THE CONCEPT OF THOUGHT LEADERSHIP FROM ISLAMIC PERSPECTIVE

Rohana Binti Zaini

(38497)

Bachelor of Science with Honours
(Human Resource Development)
2015
THE CONCEPT OF THOUGHT LEADERSHIP FROM
ISLAMIC PERSPECTIVE

ROHANA BINTI ZAINI
38497

This project is submitted in partial fulfilment of the requirements for a
Bachelor of Science with Honours
(Human Resource Development)

Faculty of Cognitive Sciences and Human Development
UNIVERSITI MALAYSIA SARAWAK
(2015)
DECLARATION OF ORIGINAL WORK

This declaration is made on the thday of Choose the month, yearyyyy.

Student's Declaration:
I, ROHANA BINTI ZAINI, FACULTY OF COGNITIVE SCIENCES AND HUMAN DEVELOPMENT, hereby declare that the work entitled, The Concept of Thought Leadership From Islamic Perspective is my original work. I have not copied from any other students' work or from any other sources with the exception where due reference or acknowledgement is made explicitly in the text, nor has any part of the work been written for me by another person.

DDMMMM 2015
ROHANA BINTI ZAINI (38497)
Fullname (matric no)

Supervisor's Declaration:
I, type the name of your supervisor here, hereby certify that the work entitled, title of your work was prepared by the aforementioned or above mentioned student, and was submitted to the "FACULTY" as a partial/full fulfillment for the conferment of BACHELOR OF SCIENCE WITH HONOURS (COGNITIVE SCIENCE), and the aforementioned work, to the best of my knowledge, is the said student's work.

Received for examination by: (DR. ABDUL HALIM BIN BUSARI)

Date: DDMMMM 2015
I declare this Project/Thesis is classified as (Please tick (✓)):

☐ CONFIDENTIAL (Contains confidential information under the Official Secret Act 1972)*
☐ RESTRICTED (Contains restricted information as specified by the organisation where research was done)*
☒ OPEN ACCESS

I declare this Project/Thesis is to be submitted to the Centre for Academic Information Services (CAIS) and uploaded into UNIMAS Institutional Repository (UNIMAS IR) (Please tick (✓)):

☒ YES
☐ NO

Validation of Project/Thesis

I hereby duly affirmed with free consent and willingness declared that this said Project/Thesis shall be placed officially in the Centre for Academic Information Services with the abide interest and rights as follows:

- This Project/Thesis is the sole legal property of Universiti Malaysia Sarawak (UNIMAS).
- The Centre for Academic Information Services has the lawful right to make copies of the Project/Thesis for academic and research purposes only and not for other purposes.
- The Centre for Academic Information Services has the lawful right to digitize the content to be uploaded into Local Content Database.
- The Centre for Academic Information Services has the lawful right to make copies of the Project/Thesis if required for use by other parties for academic purposes or by other Higher Learning Institutes.
- No dispute or any claim shall arise from the student himself/herself neither a third party on this Project/Thesis once it becomes the sole property of UNIMAS.
- This Project/Thesis or any material, data and information related to it shall not be distributed, published or disclosed to any party by the student himself/herself without first obtaining approval from UNIMAS.

Student's signature: ___________________ Supervisor's signature: ___________________
Date: DD MONTH 2015 Date: DD MONTH 2015

Current Address:
Address 1

Notes: * If the Project/Thesis is CONFIDENTIAL or RESTRICTED, please attach together as annexure a letter from the organisation with the date of restriction indicated, and the reasons for the confidentiality and restriction.
The project entitled ‘The Concept of Thought Leadership From Islamic Perspective’ was prepared by Rohana Binti Zaini and submitted to the Faculty of Cognitive Sciences and Human Development in partial fulfillment of the requirements for a Bachelor of Science with Honours (Human Resource Development).

