leadership positions in the community? (Isabelita Rabec, St. Mary’s University, Nueva Vizcaya)

Amina Rasul-Bernardo: A good source of data on perceptions is the SWS study excerpts which I cited during my presentation earlier. How do we encourage women’s participation in the community? Well, if there is a need to be filled, you don’t have to do much; the women affected will naturally gravitate to your cause. In the case of the aleemat, they were the ones who presented themselves. They said that they want to be involved, to be able to help the community, and to do something more. In fact, they have been mobilizing on their own prior to linking with the PCID. For example, the aleemat in Cotabato City are trying to resolve the need for more potable water in the community. Issues such as these become mobilizing points since its resolution means better lives for the women and their families.

Prof. Nieves Confesor: One must also see the context from which the women in question came from. For example, with the women that Prof. Rasul-Bernardo refers to, interest is sustained because there is a “need” that should be fulfilled in the community.

Dr. Zaleha Kamaruddin: The role reversal between men and women is an interesting topic for research. I especially want to know how men and women negotiate and agree upon which role to take. Researches on perceptions are important but there must also be priorities in research. As a member of the technical committee on civil and Shari’ah laws, I want to see literature that focuses on the Shari’ah Law in action because there is a need to ground the Shari’ah. The Shari’ah is such a mystery to a lay person that recommendations on how to explain it to ordinary citizens are needed.

Furthermore, research should focus on how to implement gender-sensitivity to check the effectiveness of current strategies and practices. Some of the ways to mainstream women’s rights are not effective at all. For example, the usual way of setting up an all-female committee in government agencies to take charge of gender
mainstreaming does not work. Instead of establishing an all-female committee, women should be incorporated in the existing male-dominated committees where they could sway the policies and programs towards gender-fairness. By making both genders work together, men become more perceptive and understanding of women’s rights.

(2) Is it considered “exclusion” if men prevent women from doing work usually done by men, e.g. heavy work? (A participant from St. Michaels College)

Amina Rasul-Bernardo: In the first place, let me question the definition of “strenuous”. Nowadays, there is little to no difference in the intensity of work between genders. Many women are increasingly becoming engaged in work that was previously done by men. Also, as shown earlier, more women are taking on the roles of breadwinners of the family by becoming OFWs.

Dr. Zaleha Kamaruddin: I agree with Ms. Rasul-Bernardo’s answer regarding the classification of strenuous work. Modernization and globalization made work easier and faster for both men and women that such classification is rendered obsolete. Instead, the problem is how women cope with the shifting reality that modernization and globalization offer, such as working and taking care of the family at the same time. The roles of men and women are no longer mutually exclusive – males and females are reversing and interchanging roles.

(3) Current discussions on women’s issues usually focus on women rights alone. However, when one talks about rights, one must also talk about responsibilities. How would you frame the topic of Muslim’s women’s responsibility in the discourse? (Prof. Datuk Dr. Osman Bakar)

Amina Rasul-Bernardo: There is cognizance of both women’s rights and responsibilities in PCID. Since we are working with both the aleemat and the ulama, we have to always highlight the complimentary aspects of the roles, rights, and responsibilities of the male and female religious leaders. Also, we developed a book entitled, “Islamic Model for Peace Education” where there is a chapter devoted to discussing both the rights and responsibilities of Muslim women.

The Shari’ah is such a mystery to a lay person that recommendations on how to explain it to ordinary citizens are needed.
YOUTH AND ISLAMIC LEADERSHIP

The Muslim youth is the key to the future of Islamic leadership and must be guided towards becoming active agents of change, shaped by the positive values imparted by Islamic teachings.

“YOUTH AND ISLAMIC LEADERSHIP: THE INDONESIAN EXPERIENCE”

Dr. Abdul Mu’ti
Centre for Dialogue and Cooperation Among Civilizations, Indonesia

Indonesia, a Muslim majority country, is dubbed as a “young nation” with majority of its population falling within the 15 to 40 year-old age range. With a population growth rate at 1.5 percent annually, the country is expected to continue to be dominated by the young in the next three decades. However, while they comprise the majority, the youth are considered as the least heard sector. For one, leadership and policy directions have been largely determined by the “seniors”, or what is a largely instructive system. State bureaucracy, the parliament, religious institutions and elite public leaderships have been significantly occupied by seniors despite the distinguished achievements by many young individuals. In this case, the youth have largely remained as mere listeners, recipients or spectators.

This continuing trend significantly traces its roots in the paternalistic culture largely influenced by strong Asian values’ respect for elderly people and obedience to parents or elders. However, overindulgence in these values – for example, in the old saying that “father can do no wrong” or “the old knows better” – influences the way the youth value and interpret their roles and degree of participation. Even the so-called “myth of 40”, the thinking that leadership begins at 40 which finds a parallel in the age of Prophet Muhammad’s prophecy, is said to have been enshrined in the Indonesian Constitution.

12 Dr. Abdul Mu’ti is a senior lecturer at The State Institute for Islamic Studies (IAIN) Walisongo Semarang. He obtained his Masters degree in Education from Flinders University of South Australia and Ph.D in Islamic Education from The State Islamic University Syarif Hidayatullah, Jakarta. His major research is on education and religious pluralism. Dr. Mu’ti also serves as Executive Director of the Centre for Dialogue and Cooperation among Civilizations (CDCC), Jakarta. He has contributed articles in several books including, Pendidikan dan Hak Azasi Manusia (2008), and Muhammadiyah Progresif: Manifesto Pemikiran Kaum Muda Muhammadiyah (2007). He is an activist of Muhammadiyah, and is a member of the Indonesia-United Kingdom Islamic Advisory Group (IUAG) formed by the governments of Indonesia and United Kingdom to promote pluralism and a peaceful Islam through programs on education, youth and religion. Since 2005, he has served as Advisor of the British Council, United Kingdom.
While the youth are considered to be the strongest, the most productive and industrious sector among other age groups in society, they are also the most vulnerable and unstable. Being in the age of transition, it is not uncommon for one to experience identity crisis and emotional instability, leaving them to be very vulnerable as well. Youth-at-risk are those whose problems may involve challenges relating to unemployment, drug use, violence and crimes, and sexual abuse. Driven by a strong desire to search for the meaning of life, to address injustice, to fulfill religious heroism, the youth may be further subjected to other risks such as exposure and tendencies towards religious radicalism, exclusivism and “terrorism”.

What then needs to be done? A new direction of Islamic leadership has to take shape beginning with a changed view of what a youth is: from a mere object to a subject; from that of a listener to a speaker. In other words, the youth must be involved, from a passive to an active participant or agent of change. Moreover, the youth-at-risk should be seen not merely as a social-political problem but also as a social-religious problem.

Additionally, there needs to be a change in the strategy of youth leadership development from mere instruction to empowerment, and from mere advisory to participatory, in order to enable them to respond effectively to day-to-day challenges. Emphasis is also given on the need for a change from what has been called a “heaven-centric” to “real-earthly” religious communalism. During the Aceh disaster recovery, the response received from Jakarta authorities when asked for help was three truckloads of written Qu’ran instead of the “living Qu’ran” like medicines and shelter. This type of response reflects a more “heaven-centered” orientation. In concrete terms, we need to help them build their capacity in order for them to effectively respond to the day-to-day challenges.

It is also crucial to acknowledge the changing roles of the ulama or religious leaders from being preacher to helper, from an orator to a mentor, and from a ruler to a facilitator. Finally, there is also a need to strengthen engagement, networking, and partnership among Islamic organizations at various levels – national, regional and international. The level of friendship and cooperation among the youth organizations in Southeast Asia remains weak. Thus, we need to revitalize this cooperation for a much broader engagement among the Muslim youth with other Islamic organizations.

State bureaucracy, the parliament, religious institutions and elite public leaderships have been significantly occupied by seniors despite the distinguished achievements by many young individuals.
The Angkatan Belia Islam Malaysia (ABIM) is a non-governmental organization of the Muslim youth movement established in Malaysia in 1971, and formally registered in 1972. The organization’s vision is “to develop and lead the Islamic civilization into the new millennium,” and its mission is to become a “multi-dimensional Islamic movement with the objectives to realize the Islamic aspirations.” ABIM is working towards expanding the importance of religion to society, the way it has been in Madinah society.

Malaysia has an estimated population of 27 million (as of 2010), and almost more than one-third of this comprise the youth, aged 15 to 39. Various youth organizations were established to cater to the different interests of the youngsters. ABIM is one of these organizations that have focused on bringing about positive changes in society. The various programs that ABIM is involved with for the youth and their families are as follows:

1. **Muslim Women and Family Development Centre** – Under this centre, a series of programmes have been organized to promote self-empowerment and provide guidance to Muslim youth and their families. A one-stop crises centre for women and the youth was established so those who are experiencing crises and social problems can be accommodated for counseling and guidance. ABIM has a Secretariat for Women Affairs that mainly addresses issues on women and their families, which include marital concerns, women and health, and child education.

2. **Entrepreneurship and Economic Arm** – Trainings on economic and business development are undertaken with other government and private organizations, primarily as a means of addressing poverty.

3. **Islamic Education** – This is the main focus of ABIM; specifically, the aim is to improve educational institutions through the provision of alternative education that features an integrated approach – a combination of both Western and Islamic contexts. Since 1970s, ABIM has been spearheading the implementation of an educational system concept. The educational initiatives developed out of this integrated concept are pre-school programmes (TASKI), primary and secondary Islamic schools (SERI AND SEMI) and tertiary college educational programme (KOLEJ DAR AL-HIKMAH).

4. **Leadership and Training** – ABIM carries out a series of management and administration training to instill management skills, promote a healthy lifestyle for Muslims, and to develop community outreach especially
among the youngsters. Apart from the leadership training, there is also a lifestyle camp on HIV, a mosque tour program and workshops that provide a venue for discussing social issues.

*International Network* – The youth of Malaysia already feel quite comfortable with what it is endowed with and eliciting their cooperation in international undertakings remains a challenge for ABIM. The organization fulfills its role in addressing international and regional conflict by engaging in relief works and providing humanitarian assistance to the international community. Through this program, volunteerism among the youth is instilled. It also aims at developing altruism in the youth. As they participate in community work such as organizing seminars, they build leadership confidence in themselves.

- **Islamic Outreach ABIM (IOA)** – This was established in 1987 to disseminate information and knowledge on Islam among local and international non-Muslim communities. IOA conducts services such as conversion programmes, classes on basic Islamic knowledge to new Muslim converts, welfare and *da’wah* projects to various communities, among which are hospital visits, sign language classes, nature walks, and mosque tour programs.

- **Global Peace Mission (GPM)** – ABIM established the GPM to coordinate relief works in terms of humanitarian aids to countries within the region, such as – Afghanistan, Iraq, Sri Lanka, Indonesia (Aceh) and Thailand (Phuket).

- **World Civilization Research Group** – This is a youth group that documents cases of humanitarian work in more than 11 countries. They are assigned to communities outside Malaysia, where they render social and community services for a certain period of time.

The values promoted by ABIM include intellectualism, spiritualism, activitism (through action-oriented activities) and globalism. On the other hand, there are challenges confronted by the organization, among which is how to provide the youth guidance on how to counter the material drive in securing one’s position instead of sharing voluntarily; competition; globalization; pluralism (Malaysian Youth Council comprised of about 60 organizations from various religious orientation); and, the resistance to change or reform because certain organizations seem to be content with what the organization has and what it has already achieved.

To help overcome these challenges, ABIM realizes that it has to maximize its internal intellectual strength especially those coming from the youngsters. In so doing, it must not forget the organization’s guiding principles. It calls for an improvement, or a promotion of a positive mental attitude toward others. It must accept that development in information and communication technology positively impacts and helps promote the organization’s message. It also recognizes that ABIM should actively link the local youth with the Ministry of Youth. Finally, it believes that strategic learning is anchored on research and development.

ABIM is working towards expanding the importance of religion to society, the way it has been in Madinah society.
OPEN FORUM

(1) I admire the Malaysian and Indonesian law for being youth-friendly in contrast to the law in the Philippines, RA 8044 that created the National Youth Commission. Youth is defined as those aged 15 to 30 years old. Under the Philippines’ expanded law RA 1954, the Autonomous Region on Muslim Mindanao (ARMM) has the Bangsamoro Youth Commission as the counterpart of the National Youth Commission. Under this law, the head of the Bangsamoro Youth Commission must be between 15-21 years old. This proves to be a challenge because a youth leader within this mandated age bracket still has a very limited leadership experience and capacity. (Maulala Malamin, former National President of Muslim Student Association of the Philippines; Current Chairman of the Muslim League National Assembly)

Dr. Abdul Mu’ti: Based on history, a 21-year old leader is acceptable given that leadership skills are present and considering the political context of the place concerned. In Indonesia, one can be a parliament member from age 21.

