

MUSTAFA KAMIL AYUB

# WISE LEADERSHIP

## VISION, MISSION AND AGENDA IN CIVILIZATION BUILDING AND MANAGING GLOBALIZATION ERA



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## ABOUT THE AUTHOR

MUSTAFFA KAMIL AYUB was born in Pasir Salak Perak 1963. He started his early education in SKKG, Perak, and SMSAH, Jitra, Kedah. He graduated from UKM with a Master's Degree in Political Science and a Bachelor's Degree in Genetics. He holds a Diploma in Islamic Finance and an Education Diploma in Mathematics and English from IIUM. He was a Doctor of Philosophy (Ph.D.) student in Political Science at UKM.

He is a former Advisor of UMNO Malaysia Youth Entrepreneurs Bureau, Deputy Head of Central keADILan Youth, Acting Head of Central keADILan Youth, Secretary General of KEADILAN, Vice President of KEADILAN, and Member of the Central Political Bureau of KEADILAN.

He has served as a YAA Teacher, Head of the IIUM Leadership Training Department, Political Secretary of KBS Minister, and Director of the Perangsong Selangor Group.



He is actively involved in leading NGOs, national institutions, regional institutions, and international institutions such as PMUKM, PKPIM, ABIM, MBM, IMAD, MAP, Kongres Rakyat, RAPAT, GRM, PEPIAT, CAYC, IIFSO, and WAMY. Also, the BOD of IYC, YBM Foundation, YSA Foundation & Chairman of the K3M Cooperative. He also wrote dozens of books, articles as well as being a TV panelist and moderator.

He gave a lot of lectures, leadership training and presented papers in Malaysia, Indonesia, Brunei, Singapore, Thailand, Vietnam, Japan, Mongolia, Maldives, the United Kingdom, the Netherlands, the United States & Trinidad.

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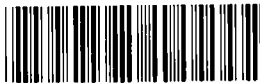


MUSTAFFA KAMIL AYUB

# WISE LEADERSHIP VISION, MISSION AND AGENDA IN CIVILIZATION BUILDING AND MANAGING GLOBALIZATION ERA

Foreword by  
Prof. Dr Anis Ahmad  
Prof. Dr. Abu Reza Md. Nezamuddin Nadwi

PUSTAKA PERDANA



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## ABOUT THE AUTHOR

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أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ  
أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

*“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided”.*

**(An-Nahl, 16:125)**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ  
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted”.*

**(Al-Hujurat, 49:13)**

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ  
هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

*“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful”.*

**(Ali-Imran, 3:104)**



# FOREWORD I

The global awakening which the Muslim *Ummah* has witnessed during at least the past six decades has once again brought Islam and Muslims into focus. The fall of *Uthmani Khilafat* in the early 20<sup>th</sup> Century was interpreted by some as the end of the leadership role of the Muslims. The post-18th century world was consequently visualized as a world of the economic, material and militarily superior West. Needless to say, that in this new context, the ideological challenge from the West is greater than its economic and military superiority.

Muslim responses were various. For some, Western secular ideologies offered a better worldview, they welcomed the Western influence. Others tried assimilating Western *ways of life* while trying to maintain their traditional culture. The third response was of a total rejection of Western ideologies and a return to the ways of the *salaf*, the earlier generations. Some others made an effort to discover in the *Qur'an* and the *Sunnah* a basis for justification of Western secular ideologies such as Socialism, Capitalism and Fascism.

To say the least, the trailblazers of revivalism neither tried to follow the secular materialist model nor tried to confine themselves to blind following of the *salaf* or *traditionalism*. On the contrary, with full confidence in the ultimate truthfulness of the Islamic message, took the lead in developing an Islamic epistemic paradigm, offering a forward-looking worldview. The axiological foundations of their program made it distinct and essentially ethical, universal and modern.