Received for examination by:

[Signature]

(Dr. Abdul Halim Bin Busari)

Date:

[Signature]

Grade

A
ACKNOWLEDGEMENT

Alhamdulilah, first and foremost, I would like to thank to Allah S.W.T. for enabling me with the courage, strength and perseverance either physically and mentally to face the challenges and difficulties in completing my research and as a whole completing my study.

Besides that, I would like to further my appreciation to my supervisor, Dr. Abdul Halim Busari for giving me an opportunity to work in this study under his careful guidance, valuable advice, generous suggestion and encouragement.

I would like to appreciate for the selected informants and selected organization for granting me the permission to conduct interview and giving such helpful information based on their views, experience and expertise.

I would also like to express my sincere gratitude to all the lecturers and staff of Faculty of Cognitive Sciences and Human Development for their constant encouragement and support throughout the accomplishment of this research.

Last but not least, I would like to thank to my family and friends for their continues support and concern throughout my pursuit of the degree in Universiti Malaysia Sarawak.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acknowledgements</td>
<td>v</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>vi</td>
</tr>
<tr>
<td>Abstract</td>
<td>ix</td>
</tr>
<tr>
<td>Abstrak</td>
<td>x</td>
</tr>
</tbody>
</table>

## CHAPTER 1 - INTRODUCTION

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.0 Introduction</td>
<td></td>
</tr>
<tr>
<td>1.1 Background of Study</td>
<td></td>
</tr>
<tr>
<td>1.2 Problem Statement</td>
<td></td>
</tr>
<tr>
<td>1.3 Objectives of Study</td>
<td></td>
</tr>
<tr>
<td>1.4 Research Question</td>
<td></td>
</tr>
<tr>
<td>1.5 Significance Of Study</td>
<td></td>
</tr>
<tr>
<td>1.6 Limitation Of Study</td>
<td></td>
</tr>
<tr>
<td>1.7 Summary</td>
<td></td>
</tr>
</tbody>
</table>

## CHAPTER 2 – LITERATURE REVIEW

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.0 Introduction</td>
<td></td>
</tr>
<tr>
<td>2.1 Concept of thought leadership</td>
<td></td>
</tr>
<tr>
<td>2.2 Concept leadership from islamic perspective</td>
<td></td>
</tr>
<tr>
<td>2.3 Proposed theory and model</td>
<td></td>
</tr>
<tr>
<td>2.3.1 the two pillars of thought leadership</td>
<td></td>
</tr>
<tr>
<td>2.3.2 Schema theories</td>
<td></td>
</tr>
<tr>
<td>2.3.3 Islamic Model of Leadership</td>
<td></td>
</tr>
<tr>
<td>2.3.4 Leadership styles in islam</td>
<td></td>
</tr>
<tr>
<td>2.4 Finding From Previous Study</td>
<td></td>
</tr>
<tr>
<td>2.4.1 Thought Leadership</td>
<td></td>
</tr>
<tr>
<td>2.4.2 Thought Leadership: A New Indicator For National and Institutional Comparison</td>
<td></td>
</tr>
<tr>
<td>2.5 Summary</td>
<td></td>
</tr>
</tbody>
</table>
## CHAPTER 3 - METHODOLOGY

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.0</td>
<td>Introduction</td>
<td>20</td>
</tr>
<tr>
<td>3.1</td>
<td>Research Design</td>
<td>21</td>
</tr>
<tr>
<td>3.1.1</td>
<td>Technique Data Collection</td>
<td>21</td>
</tr>
<tr>
<td>3.1.1.1</td>
<td>Semi-Structured Interview</td>
<td>21</td>
</tr>
<tr>
<td>3.1.1.2</td>
<td>Secondary Sources of Information</td>
<td>23</td>
</tr>
<tr>
<td>3.2</td>
<td>Population and Sampling</td>
<td>23</td>
</tr>
<tr>
<td>3.3</td>
<td>Instrument</td>
<td>23</td>
</tr>
<tr>
<td>3.4</td>
<td>Reliability and Validity</td>
<td>24</td>
</tr>
<tr>
<td>3.5</td>
<td>Ethics of Research</td>
<td>24</td>
</tr>
<tr>
<td>3.6</td>
<td>Data Collection Procedure</td>
<td>24</td>
</tr>
<tr>
<td>3.7</td>
<td>Data Analysis Procedure</td>
<td>26</td>
</tr>
<tr>
<td>3.7.1</td>
<td>Data Analysis</td>
<td>26</td>
</tr>
<tr>
<td>3.8</td>
<td>Summary</td>
<td>26</td>
</tr>
</tbody>
</table>