(2) History has shown that the youth has been a key group in challenging established institutions and has made waves in the Middle East. Such was also the case in Indonesia and Malaysia. For Mindanao, the youth became active and a key in changing the dynamics and in influencing the evolution of what is now the Bangsamoro. Given these changing dynamics within the context of globalization, where do we really want to situate the youth? As elders, what three points can we advise the youth in order to address the challenges of globalization? How do we change the paradigm so that globalization can be viewed in a more positive way?

Maria Kamel: It seems that the issue or message is most important and not the age. I wish the youngsters in Philippines will receive a good training that will prepare them for the challenges of globalization.

Dr. Abdul Mu’ti: The Qu’ran has a provision on the obligation to educate our children. In the context of globalization, our challenge is to “educate” our children because they are no longer merely our children but children of the world; also, due to Islam’s nature as an international religion, not particularly for the Arab people but a religion for all, just like globalization. But part of the problem is that we subject our youth to a very narrow
perspective leaving them disengaged with the bigger picture or problem. Thus, when we mention globalization, it means educating our youth and introducing them to the international situation which is not easy.

Now that geographical location or distance is no longer a problem and movement is much easier, the younger generation has more opportunities to expand their awareness of the challenges, and establish contacts with Muslims in other countries. Having access to the virtual world makes them more internationally connected. But we need to guide them in distinguishing who their real friends are. Developing international orientation and enriching their experience will help them appropriately or positively respond to the many challenges presented by globalization.

(3) Citing the case of Philippines where there is a high rate of youth disengagement as a consequence of globalization, do you have a practical advice to address this problem? Muslim youths are usually a non-participating sector in the active promotion of the Islamic faith or advocacy work. The need therefore seems to be to seek their engagement to create a multiplier effect and thus significantly increase their level of participation.

Maria Kamel: We need to teach values to our children and speak to them in an age-appropriate language. Not only are the parents responsible for educating the children, but it is also the collective responsibility of everyone.

Dr. Abdul Mu’ti: The youth in Indonesia are recently becoming more attracted to pop culture, and attendance in pop concerts is more popular rather than participation in religious gatherings or events. But we can actually involve young people in what is known as community service by letting them organize activities for their community or society. We need help them develop and facilitate their own social and community projects, as well as various sports activities, that are meaningful to them and allows for them to explore their potential. “A friend helping a friend” concept needs to be promoted. For example, pre-marital sex in Indonesia continues to be on the rise and the spread of HIV is a serious problem. This challenge can be addressed through partnerships initiated by and with the Council for Health and the Teenage Associations, and by re-engaging the young people.

(4) Regarding youth disengagement, research findings show that this is largely due to lack of opportunities and lack of creative avenues where the youth can relate to and for which their effective participation can be secured. (Rohaniza Sundad, Asia America Initiative)

(5) The problem with the youth is the lack of proper guidance, proper training, and opportunities. In the past, many youth movements especially in Muslim societies (noting however that it is altogether a different story for those in a Muslim majority and a Muslim minority country) are sometimes driven by certain vested interest groups. Therefore, there is really a need to safeguard the youth whose direction may be strongly influenced if not used by these vested interest groups. Literature has shown that problems occur when the youth emerge and become the force to reckon with for
future direction; many elements came which did not stop them from damaging establishments. My suggestion is this: we need the youth but we need to guide them. We need to think a lot more in the area of succession planning. We need to shortlist these people from the masses. This practice is required whether in business or otherwise.

**Dr. Abdul Mu’ti:** This is one area of reflection for Muslims in the Southeast Asia.

“A friend helping a friend” concept needs to be promoted.
ADDRESSING THE MUSLIM AGENDA: ALTERNATIVES TO VIOLENCE

The Yayasan Prasasti Perdamaian is a response to the extremism that plagues Muslim society by advocating for an empathetic understanding of former detainees and by providing opportunities for them to reintegrate into society.

“ADDRESSING THE MUSLIM AGENDA: ALTERNATIVES TO VIOLENCE”

Noor Huda Ismail
Executive Director, Institute for International Peace-Building (Yayasan Prasasti Perdamaian)

Story telling is what journalists do well.

I have a creepy story to share. Years after I graduated from an Islamic boarding school, Al Mukmin Ngruki, I worked as a correspondent for the Washington Post from 2002 to 2005. One time, posters bearing the photos of the most wanted bombers were being distributed to the public. One of the faces in the poster was more than familiar to me. He was my roommate way back in boarding school when I was 12 years old.

“Why would a normal individual get involved in this terror?” is the question I asked myself when I saw photos of my roommate in the posters. Upon asking some of them their reasons for joining these violent activities, it was striking to find out that none of them joined because of terrorism; the foundation was something more personal.

Acknowledging the complexity of the issue

Passage to brotherhood is seen differently by the international world.

Islam, the religion, is not as monolithic as often assumed, and in similar fashion, neither is the tiny fraction of Islam’s global adherents that make up the violent extremists. Different groups have wildly different agendas, and even within any one organisation, members have competing interests, visions and goals.

My Indonesian rebel brothers have this same claim.
but took a different road just like what happened in Mindanao.

What are the appropriate policy responses that the authorities and civil society especially Muslim leaders can take to rehabilitate the different kinds of convicted terrorists after detention?

Globalization has a direct impact on the group. It creates a dynamic understanding of *jihad* among individuals in the group. *Jihad* is seen by the radical groups as ‘*fardhu ain*’ (individual obligation) for all Moslems. The group believes that their act of terror is a justified *jihad* to carry out *qishos* (retaliation) against the enemy of Islam.

**Yusuf’s Story**

Yusuf was a former militant who trained under *Jama’ah Islamiah* (JI) command in Mindanao. He came from a family that had no prior history of either religious or political activism and he attended a mainstream government school in his youth. His immediate social circle was hardly the ‘radical’ kinds but it was nevertheless the few he met in school who initiated his journey towards violence. He felt a deep desire to “do something, do anything” after watching a video CD on the Bosnian war that a teacher quietly passed to him.

He started out on the journey on his own, telling his mother he was travelling to Malaysia to look for work, and he paid for his own expenses. An existing network of underground militants facilitated his journey to Mindanao where he received his military training. He was committed to helping fellow Muslims he believed were being prosecuted. He only exercised his loyalty to the *jihad* and to his comrades on the battlefield in Mindanao and no more.

Yusuf’s case highlights the difficulty of neatly categorising the different kinds of JI terrorist militants. But knowing what kinds they are is nevertheless a vital undertaking because it has significant implications on which counterterrorism measure becomes most apt to adopt when dealing with those in detention. One uncertainty is, should attempts be made to de-radicalise them or will disengaging them from violent activities be the realistic best case scenario?

In practice, what I do is make them busy because not all radicals engage in violent acts on a full time basis.

**The Weakness of the State**

There is an ongoing perception among *jihadis* that the government is secular and this creates resistance. For them, accepting aid from government means reducing their faith.

Government does not have a comprehensive “de-radicalization” program. How important is it to have a program in detention? Prison serves as a strategic place of recruitment in the formation of *jihad*, first through the transformation of prisoners from JI to AQ (Al-Qaeda). Most recruits have been driven not by financial reasons but by ideological reasons. Muslim leaders can actively help the government in designing a “de-radicalization” program for these detainees.

Also, there must be a program on post-detention to help former prisoners reintegrate into society. Two attitudes remain after the detention: (1) They stay
radical through their inner circle discussions, or (2) they become moderate because they accept other people’s opinions.

The Institute for International Peace-Building (Yayasan Prasasti Perdamaian)

Our organization carries out capacity-building programs in eight prisons across Indonesia. We start with rehabilitation programs for ex-terrorist prisoners through the help of small scale businesses. We are also actively involved in academic researches, both local and international. All these are done while maintaining good relationship with the media.

My Personal Motivation

I am a husband and a father. I often wondered why it was I who worked at The Washington Post, while my friend/roommate was involved in the first Bali bombing. Well, the way Islam works is different.

I enrolled at the AIM to study about business to help radicals get busy not with terrorism but with business. I have worked with this particular combatant, and encouraged him to occupy his time with business. Like with most of the former combatants I have worked with, he no longer talks directly about jihad. After a few visits, they learn to talk about their interpretation of jihad in a casual manner.

My motivation to do this is more personal. I have this curious yet sincere nature to engage my brothers in an informal chit chat about jihad that yields an enlightening and truthful response.

In practice, what I do is make them busy because not all radicals engage in violent acts on a full time basis.
OPEN FORUM

(1) You mentioned the ideological underpinnings of your Indonesian colleagues. How would you rate the ideological content of our insurgency groups in Mindanao? Is it similar to what it’s like in Indonesia?

_Noor Huda Ismail:_ There is a difference in terms of ideology between the two Muslim groups in Mindanao. One is driven by nationalists, and is not representative of Islam; the other regards Islam as the key to their ideology.

An important aspect of the problem in Mindanao is poverty. I’ve been to Mindanao and have seen the difference of the poor. Islamic people in certain parts of Mindanao believe that they are Malay, and not Filipinos. They still imagine they are part of the Malay culture. This is the same as in Indonesia. There are parts in Indonesia where people are very tan and very curly, physically very different from majority of Indonesians so they feel culturally different.

(2) With your experience in turning over former combatants to a life without violence, what can you suggest to us here in the Philippines?

_Noor Huda Ismail:_ Let me clarify this first. Whoever engages in terrorist acts is a terrorist, regardless of the person’s ethnicity. I am against violence but if you prosecute them their anger will be galvanized. I just try to respect them as human beings.

Our approach has been to give them a special community so that they can hope for something. It is not a matter of giving money. I am not rich, so I can’t give everyone money. What my center provides is hope, a dream to start a new life, not only money or fish ponds, but hope, to inspire others.

(3) I consider myself as one of the most violent people in Basilan. When I was young I saw how a fellow Muslim was killed in front of me. I saw how the _Mujahidin_ gagged and killed him. I witnessed how other Muslims were hurt by the military. So from that time on, I was infused with the idea that Christians are my enemies until death.

I went to school not to receive education, but to learn how I could fight these people. I didn’t want my Muslim brothers and sisters including myself to be losers in the end. I held this mindset.
up to high school as I kept telling myself that someday my Christian friends will become my enemies, that someday when I become brave enough I will kill them.

My parents had the means to send me to school but I didn’t study. Instead, I traveled to Libya to be trained as a field combatant. During that time I saw how women, even pregnant ones, get killed. Every year, I had to buy a gun with a plan to avenge all those women victims by killing my Christian friends. I would even talk to my Christian friends from school and dissuade them from becoming nuns or priests; I told them that if they do, I would kill them in revenge for my fellow Muslims who were killed by the military.

After returning from Libya, I started a family and that changed my life entirely. I would always think of my children. I started to be friendly with Christians. When I was abroad, I did not think nor feel that I was a Filipino. But when I came to Manila and learned about the conflict between the NPA and the government, I realized that the conflict is not only between Muslims and Christians, but also within the Christian world because of differences in beliefs. Afterwards I decided to go back to school to learn more about Islamic beliefs, specifically to decide whether I should join the jihad.

When I finished my studies, everything changed. I had Christian friends who I learned to understand as they also tried to understand me, most especially the differences in our beliefs.

From these experiences, the following are some alternatives I would like to propose in order to prevent a life of violence:

- We should try our best to educate our children. We should get them back to the madrasah, especially those who are in the mountains.
- Provide them with livelihood. Their education should enable them to cope up with their livelihood.
- Explain jihad to children, especially those aged 13 to 14.

(4) How is the madrasah conducted in Indonesia? Do the pesantren train their students on jihad? When did the term JL surface?

Noor Huda Ismail: The Islamic boarding school in Indonesia has played a significant role in the Indonesian government in the past. Most Indonesian leaders have graduated from Islamic boarding schools. The term jihad has been used by our Indonesia Islamic brothers to wage solidarity. The boarding school that I graduated from became the center of attention of the West because graduates in my school joined political activities that were attributed to the world bombings. But they only got involved with these activities long after they have graduated from the pesantren.

People who are sent to Afghanistan have the ability to kill because they have been cut-off from their identity. After being brainwashed, they believe that the West terrorizes Muslims, and that their role is to take revenge on this. The term Jama’ah Islamiyah was first introduced in 1993.

Islamic boarding schools do not teach students
to be violent. However, the problem in my school is the narrow-mindedness of interpretation of verses in the Qu’ran. We were trained to memorize lines from the Qu’ran, not to understand them deeply. We were trained to memorize dates, places and names in history, and not to ask the reasons behind the actions. Basically, we were not exposed to critical thinking.

First of all, what is important in Islam is to understand its substance and not just the external manifestations, such as proper attire required of good followers. There are different provinces in Indonesia with Islamic believers observing varied customs that are not found in the Qu’ran, yet they do not go against the basic teachings. The blending of local culture with Islam should be appreciated.