Instead of looking backwards and following the traditional religious culture, this *ijtihadi* approach tried to discern from the *Qur'an* and the **Sunnah** a comprehensive, modern, and practical meaning of Islam as *al-Din* (The way of life, in contradistinction to "religion"). This forward-looking approach did not differentiate between the *din* (religion) and *dawlah* (state). The integrated vision of Islam, thus pioneered by trailblazers like Mawlana Sayyid Abul A'la al-Mawdudi (1903-1979) and Imam al-Shahid Hasan al-Banna (1905-1949), offered a new dynamic movement for thought and action.

To the bewildered Muslim *Ummah* in the early thirties, the prognoses of the Western scholar model, eventually the decline and disintegration of the socialist and capitalist ideologies, may have appeared idealistic, but events in contemporary history confirmed this prognosis.

The insistence of Islamic revivalist movements on universal Islamic ethical order as a viable system and hope for humanity prepared the ground for a global Islamic awakening among the youth, intellectuals and professionals in the Muslim *Ummah*.

The Islamic awakening in the late sixties in Malaysia was an integral part of this process. In a Malaysian context, the goal and objective of the Islamic Movement was no doubt an Islamic Social change. Comprehensive as it was, it called for a transformation in thought, perception of reality, personality and character, family and society, in brief an educative social change. This did not preclude a change in political, economic and legal institutions though it did not insist on this change in shift.

The call for a new generation of Muslim youth, imbued with the comprehensive *Islamic Vision*, aware of the universal ethical paradigm of Islam, and concerned with the translation of Islamic ethical worldview, is no less than a noble service to Malaysia, South East Asia and the world.

The human capital, the intellectual culture they created and not a hollow jargon like N.W.O., provides the substance, the meat, the core, and the foundation for a better and sustainable ethical system.

Sustainability in a society is more than survival. It calls for a set of values that minimize economic, political, social exploitation and inculcate in human beings' respect, dignity, concern, love and understanding for fellow human beings. Islam, offers a paradigm of hope and realism, for the realization of social justice and the dignity of man.

The *AGENDA 21* presents a down-to-earth, gradualist, moderate, and practical solution for a multi-ethnic, multireligious society. It has relevance not only for Malaysia but for all such situations where a post-colonial society exists.

The thought-provoking treatment of the issue by Br. Mustaffa Kamil re-confirms my conviction that ours is the age of young Muslim leaders who will Insha Allah succeed in developing an ethical approach to social change. May Allah accept and bless these efforts of the committed Muslim intellectuals and *da'wah* workers.

**ANIS AHMAD, PROF. DR.**  
International Islamic University, Pakistan



## FOREWORD II

Islam is a religion which outlines a complete code of life. I thoroughly believe that to be a good and ideal leader, one has to practice the Islamic guidelines provided in the Quran and Hadith, where it is revealed that accountability, justice, trust and consultation are the four important elements of Islamic leadership.

Leadership in Islam is considered as a trust (Amanah). A good leader in Islam is entrusted with a responsibility. He tries to solve the problems of humanity and guide them to the eternal betterment of here and hereafter. The key responsibility of the leader is to discharge this duty to the best of his abilities. A leader in Islam is under some compulsions. He is not free to act as he chooses, nor must he submit to the desires of others – he must act in accordance with the guidelines provided in the Quran and Hadith.

A good and wise leader has to envision the future, imagining exciting and ennobling possibilities. Secondly, he has to foster collaboration, promote cooperative goals and build trust. Besides, he has to strengthen others by sharing power and discretion. Above all, he has to recognise contributions by showing appreciation for an individual's excellence.

We understand that Islamic and wise leadership embodies the following fundamental qualities: wisdom and insight, *taqwa* (fear of the Almighty), justice and compassion, courage and bravery, mutual consultation, decisiveness and being resolute, spirit of self-sacrifice and *sabr* (patience).