## CHAPTER 4 - FINDINGS AND DISCUSSION

<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.0</td>
<td>Introduction</td>
<td>27</td>
</tr>
<tr>
<td>4.1</td>
<td>Profile of Informant</td>
<td>28</td>
</tr>
<tr>
<td>4.2</td>
<td>Findings</td>
<td>28</td>
</tr>
<tr>
<td>4.2.1</td>
<td>Analyzed Data Based On Research Question among Leaders</td>
<td>29</td>
</tr>
<tr>
<td>4.2.1.1</td>
<td>The Meaning of Thought Leadership from Islamic Perspective</td>
<td>31</td>
</tr>
<tr>
<td>4.2.1.2</td>
<td>How Thought Leadership from Islamic Perspective Can Inspire Leaders and Followers</td>
<td>33</td>
</tr>
<tr>
<td>4.2.1.3</td>
<td>Technique to Enhance Thought Leadership from Islamic Perspective</td>
<td>34</td>
</tr>
<tr>
<td>4.2.2</td>
<td>Analyzed Data Based On Research Question among Followers</td>
<td>36</td>
</tr>
<tr>
<td>4.2.2.1</td>
<td>The Meaning of Thought Leadership from Islamic Perspective</td>
<td>37</td>
</tr>
<tr>
<td>4.2.2.2</td>
<td>How Thought Leadership from Islamic Perspective Can Inspire Leaders and Followers</td>
<td>38</td>
</tr>
<tr>
<td>4.2.2.3</td>
<td>Technique to Enhance Thought Leadership from Islamic Perspective</td>
<td>41</td>
</tr>
<tr>
<td>4.3</td>
<td>Summarize of Results Findings Based On Research Questions</td>
<td>43</td>
</tr>
<tr>
<td>4.4</td>
<td>Discussion</td>
<td>44</td>
</tr>
<tr>
<td>4.5</td>
<td>Summary</td>
<td>46</td>
</tr>
</tbody>
</table>
CHAPTER 5 – SUMMARY, RECOMMENDATION AND CONCLUSION

5.0 Introduction 47
5.1 Summary of the study 48
5.2 Contribution of Research 49
  5.2.1 Contribution to Research Methodology 49
  5.2.2 Contribution to Practice, Policy and Human Resource Practitioner 16
5.3 Limitation 49
5.4 Recommendation 50
  5.4.1 Recommendation for Organization 50
  5.4.2 Recommendation for Human Resource Practitioner 50
  5.4.3 Recommendation for Future Researcher 50
5.5 Summary 52

References 56

LIST OF FIGURES

Figure 1 14

Thought Leadership Rest On Novelty And Trust
ABSTRACT

THE CONCEPT OF THOUGHT LEADERSHIP FROM ISLAMIC PERSPECTIVE

Rohana Binti Zaini
Bachelor of Science with Honours
(Human Resource Development)
2015

The purpose of this study was to explore the concept of thought leadership from Islamic perspective. Among the research objective of this study was to explore the concept of thought leadership from Islamic perspective practically in the organization. This study is a qualitative method by using semi-structured interview, which involved informants in Negeri Sembilan. The data collected was transferred through transcription and analyze by using content analysis and template analysis. The result shows that informants understanding about the concept of thought leadership from Islamic perspective based on their experience and practicality in the workplace. The informants also have discussed how thought leadership from Islamic perspective can inspire leaders and followers and technique that can be use to enhance thought leadership from Islamic perspective. Overall, this study contributes better understanding about the concept of thought leadership from Islamic perspective.
ABSTRAK

