



 sciendo

BALTIC JOURNAL OF LAW & POLITICS

A Journal of Vytautas Magnus University

VOLUME 15, NUMBER 1 (2022)

ISSN 2029-0454

Cite: *Baltic Journal of Law & Politics* 15:1 (2022): 644-659

DOI: 10.2478/bjlp-2022-00044

Islamic Principles of Self-Leadership

Faiza Adil Gonaim

Department of Administration and Fundamental of Education, University of Jeddah, Jeddah, Saudi Arabia, Email: fgonaim@uj.edu.sa

Received: November 8, 2021; reviews: 2; accepted: June 29, 2022.

Abstract

Self-leadership is an alternative to traditional leadership in which individuals can motivate themselves by embracing self-leadership rather than the traditional leading approach of external reinforcement. Internal self-regulation is more conducive to organizational development more than external obligations. Islamic teaching emphasizes internal regulation and accountability. Thus, the study aims to investigate Islamic principles that encourage the implementation of self-leadership. The deductive content analysis method was used to investigate and interpret the principles of self-leadership in Islam. The findings demonstrated seven principles for self-leadership intuition, ordering priorities, self-awareness, directing psychological and physical behaviors, expanding knowledge, avoiding overburdening oneself, and purification from corruption. The principles of self-leadership can be obtained and strengthened by practices on an individual level. More practical strategies are needed to assist in applying and practicing each principle of self-leadership.

Keywords

Self-leadership, Islamic Principles, self-regulation, self-management, content analysis

JEL Classifications: J11, F43

1. Introduction

Leadership is essential for influencing others and organizational effectiveness. It helps in improving organizational efficiency and achieving goals. Effective leaders contribute to the advancement of an organization and the achievement of their goals. Thus, a significant amount of research has focused on how leaders affect followers and the effectiveness of leadership. Moreover, in the early age of leadership, external supervision, along with the hegemony of

rationalism, was the panacea for leading and disciplining others. However, not for too long, with the trajectory of leading by affecting others to exert the best out of them rather than imposing or practicing power over them, the idea of self-leadership became a substitute for traditional leadership. This alternative approach focuses on how people could lead from within and manage themselves first to be able to lead others secondly. In the literature, self-leadership is considered mostly as a personality factor (Batuk, 2021). The idea of self-influence has limited scope in the organization as they focus on externally motivating factors.

Many organizations suffer from low performance, low motivation, or lack of leadership effectiveness. External motivation for effective leadership is not always obtainable. Therefore, developing a sense of leadership from within can impact performance. Worldview has an impact on leadership. For instance, Islamic leadership emphasized the importance of virtues, traits, moral courage, and among others of traits and behaviors that reinforced personal and social well-being. Prophet Muhammed is considered an example of Islamic practices. Therefore, investigating leadership in the light of Islamic teaching enrich the practice of leadership.

This paper aims to investigate Islamic principles that prompt the exertion of self-leadership. The study contributes to the self-leadership field in different ways. The study intends to incorporate the Islamic teaching principle of self-leadership. For instance, Prophet Mohammed, who exhibited Islamic teachings in his leadership, was rated the first in the list of most influential people in history (Hart, 1992). Therefore, investigating Islamic principles of self-leadership provides principles that promote leading one's self. The research questions are: What are the principles of self-leadership in Islamic?

2. Literature Review

2. 1 Leadership

Although there has been a great deal written about leadership, there is no agreement on its definition or even a concise list of the effective characteristics of a leader; thus, Pfeiffer refers to it as an ambiguous concept. However, there is a consensus that leadership is the ability to influence and inspire others to accomplish a common goal. Much of the effort throughout history was focused on what makes a leader excel in influencing and leading others. Because the early belief was that leadership is an instinctive gift, the Great Man theory or Trait theory was the dominant belief from 1910 to WWI. However, this viewpoint has proven to be true in the past; thus, behavioural theory developed between WWII and 1960 emphasised that adopted behaviours can make a leader effective. Not too long till the rise of situational theory from 1960 till now, which expands the view of leadership to consider the context and the situation to express the suitable leadership style.

Further, a glance at the history of leadership demonstrates that the trajectory of leadership has moved from the praise of rationalized thought, which believed that control and absolute compliance were the ways to achieve goals, to the idea that considering humanism and their needs is a crucial power for fulfilment.