Secondly, fundamental ideas that have been misconstrued should be clarified. After 9/11, a program called IVP was organized for Islamic understanding. I was sent to the United States to observe Islamic religious life. I was discouraged at how Islam was misunderstood, especially the terms madrasah and jihad. I studied in a madrasah in Indonesia, the term meaning “school” in Arabic. But among the Taliban, madrasah is a place where boys are brainwashed, taught lines from the Qu’ran with their own misleading interpretations. I clarified these terms with my American friends, that jihad really meant fighting against your own lust, it means controlling yourself.

Americans and Christians are condemned in Indonesia for their narrow understanding of Islam. There’s a difference between Islam and Muslim. Islam is universal, Arabic is smaller; Arabic is not Muslim. What we want to do is to bridge the misunderstanding and misconception about Islam.

(5) What is our assurance that these former combatants will not go back to their former activities? Is there a program that will help them process the wounds of the past to be assured that they will not succumb to their previous vulnerability?

Noor Huda Ismail: Personally, there is a limitation in our approach, as not all of our clients stay. We have to take into consideration the fact that former combatants are required to go to court for hearings, and this traps them in the middle of civil society and fellow combatants. The social stigma of being identified as a former prisoner keeps them from functioning normally. It puts them in a compromising situation to yield to pressure from their former fellow jihad combatants, to the point that some eventually rejoin their previous group.

(6) What is it in the movement of the kyai and in the history of Indonesia that make Indonesians go to Mindanao and fight there? We would like to understand the kinds of violence that take place and how we should confront these.

Noor Huda Ismail: A way of uncovering the reasons for violence is by talking with former combatants, which I do. I ask them what makes them turn to combat, and try to understand the motivations behind their decisions. A formula I use is to sit with them and interview them in an informal way. I let them go through their whole story and together we try to analyze what went wrong. I try to understand how and why they
got engaged in combative and violent moves. Talking to them is not very difficult because they easily open up. They realize they have what they need — a journalist who listens and writes about people’s stories, to reach out to them for better understanding. They’re normal individuals like us, but they are driven by different organizations with completely different ideologies.

Understanding these former combatants doesn’t mean supporting their belief. I am pleased that academicians gave me a chance to be part of this Conference, for me to share my understanding of the root causes of their decisions to join combat. They are also human. Once I met a son of a bomber, and this made me reflect on how they can be ostracized by society. What is the mother going to tell her son? This happens in conflict zones; this is the reality.

But why do people get involved with violence? We have to confront this issue. Some Muslim leaders tolerate these acts and think that we can still be brothers despite living in a hostile environment. I say it is not ok; those who this it is are missing the point.

I am able to continue my efforts in the center because I get to talk to victims most of the time, and it is from them that I derive my strength.

(7) We have been talking about Islamic leadership, what it is and what it stands for. What are considered violations in Islam?

Noor Huda Ismail: I would like to clarify the notion of violations, which I will be relating later to alternatives to violence. In brief, violations in Islam are all those being prohibited by Allah.

I would like to emphasize that here in the Philippines as in other parts of the world, not all violations in Islam are being prohibited by the government. For instance, Islamic law forbids liquor consumption, but the Philippine government does not prohibit selling liquor. If you are staying in a non-Islamic state like the Philippines, some violations are permissible.

The alternative that I would like to stress on is the role of the uli al-’amr, the leaders, to impress upon the people in the ummah to put in their hearts the greatness of Allah. It is hoped that the Muslim ummah’s real faith will bring them to complete submission towards disciplining themselves. If they are real Muslims, they will follow. It is only in following this that we can achieve real success.

There’s a difference between Islam and Muslim. Islam is universal, Arabic is smaller; Arabic is not Muslim. What we want to do is to bridge the misunderstanding and misconception about Islam.
What are the most important lessons I learned from the sessions yesterday?

1. Women = Peace building.
3. Leadership qualities have deteriorated among the Islamic & Imperia (Pahlavis, etc.).
4. Knowledge, skills, etc. need to be incorporated in good leadership.
5. Balance between leadership & development.
7. Women need to be educated.
8. Promotion of cooperation.
9. Islam is for peace, not violence.
10. Islamic finance is a

- Consistency - Clear Goals
- Women's leadership
- Rule & in PE

- Women: Peace building.
- Women education should be inclusive, providing education for women of family.
- Reviving the centrality of family role in society.
After the formal presentations and discussions, participants sat together to get into a more informal and casual conversation on their experiences and insights on the previous day’s lectures and discussions. As they verbalize their learnings, they corroborate this with the learnings of the others, and deepen their understanding of the concepts and see how their thoughts and actions connect with the thoughts and actions of the other. It is also hoped that this casual sharing of ideas, ultimately lead to the formation of linkages among people and organizations who share a common purpose.

The World Café concept is a relatively new process that allows big groups of people to develop conversations with one other. The objective is for participants to learn as much from the experiences and insights of others.

Participants were given the following instructions:

1. Group yourselves into tables and designate a host who will always remain at the table.
2. There will be 3 rounds of conversation lasting 30 minutes each.
3. In the 30 minutes, each member of the table must share their answer to the conversation question, while the others listen.
4. Write your insights on your notebook or table top as you listen. (Flip chart paper have been laid down on the table for participants to jot down their thoughts)
5. After 30 minutes, everyone must move to a different table for another round of conversation, and with a different question to be shared.

6. The host, however, should remain on the table.

Table hosts were asked to focus the discussion on the question for the round. Pieces of paper were laid down on the table for participants to write down their key insights, ideas, discoveries, and questions as they emerge during the conversation. Hosts were instructed to remain at the table when the others leave and welcome travelers from other tables. They were also asked to share the key ideas generated in the conversation of the group you hosted before the new conversation begins.

The World Café prescribes to the following table etiquette:

- Focus on the designated question for a specific round
- Share your own experiences and insights
- Speak from the heart
- Listen to one another, to discover new ideas, issues, deep questions
- Play, jot down notes, doodle and draw pictures – simply write what gets your attention
- Help each other establish links among the shared ideas

As a guide to conversations, participants were asked to share their thoughts on the following questions:

1. What are the most important lessons I learned from the sessions yesterday?
2. What similarities and patterns did I recognize among the lessons from the different sessions?
3. What burning questions do I still have with regard to the nature and/or practice of Islamic leadership in the ASEAN?
What similarities/patterns did I recognize among the lessons from the different sessions?
What burning questions do I still have with regard to the nature and/or practice of Islamic Leadership in the ASEAN?
PLENARY 3 – PANEL DISCUSSION ON THE EXPERIENCES IN DEVELOPING MUSLIM LEADERS IN INDONESIA, MALAYSIA AND THE PHILIPPINES
EXPERIENCES IN DEVELOPING MUSLIM LEADERS IN INDONESIA: FOSTERING PEACE AND DEVELOPMENT FOR ALL

Dr. Imam Addaruqutni
Muhammadiyah, Indonesia

In pursuance of essence of the topic, there are at least two questions that presumably ought to be answered. The first relates to an awareness of the current global-regional situation that pervades us, and constitutes an actual challenge to deal with and a potential threat to the survival of our common prospective peace. The second relates to the Indonesian-Muslim youth and the various roles they could play in shaping and exercising Islamic leadership.

Sketchily, the present dynamic development of global politics is in the mainstream after the end of the Cold War in 1989, the collapse of communism in Eastern Europe, and the breakdown of the Union of Soviet Socialist Republics (USSR) into independent countries. Undeniably, this raises the United States of America (US) as the overwhelming champion of the super-power states of the world, on behalf of liberal democracy and global capitalism. Further, the union movement of the European countries that have initially counterbalanced world power fell short of its ideals and practically served more as a partner of the US in terms of their respective domestic interests and their allies of protectionist groups. The rapprochement processes of US, Canada and Mexico takes part in completing the America-West bloc that will profoundly affect the current global relations system.

Countries in Eastern Asia, which includes Japan that has long been an advanced country, need to beef up their potential to be the America-West bloc counterbalance. Now, this has shown significant development with the rising of Newly Industrializing Countries (NIC’s) such as South Korea, Hong Kong Taiwan, and Singapore, which the West refer to as states of the “Little Dragon”. If the Philippines, Malaysia, Thailand, and Indonesia (the last two countries are still under internal democratic processes) are to be incorporated, then these will be “The Big Dragons of East Asia” (TIME-International, No. 37, September 14, 1997). Let alone if China as a “Giant Dragon” assembles together, then this region will undeniably be the Triangle of Global Change Variable by mainly taking into account the huge number of their human resource potential.

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This is the global situation that affects the current topic of discussion. Therefore, to a certain extent, we need to readjust our program and plan of action in translating Islamic values into Islamic leadership to these realities of globalization.

**Psychology of Spiritual(ism)-ity and Extremism**

The mainstream, which refers to capitalism/materialism and liberal democracy as epitomized by globalization, is countered by the sub-stream which is a quest towards the spiritual terrain. The activation of this religious spiritualism finds a momentum to break out as a centerpiece of the global fear and of the Muslim world in the main. Nowadays, this spiritual movement has been a global phenomenon of religious revivalism with their respective impacts from leftists to rightists, and from liberalist radicals to fundamentalist radicals with no exception be they of Catholicism, Protestantism, Judaism, Islam, Hinduism, Buddhism, including some Japanese religion (Tenrikyo also had a radical record in history). Nevertheless, as far as radicalism is concerned, what occurs within the Muslim ummah might be more serious and profound than in the others since the history of Muslim-West relationship for the most part is full of enmity or at least suspiciousness.

Today, more than 500,000 military men are deployed all over the region, from West Africa to North Africa, from Middle Asia to South Asia, and in other areas. Extremism has been a response to this strengthened military force in the region.

The Muslim world suffers more than the rest of humanity; the areas of sub-Saharan Africa to the North, Middle Asia to Southern Asia are areas where most Muslims live. In Christianity, Judaism, Tenrikyo and other religions, there is also a practice of extremism. But why is it that the Muslim world suffers more because of this? Thus the discussions about peace and leadership will be more effective if all parties concerned got together to talk about our common problem.

The psychology of spiritual(ism)-ity and Islamism does not stand on itself, but closely relates to the radicalization of the materialistic realm. This is the true challenge of the world that all together reflects a paradox of humanism in the 21st century. As far as the Muslim ummah is concerned, this challenge elicits a big responsibility to assume while we are devising a proper plan to generate lead-youth, most especially in developing Islamic leadership qualities within the Muslim youth in the pretext of fostering peace and development for all. Let me share Muhammadiyah’s story in its hope of generating lead-youth in Indonesia on Islamic leadership.

**Perspective of Islamic Leadership in Muhammadiyah**

*Prophetic-based values and transformation as corporate values.* Muhammadiyah propagates the same Islamic values that were elaborately explained by Dr. Osman Bakar. In Muhammadiyah, Qur’anic-based humanlike qualities, universal values and all ideals that unite one another are emphasized in leadership. The Prophet Muhammad (pbuh) is the living manifest for the Muslim ummah. Thus, discourse on the leadership within Muhammadiyah always serves as strategic issues in relation to the
Islamic call undertaking (da’wah Islamiyah) in a broad sense.

The Muhammadiyah leadership and management edifice administers its institutions based on these Islamic values. The organization manages more than 200 universities, more than 5,000 school campuses (elementary, junior high school, and senior high school), around 500 hospital and health care centers, 300 orphanage houses, and more than 5,000 mosques across the country. Corporate values based on the prophetic values are applied in the management and leadership of these institutions.

Since the outset, Muhammadiyah has been strongly committed to dedicate its work for the betterment (khayr) of both Muslim ummah and the nation (rahmatan li’l’aalamiin). This is a principle and axiom of the religious-based value of togetherness. Prophetic values such as siddeeq (highly justifiable or fairness), amana (highly trusted) tableegh (publicly accountable), and fathana (smartness or capable) are deeply instilled and inculcated as part of the corporate and professional ethos within Muhammadiyah. The modern era that is noted to be a multi-professional realm, also subscribe to these same prophetic values.

**Rahmayan lil’alameen as mission-oriented edifice.** Muhammadiyah believes that the organization does not belong to Muslims alone, but to the many groups of Indonesian people. Muhammadiyah emphasizes the prophetic values and the need to transform Islamic societies, but does not aim at Islamizing society. Even Prophet Muhammad, in his time, did not refer to Madinah as the city of Islam or Islamic city.

**Internalization process of values.** Muhammadiyah developed a model on how to internalize the prophetic values, as seen in its interventions on Muslim youth leadership:

1. Islamic Leadership Values and Transformation - Leadership Training System (LTS)

Muhammadiyah has several wing-organizations such as Aisyiah for woman gender, School Students Association (IPM/IRM), University Students Association (IMM), Muhammadiyah Youth Movement (Peer-Male Youth of Muhammadiyahists), Nasyi’atu’l ‘A’isyiah (Peer-Female Youth Muhammadiyahists / A’isyiah), and Tapak Suci (self-defense group Muhammadiyahists). Each wing organization has a handbook or manual for formal leadership training on how to effectively internalize the prophetic values and translate this into their life and leadership exercise. The system of training is graded such that members receive training based on their educational background, as well as other variables. There are basic and intermediate levels and advanced levels for trainers or instructors.