KONSEP PEMIKIRAN KEPIMPINAN DARI PERSPEKTIF ISLAM

Rohana Binti Zaini
Bachelor of Science with Honours
(Human Resource Development)
2015

CHAPTER 1
INTRODUCTION

1.0 Introduction

This chapter is about the background, problem statement, research objectives, research questions, the significance and limitations of the study. This chapter finally closes with short summary.

Thought leadership is a fairly new concept which focuses to earn the trust and build credibility of followers and recognition differentiating (Papers, 2009). Other than that, thought leadership is to create a better insight, its value and how organizations pursue in thought leaders (Kettler-paddock, 2013). Most of past research has explored thought leadership from the western perspective. In this research, researcher would like to explore the concept of thought leadership from Islamic perspective. According to Kettler-paddock (2013), thought leadership gives companies with novel perspectives and solutions the opportunity to substantially raise their profiles and remain on the cutting edge of developments in their markets and societies.
Moreover, thought leadership is a higher levels of consciousness and thought leader is mentally liberated and psychosocially free, in time and to be a great place to live in. Therefore, this research to show that a thought leader from Islamic perspective is somebody who possesses the right kind of knowledge to challenge an existing paradigm in order to advance new thinking and inspire others as well as enhance deliverables to the people. This leads researchers interested to study and explore the thought leadership from Islamic perspective.

Besides that, as a Muslim, it is a need to explore thought leadership from Islamic perspective because there is no known research has been conducted particularly in Malaysian organizational setting. Next, started more than 1400 years ago with the revelation of the Quran noted that about of Islamic leaders, while modern leadership research started in the twentieth century. Therefore, this research is important to explore and study from Islamic perspective about thought leadership.

1.1 Background of Study

Vanden Heuvel and Badings defined thought leadership as ‘the successful promotion of a company’s unique point of view, insight, or solution which leads to significant customer engagement.’ Manasco asserted that thought leadership is ‘the presentation of insightful, provocative and compelling perspectives that frame the way people think about key issues and even guide them to smarter decisions. Moreover, thought leadership as ‘the action of promoting thought provoking viewpoints that reframe the way customers think about their key issues, helping them toward new insights and solutions (Kettler-paddock, 2013)

Thought leadership from Islamic perspective is a fairly new concept. The available literature mostly covers about Islamic leadership or management in general. For example, Hofstede (2003) in his renowned book is more concentrating on Comparison of Values, Behaviors, Institutions and Organizations between different nations, which included some Islamic countries as well. On the other hand, some attempts have been made to explain the Islamic framework of business (Wilson, 2006; Jamaluddin, 2003) or Islamic ethical values (Tanri, 1997). Other than that, Azmi (2002) has also given a brief overview of the nature of
Islamic state and leadership, whereas Beekun & Badawi (2004) have thrashed out leadership roles, the moral bases of Islamic leadership and a couple of leadership models in general.

Based on Al-Quran, "and we made them leaders guiding (men) by Our Command and we sent them inspiration to do good deeds, to establish regular prayers and to practice regular charity; and they constantly served Us (and Us only), (Qur'an, Anbiyaa, 21: 73). The subject of leadership is crucial in Islam. In most circumstances in life, Muslims are urged to appoint a leader and follow him. For example, the Prophet Muhammad (saw) said, "When three are on a journey, they should appoint one of them as their commander". According to the Prophet (saw), Muslims must appoint a leader during a trip, select a leader (imam) to lead the prayer, and choose a leader for other group activities. The husband is the leader of his family. In the absence of her husband, the wife assumes the role of leader of the house.

