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JAMA'AH AND COLLEGIAL MODEL IN EDUCATIONAL INSTITUTIONS: LESSONS AND PRINCIPLES LEARNED FROM QURAN AND SUNNAH¹

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Abstract

Research on collegiality in the field of educational management and leadership has been conducted all over the world, but there were limited studies about collegiality from Islamic perspective. This article aims primarily to analyze the concept of collegiality from Islamic Perspective based on the Qur'anic and Sunnah principles and approaches, which may contribute to the awareness about its practice in educational institution. It also discusses a brief comparison between contemporary collegial models and Islamic perspective of collegiality. The result is expected to be a guideline for educational leaders to successfully apply the concept of collegiality in Islamic educational institutions. This paper argues that the concept of collegial model is related to the concept of "Jamaah". Thus, it is vital for Muslims to highlight and advocate the Islamic principles of collegial model in the mainstream of intellectual discourse corpus. From the analysis of the relevant Qur'anic verses and Hadiths, the research found that collegial model from Islamic perspective would enhance the collegiality culture in Muslim educational institutions. Muslim principals should pay attention to the goals of collegial model, organizational structures of collegial model, and transformational and participative leadership in collegial model.

Keywords: Collegial Model, Collegiality, *Jama'ah*, Educational Management and Leadership, Educational Leaders

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Introduction

Al-Qur'ān is the prime and absolute reference and source of Islamic Law as well as way of life for Muslims. Both Al-Qur'an and Hadith have highlighted the concept of collegiality about 1400 years ago. But when providing “explanation” about putting collegiality into practice it may need to be adapted by adding the element of soul in order to give a more comprehensive picture of collaboration and cooperation and to ensure no un-Islamic elements that concerns *'aqīdah* (Islamic creed) are applied in the model. The element of success and prosperity through teamwork to get closer to Allah is the single most important point to be discussed here in addition to the existing collegial model.

One of the important factors in developing collegiality is the building of professional community. Principals must not lose sight of the purpose of their work, and the fact that, regardless of the adverse environment in which they lead, they are professionals because principals need to be supported so that they can be creative and innovative.² This requires quality teacher professional development, where school leaders need to strengthen teacher learning through restructuring time and meeting structures to create additional opportunities for collegial work within the school day.³ The driving logic of contemporary discussions of principal culture, in general, still appears to be that teacher collegiality is an essential ingredient of any school that claims to be an ‘emotionally healthy workplace’.⁴

Principal and teacher collegiality and social interaction among colleagues maybe beneficial in two ways: firstly, social interaction may promote better working relationships, which in the longer term may improve the quality of teaching and learning; secondly, positive social interaction may improve the emotional health of the staff

² L. M. Jarzabkowski, “The Social Dimensions of Teacher Collegiality,” *Journal of Educational Enquiry* 3 (2002): 1–20.

³ S. Owen, “The Power of Collegiality in School-based Professional Development,” *The Australian Journal of Teacher Education* 30 (2005): 1–14.

⁴ E. McWilliam and P. Singh, “Safety in Numbers? Teacher Collegiality in the Risk-conscious School,” *Journal of Educational Enquiry* 5 (2004): 22–33.

community, thus reducing emotional stress and burnout.⁵ Another practical benefit of collegiality is the orchestration of the daily work of teaching across classrooms. Principals and teachers who work collegially are better prepared to support one another. The whole school community gains the confidence of a better understanding of the programs being taught. Another important benefit to the school is that principals and teachers become more open to new ideas, teaching methods, and resources.⁶

Thus, this paper attempts to critically analyze the concept of collegiality and collegial model from the Qur'anic and Sunnah perspectives. It examines verses of the Qur'an and the sayings of the Hadiths pertaining to the importance of teamwork and collegiality. This paper also discusses the contemporary collegial model and implications of Qur'anic principles of collegiality for school principalship. It is hoped that this article may lead to the realization of seeing collegiality as a part of pleasing and worshiping Allah (S.W.T) On top of that, this study will be an eye opener to other researchers to further study on Islamic collegiality and discover more on the spiritual and intellectual development of the leaders as well as teachers. Nevertheless, the implementation of Islamic collegiality can be promoted, trained, and improved through various programs, such as educational seminars and intellectual forums.

