Islamic Leadership in the Disruption Era: Case Study on Covid-19 in Indonesia

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Abstract

The purpose of the article is to study the typology of leadership in a disruption era such as pandemic COVID 19. A leader in the disruption era's main challenge is a VUCA (Volatility, Uncertainty, Complexity, and Ambiguity) situation. While the remaining discussion at leadership issues in the disruption era. The research method used in this research is descriptive analysis with a deductive pattern. The method used in this research is library research. Data is taken from various scientific writing sources such as books, journals, online media reports, and official government websites. This research shows that spirituality and religiosity are then showing an essential role of leadership in the disruption era. Even though there is a critical analysis of religiosity leadership, Islamic Leadership has demonstrated a solution for a leader in facing disruption.

Keywords: *Leadership, Disruption Era, Islamic Leadership.*

INTRODUCTION

The COVID 19 pandemic has drastically changed many aspects of life. The drastic change has forced all parties to make innovations, both in education, economy, military, social, health, law, and politics. Recently there is tremendous turmoil all around the world, including Indonesia.Everything changes rapidly, and the impact is very systemic. COVID 19 pandemic has brought human life into an era of disruption. The people must adapt quickly and precisely to thesituation (Allen & Fry, 2019).

Disruption, such as COVID 19 pandemic, is one of the forces that have impacted a leader (Bass, 1999). The leaders worldwide readily took steps deemed to reduce the spread ofthe virus, including the Indonesian government. In a particular situation, a leader tested, whether he is a leader who can solve the organisation, either nation problems or the dynamic change of theenvironment (Bolden, 2016). The Indonesian government is also trying to take strategic steps and policies that are fast and appropriate to minimise this virus's spread. The approach taken is to form a task force of allelements, impose social distancing, work from home (WFH), worship from the house, impose largely-scale social restrictions for red zones area, or restrict community activities in some regions (Aslan & Rusiadi, 2020).

Likewise, there is a fast in education in education, and 180 degrees rotate instantly (Denning, 2018). The relationship between educational leadership and society in this disruption era attempts to advance the quality of the learning and education aspects and the quality of life and people's connection to the education itself (Brooks, 2017). Educational institutions were temporarily closed, imposedan entirely new policy, learning or lecturing from home by optimising learning in a network or online models—nearly 100% learning with the distance learning approach. Many problems arise. For example, not all students have communication tools for online learning, such as cell phones, computers, or laptops (Fationa, 2020). Nor do they have funds to provide internet network quotas or are in the areas far from the signal range in terms of finance and learning limitations that must be done in a laboratory or availability to access the library (Grandy, 2013). Simultaneously, E-books are also not familiar tosome students either for academic staff (Brett, 2019).

Meanwhile, lecturers, employees, and other stakeholders who are supposed to provide direct service to students must work from home. Some can adapt to the situation, and not a few ofthose who cannot adapt quickly, are not accustomed to the work system from home, so work productivity decreases (Fealy, 2020). Digital disruption impacts the nature of leadership and strategic practice. Hence the problem arises very complexly (Giachetti & Torrisi, 2018).

Once the complexity of the problems faced, and at the beginning of COVID 19, no one canpredict precisely when it will end and return to the normal situation. All policies taken by any organisation, institution, company, institution enforced until an undetermined time. This decision is due to high unpredictability. So a leader must make the right and accurate decision by considering all risks when facing changes that are very fast and beyond predictions. Leadership isrequired to determine the strategy's direction to adapt to rapid changes, evolving, and uncertainties. So what type of leadership is needed in a disruption era such as in pandemic COVID 19?.

The Challenge of the Covid-19 Pandemic

The Covid-19 pandemic has brought us into the VUCA situation, a term given by Warrens Bennis and Burt Nanus, leadership experts from America, using a military representation in America. VUCA is an abbreviation of Volatility, a turmoil or dynamics change that is very fast in many sectors such as economic, social, and politics. Uncertainty is tough to predict the issues and events (Ichsan & Liriwati, 2020). Complexity is the number of problems organisations or companies face, so their challenges are increasingly complex and multi-factor interrelated. Ambiguity, which is not clear i.e., truckloads of the task and still floating or unable to explain clearly. Ambiguity characterised by difficulty in conceptualising challenges and finding alternative solutions. So a leader is hesitant to decide because the outcome becomes very uncertain (Hage & Posner, 2015).