To maximize the role that each of the wing-organization could play, leadership training is duplicated in each level of its board (sub-district, district/regency, province, and central/national) using the standardized manuals. Each of the wing organizations has expanded its intervention role in Muhammadiyah’s broad-based social empowerment through the training
of trainers on democratic popular development.

2. Intervention in Developing Multicultural Forum

In plural Indonesian society, there exists a diversity of cultural values, religious beliefs, social values and traditional conduct. Differences in opinions and worldviews sometimes trigger wider social conflicts, social disputes and even more complicated social problems that special efforts are needed to deal with these issues. In response to this, Muhammadiyah carries out interventions with the aim of developing a consciousness of multiculturalism through social projects within the institution, such as Legal Advocacy, Council for Economics and Entrepreneurship, Almsgiving and Social Charity Institution, Council for People’s Health Care, among others.

Further Plan of Action

As the challenges and threats at the local and regional levels are elevated to the global level, all efforts to support peace studies, peace forums and peace actions should be conducted in a more concerted manner. Plans should be in the form of globalized actions, where all sectors participate, be they government, civil society groups and other pressure-group organizations.

This Conference in itself is a significant strategic step towards addressing both the local and global problems that we face.

The mainstream, which refers to capitalism/materialism and liberal democracy as epitomized by globalization, is countered by the sub-stream which is a quest towards the spiritual terrain.
Who are the youth in Malaysia? Based on the definition of youth, that is, those who belong to the 15-40 year-old age bracket, the sector comprised around 11.1 million in 2005; this is expected to remain almost the same until 2010 (Ninth Malaysia Plan, 2006-2010, Economic Planning Unit). About 40 percent of the youth population lives in the urban areas.

The youth, though possessing great potential, is left without proper adult guidance. (Prof Azimi Hamzah, 2006)

According to Hussain Mohamed (1997), the youth are full of energy, productive, and are able to make significant contribution economically to the country’s development. However, they can also be restless, defiant, and have a tendency to challenge the establishment and status quo of society. This is where more guidance is needed.


What is the current situation of the youth? As an effect of globalization, exposure to media and modern technology has shrunk the world to an extent that the youth worldwide are slowly losing their own unique identity. Undesirable youth problems are very much connected to the social alienation that they are facing especially those with financial and family problems and among those living in urban areas. They do not have sufficient social and economic support to cope with the existing challenges.

Hence, ABIM proceeds with its role of generating a movement that will enlighten, enrich and empower the youth through various knowledge-based programs. The organization believes in creating both ulama and umara, those who possess both knowledge and a strong religious background.

Y outh Development Programs of ABIM

ABIM believes and pursues the following principles in its programs:

Any program must be from youth, to youth, and for Islam. This is the stage of youth empowerment at the macro level. There is a need to create a group of Muslim youth that is organized in terms of creating its own specification of empowerment with the ultimate aim
of raising awareness on Muslim identity and integrity. Nowadays, we have problems in promoting identity and integrity. When I was in UK, I was surprised to find a Muslim boy (a third generation Pakistani) wearing a ring in his tongue. I asked him politely if he was Muslim. He said, “Yes, but not a practicing Muslim.” That answer came as a shock, but it also clearly illustrates the problem in identity among the youth.

**Moral values are strengthened through character building.** First and foremost, a positive environment is crucial for education to lead towards the development of skills such as leadership and team work. Particularly in ASEAN, the youth is good in individual sports, but not on team sports. Secondly, in order to be able to create a conducive and positive environment we need to have good educators who will not just give information and coach certain skills (Siddiq Fadzil, 2005). Education should be integrated and holistic. Also, the syllabus should be well-scrutinized and based on Islamic moral values. In Malaysia, there is a big discussion on whether or not sex education should be promoted.

To further build character, internal initiative must be nurtured. Altruistic characteristics are developed by strengthening internal values. The youth is no longer interested in volunteerism, often they will ask what it is that they will get in return. Can these materialist and hedonistic values be attributed to globalization?

**Alternative Approach**

ABIM proposes an alternative approach which involves the private sector, and ensures that the programs undertaken are in tandem with the goals of government. Hence, the challenge is to change the mindset of the youth by starting from a right frame of mind. This is best illustrated in the framework for youth empowerment (above) which views youth empowerment from the micro to the macro level.

On the basis of intellectual tradition, the youth must be empowered through language, focusing on their mother tongue, and through the knowledge of other languages. They should be clear about their mission and vision. And, they should be predisposed towards practical and collective work, that is, volunteerism and social work. The youth needs to be empowered in these areas.

ABIM adopts an internal approach in developing the quality of leadership. The programs are based on the belief that each one is a leader.

- **Tamrin Qiyadi** is a leadership training that includes an introduction to Islamic philosophy and on the role of ABIM in youth development. It focuses on nurturing the physical, spiritual, emotional and social aspects of individuals.
Tamrin Junndi is a training for members to better understand the principle of Haraki. The program includes a training of trainers and facilitator skills training that are led by experts in ABIM.

Seminars and workshops that focus on strengthening culture and religious practice are carried out as a means of empowering the youth’s local and religious knowledge.

External approaches in leadership development include seminars, workshops, youth camps, and social and community service (to cater to those with special needs, e.g. the disabled, elderly and the poor). Further, there are two bodies under ABIM – PEMBELA (that promotes dialogue among different ethnic groups on issues relating to Islam at large) and JAWAB (that focuses on women’s issues) – which serve as a reference for issues on Islam and the Shari’ah law.

As a practical approach, ABIM has implemented the Jalan-jalan cari kawan workshop which trains the youth with soft skills on basic research, writing and documentation. Also, since the youth today are very much into sports, ABIM recruits and mentors the youth on the game futsal. This promotes awareness among the youth, as well as the practice of the Islamic way of life. In Malaysia, futsal is played from 11pm to 2am, but they stop when it is time for maghrib prayer. There are also programs for special groups such as AIDS or HIV-positive individuals and prostitutes. All these programs are jointly organized with the religious department under the government.

ABIM utilizes the black metal issue approach in understanding issues. Initial research is done before a closed-door roundtable discussion with hard core resource persons (those involved and those concerned with the issue, e.g. religious, media) is facilitated. A meeting with the hard core group is again conducted before data are analyzed and intervention programs brought forward.

In the areas of education, social work, environment and the economy, ABIM has been involved in the following:

- Education – ABIM believes that education is a continuous effort that leads to the development of individual potential. Stages in its educational system include: nursery (below 5 years old), taski (5-6 years old), tahfiz, private Islamic primary and secondary schools, and Darul Hikmah. ABIM has its own fund to sponsor all these programs. Debates to promote assertiveness in voicing out their rights, and recreational activities such as musical competitions among schools, are also organized.

- Social Work – In the area of social work, the focus is on indigenous people. ABIM helps the local community through the urban youth who lead and organize the programs themselves.

- Environment – We nurture awareness among the young generation on the green house effect; promote recycling in school; enhance appreciation of the environment through camping in the jungle; and encourage the youth to get into partnerships with the local community in an urban farming project.

- Economy – We conduct workshops on entrepreneurship skills; we also run a small bakery and cake shop. Most importantly, we inculcate in our youth to “think international, but act local.”
We want to share with you how we at the Bangsamoro Development Agency develop our leaders.

**The Bangsamoro Development Agency**

The *Bangsamoro Development Agency (BDA)* was borne of the agreement on peace between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) that was signed in Kuala Lumpur, Malaysia in 2001. Thus, the BDA by nature is partly government and partly MILF.

The Agency is tasked to determine, lead and manage relief, rehabilitation and development in the conflict-affected areas (CAAs) in Mindanao, which comprises 3,587 barangays or *kampong* scattered all over Mindanao. Most of these areas are mentioned in the initialed GRP-MILF Memorandum of Agreement on Ancestral Domain (MOA-AD) under the Bangsamoro Juridical Entity (BJE). To date, the BJE is still under extreme poverty, not due to economic reasons or scarce resources, but because of the injustice done against the Bangsamoro people.

The BDA believes that real development can only happen if the people themselves are developed first, and that spiritual development must precede material development. The *shura* is operationalized in “community-driven development” or CDD, with emphasis on inclusiveness and incorporating values transformation. In the CDD, we asked the people what they need; and that is what we delivered. The vision of BDA is “enlightened, progressive, peaceful and healthy Bangsamoro Communities…”

**The BDA Volunteers: Development Catalysts**

When BDA started, we had almost nothing. As a strategy, we called on people to volunteer. These volunteers, called development catalysts, were nominated by their own community leaders and by the women’s groups. They underwent trainings on values transformation, community organizing, gender sensitivity, and on peace-building. The trainings incorporated the use of *Halakat* and *Khatira* (study circle), which enhances their communication skills and ability to convey the message of Islam.

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These development catalysts (DCs) in turn organized their core group and conducted regular *Halakat*. They served as BDA focal persons on development-related activities under the Relief, Rehabilitation and Development Programs. Now, there are more than 3,000 DCs, and 70 percent of them are women.

**The BDA-AIM Partnership: ILDP**

BDA signed a memorandum of understanding with the AIM in 2009 on capacity-building, as well as a memorandum of agreement on institutionalizing the Islamic Leadership Development Program or ILDP. This program was implemented through the generous support of the British Embassy Manila.

To institutionalize the program, a vertical approach was adopted. We selected one province, one municipality, and then two barangays – Barangays Simuay Seashore and Balut Maguindanao of the Sultan Mastura Municipality in Maguindanao Province were chosen. The rationale was for closer monitoring of Islamic leadership inputs among a small group of leaders. This was a new approach compared to the previously utilized horizontal approach that invites 1-2 participants from the different CAAs and made it difficult to monitor the participants’ individual re-entry plans.

BDA now has a total of 21 Islamic leadership trainers, 9 of whom are women. Also, not all of them are *alim*, or Islamically learned. Most of them are social workers, engineers, teachers, and that’s what we are looking for – *ulama* volunteers educated in secular schools. According to the participants, these trainers are leaders by example – the women use the proper covering of *aurat*, and so do the men. And since the module uses both English and Arabic, mentoring is also conducted.

There were two batches of training for the male community leaders, and another two batches for the female community leaders. The participants were not the politicians in the barangay LGUs; we selected leaders who have influence in their own communities. We gave emphasis on engaging the women as they play an important role in Mindanao especially in areas where there have been protracted wars. We need to have good women leaders.

In designing the localized ILDP, we followed the existing framework (above). We believe that Muslim leaders will be good Muslim leaders only when they understand their own religion. Thus, the target audience is practicing Muslims that need additional training.

The contents of module I are: Leadership and Management Skills (Leadership Concepts and Principles, Qualities of a Muslim Leader, Duties/Functions of a Muslim Leader, Islamic Leadership Model), Management Concepts, and Management Functions/Process (Planning, Organizing, Leading and Controlling).
Module II focuses on Personality Development. The values of leaders are clarified – Are we not affected by the culture of corruption? Are the values we talk about operationalized in our dealings with others? Topics for discussion in this particular module include Values, Valuing Process and Ihsan; Islam, its Pillars and Ibadah; Iman and its Articles; and, their implications on leadership.

Module III is on Community Transformation and Development. This focuses on models for community development – we talk about the Madinah phase of development and the Golden Age of Islam, the time of Khalifah Umar Ibn Abdul-aziz. We refer to those models for community development, and examine the cases of leaders and how they were able to develop their own communities. Discussion topics cover the following: Concept of Development in Islam, Characteristics of a Muslim Society, Lessons from Islamic History on Social Change and Community Transformation, and an actual planning exercise.

At the end of the training, the participants prepare their re-entry plan which they will implement upon their return to their community or organization. The BDA, on the other hand, has to monitor this.

**Testimonies of Participants and Facilitators**

Even at this early stage, participants have reported that they have already operationalized the Islamic values. For example, the value of humility – before a lot of them boasted about their leadership abilities, but after the training they realized that what they have is a very small thing. The leaders have learned to apply the value of humility, open-mindedness and patience, and have started to listen to their own people and aspire for excellence in their work. They have owned their community issues, including garbage. We no longer want to maintain the wrong reputation people hold about Muslim communities – some say that you will know when you are already in a Muslim community if there is no comfort room and no proper place for garbage disposal. We have to continue to transform our own communities, and continue to assess their willingness to continue partnering with the BDA.

Those who underwent the training have leveled off on Islamic Leadership and have enhanced leadership and management skills. These also have a clearer direction, and formulated their work and financial plans.

As for the facilitators, they have developed their own skills in facilitating Islamic leadership topics. Through the training we have strengthened the bridge between the community leaders and the women groups with the BDA.