Leadership in Islam is a trust (amanah). It represents a psychological contract between a leader and his followers that he will try his best to guide them, to protect them and to treat them fairly and with justice (Mohtsham, 2007). Hence, the focus of leadership in Islamic is very important to study. Therefore, this research is to explore and focus the concept of thought leadership from Islamic perspective.

1.2 Problem Statement

There is little research on thought leadership in the west and unfortunately, in Islamic perspective no known research has been conducted. The available literature mostly covers about Islamic leadership or management in general. For example, Hofstede (2003) in his renowned book is more concentrating on Comparison of Values, Behaviors, Institutions and Organizations between different nations, which included some Islamic countries as well. On the other hand, some attempts have been made to explain the Islamic framework of business (Wilson, 2006; Jamaluddin, 2003) or Islamic ethical values (Tanri, 1997). Other than that, Azmi (2002) has also given a brief overview of the nature of Islamic state and leadership, whereas Beekun & Badawi (2004) have thrashed out leadership roles, the moral bases of Islamic leadership and a couple of leadership models in general.
Islam is the second biggest religion in the world but there no known research has been conduct that focus from Islamic perspective on thought leadership. Thought leadership from Islamic perspective will always remained a secret if the researchers do not explore the concept of thought leadership. This research specifically aimed at unveiling the Islamic perspective on thought leadership. The main purpose of this research to know in deep what is the concept thought leadership from Islamic perspective, how thought leadership from Islamic perspective can inspire followers and how to enhance thought leadership from Islamic perspective. Therefore, it is important to fill up the gap between thought leadership from Islamic perspective rather than western perspective.

Other than that, this research is specifically aimed at bridging the gap by eradicating such misconceptions, unveiling the Islamic viewpoint on thought leadership. In addition, to highlighting the concept of thought leadership from Islamic perspective to provide some clear guidelines to the business managers and leaders of especially from Islamic world, in their own religious context as to how a thought leadership can be developed and made helpful for business growth. Besides, there is no known research has been conducted in Malaysia about the concept of thought leadership from Islamic perspective and this concept of thought leadership only has a few studies in overseas.

Therefore this research is conducted in order to answers a few research questions developed as follows:

1. What is the meaning of thought leadership from Islamic perspective?
2. How thought leadership from Islamic perspective can inspire leaders and followers?
3. What technique can be use to enhance thought leadership from Islamic perspective

Moreover, the purpose of this research is to explore the concept of thought leadership from Islamic perspective. The objective is achieved through an exploration about the concept of thought leadership from Islamic perspective to show that the latter contains managerial elements or overtones that are lacking in thought leadership, which is simply the championing of new directions. Next, thought leadership is very different from what is commonly conceived as distributed leadership, such as “shared leadership” or “leaderful” behavior both of which are
based on the usual mixture of management and leadership ideas whereby the person in charge of a group, formally or otherwise, both initiates new directions and manages their implementation (McCrimmon, 2005). Therefore, thought leadership is something new types of leadership that need to study more detail in order to get a new input that can bring and use it in organization.

1.3 Objective of Study

1.3.1 Main Objective

The main objectives of the study are to explore the concepts of thought leadership from Islamic perspective.

1.3.2 Specific Objective

1. To explore the meaning of thought leadership from Islamic perspective in organization.

2. To investigate how thought leadership from Islamic perspective can inspire leaders and followers.

3. To explore what technique can be use to enhance thought leadership from Islamic perspective.

1.4 Research Questions

1. What is the meaning of thought leadership from Islamic perspective?
2. How thought leadership from Islamic perspective can inspire leaders and followers?
3. What technique can be use to enhance thought leadership from Islamic perspective?