Definition and Concept of Collegial Model

Collegial models assume that organizations determine policy and make decisions through a process of discussion leading to consensus. Power is shared among some or all members of the organization who are thought to have a shared understanding about the aims of the institution.⁷ Based on the definition given by Bush,⁸ in collegial models, teachers have a common set of values which occurs during training and professional practice. Decisions are reached through a

⁵ Jarzabkowski, "The Social Dimensions of Teacher Collegiality . . .

⁶ L. M. Jarzabkowski, "Teacher Collegiality in a Remote Australian School," *Journal of Research in Rural Education* 18 (2003): 139–144.

⁷ T. Bush, *Theories of Educational Leadership and Management*, 3rd edition (London: The University of Reading, 2003).

⁸ Ibid.

process of discussion leading to consensus and this provides an avenue for teachers to participate in decision-making. Schools and colleges determine policies and make decision which affect their working lives and power is shared among or some of the members of the organization.

One of the ways to improve collegiality is through the process of peer coaching. Joyce and Showers introduced the concept of coaching as an aspect of staff development.⁹ They found that when an initial didactic training was followed by coaching, this ensured a better transfer to the workplace. Peer coaching is a collaborative process in which two or more people at the same level observe, provide feedback, and coach one another on specific and agreed upon performance issues. Peer coaching is a widely used technique in business and in education, although its application in each differs. A broad examination of the business literature indicates that peer coaching is most often used in situations involving substandard and problematic performance. It is an agreement between colleagues based on identified behaviors and goals, encouraging collaboration and cooperation. Peer coaching contributes to teamwork.¹⁰

In his research, Hargreaves explained that there are two models of collegiality. They are collaboration and contrived collegiality. The former refers to school environment which normally voluntary cooperation and collaborative in nature, while the latter refers involuntary cooperation.¹¹ Hargreaves argued that “the school systems where decisions about curriculum and evaluation are highly centralized” are not compatible with the working relationships between teachers which tend to be voluntary, spontaneous, developed-oriented, pervasive across time and space, and unpredictable.¹² This is what he referred to contrived collegiality in which collaboration among teachers with these characteristics does not generally lead to meaningful and sustainable change. Rather,

⁹ B. R. Joyce and B. Showers, “Transfer of Training: The Contribution of ‘Coaching’”. *Journal of Education* 163, no. 2 (1981): 163-172.

¹⁰ N. Huling, “Peer Reflection Peer Reflection : Collegial Coaching and Reference Effectiveness,” *The Reference Librarian* 31 (1999): 61-74.

¹¹ A. Hargreaves, *Changing Teachers, Changing Times: Teachers’ Work and Culture in the Postmodern Age* (New York: Teachers College Press, 1994).

¹² *Ibid.*, 193.

contrived collegiality is compulsory, administratively regulated, implementation-oriented, fixed in time and space, and predictable.¹³

Collegial models include all those theories which emphasize that power and decision-making should be shared among some or all members of the organization.¹⁴ Collegiality can be defined as principals and teachers conferring and collaborating with other colleagues.¹⁵ Collegiality is a practice that involves teachers working professionally together and supporting their colleagues socially and emotionally.¹⁶ Organ's has used a long-standing and inclusive definition of collegiality. He suggests collegiality may refer to any extra-role behavior that represents individuals' behavior that is discretionary, not recognized by the formal reward system and that, in the aggregate, promotes the effective functioning of the educational organization.¹⁷

The Concept of *Jama'ah* in relation to Collegiality

From the Islamic perspective, the word collegiality is originated from the concept of *jama'ah*. It has similar meaning and characteristics with what have been explained previously. The word *jama'ah* has an Arabic root from *ja-ma-'a* which means gather, collect, pick (up), combine, group, join, unite, conjoin, connect. Thus, the word *jama'ah* can be translated as group, company, band, troop, body, collective and community.¹⁸ In Islam, the concept of *jama'ah* is important as Allah SWT mentioned in the Qur'an:

“And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah

¹³ A. Datnow, “Collaboration and Contrived Collegiality: Revisiting Hargreaves in the Age of Accountability,” *Journal of Educational Change* 12, no. 2 (2011): 147-158.