VUCA is experienced not only in business but also in the education sector. VUCA increasingly illustrates a volatile, complex, and uncertain situation (Kaivo, 2018). The decision taken carries a high risk. Because it is difficult to anticipate any changes that shall occur, we cannot change the VUCA. However, all the human resources of any organisation must be prepared to be more creative and innovative. As the COVID pandemic 19, Indonesia's educational institutions have been temporarily closed since the pandemic spread in Indonesia, replaced by an online learning system (Klaus & Fernando, 2016). The previous learning system was carried out in direct learning in an entire day school system and Islamic Boarding School (*pesantren)*, in the tradition of living together in a dormitory complex. At the time, the spread had not declined yet, the head of pesantren (Kyai) decided to impose a new average by reopening activities at the school or *pesantren*. The decision was taken since the COVID 19 pandemic situation is unpredictable as long as the anti-virus has not been found. The cycle life of generation must continue; education is supposed to continue (Kaipatty, 2018). The millennial age is not supposed to experience stagnation of thought, boredom, and psychological pressure because they cannot socialise (McCormack, 2014)

In contrast, the tradition in the boarding school system prioritises living together (Mietzner, 2021). Hence it becomes a threat to pesantren, which most likely the virus can spread quickly (Nadeak, 2020). However, they are optimistic that they can reduce the virus's spread by preparing adequate pesantren infrastructure according to health standards. It also changes students' behaviour to live healthier and more disciplined and live life in high solidarity.

METHOD

The research method used in this research is descriptive analysis with a deductive pattern. The method used in this research is library research. Data is taken from various scientific writing sources such as books, journals, online media reports, and official government websites.

RESULT AND DISCUSSION

Leadership in Disruption Era

Effective leadership can bring progress and success to the organisation because it can respond to change and adjust to the situation. If referring to leadership theories, actual development is following technological developments, social, political, economic, and cultural. The approach has evolved from the idea of nature, behaviour, situational, transactional, transformational, and spiritual, including leadership from a religious perspective, all in finding a helpful leadership model. The situational theory basically must adjust to the conditions of followers (Nugraha & Evly, 2021). The transformational approach is also very concerned about followers by providing motivation, inspiration, and empowerment to improve performance beyond what was previously thought (Nuryana & Fauzi, 2020). This transformational leadership style can move followers in any situation, including in difficult situations, because the leader has high charisma, empowers his followers, and motivates followers to achieve the vision and move the organisation (Payne, 2010). This leadership style in line with the opinion of Sweeny (2002:197) that this transformational leadership is a leadership that integrates the perspective of leaders, followers, and situations so that in any changes of situation, a leader will continue to move his followers so that the organisation still exists. If it centred on the leader himself, it would be an authoritarian leadership style (Peiris, 2021).

Facing the era of disruption, there are three pillars of organisation and leadership: first, a sustainable vision: a leader must provide positive energy and strong direction to achieve organisational goals in VUCA conditions (Solas, 2016). Motivation and inspiration are needed by asking the question, "what is our contribution to the world." Second, the organisation must continue to run: a leader must move the organisation following market developments, technology, and the wider community (Sidani, 2008). Third, Resources are interrelated: a leader must link and synchronise between the community and the organisation, between its works and customer needs, strategy and skill (Putra & Aslan, 2020).

Furthermore, explain two organisational transformation models: first, Focus on a healthy and sustainable vision. A leader must communicate the organisation's future with a strong team and connect all resources. If not, then the strategy, process, and competence will not develop further. Second, manage transformation quickly. If not, it will lose energy and orientation (Suryaman & Munthe, 2020). From this explanation, it can be understood that a leader in this era of disruption must have the ability to carry out an adaptive, innovative, agility vision, which is to take the right policies or steps quickly (Sujudi & Komariaj, 2020).

According to Wollman, if it is associated with transformational leadership, then the three pillars facing the era of disruption are transformational leadership. Bass explains that transformational leadership has four characteristic dimensions: First, idealised inspiration, which is the idealised influence, or idealised influence, is the behaviour of leaders who show the power of idealisation, which is a powerful charisma. Second, inspirational motivation, which is the behaviour of leaders who show cause that inspires. Third is intellectual stimulation, which is leaders' behaviour to provide their followers' intellectual stimulation or intelligence (Wambura, 2010). Fourth, individualised consideration is the behaviour of leaders who show concern for the individual. The three pillars of leadership in the era of disruption, the first leader who can describe the future vision, are the motivation indicator. Second, leaders who can move the organisation according to market, social, and technological developments are idealised influence indicators. Third, leaders who can synchronise market conditions with the organisation focus on individual consideration and intellectual stimulation (Wollman, 2020).