The challenge now is, are you willing to journey with us up to the barangay level? We are in a dilemma of scarce resources, having in mind the need to conduct 550 more trainings in Maguindanao alone. The greater
The BDA believes that real development can only happen if the people themselves are developed first, and that spiritual development must precede material development.

challenge is to cover the conflict affected areas (left). We have reached the Central Mindanao, but we still have the Western, Southern, Eastern and Northern Mindanao to reach and level off on Islamic leadership.

Our way of building leaders is building people who will build the Bangsamoro nation, people who will strive for zero corruption, and people who will promote peace, justice and brotherhood. We need people who are motivated not by material gains, but instead with the pleasure of Allah, people who have the passion to help others help themselves, and people who understand that change must start from within.

“Verily, Allah will not change the condition of a people until they change it themselves.” “Innallaha la yughayyiru ma biqaumin hatta yughayyiru ma bi-amfusihim” (Qur’an Surah Ar-Ra’d 13:11)
TAWI-TAWI ISLAMIC ASSOCIATION FOR COMMUNITY TRANSFORMATION, INC: EXPERIENCES IN DEVELOPING MUSLIM LEADERS IN MUSLIM MINDANAO

Haidit Astarani
Tawi-Tawi Association for Community Transformation (Tawi-Tawi ACT)

It is the vision of the Tawi-Tawi Islamic Association for Community Transformation (Islamic ACT) “to provide socio-economic and educational services to the community through the practice of Islamic values and delivery of basic Muslim education by a group of empathetic ulama and skilled professionals so as to attain true peace, order, development and general welfare of the community.”

As its mission, the Tawi-Tawi Islamic ACT shall “serve as the means to unify religious sector and civil society towards transformation for peace, order, development and general welfare of the community.” Presently, there is a problem of disunity between Muslim professionals and the religious sector. The Tawi-Tawi Islamic ACT is currently addressing this problem.

The goals and objectives of the Association are to unify the ulama and professionals for community transformation towards harmony and mutual understanding among multicultural sectors; to establish and promote basic Muslim education through seminars, symposia, forums, and long-term regular teaching-learning activities as a means for better change in all aspects of life; and, to provide assistance to local, national and international entities in the promotion of global education, peace, order, development and welfare of the community.

The major project focus is on leadership training – before AIM introduced ILDP, the Association already had a program on Islamic leadership advocacy. Other priority areas are on peace-building, inter-faith dialogue, environmental awareness, research, and information and advocacy.

Partnership with AIM in implementing ILDP

Last year, the Tawi-Tawi Islamic ACT entered into an important engagement with the AIM-TeaM Energy Center to participate in the implementation of the Islamic Leadership Development Program.
Research on Leadership Practices and Perspectives.

A research was conducted in Tawi-Tawi from February to March 2009, that utilized focus group discussions and key informant interviews. It involved resource persons from different sectors - political, religious, civil society, military and academe. The consolidated research data yielded perceptions on leadership practice among contemporary Muslim leaders in the five ARMM provinces – Lanao de Sur (Marawi City), Maguindanao, Basilan, Sulu and Tawi-Tawi. Briefly, the findings were as follows:

1. Level of Influence – Religious and Political leaders were found to have high influence on the community; armed groups, the military, academe and traditional leaders had moderate influence; while civil society and business registered low influence ratings.

2. Leader’s Performance and People’s Satisfaction – The data reveals that people were satisfied with the performance of the religious leaders, but were not satisfied with that of political leaders.

3. Several major issues were raised, in relation to the leadership crisis among political leaders in general:
   - Poor governance
   - Too much politicking among elected officials
   - Greediness and jealousy
   - Incompetence and irresponsibility
   - Lack of technical know-how
   - Are in a difficult position, caught between conflicts of ASG/MNLF/MILF vs AFP
   - Corruption and self-interest
   - Politicians violating Islamic Laws and not acting as Muslim leaders should

4. Recommended Interventions – Respondents were asked, “What can leaders do to become better leaders?” The following were their responses:
   - To learn, practice and spread Islamic principles – They should religiously follow and propagate the teaching of Islam, emulate styles of successful Islamic leaders, and be knowledgeable in Islam as well as other secular concepts.
   - To practice inclusiveness – They should listen more to people and allow for consultation (Shura) and people’s participation.
   - To continue to educate self, meaning, they should undergo leadership trainings and workshops
   - To implement peace and socio-economic development programs
   - To improve personal qualities, specifically they should be fair and just, avoid greed and corruption, and be willing to sacrifice self and resources.

Strategies in Developing Muslim Leadership Practices – Partnering with the Islamic Leadership Development Program

1. Islamic Leadership Curriculum Development

Islamic Leadership Document – Based on the research data, an Islamic leadership document was developed by selected Muslim scholars or ulama and intellectuals in the Philippines. It is a reference materials or manual which showcases basic guidelines regarding Islamic leadership, and thus used by the ILDP as both a source of content and guide towards the direction of training. It can also be used by other academicians and practitioners, both Muslim and non-Muslims who wish to deepen their understanding of Islamic leadership principles. Its main sources were the Holy Qur’an, the Sunnah of the Holy Prophet (pbuh), his companions and the four
rightly guided Caliphs, and some relevant views of noted Islamic scholars and thinkers.

**Islamic Leadership Training Manual** – The first set of modules that were developed focused on the following topics:

- Module I: Self Development
- Module II: Leadership Skills and Basic Management
- Module III: Social Transformation and Community Development

The facilitator’s guide was developed in July 2009, and tested in the first ILDP pilot training that involved participants from the Maguindanao Province. However, this was upgraded later to attune to the leadership potential of the participants.

The second set of modules was developed in August 2009 in Zamboanga City, to be delivered to another set of participants from Basilan Province. It had a refocus on the following areas:

- Module I: Islamic Leadership
- Module II: Islamic Management
- Module III: Islam and Community Development

2. **Facilitator’s Training and Customization Workshop** – This was conducted in response to the partner organizations’ much needed technical empowerment, especially at the level of the community. This workshop was held in November 2009.

3. **Implementation of the Localized ILDP Training Workshop** – Selected organizations were tasked to deliver the ILDP trainings from January to March 2010. In Tawi-Tawi alone, a series of four customized ILDP trainings were done. A post-training assessment and evaluation was carried out, and these were the results:

- Most of the participants expressed an appreciation and commitment to support ILDP.

- There was a self-transformation in the participants’ mindsets, behavior and beliefs. They used to believe that leadership in Islam is not considered *Ibadah*; but through the training, their realized that leadership is not only a secular position, but is also considered as a spiritual worship of Allah. There were positive changes in their behavior, especially in the areas of transparency, honesty and truthfulness. Also, they used to think that the power of leadership emanates from the people who shall be responsible in changing the system and the law; but in Islamic leadership, the source of power and authority belongs only to Allah, and is based on *tawhid*.

- Finally, there was high motivation and commitment generated to adopt and promote Islamic leadership for the Muslim community.

The participants also put forward their recommendations for the improvement of the program:

- Expansion of ILDP training involving all types of leaders, to target different sectors, and to
include especially the political leaders.

- Mainstreaming Islamic leadership course in the academic institution
- Reproduction and translation of Islamic leadership documents and training manuals to local dialects
- Continuous leadership advocacy program with or without AIM or funding agency

4. Islamic Leadership Fellows Program – This is a leadership development program grounded on Islamic principles and effective leadership. It is exclusive for mid-level Muslim leaders from Indonesia, Malaysia and the Philippines.

The program provided opportunities for peer exchanges and learning through education exposure to various Southeast Asian models/styles of effective leadership practices in Muslim communities. The objectives of the program were as follows:

- To promote the advancement of Muslim/leaders who have demonstrated significant leadership potential and community impact, by providing learning opportunities towards more effective leadership;

- To develop a network of practitioners who will champion the practice of Islamic leadership, as a strategy for promoting and attaining peace and development in their respective communities; and,

- To pilot test a leadership development program, grounded on Islamic principles and effective leadership for leaders of Southeast Asian Muslim communities

It adopted an intensive leadership development framework, anchored on the ILDP curriculum. Three workshops were conducted, with intervention periods in between. The workshops focused on the different areas for leadership development:

- Self Development (Commitment and Character) – Quezon Province, Philippines
- Community Development – Jakarta, Indonesia
- Project Management – Kuala Lumpur, Malaysia

The first workshop was conducted in Pagbilao, Quezon in December 2009. Its objective was to generate greater commitment and build the character of the Muslim leader. In the second workshop in Jakarta, fellows visited prestigious organizations – Muhammadiyah, Dompet Dhuafa, Nadhatul Ulama, and two pesantren. In Malaysia, the fellows stayed in the most unique mosque in Southeast Asia; it was a one-stop center for spirituality, socio-economic development and peace building. Also, they have a conference hall, prayer rooms, office spaces, café and restaurants, and lodging houses for travelers. The fellows also visited the International Islamic University of Malaysia where they took home meaningful learnings on Islamic management.

This was a pilot run of the ILFP, which lasted from November 2009 to April 2010, a total of six months. At the end of the program, the Fellows’ impressions and learning insights were compiled; the following were the common feedback:

- Self-mastery was developed through the exercise of self-reflection on their source of
commitment and the character they bring in their leadership practice.

- There was an appreciation of the context and ultimate goal of exercising leadership in Muslim communities, i.e. the establishment of the *Khayra Ummah* (ideal/best community)

- The fellows were able to build their capacity on self-reflection and were able to verbalize their personal vision in the form of a personal development and action roadmap.

- The program enhanced the fellows' community development planning skills. It also increased their knowledge in Islamic management, and enhanced their skills in reflective dialogue, negotiation and project management.

As a result of the ILFP, mutual respect and understanding among the fellows was cultivated. Their behavior and attitude have positively improved, and the spirit of Islamic brotherhood among them was strengthened. They realized that tribalism and nationalism should not stand as a hindrance to their unity and cooperation. Despite their differences in cultural views, values and attitudes, there was peaceful co-existence and among them. This led to a sense of accomplishment and excitement. Although in the end, there was also some measure of uncertainty as to what will be the next move now that the program has ended.

The workshops have effectively promoted “conscientization.” One Philippine fellow uncontrollably cried after realizing how fortunate and privileged Muslims in Indonesia and Malaysia are, where there are better opportunities for good and peaceful living, as compared to the Muslim fellows in Mindanao who suffer from poverty and live in “peacelessness”.

Overall, the program heightened the motivation and strengthened the commitment of the Fellows in promoting ILDP and in pursuing their existing programs to contribute to the development of Muslim communities.

**Challenges to ILDP in the Philippines**

In implementing the ILDP in the Philippines, several challenges surfaced and were brought to the attention of Tawi-Tawi Islamic ACT. These are summarized as follows:

- There is a constitutional impediment for political leaders to implement Islamic criminal law.

- Due to the constitutional principle of separation of church and state, there is a lack of government support to religion.

- The current electoral system allows for dishonest or disqualified candidates to vie for electoral posts. The ideal selection criteria for Islamic leadership cannot be exercised through this process.

- The supremacy of the Constitution over Islamic laws is always upheld by the Philippine Government

- There is reluctance among political leaders to support ILDP; the current political leadership considers their position as a means of perpetually enriching themselves and their families.
(1) For the last two presenters, after you have developed the leaders, what is your program for sustainability to remind them of their objectives and parameters for action? Sometimes, after we have reached a certain point, our ethical compass somehow becomes damaged due to the modernity of life. Is there a mechanism where trained leaders can get together and share their experiences for further improvement and maintenance of their objectives?

**Emran Mohamad:** Those who underwent the ILDP training have their own re-entry plans. BDA, on the other hand, has a plan to monitor them in six months’ time. One of our activities last March was the convergence of pilot participants who attended the BDA training in November 2009, along with our own trainers. We did an assessment and monitoring of their activities after the training. Some participants who are members of NGOs, Muslim, Bangsamoro, and BDA-friendly organizations have already re-echoed the ILDP in their respective organizations. After this Conference, we will maximize our efforts in training others, and develop a monitoring system to be implemented six months after training.

Also, action plans of participants incorporated economic activities that will sustain their own training activities. Since this program is not supported by the government or humanitarian organizations, these organizations must therefore plan for their own initiatives.

**Haidit Astarani:** In Tawi-Tawi, we have a regular program on Islamic leadership advocacy – through Friday sermons, seminars conducted in the community and radio advertisements. As regards the ILDP trainings, we have completed our assigned tasks; and after implementing the workshops, we presented the program to different heads of agencies under the provincial and the municipal governments, government national line agencies, and NGOs as means of generating commitment and support for the program. These institutions, in turn, have already committed some support. After elections, we shall proceed with our partnerships with organizations (e.g. Department of Health) that have already been identified for the conduct of IL trainings.