¹⁴ Bush, *Theories of Educational Leadership* . . .

¹⁵ M. Brundrett, “What Lies Behind Collegiality, Legitimation or Control? An Analysis of the Purported Benefits of Collegial Management in Education,” *Educational Management Administration & Leadership* 26, no. 3 (1998): 305-316.

¹⁶ Jarzabkowski, “Teacher Collegiality in a Remote Australian . . .

¹⁷ D.W. Organ, “A Restatement of the Satisfaction-performance Hypothesis,” *Journal of Management* 14, no. 4 (1988): 547-557.

¹⁸ Baalbaki, *Al-Mawrid: A Modern Arabic-English Dictionary*, 7th edition (Beirut, Lebanon: Dar el-Ilm Lilmalayin, 1995), 429-430.

upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” (Q.S. 3: 103)

The real meaning behind the concept of *jama'ah* is to maintain Islamic awareness, brotherhood (*ukhuwwah Islamiyyah*), commitment, dedication, and sacrifice to achieve the goal of Islamic religion. As Muslims, we are expected to submit ourselves to the discipline of the *jama'ah* for continuous effort to maintain and enhance those principles. It was narrated that ‘Arfajah bin Shuraih al-Ashja’i said: “I saw the Prophet (S.A.W) on the *minbar* addressing the people. He said: ‘After me there will be many calamities and much evil behavior. Whoever you see splitting away from the *jama'ah* or trying to create division among the *Ummah* of Muhammad (S.A.W), then kill him, for the Hand of Allah is with the *jama'ah*, and the devil is with the one who splits away from the *Ummah*, running with him” (Sunan an-Nasa’i, 4020). From this hadith we can learn that being part of *jama'ah* is a basic condition of faith (*iman*) and Allah (S.W.T) will help those who stay with *jama'ah*. In addition, working in *jama'ah* is important to strengthen the brother hood of Islam (*Ukhuwwah Islamiyyah*).

Allah (S.W.T) draw the principles of *jama'ah* as mentioned in the Qur’an:

“O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalti.” (Q.S. 5: 2)

From this verse, Allah (S.W.T) commands Muslims to help each other in righteousness and piety, not in sin and aggression. To strengthen the *jama'ah*, it is important to do Islamic preaching (*tabligh, da'wah*) for Muslims are like one family. As family, we should take care of one another. Hence, the goals of *jama'ah* are to create middle path community, united community and the best community based on the guideline Al-Qur'an and Sunnah.

Bush's Principles of Collegiality and the Islamic perspective

This article is trying to relate the contemporary collegial models to Islamic approaches. It is not entirely to revamp the models but to realign the current collegial models based on the Islamic elements. Based on the definition given by Bush,¹⁹ collegial models include all theories emphasizing on power and decision-making should be shared among some or all members of the organization. He argued that collegial models have some major features. They are: (a) strongly normative in orientation and decisions are reached by consensus rather than conflict, (b) appropriate for organizations which have significant number of professional staff, (c) the models assume a common set of values, and (d) there must be a small size of decision-making group in the model. So the first part of this study is to Islamize the features of collegial models.

a. Collegial models are strongly normative in orientation and decisions are reached by consensus rather than conflict

The advocates of collegial models believed that decision-making should be based on democratic principles. In Islam it resembles to the concept of *Syura*. For example, traditionally in the Islamic community, a leader (*amir, sultan* or caliph) will consult with his advisors (*wazir*) and make a decision after taking their opinions into consideration. *Syura* in Islam is the prime mode of decision-making and it is a methodology employing mutual consultation among leaders and followers. This concept is mentioned in *Surah As-Syura*: 38:

¹⁹ Bush, *Theories of Educational Leadership* . . .