By the four indicators, a leader will motivate followers to perform well, direct them to achieve organisational goals in any situation, and empower them by preparing human resources that are resilient to change. So it can be said that transformational leadership is loaded with moral and ethical teachings to grow the potential and satisfaction of followers and instil good values from the organisation and become the world of work in the post-industrial era. In the face of disruption, such as the COVID 19 pandemic case, it takes morals and ethics from a leader by giving care to his followers' conditions, providing motivation, moving them to keep their enthusiasm at work. Morals and ethics are indicators of inspirational motivation and individual consideration. It also empowers followers to adapt to change, which is an indicator of intellectual stimulation. It also requires a charismatic leader whose character can think tactically and strategically to make the right and fast decisions (Yuki, 2012).

The leadership models in the era of disruption are called digital leadership. Namely, leadership in the digital era, to describe the era of technological disruption. The term era of disruption, turbulence, innovation, change, and competition describes the world's current condition. If we are not ready to respond to change, then we face a big problem. Therefore the most suitable is digital situational leadership with specific skills and capabilities. There are four capacities that digital leaders have, namely tactical thinking (responding quickly, solution-oriented, pragmatically), strategic (thinking simultaneously and in the long run), culture, and capabilities.
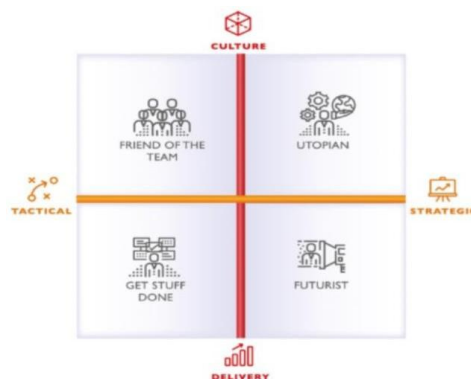

Figure 1 Digital Situational Leadership Models
Source: Brett (2019:11)

There are four situations: first, Leaders who think tactically and deliver: Get Stuff done, i.e., all work is completed, and focus on short-term completion. Second, leaders who think tactically and pay attention to a culture that is Friend of the team, that is, friendship in a group, who pay attention to team happiness. Third, Leaders who think strategically and deliver: futurist, having a future view according to the specified roadmap and planning, also focuses on delivery. Fourth, leaders who think strategically and pay attention to culture: Utopian/dream/delusion, because the focus is on building a broad culture. Thus, digital situational leadership requires a leader who understands the situation and has agility.

From these theories, it can be understood that leadership in the era of disruption that faces the challenges of VUCA requires a leader who understands the situation and conditions of the organisation's environment and followers. This Understanding includes adapting to change, thinking quickly and precisely without leaving the vision and mission set in the long term. A leader who has a new orientation is right; that is, first, vision: a leader must describe his organisation's future and a simple picture and implement it in the short, flexible, and adaptive term. Long-term vision remains. Second, Understanding: a leader must understand the changes, conditions encountered, and information and data and objective conditions about what is happening. Third, Clarity: A leader has apparent abilities about what is being made to realise his vision but is flexible and flexible about making it. Fourth, agility: which can change direction quickly, precisely without losing balance, can adapt quickly to the dynamics that occur, and respond appropriately to the demands of customers or followers or the public, and be able to think strategically to develop the organisation. There is also an alternative to respond to the VUCA situation: agility as a response to Volatility, information and knowledge management as a response to uncertainty, restructuring as a response to complexity, and experimentation as a response to ambiguity.

Another opinion that the challenge of the disruption era can be answered by spiritual and religious leadership. *Ubuntu* (humanness) believed as a unique spiritual factor in Kenyan leadership. The group's role is like one of the leadership thought of IbnKhaldun in leadership situations. There are also finding that school leaders approached religious diversity in five ways: evangelical leaders, devotional leaders, separation leaders, respectful leaders, or uninformed leaders. The central part of a higher purpose in enacting spiritual leadership and bringing about social innovation was most significant. The findings revealed that religion is much more potent than religiosity to influence organisational leaders' behaviour and practices. Spirituality can be an additional arsenal of leadership tools. However, A critical analysis of leadership religiosity serves to legitimate potentially unhealthy leadership tendencies and organisational processes: unrealistic future strategic planning and dogmatic decision-making goals. Both stem from the organisation's perceived divine origination in question and the perceived divine authority placed upon the organisation's leader.