Another focus of leadership literature is on investigating the qualities that make an effective leader. Regardless of the number of people that try to combine a list of these qualities, there is no consensus on these qualities. English (2007) emphasized that the context informs leadership effectiveness and how it should be exercised as it is socially constructed. (House, 2004) in his GLOBE study (Global Leadership and Organizational Behavior Effectiveness) indicates that leadership effectiveness is contextual. Accordingly, its effectiveness has to be viewed from the cultural point of view.

2.2 Leadership in Islam

From the Islamic viewpoint, leadership emerges from the mission which Muslims have to fulfill. It is to work for society's collective well-being by demonstrating the good and defeating evil (Mir, 2010). To accomplish this view, leadership in Islam must be established on three foundations: mercy, justice, and kindness (Abbas, 2009). In addition, leadership in Islam is considered a process of influence (Abbas). As a result, leaders strive to create a well-being society by influencing others to higher ideals and values. (Applebaum, 2009) articulated leadership in Islam as the process of genuine concern for the well-being of others rather than for an egoistic interest. In other word, a leader is responsible for serving the welfare of the group as a guardian or trustee.

Mir (2010) found that Islamic leadership principles are not far from transformational leadership in which building commitment towered achieving goals with an empowered team. (Burns, 1978) who proposed the concept described, "Leaders and followers raise one another to higher levels of morality and motivation" (p. 20).

2. 3 Islam Perspective on Self

The human self in Islam, in general, is honoured and praised regardless of gender or color. God stated, "We have honoured the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of our creation" (Quran 17: 70). Accordingly, in Islamic teaching, great emphasis is placed on protecting the self, treating it with respect, and developing it. Humiliation or suppression of the human soul is prohibited in Islam as God States, "...no injustice whatsoever shall be done to any soul (Quran 36:54).

A person is responsible for realizing the purpose of their life and shaping their life according to it. All of which is for the benefit of the person and the entire society. In addition, realizing the purpose and acting upon it is supposed to start

from within. In this regard, God articulated, "Allah does not change what is in a nation unless they change what is in themselves" (Quran 13: 11).

Islam has divided the soul into three categories: the serene soul, the reproachful soul, and the soul that incites evil. The first which found serenity in Islamic teaching, the second, which is reproach good and evil, and the last which is incite evil. However, for disciplining this soul, accountability is emphasized in Islamic teaching. In Islam, accountability is linked to the individual level and to what they are responsible. It means that individuals are supposed to be self-accountable. The concept is derived from the Quran, and it is considered a powerful tool for self-discipline. Farahani et al. (2019) investigated factors of self-discipline in Islam, they found that setting goals, planning, and time management are some of the essential factors for self-management. In addition, (Moghimi, 2018) emphasized that planning is essential for self-management and self-achievement via examining the principle of it in Islam.

In addition, Islamic teaching emphasizes dealing with the human self with mercy, as God in the Quran focused the purpose of sending the Prophet on spreading kindness (Faroq & Eimad, 2018). God said, "And We did not send you (O Muhammad!) but as a blessing and mercy, for all beings" (Quran21:107). This mercy is expected for all human beings, regardless of their religion.

The purposes of Islamic teaching urge the priority of what is more important and that preserves human beings: preserving religion, the soul, the mind, the offspring, and money (Al-Raysuni, 2006).

2. 4 Self-Leadership

Reviewing the literature on self-leadership shows that the focus on the subject was prior to 2010, which indicated a lack of interest in the subject in recent years.

Self-leadership is a concept that comes with the trajectory towered exerting the best out of others by influencing them rather than the traditional leadership style of imposing compliance. It is a deeper view of leadership in which a person can motivate himself by embracing self-leadership. The role of the followers is more vivid in this approach as the person's action goal is set by one's self rather than the traditional leading approach of external reinforcement (Batuk, 2021). The concept was coined in 1986 by Manz, who wrote thoroughly on the subject. In his view, self-leadership is the process of self-regulation that does not necessitate external supervision, and it includes self-imposed strategies with intrinsic motivation to manage performance (CC Manz, 1986). (Neck & Houghton, 2006) defined it as "a process through which individuals control their behaviour, influencing and leading themselves through the use of specific sets of behaviors and cognitive strategies" (p. 270). (Stewart et al., 2011) explain that the compliance regulation in self-leadership is internal and established internally.