“And those who answer the Call of their Lord, and perform the Salah, and who (conduct) their affairs by mutual consultation (*syura*), and who spend of what We have bestowed on them.”

In his Tafsir, Ibn Katsir explains the concept of *syura* as making a decision by “consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters”.²⁰ In the early Islamic history, the Prophet Muhammad SAW used to consult with his Companions concerning many issues, such as wars. Also Caliph ‘Umar bin al-Khattab (R.A), when he was dying, he entrusted the choice of the next Caliph (*Khalifah*) to be consulted among six chosen Companions. They were ‘Uthman, ‘Ali, Talhah, az-Zubayr, Sa’id and ‘Abdur-Rahman bin ‘Awf, (R.A). As the decision, they agreed to appoint ‘Uthman bin ‘Affan as their next leader.

Regarding the practice of *Syura*, Allah SWT also mentions in *Surah Ali ‘Imran: 159*:

“And by the mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pardon them, and ask forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).”

This verse informs us that Prophet Muhammad (S.A.W) used to ask his Companions for advice about various matters. The purpose was to comfort their hearts so they can effectively implement the decision they have reached. When describing this verse, Ibn Katsir provides several examples from the history of the Prophet (S.A.W) and how the Messenger of Allah applied the concept of *syura* in his daily life.²¹

²⁰ Imam Abu al-Fida Ismail Ibn Katsir, *Tafsir Ibn Katsir: An Abridged Translation of al-Misbah al-Munir fi Tahzib Tafsir Ibn Katsir*, 2nd Edition. Abridged by a Group of Scholars under the Supervision of Shaikh Safiur-Rahman al-Mubarakpuri (Riyadh: Maktaba Darussalam, 2003), 598.

²¹ *Ibid.*, 305.

Before the battle of Badr, the Prophet (S.A.W) asked his Companions for “if Muslims should intercept the caravan (led by Abu Sufyan). They said, “O Messenger of Allah! If you wish to cross the sea, we would follow you in it, and if you march forth to Barkul-Ghimad we would march with you. We would never say what the Children of Israel said to Musa, ‘So go, you and your Lord, and fight you two, we are sitting right here.’ Rather, we say march forth and we shall march forth with you; and before you, and to your right and left shall we fight.” The Prophet (S.A.W) also asked them for their opinion about where they should set up camp at Badr. One of the Companions, Al-Mundhir bin ‘Amr suggested to camp close to the enemy, for he wished to acquire martyrdom”.²²

Concerning the battle of Uhud, the Prophet (S.A.W) asked his Companions “if they should fortify themselves in al-Madinah or go out to meet the enemy, and the majority of them requested that they go out to meet the enemy, and he did.” When facing the accusation to his beloved wife, ‘Aishah, the day of *ifk* (the false accusation), Prophet (S.A.W) said to his Companions, “O Muslims! Give me your advise about some men who falsely accused my wife”.²³ In one of Hadith Ibn Majah narrated from Abu Hurayrah that the Prophet (S.A.W) said, “*The one whom advice is sought from is to be entrusted.*”

In short, we can use the verses of *As-Syura*: 38 and *Ali ‘Imran*: 159 as the features of collegial model from Islamic perspective. The first verse highlights a lifestyle of people who will enter heavens and is considered as the most comprehensive verse on *shura*. The second verse advices on how mercy, forgiveness and mutual consultation can win over people. Both of the verses support and match the idea of collegiality which assume that decision-making is reached by consensus rather than division or conflict. This is actually the ethical dimension of collegiality that should be highlighted more in the practice of educational management and leadership.

²² Ibid.