Islamic Leadership

At the normative level, leadership in Islam has been much peeled in the holy Qur'an and Hadith. This leadership has been in practice, as exemplified directly by the Prophet Muhammad SAW. Conceptually, Muslim intellectuals from the classical to modern eras have also highlighted their views. In practical terms, the Prophet Muhammad, the great leader of the Muslim community, became *Uswah Hasanah* or role model for his followers. Because He became uswah hasanah in all aspects of life, the previous prophets had extraordinary qualities or characters in his leadership: first, *Sidiq* (Commitment). *Sidiq* (honest and trustworthy) is a fundamental trait possessed by Rasulullah pbh. and must be maintained by every leader. He must always strive to put himself in the correct position, have the true nature, be on the side of the truth, and fight for the truth in the environment in which he is responsible. The Prophet said: Narrated from Abdullah, the Prophet said; Honesty brings good, goodness points to heaven, so one should be honest, to be honest. Lies show God writes ugliness, ugliness shows to hell, people who lie as liars.

From the hadith above, it can be understood that honesty will bring good, both suitable for the organisation and the followers. An honest leader is committed to fighting for the good of all. Second, *Amanah* (Trust), which is morality, continuously maintains the trust that other people gave him. A trustworthy person can take care of and collaborate on one's interests and the interests of others. It can be fair to oneself and others and is not tempted to take unilateral profits over others' losses. He realised that human life was at stake in faith. Without the trust of and by others, then the essence of him is dead or considered dead. The Messenger of Allah (may peace be upon him) said: *From Abi Hurairah said; The Prophet said: "If the mandate has been wasted, then wait for its destruction. Then He asked; how to destroy? O Messenger of Allah? He said when a business is handed over to the next one.*

The hadith reminds us that trust should not be wasted because it should be given to experts or masters in their field. Therefore, if we are given trust, it must be implemented as best as possible because trust is trust. The morality of trust arises from a deep inner attitude that believes in the existence of God. The Qur'an explains that the essence of this life is to keep the trust, and those who are unable to maintain the trust are not human (human) or beings who are not given spirit by God, such as heaven, earth, and mountains (QS.al-Ahzab, 33:72). Therefore, everything on earth that God trusts his management to man and those other humans entrusted to him is trust. The morality of trust will give birth to responsible behaviour, the courage to take risks, and professionalism.

Third, *Tablig* (Community openly), which is to convey God's messages to the people wholly and entirely, meaning that nothing is hidden because it may be burdensome or detrimental, and not added because you want to make a profit. In everyday life, tabligh can be interpreted as carrying out the duties, which are their responsibility in a professional manner

(commitment, dedication, and expertise) so that the process can be carried out effectively and the results are quality. In organisational life, tabligh also means no internalisation; that is, it does not abuse its facilities and goals for personal or group interests. An Apostle as a leader has openness in various matters because closeness will raise doubts from other parties and give birth to slander in his leadership. As a leader, He always conveyed the truth that he received through revelation, no matter how heavy the challenges and risks he would receive. He adhered to the guidelines, "Say the truth even though you feel bitter."

Fourth, *Fathanah* (Smart), namely smart and nimble (innovative), educating, Understanding, fast and brilliant. "*Fathanah*" is not limited to intellectual quotient or IQ alone, but also emotional intelligence (emotional quotient) or EQ and spiritual intelligence (spiritual quotient) or SQ. Fathanah appeared because of physical and psychological factors. Besides having an adequate level of intelligence, it is also because of a clean mind and heart. A pure mind and spirit, referred to in the Koran as a healthy heart (*qalbunsalim*), can quickly and precisely make decisions. This quick and precise decision is because there are no hidden motives or hidden agendas to deviate from the truth. Dealing with complicated problems, it becomes easy, and easy issues become fun.

On the other hand, people whose minds and hearts are dirty or their hearts are hurt, or their hearts are hypocrites (qalbunmaridl) (QS.al-Baqarah, 2: 8-10), and those whose hearts are unobserved (*qalbunmayyit*) always complicate easy problems. People who have a "*fathanah*" attitude will have foresight, have the courage to make decisions in facing tomorrow. If you become a leader, you will develop visionary leadership.