Throughout history, the notion of self-regulation has emerged under different terminology. For instance, self-control was used in the clinical psychology

literature by Thoresen and Mahoney (1974), in which a person uses internal discipline in the absence of external control to exhibit desirable behaviors such as using diet to reduce overeating or exercise to reduce smoking. Self-influence and self-management are also other terms that are used to refer to internal discipline in the field of the organization. The early work on this notion drew from social learning and behavioral theories (Bandura, 1986). It focused on the correlation between self-management and behaviours. In addition, it focused on strategies that reinforce self-influence, such as self-observation, self-management, self-reward/criticism, and self-goal. Among these strategies are self-observation, which reinforces self-awareness of the behaviours as well as self-leadership behaviors as self-knowledge-manage behaviours. More specifically, self-leadership acknowledges that a person can set a certain goal that influences their performance (C Manz & Sims, 1990). In large, the concept of self-leadership recently is used to look beyond barely on self-discipline to the process of "influencing oneself" (CC Manz, 1986). Besides, it is less externally driven.

In a literature review conducted in 2011 on multilevels of self-leadership (individual and team level), Stewar, Courtright, and Mans found that there is a correlation in the studies between increased self-leadership and better affective responses and work performance. However, on a team level, they found a moderate correlation due to contextual factors between team level self-leadership and work performance. In another study conducted by Kevin, Knotts, and Jeffery (2021) to explore the role of self-leadership in enhancing work engagement through the mediating mechanisms of affective, normative, and continuous organizational commitment; they found that the positive relationship between self-leadership and work engagement is moderately mediated by effective commitment and normative commitment, but not by continuous commitment.

The majority of the literature on self-leadership emphasized the correlation between personality factors and self-leadership. Yet, there is a lack of recent studies that focus on the contextual principles of self-leadership. However, although, self-leadership is an effective source for self-discipline and better performance, it can't substitute external leadership. For instance, shared leadership and empowering leadership, reinforce and influence self-leadership as Stewar, Courtright, and Mans (2011) emphasized.

Table 1. Terminology for Self-Leadership

| Notions for Self-Leadership | Source | Meanings | The Field |
|---|----------------------------|--|-------------------------------|
| Self-Control | (Thoresen & Mahoney, 1974) | Exhibition of self-control in the absence of eternal constrain | clinical psychology |
| Self-influence/ Self-management | (Bandura, 1986) | the correlation between self-management and the behaviours | Social learning/ Organization |
| self-observation/ self-reward/criticism | (Bandura, 1986) | The self-monitoring system | Social learning |

3. Methodology

To accomplish the purpose of the study, a content analysis approach was used to investigate and interpret the principles of self-leadership in Islam. (Krippendorff, 2004) defined it as the systematic reading of a body of texts, images, and symbolic matter, not necessarily from an author's or user's perspective". The feature of this method is that doesn't necessitate collecting data from people. It is a study of recorded information as documentary research. This method is known for analyzing documents and sorting through a large amount of data in a systematic way to identify patterns (Elo & Kyngas, 2008). Examining the literature of Islamic teaching to identify a pattern of self-leadership is compatible with the use of this method. These two sources represent the main sources in Islamic teaching. It can be conducted deductively or inductively depending on the purpose of the study. The deductive content analysis was used in this study for its suitability to find answers to the research questions. When researchers intend to extract content from existing data that are recommended to use deductive content analysis (Elo & Kyngas, 2008).

All spiritual guidance and Islamic teaching are derived from the Quran and Prophet Muhammad's life, which shows a practical demonstration of Islamic values that Muslims emulate. Therefore, the source of the data for the study is the reliable and authentic sources for Islamic regulation: the Qur'an, Sunnah, and the Prophet's biography. Three sources were used to establish this study. In the Islamic faith, Qur'an is the sacred scripture and the most accurate divine book for all Muslims. The Sunnah which incorporates the Prophet's authentic saying, practice, and living habits is the second source of Islamic teaching (As-Siba'ie, 2005). Sunnah also is regarded as the second reliable and authentic source of Islamic regulation (As-Siba'ie). With regard to the third source, there are plenty of volumes that addressed his biography. However, only what is known to be the most trustworthy books that compiled his biography, namely, (Al-Mubarakpuri, 2006) and (Ibn-Hisham, 2000) were used as a source for his biography.