²³ Ibid.

b. The models are appropriate for organizations which have significant number of professional staff

The term ‘professionalism’ is derived from the Latin word *profes-sus*, meaning to have declared publicly. Originally relating to an act of openly declaring or publicly claiming a religious belief or faith, this term has come to represent adherence to the values professed by individuals engaged in the practice of a specific discipline such as religion, law, or medicine.²⁴ It can also be defined as “conduct, aims or qualities that characterize or mark a profession or professional person” or “active demonstration of the traits of a professional, displaying values, beliefs and attitudes that put the needs of another above your personal needs”.²⁵

Based on the definition of professionalism, Allah reminds all Muslims in *Surah An-Nahl*: 43 that in any situation, either in community or in organization, if there is a conflict, we are advised to refer to the appropriate person or an expert. It shows that it is appropriate for organizations to have a significant number of professional staff that can wisely decide and advice on certain matters and most importantly not deviate us from the right path. Allah says:

“And We sent not (as Our Messengers) before you (O Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.” (Q.S. *An-Nahl*: 43)

According to Ibn Katsir, Ad-Dahhak reported from Ibn ‘Abbas that he said: “When Allah sent Muhammad (S.A.W) as a Messenger, the Arabs, or some of them, denied him and said, ‘Allah is too great to send a human being as a Messenger.’ Then Allah revealed An-Nahl, verse 43, to ask the people of previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then

²⁴ C. P. West and T. D. Shanafelt, “The Influence of Personal and Environmental Factors on Professionalism in Medical Education,” *BMC Medical Education* 7, no. 29 (2007): 7-29.

²⁵ D. Hammer, “Improving Student Professionalism During Experiential Learning,” *American Journal of Pharmaceutical Education* 70, no. 3 (2006): 1-6.

you have no grounds to deny that Muhammad (S.A.W) is a Messenger.”²⁶

c. The models assume a common set of values

The common set of values held by members of the organization arises from the socialization which occurs during training and the early years of professional practice. The common set of values is about the agreement of goals and policies.

In Islam, Allah (S.W.T) mentions the concept of common set of values in achieving certain goal in example of goodness and piety as He mentions in the Qur'an in *Surah Al-Maidah*, verse 2:

“... and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).”

Then Allah (S.W.T) gives example of truth and patience in *Surah Al-‘Asr*, Verses 1-3:

“By *Al-‘Asr*. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

In the last verse “Allah makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs. *And recommend one another to the truth*, this is to perform acts of obedience and avoid the forbidden things. *And recommend one another to patience* meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil”.²⁷

d. There must be a small size of decision-making group in the model

In collegial models, a small size of decision-making group is an

²⁶ Ibn Katsir, *Tafsir Ibn Katsir* . . . , 468.

²⁷ *Ibid.*, 584.

important element in collegial management to enable everyone to be heard and it is suggested that it works better in primary school or in sub unit rather than in institution level of secondary school or in college. In Islam, in any situation especially in decision-making, we have first to refer to the book of Allah, then to the Hadith of the prophet and then to those in authority from among us. The authority among you here refers to the small size of decision-making group.

Allah SWT has clearly stated the situation in *Surah An-Nisa*, Verse 59:

“O you who believe! Obey Allah and obey the Messenger, and those of you who are in authority. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”

Ibn Katsir²⁸ mentions that Al-Bukhari recorded that Ibn ‘Abbas said that the verse: *Obey Allah and obey the Messenger, and those of you who are in authority*, was revealed about ‘Abdullah bin Hudhafah bin Qays bin ‘Adi, a man from al-Anshar who was sent by the Prophet (S.A.W) on a military expedition. Imam Ahmad recorded that ‘Ali said, “... when the troop left, he became angry with them for some reason and said to them, ‘Has not the Messenger of Allah (S.W.T) commanded you to obey me?’ They said, ‘Yes.’ He said, ‘Collect some wood,’ and then he started a fire with the wood, saying, ‘I command you to enter the fire.’ The people almost entered the fire, but a young man among them said, ‘You only ran away from the Fire to Allah’s Messenger. Therefore, do not rush until you go back to Allah’s Messenger...’ When they went back to Prophet (S.A.W), they told him what had happened, and the he (S.A.W) said,

“Had you entered it, you would never have departed from it. Obedience is only in righteousness.”