From this explanation, it can be concluded that these four traits or characters are needed in the current era of disruption. Sidiq's nature is honest and trustworthy so that he commits to achieve reasonable organisational goals in a fair and proper way. This trait is essential in situations that face Volatility or the fluctuation of changes in various ways drastically because a leader must be able to provide positive energy and strong direction to achieve the vision, mission, and goals of the organisation and be able to describe the concept to be succeeded in changing situations. . This *Sidiq* trait will give birth to a visionary leader.

Trust is a nature that prioritises professionalism and trustworthiness. He has strong consideration and reasons for making decisions, is flexible, concerned about his followers' future, and is fair. A leader must be able to move the organisation following market developments, technology, and society at large to continue to run. This trust is essential for situations facing complex problems, full of challenges and complications.

The nature of *tablig* (community openly) is a nature that is open to change and understands the situation at hand. Tabigh conveys it to followers or subordinates convincingly, rationally, and wisely, empowering them to be inspired and motivated to continue improving their capacities and capabilities as human resources for organisations or companies. This nature is essential for conditions full of uncertainty or uncertainty, where everyone cannot predict what will happen and for how long. A leader must synergise all existing resources and synchronise requirements between stakeholders and the organisation, between strategy and skill.

Fathonah (intelligent) is a trait that shows intelligence, both intellectually, emotionally, spiritually, and procedurally. This characteristic is synonymous with agility, which is having the ability to make policies or decisions quickly and think strategically to develop the organisation so that the organisation continues to run in any situation. This characteristic is essential for an ambiguous situation caused by uncertainty.

Apart from the characteristics of a leader, right and correct behaviour is also needed. Prophet Muhammad SAW., He was sent to be a Prophet and Messenger for the Muslim community to improve people's morals or behaviour who still do not know Islamic civilisation. He was sent in very unpleasant conditions, full of challenges and opposition, even more unfavourable than the VUCA situation when the disruption of COVID 19. In his prophetic history, he was sent to improve society's morals in his time, which was called ignorance or the era of darkness. He enlightened his ummah and empowered them from a society that did not know civilisation to become a highly civilised civil society. His leadership's success was due to Rasulullah SAW, who became a role model leader in attitude and behaviour in everyday life. He cares for his followers, provides motivation and inspiration. This information is stated in the Koran (QS. Al-Ahzab: 21): Indeed, the Prophet (himself) is a good example for you (namely) for those who hope for (the mercy) of Allah and (the arrival of) the Day of Judgment, and he chants a lot of Allah (Qs.al-Ahzab; 21).

In line with this, as Antonio's term, the Prophet Muhammad is called the super-leader (Antonio, 2007). He discussed the four leadership functions initiated by Stephen Covey (2007:114) that were carried out by the Prophet Muhammad SAW, namely the pioneering function (pathfinding), aligning, empowering, and modelling, so that the Prophet Muhammad SAW

succeeded in building a modern social order and prioritising the values of universal equality, which was then continued by the friends during the caliphate so that it can develop until now.

The pioneering function reveals how the leader's efforts to understand and fulfil its stakeholders' primary needs, mission and values, and those related to the vision and strategy, namely where the company will be taken and how to get there. The harmonising function is related to how leaders align the entire system to work and synergise with each other. The leader must understand the parts of the organisation. Then he must align these parts according to the strategy for achieving the vision outlined. The empowerment function is related to the leader's efforts to foster an environment to do their best and have a strong commitment. The role model function reveals how leaders can become role models for their employees. How a leader is responsible for the words, attitudes, behaviour, and decisions he makes. The extent to which it does what it says.

For example, the Prophet Muhammad SAW found the pioneering function because he took various steps in leading the human race to the right path. Nabit has successfully developed a modern social order by introducing universal equality values, the spirit of pluralism and cultural culture, the rule of law. In its time, a very modern social system was then developed by the caliphs. The coordinator's function can be seen in the Prophet Muhammad, who can coordinate various strategies to achieve his goal of spreading the teachings of Islam and building a fair and modern social order. When the companions refused to do the hudibiyah agreement, which was seen to be beneficial to the polytheists, the Prophet remained adamant in agreeing. It turned out to be even helpful to the Muslims. The Prophet also succeeded in building a robust legal system, diplomatic relations with the tribes and kingdoms around Medina, and a robust defence system.