Good leadership has always been a key issue of intellectuals and historians. I came across numerous books on this topic. However, I was looking for something more comprehensive which deals with practical world reality. I am immensely impressed after going through the *Wise Leadership* which is a masterpiece of Mustaffa Kamil Ayub containing 16 chapters where he masterfully presented the concept, vision and mission of a wise (Muslim) leadership. A good number of chapters in this book have been dedicated to the youth who are the future leaders of the world. Surely, in these chapters, the youth will find a road map for preparing themselves to encounter the future challenges ahead. It is true that this 21<sup>st</sup> century is the most critical time for the world Muslim community. Those who are in favour of practising Islamic rules and regulations face heterogeneous resistance from the family and state. The author presented his ideas very wittily and scholarly. His presentations, arguments, examples and conclusions are convincing, even to those who are critical of Islamic ideology. I am sure, this book will have global appeal. We have to agree that it is a timeless and boarder-less creation. I am convinced that it is a guideline for the wise (Muslim) leaders and their followers, in particular, and a useful handbook for general readers of the world.

**ABU REZA MD. NEZAMUDDIN NADWI MP, PROF. DR.**

Member of the National Parliament, Bangladesh

Chairman, Board of Trustees

International Islamic University Chittagong, Bangladesh

# PREFACE

As we are aware, when we speak of a role, we usually refer to something conscious. Something that a person has committed himself to perform. On the other hand, the role is entered into not by accident but by a vocation.

Of course, the person with a role that is relevant to us is a person with a mission. Moreover, the person with a mission is a person who has a vision. Mission means that which a person is designed or destined to do. Vision is the action of seeing or contemplating something not actually present to the eyes, a highly imaginative scheme or anticipation based on analysis.

The generation who takes existence itself seriously is a person with a mission. Our mission, as clearly stated in the Qur'an, is to be the servants of Allah S.W.T. (Al-Dharyat: 56) "*I have only created Jinns and men, that they may serve Me*" as well as the vicegerents of Allah on the earth: "*Behold, the Lord said to the angels; "I will create a vicegerent on earth..."* (Al-Baqarah: 30).

To act as the vicegerent (*khalifah*) of Allah on earth means we have to be members of the ummah and work together as an organ for the success of our mission entrusted to us by Allah. In order to fulfil this mission, we have to struggle for the development of Islamic personality (*shakhsiyyah*), Islamic family, Islamic society, Islamic state and Islamic New World Order.

The book *WISE LEADERSHIP: Vision, Mission and Agenda in Civilization Building and Managing Globalization Era* is meant to share some of the ideas, especially with the young generation who will be the future leaders of the *ummah* in building the future civilization of Muslims.

This book is actually a collection of *speeches and working papers* presented by the author in various occasions with some modifications.

"An Introduction To Wise Leadership is a keynote address as Chairman of HG3M and President of NGO RAPAT at a Wise Leadership Seminar, Pulau Pinang, 2019. Building the Fifteenth Century Ummah" is a speech delivered by the author as a chairman of the Conference at the Opening Ceremony of the Seventh IIFSO International Conference, Kuala Lumpur 1988. "Muslim Civilization and its Challenges" and "Edification of 21<sup>st</sup> Century Generation" are the essence of the author's presidential address delivered as the President of the National Union of Malaysian Muslim Students (PKPIM) at respectively 27th and 28th Annual General Meeting (1988 and 1989). While "Issues in Student-Youth Development and Movement" is a writing published in the VISTA-Student Representative Council (SRC) bulletin, International Islamic University, 1990. "Student-Youth and the Nation" is a working paper presented as a representative of the Malaysian Youth Council (MBM) and Muslim Youth Movement of Malaysia (ABIM) in the "Commonwealth Youth Programme (CYP) Seminar On Non-Governmental Organizations" Maldives (1989) and partly presented at the International Conference on Student Well-being and Development, Netherlands (1991) as a representative of the International Islamic University (IIU). "Student-Youth as Future Leaders of the Ummah" is a paper presented at the Muslim Student Training Camp, organized by MSA-Japan and IIFSO, Tokyo (1991). Meanwhile, other chapters are the keynote addresses as the chairman of the South East Asia Federation of Muslim Student Organizations (PEPIAT), President of the Council for ASEAN Youth Cooperation (CAYC) and the speech as President of the National University Students' Union (PMUKM) and Editor in Chief Column of RISALAH for chapter 12.