In another narration, Abu Dawud recorded that ‘Abdullah bin ‘Umar informed that the Prophet SAW said,

²⁸ Ibid.

“The Muslim is required to hear and obey in that which he likes and dislikes, unless he was commanded to sin. When he is commanded with sin, then there is no hearing or obeying.”

Ibn Katsir says, “This is why Allah (S.W.T) said, *Obey Allah*, which means adhere to His Book, then *obey the Messenger* means adhere to his Sunnah, and *those of you who are in authority* in the obedience to Allah which they command you, not what constitutes disobedience of Allah, for there is no obedience to anyone in disobedience to Allah”.²⁹

The Prophet (S.A.W) also mentions about responsibility as narrated by Abdullah Ibn Umar, (R.A), that Rasulullah (S.A.W) said:

“Beware, every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust.”

In this Hadith, everyone is entrusted by Allah (S.W.T) to be Khalifah or shepherd, which means that everybody is responsible on every deed he does and every decision he makes.

Islamic Collegial Model: Implications to Education Leaders

Education leaders especially principals can use the above-mentioned concept of Islamic collegial model which is based on Qur'an and

²⁹ Ibid., 497.

Sunnah to facilitate changes within educational environment. In order to understand the model and its implications, Muslim principals should pay attention to the goals of collegial model, organizational structures of collegial model, and transformational and participative leadership in collegial model.

a. The goals of collegial model

Collegial models assume that members of an organization agree on its goal and staff have a shared view of the purpose of the institution. The function of the goals is to provide a general guide to activity enabling teachers to link their work to school objectives. Collegial goals serve as a source of legitimacy enabling activities to be justified if they contribute to achievements of the goals, and the goal is a means of measuring success.

In Islamic perspective, the shared view of collegial goal is reflected in *Surah Adh-Dhariyat* Verse 56. In this verse Allah (S.W.T) describes that the purpose of the creation of the *Jinn* and human is to serve Him alone.

“And I created not the Jinn and mankind except that they should worship Me.” (Q.S. *Adh-Dhariyat*: 56)

Ibn Katsir explains the meaning of this verse, “I, Allah, only created them so that I order them to worship Me, not that I need them”.³⁰

Regarding the functions of the goal where it provides a general guide to activity, source of legitimacy and as a means of accountability, these functions actually are aligned with Islamic perspectives where in Islam, the understanding of the goal of being servant of Allah (*abd-Allah*) will lead the to the activities that will link their deeds to the goal of life. This goal of life as well will be the source of legitimacy to him/her in performing any action so it will not go beyond the limits or go astray.

The goal is also a means of measuring success. Allah (S.W.T) states in *Surah An-Nahl*, Verse 97:

“Whoever does righteous deeds – whether male or female – while he (or she) is a believer; then We will

³⁰ Ibid., 276.

certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.”

Ibn Katsir explains that, “this is a promise from Allah to those Children of Adam, male or female, who do righteous deeds – deeds in accordance with the Book of Allah and the Sunnah of His Prophet (S.A.W), with a heart that believes in Allah and His Messenger (S.A.W), while believing that these deeds are commanded and enjoined by Allah. Allah promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquility in all aspects of life”.³¹

b. Organizational structure of collegial model

Collegial models assume structures to be lateral or horizontal with participants having an equal right to determined policy and influence decision and often manifested through system of committees and the decision-making process inside committees is thought to be egalitarian with influence dependent more on specific expertise than an official position and the decisions are reached by consensus or compromise.

In Islam everybody is equal in the eye of Allah. There is no one superior to others. People are treated equally in a society or in an organization, but in Islam what makes a person different from each other is based on the level of piousness (*taqwa*). Allah mentions in the Quran in *Surah Al-Hujurat* Verse 13:

“O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has at-Taqwa. Verily, Allah is All-Knowing, All-Aware.”