In analyzing the data, coding was used at a sentences level. After that, the codes were clustered into themes and themes to clustered categories. These processes maintain the organizing and consistency of the data. The framework that informs the analysis study is the basic concept of leadership which is influence and the strategies of influence.

4. Result

Based on a systematic coding procedure, several themes were identified that described principles of self-leadership in the light of Islamic law. Themes were then grouped by commonalities into seven broad categories

1) Intention

In Islam, the intention is the foundation for action. It is the heart inclination toward decent practice that is compatible with the righteous aim of Islam in worshipping God and bringing benefit to self and society along with preventing haram. God stated, "And I have not created the jinn and the men except that they should serve Me" (Quran, 51:56). Accordingly, people's intentions have to serve the highest purpose of human creation which serving and worshipping God. God rewards a person for the good intention even if the action was not completed. This principle is conveyed in Prophet Mohammad saying: "Actions are (judged) by motives (intention), so each man will have what he intended" Narrated by Bukhari & Muslim.

The intention is the driving force for self-practice and performance in daily life. It is also considered as an anchor to a person's actions. Further, it is the motive for effective habit. Hence, with this intention, even the daily routine can be rewarded. Having multiple intentions for one action maximizes the benefit of rewards.

For reaching a good intention, a person needs consistent planning and setting goals for fulfilling the good action. Anas bin Malik narrated that a man said: "O Messenger of Allah! Shall I tie it (the camel) and rely (upon Allah), or leave it loose and rely (upon Allah) on?" He said: "Tie it and rely (upon Allah) on it". Accordingly, the action has to be planned along with believing in God.

2) Self-Awareness

God has distinguished human beings by granting them brains, which makes them the only species on the earth who can become aware of themselves. God said, "and in yourselves, will you not see" (Quran, 51:21). In this verse, God recommends one to understand themselves and contemplate in it. The ignorance of the individual self causes them to evaluate themselves incorrectly; either by giving a person more than they deserve or devaluing themselves to the extent of losing themselves. God said, "Nay, but man shall against himself be an eye-witness" (Qur'an, 57:14). The verse confirms that an individual has to have insight into their soul. Further, a lack of self-awareness is considered a vital enemy for personal growth. Thus, in Islam, self-awareness is essential for an individual's well-being and growth.

In addition, Islam has confirmed everything that raises the soul and maintains its value and warn against plunging it into the swamps of self-flagellation and asked for internal change for betterment. God said, "God does not change the condition of a people until they change what is in themselves" (Qur'an, 1997). In the Prophet's guidance, he said: "You have a right over yourself (Bukhari). The Prophet said "people have the right over themselves by understanding it and securing its rights."

Furthermore, Islam forbids emulating oneself even when a person engages in unacceptable behavior. For instance, the Prophet said, "None of you should say: 'My soul has become evil.' He should say: 'My soul is in bad shape.'" (Bukhari, 2011).

3) Monitoring Psychological and Physical Behaviors

Behavior and habits are not stable and sustained. However, through practical mindset methods, monitoring and applications can be fixed as patterns of behavior based on positive concepts and ideas. These positive behaviors are compatible with what society is keen to reward and support until they are rooted and continued.

Therefore, modifying thinking and getting rid of defeatist destructive thoughts affect people's ways of approaching life. For instance, in many verses in Quran God confirmed excluding grievance and negative thoughts which as they affect behaviors such as the verse, "Do not be weak, neither sorrow while you are the upper ones if you are believers" *Qur'an, 1997*. In addition, God swore in the *Qur'an*, "Indeed he succeeds who purifies it. And indeed, he fails who conceals it" (91:10-11). The verse attached a person's success with declined towering purifying and cleansing it from the lowly and despicable characteristics, and vice versa who disposed in bad behaviors and acts are a failure.