Last but not least, I would like to take this opportunity to extend my appreciation to all parties involved in publishing this small book, especially to Prof. Hon. Dato' Dr. Abdul Hamid Abu Sulayman, Prof. Dr. Anis Ahmad, Prof. Dr. Roosfa Hashim, Prof. Dato' Dr. Mohd Nur Manuty, Sr. Animah Ferrar, Prof. Dr. Mohammad Azmi, Dr. Mustafa Omar, Br. Shamsuddin Harun, Br. Rizlan Ghazali, Prof. Dr. Aslam

Hanef, Br. Siddiq Abdullah, Br. Ameer Ali, my parents, Hj. Ayub-Hajjah Jamaayah, my wife, Rusiah, and my daughters, Afifah and Aliya, for their help and encouragement.

May Allah S.W.T. bless this humble and small effort towards the betterment of the present and future *ummah* and reward *al-falah* to all of us.

**MUSTAFFA KAMIL AYUB**

Kota Damansara,  
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9 Ramadan 1444 H

31 Mac 2023



# CHAPTER 1

## AN INTRODUCTION TO WISE LEADERSHIP

The current and future world needs wise leadership, which is necessary for all sectors. This is because times keep changing from industry to ICT and now, knowledge technology. The future is wisdom technology. The progress and backwardness of an organization, nation and country are largely determined by the leaders. This is because, in reality, the leader has responsibility both to himself and to his family, community, organization or the country he leads. This writing will outline several related aspects, including the definition of wise leadership, the background of the challenges of the 21<sup>st</sup> century, facing the challenges of the 21<sup>st</sup> century, disentangling people's concerns, empowering civil society, and action agendas.

### WISE LEADERSHIP

From an Islamic perspective, leadership is revealed in the formulation by the Prophet Muhammad, peace be upon him, "You are leaders, and every leader will be held accountable (by God) for what he leads" (Hadith). Similarly, Imam Al-Ghazali viewed that "leadership is the caliph of God, learned from scholars who care about the afterlife, controlling lust and greed, controlling self-employee-family, loving followers, carrying out tasks tirelessly, not being cruel, loving the people and not offending religion".

In general, according to Kouzes and Posner, leadership, "You make a difference, the best leaders are the best learners, credibility, values drive commitment, lead by example, you can't do it alone, trust rules, leadership is an affair of the heart". While Western leadership theory teachers formulated "Leadership is the capacity to translate vision into reality" (Bennis).

More specifically, the debate about "Wise leaders" began to take place in 2013. McKenna and Rooney, University of Queensland Business School concluded, "Wise leaders have foresight. Wise leaders use reason, experience and careful observation. Wise leaders allow non-rational and subjective elements when making decisions. And wise leaders have an orientation beyond self-interest and towards the Common Good".

Meanwhile, Prasad Kalpa and Navi Radjou, authors of the book *From Smart to Wise, Acting and Leading with Wisdom*, formulates 6 aspects of wise leadership:

- **Perspective**, focus on bringing out the best in others.
- **Action Orientation**, is neither excessively cautious nor risky.
- **Role Clarity**, acts as trustees or servant leaders in whatever roles they accept.
- **Decision Logic**, tends to make intuitive decisions, taking into account in a larger context, of personal values and ethics.
- **Flexible Fortitude**, draws on collective willpower for transformational change.
- **Drivers of Motivation**, is driven to serve others, intrinsically motivated, resolving issues without the need for external reward or recognition:

Next, Ikujiro and Hirotako (2011) in *Harvard Business Review* summarize:

- Wise leaders can judge Goodness (yoi shigoto).
- Wise leaders can grasp the essence.
- Wise leaders create shared contexts (walwai gayagaya).
- Wise leaders communicate the essence.

- Wise leaders exercise political power.
- Wise leaders foster practical wisdom in others.
- Wise leader is a new kind of leader - a CEO who is many things at the same time: a philosopher, a master craftsman, an idealist, a politician, a novelist and a teacher.

From an Islamic perspective, wise leadership necessarily refers to the appreciation of piety, sincerity, morals, holding the principles of truth and justice, having a clear mission and vision, translating the idealism of the struggle into reality with the best approach, being far-sighted and simple and minimizing commotion, loving and appreciating human resources as a whole, spirit of *syura*, maturity, synergy and always enthusiastic from the spiritual strength he possesses (Mustaffa Kamil Ayub, 2018).