“Allah (S.W.T) declares that He has created mankind from a single person, Adam, and from that person He created his mate, Hawwa. From their offspring He made nations, comprised of tribe, which

³¹ Ibid., 523.

include sub-tribes of all sizes. Therefore, all people are the descendants of Adam and Hawwa and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allah (S.W.T) and their following of His Messenger (S.A.W).³² The purpose of alerting mankind that they are different is so that they get to know each other by their nation or tribe. Ibn Kathir further explains that mankind earns their honor with Allah (S.W.T) on account of *taqwa*, not family lineage.³³

In organizational structure of collegial models, everybody has the right to voice out his/her opinions and is free to make any decision; but, Allah just give a guide to all the human beings that if they had some difficulties in deciding something, then they should refer to Allah (S.W.T) and His Prophet (S.A.W).

c. Transformational and participative leadership in collegial model

There are three leadership models that are relevant for collegial models namely Transformational, Participative, and Interpersonal Leaderships. Transformational leadership is comprehensive in that provides a normative approach to school leadership, which focuses, primarily on process by which leaders seek to influence school outcomes rather than on direction of those outcomes. Participative leadership assumes that the decision-making process of the group ought to be the central focus of the group.³⁴

For these three types of leadership models we can see it in Islam through the attributes of our prophet Muhammad (S.A.W) himself while being a leader: Truthfulness (*al-Sidq*), Trustworthy (*Amanah*), Conveying-Messages (*Tabligh*) and Wisdom (*Fatanah*). Allah SWT mentions in the Qur'an about the perfectness of Prophet Muhammad attributes in *Surah Al-Ahzab*, Verse 21:

“Indeed in the Messenger of Allah you have a good

³² Ibid., 206.

³³ Ibid.

³⁴ B. M. Bass and P. Steidlmeier, “Ethics, Character, and Authentic Transformational Leadership Behavior,” *The Leadership Quarterly* 10, no. 2 (1999): 181-217.

example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.”

According to Ibn Kathir, this verse “is an important principle, to follow the Messenger of Allah (S.W.T) in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet (S.A.W) as an example on the day of *al-Ahzab*, with regard to patience, guarding, striving and waiting for Allah to provide the way out”.³⁵ As the consequence, Allah (S.W.T) states:

“And when the believers saw the Confederates, they said: “This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.” And it only added to their faith and to their submissiveness.” (Q.S. *Al-Ahzab*: 22)

Conclusion

To sum up, collegial model emphasizes that power and decision-making should be shared among some or all members of the organization. In a nutshell, collegial model assumes that members of an organization agree on its goal and staffs have a shared view of the purpose of the institution. It also assumes that structures to be lateral or horizontal with participants having an equal right to determined policy and influence decision and often manifested through system of committees and the decision-making process. Thus, the leadership models that are relevant for collegial model are transformational, participative, and interpersonal leaderships. In order to realize the goals of collegial models and its organizational structure, professional community is an important factor to develop collegiality among educational institutions.

The contemporary models of collegiality have contributed to a better understanding in organizational settings. However these models are purely organizational oriented. They share the assumption that everything that is decided in organization is basically only towards achieving the organizational goals. These models, thus ignore the role of spiritual and moral values in human being. Therefore, Muslims are

³⁵ Ibn Katsir, *Tafsir Ibn Katsir* . . . , 658.

not encouraged to blindly follow these models.

In this paper, the focus on the Islamic principles is the single most important difference between the Islamic concept of collegiality and contemporary concept of collegiality. Studying the collegial models from Islamic perspective can help increase our knowledge, belief (*Iman*), and fulfill our role as servants of Allah (*Khalifah*) by integrating the values from the Qur'an and Hadith with the existing knowledge. The concept of *jama'ah* especially draws the principles on how Muslim educational leaders should act and take action properly in handling the issues faced within the education environment. Ultimately, it is hoped that by applying collegial models based on Islamic principles and approaches can make us become effective educational leaders.

AL-SHAJARAH

Special Issue

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