ILDP alumni and participants have strongly suggested that the IL training should be a lifetime course or activity as there is a credible manifestation of the personal development of participants.
I would like to thank the panelists for the informative and enlightening presentation on their different practices and programs in developing leaders.

a. Dr. Abdullah, you mentioned an opportunity for private-public partnership. Based on your experience, what are the best practices in which this partnership came together to develop leadership for the youth, not just for coaching skills, but leading towards the objective of raising awareness in Muslim integrity and identity.

b. Mr. Mohamad, I am impressed with your existing program and your plans to replicate the success among the Bangsamoro communities. What are your initial thoughts on how to replicate the success of this very good framework?

c. For Mr. Mohamad and Mr. Astarani, what part of your program monitors and measures the societal gap/progress between your baseline and their re-entry into their communities?

Dr. Haslinda Abdullah: Our task is to collaborate with the private and public sectors, and to a certain extent, mediate their relationship. For example, the Ministry of Youth and Sports collaborates with our organization in conducting activities for the youth. The private sector also gets involved in many ways, in terms of providing funding, participants selection, among others.

Emran Mohamad: It may still be immature to assess the impact of ILDP at this point. However, we are gratified that the second batch of women participants had their own plan on bridging the misunderstanding between 2 or 3 organizations; and before the program ended, they had implemented this already. These organizations have started to talk to each other on how to consolidate their efforts, they are familiar with each one’s plans, and they provide assistance to each other. The participation of women is also fair – before the women’s groups would only get instructions from the male community leaders, but now the women have a complementary strategic plan. The values transformation training that we have also serve as an access for these poor communities to education; it also gives them hope amidst the state of “unpeace” in their areas.

Haidit Astarani: Before we started conducting trainings, we did a profiling of our participants and identified who among the professional and youth leaders manifest leadership potential. We requested heads of national line agencies, NGOs and other private organizations to provide inputs in the profiling of these participants. During training, we assessed their learning insights, impressions and discovery processes. We also did a post-training assessment and evaluation through focus group discussions, key informant interviews, and survey questionnaires. In terms of bridging societal divides, we have conducted two interfaith dialogues for the youth, and invited Christian religious leaders during the Iftar.

Dr. Imam Addaruqutni: In Muhammadiyah’s training system, we have thousands of members at the first layer, millions of participants on the second layer, and millions after millions of sympathizers on the ground as the third layer. In our organizational structure, we have the central board at the top, the national board, and then the provincial board. There are more than 400 regency boards, and thousands of sub-district boards, all of them with the formal/
official ID cards issued by Muhammadiyah. The participants and sympathizers make up millions of individuals. Muhammadiyah is now administering and managing more than 5,000 mosques, more than 200 universities, 300 hospitals/health care centers, hundreds of orphanages, and more than 5,000 school campuses across Indonesia. We manage these institutions based on Islamic corporate values derived from prophetic-like qualities found in the Qur’an and Sunnah (the Prophet’s practical life). We have prepared a manual of training system, and each wing organization makes use of this. There is duplication at the lower levels of the boards in organizing training, to make the training more systematized. We also have a special method to determine the eligibility of leaders, for example, by way of a confession at each level. Also, training is duplicated outside the system of Muhammadiyah, as we are also involved in interventions for general social development and empowerment.

(3) This question is for Mr. Emran Mohamad and Mr. Haidit Astarani. Being a participant of the trainings you conducted, I wish express my gratitude to both of you. In the trainings you conducted, did you involve leaders in executive positions such as governors and mayors? If the goal is to achieve a larger impact, we should involve these people who have the means to provide support in sustaining these trainings. Further, even if we give trainings on Islamic leadership to the community leaders, there would still be a problem if those in the executive positions have deficient knowledge on the Islamic leadership.

Haidit Astarani: In Tawi-Tawi, we focus our trainings on professional and youth leaders, excluding the political leaders. Since we are in the election period, the political leaders are busy campaigning. But, we are planning a program wherein they will be invited, after the elections.

Emran Mohamad: The BDA approach is to start at the community level where we have the influence. Right now, our political leaders are the end of the line of our priorities as they are busy campaigning.

(4) I would like to comment on Dr. Abdullah’s definition of youth. In your presentation, the youth is classified according to an age bracket, but according to Islamic principles, those who reach puberty are already considered adults.

Dr. Haslinda Abdullah: In the Malaysian context, this is the definition of youth as issued by the government. Since ABIM is registered under the Youth Act we have to follow that. In our organization, we also have the PKPIM that deals with younger generation. We recognize that the youth goes through stages, and there should be different ways in dealing with them at these various stages.

(5) The question is for Dr. Addaruqutni. My impression is that Muhammadiyah is dedicated to delivering socio-economic services and education. To what extent do you influence leadership in government? We believe that the government must receive Islamic education, and this is where Indonesia can play an important role in the Islamization process.

Dr. Imam Addaruqutni: Muhammadiyah was established in order to address deviations in the practice in Islam, and to empower the social life. Also, we saw a backward Muslim ummah in terms
of knowledge in both Islam and public areas, especially during the time Indonesia gained independence. There were few educated leaders, which explained our focus to education through scholarships that aim at transforming its scholars to become future national leaders. Even Soekarno (the first president of the Republic of Indonesia) was of Muhammadiyah leaders somewhere in Bengkulu of Sumatra; he even asked his family, in his testament, to cover him with the Muhammadiyah flag in the event of his death. Even Soeharto (the second president) was a graduate of Muhammadiyah school. Directly or indirectly, these are examples how Muhammadiyah contributed leaders to the nation since the very earlier times.

I would like to mention Nahdhatul Ulama (NU) together Muhammadiyah here in the forum. Both organizations participate in the political process, but in different ways. NU is often referred to as the more traditional organization, accommodating traditional morals. Muhammadiyah, on the other hand, tries to encourage critical thinking. Muhammadiyah tries to internally clarify and purify the traditional values to be aligned with Islam. Muhammadiyah wants its values to be more Islamic and not to be Islamizing – for Islamic values and teachings to exist and cohabitate with local traditions in its originality as it might be and without willfully Islamizing what is not yet Islamized. Purification of so-called Indonesian-centric Muslims is then a part of Muhammadiyah’s main missions, in contrary to becoming Islamic fundamentalist radicals.

(6) I am from the Department of Agrarian Reform. I have two suggestions for our colleagues in Mindanao. We have to make a distinction between the people in government – the political leaders or the decision-makers, and the direct implementers. It is difficult to get hold of the political leaders who are busy campaigning, but the implementers are always there. The secretaries or ministers may change, but the technocrats and bureaucrats below them will be the same people even after elections. The ILDP is a good program; it should be replicated and expounded, and therefore, you must reach out to the government implementers, not only to the political leaders. You may do this initially in your own personal capacity as Muslims. There should be a reawakening of what Islamic leadership should be among government implementers. Secondly, there is also a need to reach out to the non-Muslim implementers, who after all make recommendations to the policy-makers.

**ILDP alumni and participants have strongly suggested that the IL training should be a lifetime course or activity as there is a credible manifestation of the personal development of participants.**
What is leadership essence? This is best illustrated by two concentric circles overlapping each other. One is Islamic, the other one is leadership. The common area is the essence – that which best describes the two ideas and that which does not change, regardless of changes in settings.

In this particular session, everyone will be asked to identify the essence of Islamic leadership as culled from the past two days’ discussions.

What is leadership style? This is the element that changes according to the present situation of leadership, adjusted according to time and place. Many believe that there is only one style of leadership. However, great writers have said that one’s leadership must be adjusted to the demands of the present situation. For instance, the cultural situation in Muslim Mindanao is different from the cultural situation in other Muslim countries. And, Jakarta today and Jakarta 20 years ago reflect different leadership situations. Even followers change. For Mindanao, what is the kind of leadership needed today to achieve peace and development? The inability to adjust is an important reason why some leaderships fail.

Leadership Definition and Its Elements

Leonardo Silos, a professor of the Asian Institute of Management, wrote a book “The Power of the Leader: Mind and Meaning in Leadership” (2003). Here, he referred to the three elements of leadership, namely, values, skills and authority.

A leader has a vision where he wants to go and where he wants to take his followers. But is this vision representative of an ASEAN community? Based on the past two days’ discussions, we have learned that the ASEAN is now one community aspiring to be common in economics, political, security, culture, and society by 2015. This means anyone can buy goods across ASEAN duty free. Unfortunately, we often fail to see its relevance on our lives, especially for those who are not businessmen or economists.
as leaders, you cannot just focus on your special field. You must be familiar with all of society’s stakeholders. A good example is former Prime Minister Mahathir Mohammad – he is a medical doctor, but at the same time, he is also knowledgeable in economics, socio-cultural trends and global affairs. A true leader is someone who is able to explain to his people the real situation, especially what is happening in the outside world.

Currently, the world continues to suffer from a global recession. If the economies of the world do not recover, all development efforts will be useless. What are the sources of development funds? Do these always have to come from donors? If we do not want to remain beggars, we must be able to help ourselves, help our economies to grow. In ASEAN, the direction towards growth begins with selling to each other the products most cheaply produced in our countries. But it should also be an exchange that benefits both sides. Peace and development specialists may have a different focus, but it is still their responsibility to increase their knowledge on economics and its impact on socio-cultural concerns.

**Values of Leadership.** What are the values of leadership? The previous discussions have portrayed good leaders as thirsty for knowledge. Islamic history has highlighted the pursuit of Islamic knowledge by its great leaders. Even in the contemporary times, it is still regarded an important aspect of the great Islamic tradition.

**Skills of Leadership.** What are skills of great leaders? They were good listeners, speakers, and great problem solvers. Accountants provide advice on how to balance a budget, marketing people are good in selling goods, psychologists are able to pinpoint why problems beset certain groups of people. Those are skills needed by technically qualified people.

**Authority of Leadership.** From where do you get the mandate to lead your people? Does having a title bestowed by a government agency make you a leader? A leadership position is characterized by having the values of your people, having the skills to lead your people to their desired vision, and the legitimacy of your authority so that you are respected by your followers.

The above summary on leadership is based on numerous literature, be it Western or Islamic leadership. It is descriptive of leadership in general, that all three elements, values, skills and authority, must be present in all leaders.

What if only values and skills are present, for instance, in the case of informal leaders? If a fire broke out in the room, an informal leader will emerge to lead the people to safety. This person does not have the formal authority, yet many development problems of the world have already been solved by these informal leaders. But this is not the kind of leader we are looking for in our model.

Furthermore, there are also religious leaders who have the authority to lead, and also possess the values of their great religion. But since they lack the technical
skills, they rely on the experts for advice. Leading means overlooking the entire field, seeing where the advantages and opportunities lie, and taking your people towards that direction. But then again, we are trying to build a model around leadership where all three elements are present.

The most frequently misunderstood word is the “manager”. A manager “manages” resources – money, people, buildings, projects. Leaders do not necessarily run projects, although they need projects for the fulfillment of their vision. Completion of 10 little projects might mean a peaceful community. A project manager may be good in building schools, but this will not necessarily bring about peace and development. Thus, not all project managers are leaders.

True leaders must have all the three elements – skills, authority and values – present.

**Instructions for Group Conversations: Building an Islamic Leadership Model**

Participants are to group themselves and do the following:

1. Write down one phrase each for values, skills and authority that resonated most with you during the Conference.

   Guide question: What leadership values, skills, and authority do you need to promote peace and development in the ASEAN and in your respective communities?

2. Discuss among yourselves what best represents your group’s collective thinking. Table leaders are tasked to cluster the ideas.

3. After 45 minutes, each table will be asked to present their views on the three elements successively.

   All concepts that will be surfaced in this session shall be collected and used to build a model on Islamic leadership.

   How important is a model, a theory? A model is a guide that helps people think more clearly. The world was in global recession in the last four years. But does anyone understand why the world collapsed, and what it means to our communities? Even President Obama had to undergo a crash course on trying to understand what led to the recession in the US. The first role of a good leader is to be able to explain to the world what is happening.

   Leaders must be able to explain to their people why they are poor, why they are underdeveloped as a prerequisite to solving their problems. A doctor will not immediately prescribe a tablet before diagnosing the problem.

   In this particular session, we hope to arrive at a model, a common way of looking at Islamic leadership, and how it should be operationalized for the achievement of peace and development in the ASEAN.
PLENARY DISCUSSION

After identifying several leadership elements that represent the essence of Islamic leadership, each group builds a consensus on the word or phrase that best resonates with them when referring to the leadership elements of values, skills and attitudes. They present this in plenary as a way of contributing to the model of Islamic leadership.

The following were the ideas that emerged from the group discussions:

**Values**

1. Belief in the Oneness of Allah (*Taqwah*) – Considered as the highest value, it is a universal umbrella that unites all human beings. It is the precursor of terminal values.

2. Terminal values – It refers to the pursuit of success in this world and the Hereafter (*dunya wal ahira*).

3. Unity in Diversity – The value of unity in diversity is of significance to both ASEAN and Islam. The region being multi-ethnic and multi-religious, much emphasis is given to this value.