Many of Prophet Mohammed's examples advocate social skills and a sound obligation of psychological behaviour that promotes social harmony and mental health. For instance, the recommendation of starting with greetings of peace and with a cheerful face. Furthermore, the Prophet used to meet his companions with a handshake, and he would give everyone who sat with him a share of his point of view, that is, from looking at him and paying attention to him.

What young people hear of advice, sent teachings, and fiery speeches fades from their minds after a few minutes due to mental confusion, crowds of life, and its pressures. The confusion of thinking, the overlapping of values, the lack of clarity of goals and future vision, the flood of stimuli that people see on satellite channels, and the conflicts they live in on the ground.

5. Purification from Corruption

Accountability is one of the principles of self-discipline in Islamic law. Prophet Mohammed said, "All of you are shepherds and each of you is responsible for his flock" (Bukhari, 2011). On every Muslim shoulder, there are responsibilities over their action. It entailed Muslims to refrain from dishonest acts of corruption.

In addition, acknowledging a mistake is a path to reform and an indication of humility. Acknowledging mistakes and self-reflection over them encourage leaving them and not repeating them. Further, acknowledging mistake shows humility to God and break self-arrogance besides making a person aware of their weakness. God in the holy Quran praised the mistake admission that attached with

repentance, as he said, "They are those who, upon committing an evil deed or wronging themselves, remember Allah and seek forgiveness and do not knowingly persist in sin" (Quran, 02:135). He emphasized this meaning in another verse, "and others have confessed their sins confused good work and another It may be that God will repent to them, for God is Oft-Forgiving, Most Merciful" (Quran, 10:102). Prophet Mohammed also emphasized, "If a servant confesses a sin and then repents, God will forgive him" (Muslim, 2009).

6. The Order of Priority

In Islamic law, there are two levels of priority: the first is the essentials, and the others is the secondary level. This view is also applied in worship practices, in which there are obligatory deeds and others are optional deeds. Also, there are two levels of sin: major sin and minor sin. All of which confirms to Muslims that they have to be aware of the differences and their implications and organize and prioritize things in life accordingly.

The order is a divine approach that is manifested in the supplications of the messengers of God to their people. Every prophet comes to fix the most common mistakes of his time. This was clear from their agreement on the principle of belief in God and avoiding the tyrant. In addition, the messengers were different in the priority of their calls to their people according to the deviations of their people and the diseases prevalent in them.

Thus, when the final Prophet came and his religion was the seal of religions and his law was common to the people, the order of priorities was very clear in his message to only worship God and avoid worshipping others.

For instance, in relationships Prophet Mohammed said when he asked who is more entitled to be treated with the best companionship. The Prophet said: "Your mother-three times-and in the fourth order", the Prophet said: "Your father (Albukari); in dealing with responsibilities also has to be in order". The Prophet said, "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock." Also, even in giving charity God priorities relative in charity as he said: "Righteousness does not consist of turning your faces towards the East and the West. But righteous is he who believes in Allah, and the Last Day, and the angels, and the Scripture, and the prophets. Who gives money, however, cherished, to relatives, and orphans, and the needy, and the homeless, and the beggars, and for freeing slaves; those who perform the prayers, and pay the obligatory charity, and fulfill their promises when they promise, and patiently persevere in the face of persecution, hardship, and in the time of conflict, these are sincere; these are the reverent" (Quran, 1:177)?

7. Expanding the Horizons of Knowledge

Reading is an essential principle for acquiring knowledge. The first verse in the Quran was the commandment of reading when God said, *"Read [O Muhammad!] In the name of your Lord who created. He created man from a clot. Read, and your Lord is the Most Honorable who taught with the pen (Quran, 96:1-4).*

Furthermore, in many verses of the Quran God has urged human beings to ponder, think, reflect, and acquire knowledge. Besides, making acquiring knowledge a duty, not an option. The Prophet said: "Seeking knowledge is an obligation on every Muslim" For emphasizing that God has granted uncountable rewards to those who acquire knowledge. He, said, "Allah will exalt those who believe among you, and those who have been granted knowledge to high ranks" (Qur'an, 1997). Moreover, seeking knowledge is a shortcut path to paradise, as the Prophet said, "Whoever follows a path in pursuit of knowledge, Allah makes his way easy to paradise.