1.5 Significance of Study

The significance of this study is to provide a number of benefits to the parties involved in this study. These studies also provide knowledge to the top management of the organization to
improve their thinking towards the thought leadership from Islamic perspective. The Parties that involve in this research will get a new input that can bring and use it in organization. Next, it can help to increase the use of people's minds; especially the Muslim has to be confident of the power of Allah (s.w.t) with the application of a thought leadership from Islamic perspective. In addition, human resource practitioners can also take into account and adapt the knowledge about the concept of thought leadership from Islamic perspective as a guide. Other than that, this study also as an added literature for the future researcher who might be conduct more deeply regarding this topic in different perspective insights. It can assist and give direction to future researcher for comprehensive research.

1.6 Limitation of Study

The limitation of this study in term of demography setting whereby in private organization in Malaysia rather than government organization. Hence, this will limits the information in different perspective of setting. Besides that, there might be other organization such as multinational company or governments Link Company that can be explore as the views or perspective in that organization might be varies.

Besides, the type of research also one of the limitations as this study is conducted only on qualitative methods. The results or the outcomes will be more satisfied if it is conducted in various kinds of methods such as mix method between qualitative and quantitatively to gain more results empirically and practically. Thus, time is one of the factors that acts as one of the leading constrains in this study.

Moreover, the scope of this study only focused a few people in organization among leader and follower that who have knowledge in thought leadership from Islamic perspective. It will be more interesting if it is also conduct among all the employees. Thus, the level of the unit analysis is bigger and the perspective is more variety. In addition, the exploration is lacking in understanding the concept of thought leadership from Islamic perspective because it is a fairly new concept.
1.7 Summary

This chapter explains details on the background of the study, problems statement, and objective of the study, research questions, and significance of the study, definition and limitation of study. The next chapter of this will greatly related as it gives big influencing on the objectives of the study.
CHAPTER 2
LITERATURE REVIEW

2.0 Introduction

In this chapter, the review of literature will discuss on theories that gives significant in this study. Besides that, it will also discuss on the findings from previous study regarding on relatives perspectives. At the end of the chapter, the conclusion is based on the thematic review in this chapter.
2.1 The Emergent of Thought Leadership Concept

The concept of thought leadership had been introduced by Tim Prizeman. Tim Prizeman (2014) was believed to be the one who coined the concept of thought leadership. Based on his study, that exploring the concept of thought leadership with definitions ranging from thought leadership is the “innovative ideas from an entity often through published articles on trends and topics influencing an industry” through the opinion leaders model of “influential members of a community group to whom others turn to for opinion, advice and reviews” and onto the curator model of “early adopters who pass on information”. The key elements of thought leadership are original ideas, with important implications, backed by evidence, clearly expressed, publically discussed and that strongly influenced the opinions of others. Other than that, the concept of “thought leadership” has broadened synonymous with trusted advisors, subject matter experts or even futurists.

Next, according to Crainer and Dear (2013, p.13), thought leadership is a strategy that ‘positions the brand as intellectually superior to the competition’. Next, thought leadership is an ‘intellectual engagement’ (Celi and Miller, 2013: p.26). Vanden Heuvel and Badings (2013) defined thought leadership as ‘the successful promotion of a company’s unique point of view, insight, or solution which leads to significant customer engagement.’ Manasco (1991) asserted that thought leadership is ‘the presentation of insightful, provocative and compelling perspectives that frame the way people think about key issues and even guide them to smarter decisions. Moreover, thought leadership as ‘the action of promoting thought provoking viewpoints that reframe the way customers think about their key issues, helping them toward new insights and solutions (Kettler-paddock, 2013).

According to Kettler-paddock, Mignon van Halderen and Craig Badings on their e-book about thought leadership (2013) write that there are three important components about definition or meaning of thought leadership. The first definition of thought leadership is focuses on customers but thought leadership can be direct at any key stakeholder. Thought leadership is not a broad based or mass appeal activity, rather it is target to specific members of stakeholder groups depending on the corporation’s desired outcome and the needs of those stakeholders like...
customers, business decision makers, employees, policy makers, the media, local governments and business partners. Second, thought leaders seek to change how customers or people think with the introduction of a Novel Point of View. Novelty helps the thought leader stand out from the pack. Lastly, thought leadership is about converting interest in a new idea into acting on that idea to the mutual benefit of the thought leader. In its purest theoretical form, thought leadership is about changing how people think about a given issue. However, corporations do not pursue thought leadership for theoretical reasons: they need to attract customers or people, address their needs and deliver a return (Kettler-paddock; Mignon van Halderen; Craig Badings, 2013).