4. Knowledge – This is a pre-requisite of *taqwah*.

5. Integrity, Trustworthiness, Honor, and Accountability – A leader must have high ethical values that make him answerable to God and his people.

6. Justice – A very important concern in the Qur’an.

**Discussion on Values**

The belief that the values of a leader must be shared by the community emerges to be common among the groups. ASEAN is 10 different countries, and each has different peoples; leaders must be able to promote unity in diversity, and present a common understanding of the problem.

Islamic leadership emerges as an important topic for discussion at the turn of the millennium because all countries face problems where the diversity of people is not seen in the context of a country or region. What do we project to the world? A good case in point is how China deals with ASEAN. Beginning January 1, 2010, Chinese goods entered our countries freely, with zero tariffs on 93 percent of all goods. This means people can buy cheaper goods from China. The problem however is the fact that this directly competes with local agriculture and industry. Is there unity in diversity in the ASEAN? Do our countries’ leaders meet to discuss about the impact
that these changes will bring to the local level. What is the unified approach amidst this diversity?

The essence of leadership does not change; whether you are in Indonesia, Malaysia or the Philippines, you want to be a unified ASEAN in the face of a China economic entry into the region. In Islam, success in both worlds – the life now and the Hereafter – is important. This is the essence of being a Muslim.

The model that we hope to build was really intended to be as general as possible so it can be applied to any specific situation. For example, a town has to contend with a peace and order problem that resulted from underutilization of economic opportunities. Upon further examination, you discover that your community has excellent business graduates and entrepreneurs; you also find out that, compared to other communities, there is no microfinance or financial resources available. These two communities who want to be led by Islamic leadership, will be guided by the same essence, but will adopt a different style of leadership to best respond to the needs presented by the situation.

The Islamic faith provides the commonality or the essence of Islamic leadership. In the UN framework there is a great religions dialogue which seeks for the common elements among all religions, a common humanity. And the common message of all great religions is the Golden Rule, “Do unto others, what you want others to do unto you”.

**Skills**

1. **Soft Skills** – This refer to skills on consultation, communication (eloquence and active listening), negotiation, facilitation and mediation, enlisting others, serving, building trust, open-mindedness. This also includes the five functions of management. The intention for possessing these skills is to gain the ability to influence and lead one's followers towards tawhid.

2. **Intellectual capacity** – A leader must have the ability to conceptualize before being able to plan, make decisions and implement the plan. He/she must have a good understanding of the world; the leader must also be goal-oriented and innovative.

3. **Analysis** – A leader must also be good in analysis in order conceptualize a good vision for his followers. This skill is well utilized in problem seeking and problem solving.

**Discussion on Skills**

As circumstances change a different set of skills is required; for example, a development problem rooted in political insurgents with well-defined ideological differences requires a different set of leadership skills compared to a situation that is less ideologically-oriented. The communist system has already been reduced to lobby markets; they are now in fact welcoming capitalists to produce the goods that both the capitalist and the communist system needs. Do you need management skills to run factories and agricultural enterprises? If the government wants to train people in good management, will those skills be common to all projects? Or would some skills be unique to some projects? Climate change is a good example of a new skill needed; you need to cooperate with different people, even engineers have to work with natural scientists and social scientist.
Authority

1. Trust and community support are the cornerstones of both formal and informal authority.

2. Authority emanates from the status of man as the representative or vicegerent of Allah on earth, and this provides the legitimacy to being a good leader.

Discussion on Authority

In the aspect of authority, the value added of the Islamic faith is that authority emanates from God, and is translated as the approval from your community. This is the essence of Islamic leadership, and this should be brought to the understanding of all types of leader, be they political, religious, or intellectual.

Conclusion

A common model which appreciates the core and essence of Islamic leadership has been presented. Elements that do not appear to be Islamic, but is needed and utilized by leadership according to the situation, refer to styles of leadership.

Do you fully understand the values of Islamic leadership the way it is changing today? A number of Islamic intellectual leaders have suggested that through time, the problems faced by Islamic leaders will change. In any leadership, problems change. The Great Clash of Civilizations often referred to by scholars may after all be referring to a clash of the values system, the material versus the spiritual. Despite all the money and resources in the world, large segments of the population still remain poor.

Clear concepts and ideas are needed in order to bridge that chasm.

In the model that we have, “conceptualization” was singled out as a key leadership requirement. With the changing world, and changing problems, thought leaders must be ahead. The Islamic tradition, time and again, has underscored the need for knowledge-sensitive leaders; the history of Islamic leadership shows clearly that to be ahead of times, thought leadership is the key.

The essence of leadership does not change; whether you are in Indonesia, Malaysia or the Philippines, you want to be a unified ASEAN in the face of a China economic entry into the region. In Islam, success in both worlds – the life now and the Hereafter – is important. This is the essence of being a Muslim.
(1) **Amina Rasul-Bernardo:** I would like to share a concern. We are focusing on Islamic leadership in a changing ASEAN, and we are looking at recent developments. But throughout the last two days, we shared leadership styles and skills of Islamic organizations, whether they are as huge as Muhammadiyah, or small like the Tawi-Tawi Islamic ACT. If we are talking about peace and development, we cannot help but deal with the issue of majority-minority relations and the issue of pluralism. When I look at the values, skills and authority raised, it doesn’t really translate to leadership in cases of divided communities. For example if you talk about unity, and all the other values of leadership that refer to Muslim communities, how does this translate to the minority in our midst? And for those who are minority Muslim groups, in Thailand, Southern Philippines, Vietnam, Cambodian, and the others, how do we use these Islamic concepts when you deal with a non-Muslim majority?

One of the good movements from Islam is the movement for a common world, basically saying that within Islam we are enjoined by the Almighty to love our neighbors and accept pluralistic communities. But when you look at the conflicts, you see that this is not really ingrained within many of our communities. I am going to go home, and I need to bring with me a skills set that will allow me to say this is Islamic leadership, and this is how I apply it in areas of conflict in divided communities.

(2) **Lily Zakiyah Munir:** I would like to follow-up on what was said. I am from Indonesia where Muslims are a majority; we preach tolerance, pluralism and respect for differences in others. But our brothers and sisters from Pattani, Cambodia, China and Southern Mindanao have shared different stories where respect for minorities is not emphasized. This is the political factor of power relations; the majority is the power holder. For ASEAN to be peaceful, this majority-minority issue must be addressed in a just way. This issue must be looked at more seriously.

(3) **Prof. Federico Macaranas:** If the majority-minority relations is true of all leadership issues, what is the value added of an Islamic perspective? The value of respect for minorities is the essence that unites you. The model that was presented is a general one but is a neat way of classifying which issues you are looking for. This model compels you to think of the leadership dimensions that will solve these issues. This will not solve any specific problem unless you put it in the context of a single problem.
(4) Participant 1: Islamic leadership is applicable to all, it encompasses all humanity, all religions and races in the world. Islamic leadership is based in the context of the Qur’an. However, if in the ASEAN we have different religions, then these values, skills and authorities must be rearranged. For example, tawhid is the belief in the oneness of Allah. Can this be applied to the Badjao who have no religion therefore they do not fear God? This can fall under style. But unity and integrity are cross-cutting values. In order to get the perspective of the ASEAN, some rearranging needs to be done with the model.

(5) Participant 2: I am going home with one challenge in mind unless it is resolved in this Conference. One is, looking at Islamic leadership as a means not an end. How is Islamic Leadership able to engender regional cooperation towards promoting political stability and economic prosperity in the ASEAN? This is where I see the flavor of this conference. Since yesterday, I have been asking the question, what has prevented Islamic leadership to prevail in Asia and the ASEAN, when it has all the values for political decision making and in the economic arena? Where is this all leading to? Where is the ASEAN flavor of this conference? Where can we link all these, what is the umbilical cord that will bring us all together in ASEAN so that we can have ways forward and achieve the common goal?

(6) Prof. Macaranas: The things that are common to us is the essence, the things that divide us is the style. But in all the three elements of our leadership model, it is very clear that we look for the things that are common to us to find the leadership identity you are branding yourself with. Commonality is important in order to facilitate problem solving. Look for things that unite you. The uniqueness of the problems in each country in ASEAN accounts for its diversity.

The value of respect for minorities is the essence that unites you.
During our visit to Jakarta, we were able to visit two pesantren – one has 400 students, and the other educates 4,000 students. These institutions receive no aid from government, the students are bright and healthy, and their surroundings are very nice, even better than the good schools in Malaysia. I asked Brother Gusdur, the kyai in one of the pesantren, if it took them 30 years to build it. He said, “No”. I realized then that you have to do things fast.

Let us reflect on this statement, “Leadership influences relationships among leaders and followers who intend REAL CHANGES and outcomes that reflect shared purposes.” (Stogdill)

We all change every day, but what is the change that we want? Is this going to be a very radical change? I was in Prof. Abhoud Lingga’s session yesterday, and he said that
30 years of his life was devoted to his cause. Is he going to wait for another 30 years? We have to be radicals looking for fast solutions. If we keep on delaying the solution, new problems crop up. Are we fast enough to make the change so that we can solve the problem?

Prof. Macaranas spoke about ASEAN, and he said it is composed of 10 countries. We are talking about Islamic leadership in the Changing ASEAN, but only Indonesia, Malaysia, Brunei, and the Philippine Muslims are represented in this Conference. How about the other six countries? We are not even half of the countries representing ASEAN. Also, if you can recall the BIMP-EAGA (Brunei, Indonesia, Malaysia, and the Philippines - East Asian Growth Area), where does this figure in our discussions? How do we take into consideration all these in our proposals for moving forward?

Singapore does not have the resources, not even people. But Mindanao, Malaysia and Indonesia has all these resources. Why can’t we pool all our resources to introduce radical change in this area?

Now I understand that the Filipinos do not bring problems; and that something must be done to help them. The problem is in Southern Mindanao, in Sabah, in Indonesia, in Southern Thailand, and so on. It is up to us to do something for radical change.

In the seminar of the Islamic Leadership Fellows Program in Kuala Lumpur, we went to see the parliament speaker. He was part Iranon. We also called on the Minister of Rural Development, and he happened to be part Saman Badjao. This was a good start if we wanted them to understand the problem in Mindanao. They even suggested for us to set up a foundation, which we will talk more about later.

For this session, may we request you to discuss among your group, and suggest to us how we can move forward from here? We would like to hear recommendations from all of you on what our next agenda should be.

**RECOMMENDATIONS FOR MOVING FORWARD**

The following were the recommendations that surfaced:

1. To continue and improve the implementation of the Islamic Leadership Development Program, through the following:

   a. Widen the scope to reach other geographical areas and sectoral groups – to include political leaders, heads of national line agencies, those in business, and other sectors that have large areas of control; to include non-Muslims in the program (for them to have a genuine understanding of Islam; to promote mutual respect and understanding); to undertake a youth exchange program; and, to integrate ILDP in the school curriculum – coordinate with universities and colleges in the ARMM.

   b. Deepen program content in areas where training has already been conducted

   c. Incorporate livelihood projects at the community or grassroots level, as a next step after ILDP training implementation.

   d. Undertake monitoring and evaluation to determine the gaps in the program.
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e. Address sustainability issues for the ILDP – present the program to LGU leaders to solicit their support.

f. Build trust and promote capacity building of local and national organizations (not just in the Philippines, but in other ASEAN countries as well) for these groups to be able to run the program on their own.

2. To sustain the implementation and impact of the Islamic Leadership Fellows Program (a specialty training within the Islamic Leadership Development Program)

a. Expand the ILFP into the ASEAN, to include Brunei, Thailand and other countries

b. Institutionalize the ILFP, to run on a longer term, not just for six months.

c. Have a batch dedicated to women leaders

d. Create an opportunity for fellows to practice their knowledge and skills acquired during the ILFP

3. To strengthen the campaign / advocacy for Islamic Leadership

a. Conduct more forums and conferences to deepen the understanding of Islamic leadership and provide a venue for discussing relevant issues

b. Hold the second Islamic Leadership Conference in Mindanao

c. Look at the real issues, visit communities of displaced persons in the ARMM with the DSWD

d. Carry out advocacy for Islamic leadership through radio and TV, and at the personal level

4. To expand and reinforce a community of practice among Islamic institutions

a. Continue to create linkages and networks among Islamic institutions – Southern Mindanao can learn a lot from the Islamic institutions in Malaysia and Indonesia; therefore, they can play a big brother role as far as creating institutions that can work in the context of Southern Philippines. Also, look at other organizations with the ASEAN who have been pursuing Islamic leadership, such as PAS of Malaysia.

b. Study the prospect of creating a coordinating arm for all Islamic organizations in the ASEAN, to strengthen the synergy and systematize the exchanges among all organizations.

c. Establish a website to continue networking and sharing on Islamic leadership

d. AIM with its ample resources, experiences and expertise can act as facilitator to produce synergy by empowering local organizations. AIM, with its wide relations in this area, can mediate between local organizations and funding agencies.