8. Avoid Overburdening Oneself

Table 2. Themes and Categories of Islamic Principles of Self-Leadership

| Categories | Themes |
|---|--|
| Intention | Planning |
| | Having goals |
| | Motive/ Driving force |
| Self-awareness | Contemplate |
| | Internal change |
| | Self- respect |
| | Insight into one's soul |
| Monitoring psychological and physical behaviors | Avoiding negative thoughts |
| | Obligation for positive psychological behaviours |
| Purification from corruption | Accountability |
| | Admitting mistakes |
| | Self-reflection/ repentance |
| The order of priority | Order is a divine approach |
| | Priorities in relationship |
| | Priorities in responsibilities |
| | Priorities in righteous deeds |
| Expanding the horizon of knowledge | Imperative for reading |
| | Pondering/ thinking/ reflecting |
| | Exalting rewards for seeking knowledge |
| Avoid overburdening oneself | Avoid overburden above personal capacity |

In Islamic law, a person should not charge themselves over their capacity. God said, "Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! Do not punish us if we forget or make a mistake; Our Lord!

Do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear..." (Quran 2:286). In all lives matter, a person should not harm themselves by overburdening themselves over their capacity. The notion of mercy and kindness is implied in this principle as a human soul is expected to be protected and not exposed to haram. Further, the verse indicates that God does not punish a person over a mistake or error caused by the vulnerability of human beings of forgetting.

In addition, avoiding overburden includes being patient in life matters. In Islamic heritage, there are many verses and Prophet saying that confirm the value of being patient. God's promise, "Allah is with those who are patient" (Quran, 2:153).

9. Discussion

In the discourse of the literature on leadership, it is emphasized that leadership effectiveness and practice are socially constructed; in other words, leadership is contextual (English, 2007). Accordingly, self-leadership in Islamic teaching is established and infused with Islamic perspectives. It is linked to the mission which Muslims are expected to fulfill of worshipping God and being a righteous individual for the prosperity of oneself and their entire society. It involves working on the collective well-being of society through exhibiting the good and defeating evil as (Mir, 2010) emphasized.

Although the concept of self-leadership was coined in 1986 by Manz who wrote thoroughly on the subject, the essence of it is clear in Islamic teaching, yet under different terminology such as accountability, self-regulation. In Manz view, self-leadership is the process of self-regulation that does not necessitate external supervision, and it includes self-imposed strategies and intrinsic motivation to direct and manage performance. Similarly, in Islamic principles of self-leadership, good intention is the foundation for action. It is the heart inclination toward decent practice that brings benefit to self and society along with preventing haram. This idea is emphasized in C Manz and Sims (1990) work in which the notion of intention and its impact on one behaviour. For instance, a person can set a certain goal that influences their performance.

The overall principles of self-leadership that emerged from this study lead to one's own well-being first and then to the well-being of society as a whole. The majority of the literature on self-leadership emphasized the correlation between personality factors and self-leadership and the principles in this study reinforced this correlation. For instance, Islamic self-leadership focused on strategies that reinforce self-influence by promoting self-observation, self-management, and self-goal. Self-observation is vivid in the principles of self-awareness and directing physiological and physical behaviours. In addition, the principles reinforce the three foundations of leadership in Islam which are: mercy, justice, and kindness that

stated by (Abbas, 2009). As an example, Islam has placed great emphasis on protecting the self, treating it with respect with continuous development for it.

Throughout the principles of self-leadership that emerged in this study, it is clear that for disciplining oneself and raising it, two dimensions have to be considered: improving and abstaining. Under the dimension of improving, 5 principles are included, which are intuition, ordering priorities, self-awareness, directing psychological and physical behaviours, and expanding knowledge. The dimension of abstaining includes two principles: avoiding overburdening oneself and purification from corruption.

10. The Principle of Improving

Intention including accountability is emphasized in Islamic teaching. In Islam accountability is linked to the individual level and to what is there responsible. In addition, the principle of directing psychological and physical behavior is compatible with the early work which drew from social learning and behavioural theories that focused on the correlation between self-management and behaviours (Bandura, 1986). Therefore, in Islam, a person is in charge of their behaviors and is expected to filter what is acceptable and what is not. As a person plans and resets their actions for Islamic purposes, for this, self-awareness assists in fulfilling psychological and physical behaviors.