Besides, thought leadership is an actively positions of the organization as an authority, a resource, and a trusted advisor on issues of importance to audience (Papers & Leaders, 2009). Next, a thought leadership is a process that need specific techniques to move people from one stage to the next through the smarter decision (Bryony Thomas, 2009). According to Oxford Economics, a true thought leader (2014), founded in 1981 as a joint venture with Oxford University and Oxford Economics is a world leader in global quantitative analysis and evidence-based thought leadership. This is drawing on extensive quantitative skills, dedicated team of experienced editors, survey analysts and web 2.0 experts can provide truly innovative thought leadership. They extend the insight from surveys, interviews and panel discussions with empirical evidence derived from global models and databanks, market forecasts and economic impact studies and they engage executives by delivering their analysis through the latest formats, such as benchmarking tools, interactive models and social media. Moreover, at Oxford, they believe that true thought leadership should be applicable, original challenging, engaging, evidence-based, collaborative, decision support and forward looking (Oxford Economics, 2014).

Based on David Willan (2014), thought leadership is a controversial term, rare for the topic or angle on it is fresh, road Mapped that follows a clearly laid out strategic plan which details the theme, target audience, content calendar, content formats, communications plan, and a robust that thoughts are supported with solid facts. Thought leadership is more critical than other forms of leadership that has to be about leadership that is based on progressive ideologies, beliefs, orientations with significant pragmatic and impact appeal, although thought leadership has become one of the buzzwords used by the corporate elites to describe individuals who
possess some form of authoritative knowledge and expertise (Vusi Gumede, 2014). A thought leader is somebody who possesses the right kind of knowledge to challenge an existing paradigm in order to advance new thinking and inspire others as well as enhance deliverables to the people. A discussion in 2005, by Mkandawire an African intellectuals and Zine Magubane an Associate Professor of the Sociology at Boston College in United States, say about thought leadership is the most powerful definition of a thought leader whereas is a person who is able to understand the larger historical scene in terms of its meaning for both the inner life and the life trajectory of a variety of individuals, those who recognise task and its promise to the people that with honour, a individuals who can make sense of phenomena needing attention and have the capability to think through possible solutions to advance the human condition.

According to Vusi Gumede from Thabo Mbeki African Leadership Institute, thought leadership should bring about transformative changes in their environments. There is no doubt that the various unpleasant experiences of slave trade, colonialism, imperialism and neo-colonialism have combined to condition the mind of Africans to feel inferior and seemingly incapable of creative endeavors.