5. Other specific programs

a. Promote Islamic cooperativism; it can be tapped as a marketing strategy for small businesses, for
example, in getting into the *halal* industry in the ASEAN.

b. Develop the practice of *zakat* and *wakaf* management through the sharing of experiences and replication of best practices in the Southern Philippines to maximize the utilization of economic power in the Mindanao.

c. Establish Islamic finance institutions that will cater to microfinance banking

d. Establish skills-based training on enterprise development

Participants also raised questions that are specific to the program, as well as issues that continue to pervade their communities. These are questions that ought to be brought home, and resurfaced in similar gatherings in the future.

1. Who will continue to fund this program? What is the possibility of providing assistance by donors in the conduct of IL training in priority communities where it is needed?

2. For Islamic leadership to be lobbied in the ARMM government for it to be part of the requirements prior to filing for candidacy in the ARMM elections

3. Particularly, what is the difference between Islamic Leadership and other faith-based leadership? All the values presented can also be observed among the other faith-based organizations.

4. How can Islamic leadership address peace, security and the promotion of justice in the issue of minority-majority relations in the ASEAN?

5. From all those who participated here, particularly those from the Indonesian and Malaysian Muslim institutions, how can you expand your programs to empower the *Bangsamoro* leaders?

6. We asked ourselves, how relevant is ILDP as a platform? One important program that the ILDP must consider is how it can contribute to or have an immediate impact on the peace talks. It is difficult for us to see ILDP as a platform when one of the biggest problems is the state itself. How can the other ASEAN countries help in advocating for the next administration to have the political will and consistency with respect to the peace process?

7. We really need reform or change;”The heart of reform, is a change of heart.”

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*We all change every day, but what is the change that we want? Is this going to be a very radical change?*
CLOSING PROGRAM
I have been watching the journey of the ILDP in the past two years, and would like to share with you the behind-the-scenes of this very program. I came to know this program as a semi-insider, as I am privy to the details of the things that go on, but also as a semi-outsider, a bit detached, watching how people interact. I would like to describe this program as a journey of relationships in process.

There are three main components in this journey. In the beginning, it was defining what Islamic Leadership is. There were a lot of debates and contentious discussions on the concept of Islamic leadership, and on whether or not to call it Islamic leadership. Thus, it was also a journey characterized as having started with difficult relationships. But as it moved along, it was transforming into a relationship of different individuals with different views who somehow learned to work together creating an Islamic leadership framework. And from that framework, they were able to come up with a program, which they customized and brought to local institutions in Mindanao.

The other journey which also inspires me is the journey of the institutional partners. I witnessed the training delivered by BDA in Cotabato City, half of which was conducted in Arabic and Maguindanaoan. I was touched by what one of the participants said after the training. He said that he is very happy that now he knows what he must do, but at the same time he is very scared as he realized that there is a lot of work to be done.

I guess all of you are going through the same experience right now, knowing that a lot of these things are open-ended and hanging for now. But again, it is not a negative thing, as this is a journey of relationships in process.
The last part of this whole journey is the Islamic Leadership Fellows Program. I am very inspired watching these fellows now, their body language quite different from their first workshop, which was detached and skeptical. Thus, let me call their journey as that from skepticism to a journey of contribution. I look at them now, and realize they have strongly bonded and have all these ideas before them. I was also inspired upon hearing what one fellow had to say after they returned from their workshop in Malaysia. He said that, “Where have I been all these years?” And I think what he wanted to say was, all these years he has seen the problem yet he hasn’t seen the solution. And his trips to Malaysia and Indonesia offered to him solutions to the problems that they have been contending with all these years.

ILDP does not give you the answers directly, but it shows you that it is within reach because what you have is a brand of Islamic leadership that is value-based, driven by something that is not material but something beyond this world. This has more power in propelling people to do things beyond self-interest.

Congratulations to everyone here, especially the AIM-TeaM-Energy Center who I know went through a lot of heartache to accomplish this. We at the Embassy recognize the work that you do, and I always update the Ambassador and the First Secretary on the progress, and how you have hurdled the difficulties. All these do not go unrecognized.

I look forward to seeing how this relationship in process will continue to shape Islamic leadership within the changing ASEAN.
I am delighted to be here and witness what you are doing that is so important.

AIM started 42 years ago. It was born out of a group of academics and business leaders who shared a dream – to build an institution that will make a significant contribution to Asian societies by training capable managers for Asia. Today, the dream is as bright as it was 42 years ago although we are now in a new millennium, and the world is vastly and radically different from what it was 42 years ago. Maybe the founding fathers of AIM did not think of a group like this, but I think they would be very happy and proud that AIM has moved into this direction.

As we know, while there have been a lot of progress in our region and the world, there have been vast changes, yet old problems remain – we still have poverty, unequal distribution of wealth, and many other divides.

A gathering like this is very much consistent with AIM’s mission. We are very happy that you have come here, and we thank you for doing so. This is more than a conference. What you are engaged in is an idea that we must make an effort to learn to respect differences. Now, we are just talking about Islamic leadership. But beyond this, we must learn to look, understand and respect across countries, across faiths, and across different peoples. Through the discussions you’ve had, I think we are all doing our part towards this idea.

AIM will continue to do its part; we shall continue to bring groups like these together, to document, to systematically verify, and develop more research and teaching materials that will enrich the knowledge of this world, especially on this under-reported topic.
Let me congratulate AIM-TeaM Energy Center, for expanding its horizons, and for venturing into understanding Islamic leadership through this program. The next challenge for the Center is to go even more beyond this. As some of you know, the initial laboratory of the Center for Bridging Leadership was the Autonomous Region of Muslim Mindanao; now, it has widened its horizons, going to ASEAN. I am happy to report that aside from that, the Center shall widen the Bridging Leadership concept across different sectors – youth, corporate and environment.

On behalf of the AIM and the AIM-TeaM Energy Center for Bridging Societal Divides, I would like to thank all of the partners who made this Conference possible. I would like to thank all of you who have journeyed from far, for making this Conference a success.

This is just the beginning of our shared journey towards a more peaceful and developed Muslim communities, through improved Islamic leadership. We at the AIM are happy to have been part of this first step forward, one of the many steps ahead. We are open and look forward to where this journey will take us, in the hope that all of you will take this journey with us. Together we can achieve great things.

We wish all of you a happy journey.
MESSAGE FROM THE INSTITUTE FOR ISLAMIC UNDERSTANDING MALAYSIA (IKIM)

Prof. Datuk Zaleha Kamaruddin

We, at the IKIM, came here as a stranger, but came back with lots of cards from friends. Inshallah, we will try to come up with something. The night that I had dinner with Secretary Annabelle Abaya and Prof. Nieves Confesor, we agreed to come up with an Islamic leadership program specifically designed for women after this Conference.

IKIM’s chairman now is the former Prime Minister of Malaysia, and somehow this has raised the Institute’s image and stature in Malaysia. I am hoping that we will be able to continue to contribute, especially with regard to the action plan brought forward by everyone this afternoon.

One of our brothers said that we must speak honestly on what must be done and what could be done. And we are here because we are faced with these challenges – we can choose to climb the mountain, go around it, or go through it, but all of us will pass through the mountain, we will not stop there. Inshallah, this Conference will see the beginning of us working together as a good team. We will be your partners.
I want to say thank you to God who makes everything possible, including this gathering.

I remember last year, when I met the team from AIM who came to my campus without any reference. Ampy just knocked on the door of our President and wanted to talk. I wondered to myself, who is this girl who came out of nowhere, and is asking for our cooperation? This is a very interesting story, but this program started out of something that had no prescription, out of curiosity, and at the same time owing to the value imparted by our President Anies Baswedan that everyone is good. Ampy, you are most welcome to come back, anytime.

The last two days was a great accomplishment. I would like to thank AIM for this program. Prof. Nieves Confesor was among the first guests of Paramadina’s new graduate campus in the financial district of Jakarta. We feel that you grow with us, in the same time that we speed up our program in Paramadina. AIM and Paramadina have similar visions, with a special focus on entrepreneurship which is among our values and core competencies. Paramadina, which means “beyond Madinah”, continues to strive in creating the ideal community of the Prophet during his time.

This is my first time to visit Manila. And the most important experience that I take with me is that I got to know my brothers and sisters from the Southern Philippines. Before, you were just a statistic, a clause in the memorandum of agreement. But here, I see you as a human being. It is a different story when you are just listening to the news; now I see you and I can make a reflection. As a human being, we have to respect our fellow humans. When you respect one human, you respect the whole of humanity.
MESSAGE OF APPRECIATION
FROM THE AIM-TEAM ENERGY CENTER FOR BRIDGING SOCIETAL DIVIDES

Prof. Nieves Confesor
Executive Director

I didn’t want you to go without us thanking a very good team that brought all the components together to culminate in this Conference. This wouldn’t have happened if Ampy decided to be shy. In the world we live in and the kind of things we need to do, we need to keep on breaking the ceilings and the walls. We need people who will come up to Pak Totok and Pak Anies and say, “We have an idea, do you want to journey with us?”

At that time, we really didn’t think it was going to look like this. Many of us are on journeys. You have also met many of those who are journeying at the grassroots. And you are correct, next time we should do it where it counts the most in the hearts of Muslim Mindanao, in the heart of BIMP-EAGA where the Iranons and Badjaos of the Philippines and Malaysia meet with Indonesia and Malaysia.
LIST OF SPEAKERS

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4. Haslinda Abdullah  
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5. Maria Kamel  
   Angkatan Belia Islam Malaysia (ABIM)
6. Rohaniza Sumndad  
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7. Wilfredo Torres  
   Asia Foundation
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9. Federico Macaranas  
   Asian Institute of Management
10. Juan Kanapi  
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11. Mayo Lopez  
    Asian Institute of Management
12. Mike Luz  
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13. Nieves Confesor  
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14. GI Domingo  
    AusAID
15. Abas Candao  
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16. Abdulrasheed Ambil  
    Bangsamoro Development Agency
17. Danda Juanday  
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18. Emran Mohamad  
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19. Mohammad Yacob  
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20. Nhorul-Am Abdullah  
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21. Ruby Andong  
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22. Saffrulla Dipatuan  
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23. Abdulmuhmin Mujahid  
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24. Abdulpatta Hussin  
    Basilan Ulama Supreme Council
25. Aboulkhair Tarason  
    Basilan Ulama Supreme Council
26. Monarassana Muctar  
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27. Omar Suhud  
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    CHO - Marawi City
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35  Jul Asiri Abirin  
36  Mary Libertine Amor  
37  Kadii Sinolinding Jr.  
38  Tato Usman  
39  Hadja Pombaen Kader  
40  Yuli Puji Hardi  
41  Alih Anso  
42  James Lees  
43  Amrit Lugun  
44  Gyan Singh  
45  Sukairi Samsudin  
46  Amrola Diambangan  
47  Yohanes Kristiarto Soeryo Legowo  
48  Hadja Bainon Karon  
49  Jainab Adbulmajid  
50  Noor Huda Ismail  
51  Mohd Zaidi B. Ismail  
52  Zaleha Kamaruddin  
53  Abhoud Syed Lingga  
54  Rene Guioguio  
55  Osman Bakar  
56  Ahmad Kameel Meera  
57  Dzul Jastri Abdul Razak  
58  Khaliq Ahmad  
59  Mohamed Sulaiman  
60  Mustafa Omar Mohammed  
61  Charlie Magne Cabangal  
62  Alinader Minalang  
63  Tahir Sulaik  
64  Farrah Tan Omar  
65  Sukarno Asri  
66  Florabel Aureus  
67  Guiamel Alim  
68  Hamidullah Atar

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Darul-Ifta Sulu  
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Embassy of the Republic of Indonesia  
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Institute of Bangsamoro Studies  
International Committee of the Red Cross  
International Institute of Advanced Islamic Studies – Malaysia  
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IPHO - Basilan  
IPHO - Lanao del Sur  
IPHO - Maguindanao  
IPHO - Sulu  
IPHO - Tawi Tawi  
IRC, Public Affairs Office, US Embassy  
Kapatagan, Lanao del Sur  
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<td>Municipality of Tamparan, Lanao del Sur</td>
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<td>Office of ASEAN Affairs, Department of Foreign Affairs, Philippines</td>
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<td>Office of the Presidential Adviser on the Peace Process (OPAPP)</td>
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<td>People’s Development Leaders’ Unit, Sabah, Malaysia</td>
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<td>Philippine Concil for Islam and Democracy</td>
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<td>Maulana Balangi</td>
<td>Philippine Action Network for Growth, Innovation and National Advancement of Muslim Youth, Inc.</td>
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<td>Datumama Mokalid Al-Hadj</td>
<td>Police Superintendent of Bicutan Chief of Regional Human Rights Affairs Office</td>
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<td>Leonardo Alcantara, Jr.</td>
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ISLAMIC LEADERSHIP IN THE CHANGING ASEAN: FOSTERING PEACE AND DEVELOPMENT