The Prophet exemplifies the function of empowerment. The history of prophethood tells of the Prophet's skill in synergising the various potentials of his followers. For example, in organising strategies in Uhud's battle, the Prophet placed archers behind the hill to protect the Muslim infantry. He also wisely strengthened the relationship between Muhajirin and Anshor when will start developing the community of Madinah. He also appointed officials as amir or judge based on good competence and track record. An exemplary function is also a great feature of the Prophet Muhammad SAW. He is a uswah hasanah or an excellent example for the Muslims. He always did first than what was commanded to his ummah; he always maintained his attitude and behaviour, reflecting Islam's teachings. Because of his example, the Muslim community can proliferate and is followed until now.

Closely related to the theory of transformational leadership, which emphasises the importance of interpersonal relationships between superiors and subordinates, to inspire and motivate associates, Islamic leadership theory not only highlights the interpersonal relationships of superiors and subordinates (Hablun min an-nas) but also emphasises the divine relationship (hablun minallah). As long as *hablun min annas* are, if it is not balanced with hablun minallah, then a leader will not be an example. However, when he has a good relationship between the two, he will be an example for his subordinates so that what the leader does will be an inspiration, motivation that his subordinates will follow. As for the nature or character of a leader is siddiq, trust, tabligh, fathonah. These four properties are implications of hablun minallah, while its good behaviour shows hablun minannas, called *al akhlaq al-karimah*.

Spiritual depth: behaviour based on morals, spirituality, or religion, so that it considered by subordinates to be charismatic and highly respected. The spiritual centre will manifest if it has four (4) characteristics: a) *Siddiq*: honest and committed to goodness and truth; b) *Amanah*: professional and reliable; c) *Tabligh*: open and communicative; and 4) *Fathonah* is intelligent or agility, namely the ability to determine policies appropriately and quickly.

Empowerment is behaviour that can develop the capacity and capability of subordinates to establish themselves: a) Intellectual stimulation is behaviour that can stimulate subordinate intellectuals by involving several programs according to their level and providing direction, and b) An inspirational motive is behaviour that can inspire and motivate by emphasising the vision with enthusiasm and optimism.

Good behaviour or *al akhlaq al-karimah* can be role models: a) Emotional stability: a person's ability to manage emotions; and b) individualised consideration: behaviour that pays attention to subordinates by emphasising brotherly relationships and providing opportunities and coaching to subordinates.

This Islamic leadership is very suitable in facing the era of disruption, which is facing VUCA challenges such as what happened during the COVID 19 pandemic, because:

Islamic leadership has four traits or characters that can make a leader fully committed to running the organisation correctly and adequately. It is related to a mandate that is accountable in the world and accountable to God in the afterlife. With this nature, in a situation of turmoil with multiple problems and full of uncertainty, a leader dares to determine tactical and strategic policies quickly and precisely without leaving a long-term vision or having agility, moving the organisation by

adapting to changes in the market, IT,economy, social, and others.

Islamic leadership has empowering behaviour so that it can prepare existing human resources to face any change. Besides that, their behaviour can motivate their subordinates to continue working. This leadership will have an impact on the sustainability of the organisation.

Islamic leadership has good behaviour (akhlak al-karimah), which is very concerned about the problems faced by subordinates/followers. The Islamic leadership also appreciates a sense of belonging, develops a high sense of brotherhood, and is not easily carried away by emotions, including confusion, panic, and easy breakup desperate, but can calm him down.

CONCLUSION

In the era of disruption such as the COVID 19, a charismatic leader is needed, namely one who has a strong character as the nature of the Prophet Muhammad, which includes four characters which are honest, trustworthy, communicative/empowering, and intelligent qualities both intellectually, emotionally, spiritually. So that they can be role models, if you are a role model, you will be able to inspire and motivate since there are problems in the disruption era in the leader and follower relationship. Besides that, he also has ethical or moral behaviour or *al akhlak al karimah*, which really cares for his followers and is also empowering. If it is related to transformational leadership, then actually Islamic leadership is more comprehensive. It is namely paying attention to relationships with fellow humans or followers and relationships with God so that any policies taken will not come out of their religious teachings but based on justice by upholding commitment and entirely responsible for its sustainability.

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