The principle of expanding knowledge is one of the characteristics that is significant for leaders at a personal and wider societal level. It is a means of communication between different cultures and living multiple events in different places, besides being a way of nourishing the mind. However, expanding and acquiring knowledge is within the prioritizing of responsibilities. The principles of organizing priorities are compatible with Islamic teaching in prioritizing what preserves human beings.

11. The principle of Abstaining

Avoiding overburdening oneself and purification from corruption are other principles for self-leadership in Islam. Self-leadership acknowledges that a person can set a certain goal that influences their performance, as (C Manz & Sims, 1990) declared. However, by overburdening oneself with unbearable or unorganized tasks, a person cannot fulfill these goals. Also, these principles link to organizing properties. Overburdened tasks disturb organizing priorities. Aljarah & Alsharifain (2018) pointed out the elements of self-management in Islam. They found that setting goals, planning, and time management are essential elements for self-management. Accordingly, overburdened tasks contradict these elements. In addition, this is compatible with Kevin, Knotts, and Jeffery (2021) exploration of the role of self-leadership in enhancing work engagement through the mediating mechanisms, in which they found that a positive relationship between self-

leadership and work engagement cannot be mediated by overburdening or continuous obligation.

As self-awareness and accountability are some of the principles of self-leadership, they involve being aware of what nourishes a person and what affects the self by avoiding corruption and whatever harm the self. This principle is evident in the Islamic perspective on the self, which holds that the human self is honoured and praised regardless of gender or color. God stated, "We have honoured the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of our creation" (Quran17: 70). Furthermore, humiliation or suppression of the human soul is prohibited in Islam as God Stated, "...no injustice whatsoever shall be done to any soul (Quran 36:54). As a result, engaging in corrupt acts is a form of self-humiliation or suppression that is forbidden in Islam. In addition, Islamic teaching emphasizes dealing with the human self with mercy as God in the Quran focused the purpose of sending the Prophet on spreading kindness. God said "And We did not send you (O Muhammad!) but as a blessing and mercy, for all beings" (Quran21:107

Although self-leadership is crucial in Islamic teaching for the well-being of oneself and the entire society, it can barely regulate a person's behaviour. External leadership is also a significant component for the common as advising others and influencing them are emphasized in Islamic teaching. This view was also declared by Courtright and Mans (2011) when they pointed out that shared leadership and empowering leadership reinforces and influence self-leadership. Reinforcing self-leadership can reduce the cost of external observation and monitoring. Stewart, Courtright, and Mans found a correlation in the studies between increased self-leadership and better affective responses and work performance.

12. Recommendation

-There is a lack of recent studies that focus on the contextual principles of self-leadership; thus, extended studies are needed to focus on the relationship between the contextual factor and the principles of self-leadership.

-In addition, studies have to consider the comparison between self-imposed strategies and self-influence strategies on raising the level of motivation.

-Individual practises can help to obtain and reinforce self-leadership principles; thus, courses and workshops help to disseminate knowledge of strategies and techniques for obtaining and implementing self-leadership principles.

-Developing measurement tools for self-leadership strengthens self-awareness, in which demonstrates the strength and weaknesses of a person so they can develop.

-More practical strategies are needed to assist in applying and practicing each principle of self-leadership.

13. Conclusion

Self-leadership relies on intrinsic intensity rather than just barely on extrinsic intensity. Self-leadership represents internal self-regulation that promotes discipline and goal fulfillment. It is an alternative to traditional leadership in which a person can motivate one's self. The study investigated Islamic principles of self-leadership. It pursued the principle of self-leadership from Islamic teaching. The deductive content analysis approach is used to investigate and interpret the principles of self-leadership in Islam. The result demonstrated seven principles for self-leadership: intuition, ordering priorities, self-awareness, directing psychological and physical behaviours, expanding knowledge, avoiding overburdening oneself, and purification from corruption. The principles of self-leadership can be obtained and reinforced by practices on an individual level. Developing self-leadership supports organizations for sustainable leadership effectiveness as it can be seen as a central mechanism for individual control in an organization.

14. Acknowledgment

I would like to express my sincere gratitude for University of Jeddah for supporting researchers.