2.2 Leadership from Islamic Perspective

The concept of thought leadership from Islamic perspective is fairly new concept, so that researcher focus on concept of leadership in general from Islamic perspective in order to get key point or term that can focus to explore thought leadership from Islamic perspective. The concept of leadership in general from Islamic perspective is a responsibility and a trust that leaders feel when they deal with their followers. It is consider as a part of worshipping Allah (s.w.t). Leadership in Islam is to serve the members of the organization, the community and the society, that is, directing and guiding people to what is good in this world and the Hereafter. Next, understanding leadership from an Islamic perspective is an important need today. The Muslim Ummah should have its own views and theories of whatever is necessary for Muslims. Muslims also are “beginning to invest heavily in education and knowledge management, and the results are tangible” (Beekun and Badawi, 1999). This requires great efforts towards understanding the issue of education and other related subjects (Walid Ahmad, 2009).
In addition, because of the limited scholarly development on leadership from an Islamic perspective, the researchers will often refer directly to the Qur'anic verses and the traditions of the Prophet as the primary sources of the Islamic thought. Other than that, Muslim scholars used words such as wilaya, Imamah and Khilafah to mean leadership. Ibn Taymiya (661-728 AH) defined wilaya as "maintaining the religion of the people such that if it is lost, they will be the losers, and maintaining a life that will assist people to understand their religion." (1992: 11). Al-Mawardi (957-1058) looked at Imamah in the context of "the guarding of the religion and life. It is an obligatory system for all Muslims because without it, people will be living in darkness and religion will not be guarded." (Basbous, 1988; al-Wakeel 1988). On this matter, Allah (s.w.t) has said in the Qur'an about Prophet Abraham (a.s): "And remember that Abraham (a.s.) was tried by his Lord with certain commands, which he fulfilled, He said: I will make thee an Imam to the people." (Qur'an 2: 124). In his commentary on this verse, Ali (1985) explained that "Imam means the primary sense of being foremost: hence it may mean leader in religion or leader in congregational prayer or model, pattern and example". Therefore, one of the meanings of Imamah is leadership.

In another way, leadership can be define as the art of influencing and directing others towards a common objective in a way that leaders will gain their members trust, respect, cooperation and sincere obedience (Basbous, 1988). Similarly, Beekun and Badawi have defined leadership as "the process of directing and influencing organization members so that they will take ownership of organizational activities and a program once again stressing that leadership is a process of influencing others". Therefore, leadership does not only deal with the mere objectives of the organization in the context of its daily work.

According to Ibn Khaldun, Khilafah means, "to assist people to live in accordance with the Islamic rules as guidance for their interests in this world and in the Hereafter. It is the vicegerent duty on behalf of Allah (s.w.t) to guard the religion and to manage life."(Ibn Khaldun, 1979). Therefore, leaders always come in front of their members and organization, and are the first. The American Heritage Dictionary of the English Language in the same way defined to lead as "to guide or direct in a course, or to go first as a guide." (Morris, 1981).
Leadership in Islam could be “the bridge used by some people to influence the members’ attitudes and behaviors in order to be able to achieve the objectives of the organization” (Adlouni and Sweidan 2000). Beekun and Badawi defined leadership as “the ability to see beyond assumed boundaries, and to come up with solutions or paths that few can visualize. The leader must then project this vision for everyone to see and pursue” (Beekun and Badawi, 1999). This definition emphasized the leader's role in moving his or her organization's members towards the achievement of the common objectives. This means that leaders should not only direct people to do the job but to help them move by motivating them in a way that will encourage them to have a productive attitude towards work.

Therefore, leadership is a guiding processes more than a directing one. Leadership in this context could be the process of guiding and influencing the members of the organization so that they will display initiative and love for the work that they do as a kind of worship towards achieving the common objectives of the organization. By doing so, leaders and members will be able to attain happiness in both worlds (Walid Ahmad, 2009).

Other than that, given the recent emphasis on ethical behavior in the leadership literature (Kouzes and Posner, 1995), an examination of the moral bases of leadership from an Islamic perspective may provide some interesting insights for the field of leadership in general. Next, Muslims base their behavior as leader and/or as follower upon the Word of God as revealed in their holy book, the Qur'an. They believe that the Prophet of Islam, Muhammad (saw), has modeled the way for Muslim leaders and followers for all times. According to the Prophet Muhammad (saw), leadership in Islam is not reserved for small elite. Rather, depending upon the situation, every person is the “shepherd” of a flock, and occupies a position of leadership. Prophet Muhammad (saw) has said that: Each of you is a guardian, and each of you will be asked about his subjects.

In most circumstances in life, Muslims are urged to appoint a leader and follow him. According to the Prophet Muhammad (saw), Muslims must appoint a leader during a trip, select a leader to lead the prayer, and choose a leader for other group activities. Leadership, then, can be depicted as a process by which the leader seeks the voluntary participation of followers in an