About the Author

Faiza Gonaim is an associate professor in the Department of Administration and Fundamentals of Education at University of Jeddah, and the vice dean of student's affairs and community services. Her research interest is in educational leadership and in approaches that uplift people and unleash their potential in fulfilling their personal and organizational goals.

References

- Faroq, G. & Eimad, S., (2018). Elements of Self-Management in Islamic Education. *Journal of Education and Psychology Science* 26(5).
- Abbas, A. (2009). Islamic perspective on leadership: A model. *International Journal of Islamic and Middle Eastern Finance and Management*, 2(2), 160-180.
- Al-Mubarakpuri, S. (2006). *The sealed nectar: Biography of the noble prophet. Jeddah: Darussalam.*
- Al-Raysuni, A *Imam al-Shatibi's theory of the higher objectives and intents of Islamic law.*
- Applebaum, M. (2009). A phenomenological psychological study of Muslim leaders' attitudes toward connection with the Prophet Muhammad (*Doctoral dissertation, Saybrook University*).

- As-Siba'ie, M. (2005). *The life of Prophet Muhammad: Highlight and lesson*. (N. AlKhattab, Trans.). *Riyadh: International Islamic Publishing House*. (Original work published in 1999).
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Upper Saddle River, NJ: Prentice Hall.
- Batuk, S. (2021). The Effect of High-Performance Work Systems on Self-Leadership *Electronic Journal of Social Sciences* 20(77), 188–200. <https://doi-org.sdl.idm.oclc.org/10.17755/esosder.647118>
- Bukhari, M. (2011). *Al-Adab al-mufrad*. . Bayrut: Dar al-Kutub al-Ilmiyah.
- Burns, J. (1978). *Leadership*. New York: Harper and Row.
- Elo, S., & Kyngas, H. (2008). The qualitative content analysis process. *Journal of Advanced Nursing*, 62(1), 107-115.
- English, F. (2007). *The Art of Leadership: Balancing Performance and Accountability*, Thousand Oaks, CA: Sage Publication.
- Farahani, N., Jodaki, M., & Nabavi, S. (2019). Self-Discipline Factors based on Islam Training Thought. *International Journal of Multicultural and Multireligious Understanding*, 5(6), 250-263.
- Faroq, G., & Eimad, S. (2018). Elements of Self-Management in Islamic Education *Journal of Education and Psychology Science* 26(5).
- Hart, M. (1992). *The 100: A Ranking of the Most Influential Persons in History, Revised and Updated for the Nineties*
- House, R. (2004). *Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies*
- Ibn-Hisham, A. (2000). *Biography of the prophet*. (I. Farid, Trans.) *Egypt: Alfalah Foundation for Translation, Publication & Distrubution* (Original work published 828) *Development Journal*, 42(5), 748–762. <https://doi.org/10.1108/LODJ-10-2020-0436>.
- Krippendorff, K. (2004). *Content analysis: an introduction to its methodology*. Thousand Oaks, CA: Sage Publication.
- Manz, C. (1986). Self-leadership: Toward an expanded theory of self-influence processes in organizations *Academy of Management Review*, 11(3), 585-600.
- Manz, C., & Sims, H. (1990). *Super-Leadership: Leading others to lead themselves*. Upper Saddle River NJ: Prentice Hall.
- Mir, A. (2010). Leadership in Islam. *Journal of leadership studies*, 4(3), 69-72.
- Moghimi, S. (2018). "Principles of Planning in Islamic Management", *Principles and Fundamentals of Islamic Management*. Emerald Publishing Limited, Bingley, 101-120. <https://doi.org/10.1108/978-1-78769-673-020181003>
- Muslim, A. (2009). *Sahih Muslim*. (A. Siddiqui, Trans). (Original work published 875).
- Neck, C., & Houghton, J. (2006). Two decades of self-leadership theory and research: past developments, present trends, and future possibilities. *Journal of Managerial Psychology*, 21(4), 270-295.

Qur'an. (1997). (Saheeh International, Trans.). *Jeddah: Abdul-Qasim Publishing House.*

Stewart, G., Courtright, S., & Manz, C. (2011). Self-leadership: A multilevel review. *Journal of management, 37*(1), 185-222.

Thoresen, C., & Mahoney, M. (1974). Behavioral self-control. *New York: Holt, Rinehart, and Winston.*