Indeed, the model of Wise Leadership which is superior in various aspects has been shown by the Prophet Muhammad himself. It is leadership as the head of state, head of the family, war leader, teacher, merchant and such like. The Quran records this with the expression *Laqad kana Lakum fi Rasulillahi uswatun hasanah*. In fact, the Western world also acknowledges it like a book written by Michael Hart with the expression "*the most influential person in the history of mankind*".

In the context of today's world, the World Economic Forum in Davos concluded that 86% confirmed that the world is facing a leadership crisis. The level of Volatility, Uncertainty, Complexity and Ambiguity (VUCA) is very high and requires more vigorous Training, Coaching and Mentoring (TCM) (Global Agenda 2015, World Economic Forum, Davos). The question is how fast are we polishing and producing Wise Leadership in dealing with the current challenges?

## THE ERA OF THE INDUSTRIAL REVOLUTION 4.0

The recent civilization, which is mainly centered in Europe, witnessed 4 eras of the main Civilization Revolution, namely, Agriculture, Industry, Information and now, Industry 4.0.

Industrial Revolution (IR), the timeline is; IR 1 (the 1780s) using steam power machines, IR2 (1870s) using electricity, IR3 (1970s) manufacturing automation ICT and IR 4.0 (2010s) Internet of things connecting physical objects and processing systems using the internet.

There are six symptoms of technology poison. The tendency to choose the ready-made path, people fear and worship technology, the difference between the real and the artificial is blurred, violence is normal, technology is a game, and living distantly and disturbed (Nik Mohd Yusoff Nik Ismail & Izwan Suhadak). However, selectively, there are many good things that can be taken from this IR 4.0.

Consciously, we choose and use technology when it adds value to life. High Touch High Technology (HTHT) takes advantage of technological progress and is civilized with God, and empowers the spiritual element as a core element of human personal formation (John Naisbitt & Patricia, 1999).

Humans should see the possibility of a new ecosystem that will change not only the way of life and work as well as society and norms, but also the perception of humans themselves (Sultan Perak Sultan Nazrin Shah, 2017) as a result of IR 4.0.

Although there are a number of positive results of IR 4.0, especially those that are artificial intelligence, there are no less new challenges that involve work, social and family interactions, evil impulses, gadget addiction and its costs, perceptions of humanity, and alike.

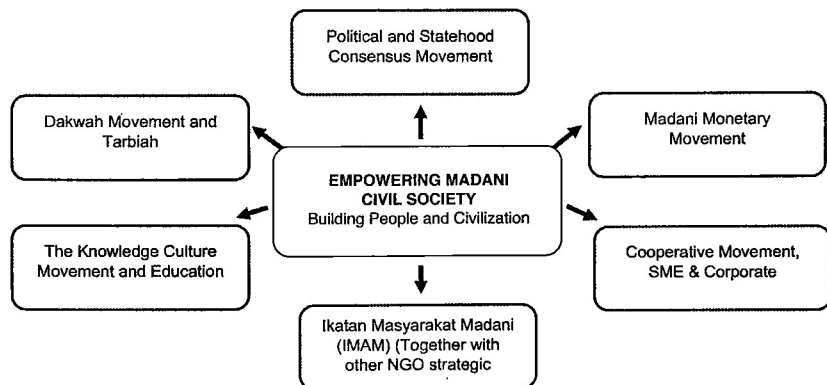
Existing challenges include the social and cultural context; the question of moral crisis and identity, the fading of family institutions, public safety, consumerism culture, health and environmental crisis, smoking, drugs, alcohol, gambling, and the question of understanding happiness itself. In the economic context, it involves the question of the increase in the cost of living compared to income, the oppression of the usury system and private bank monopoly, the income gap, spending culture, unemployment, food security, real estate assets and others. Meanwhile, in the political context, the challenges are the effect of division, racial politics, and the existing political culture.

## EMPOWERING MADANI SOCIETY

Looking back at the struggle of Rasulullah (SAW), we witness the process of building a person starting with his *aqidah*, morals and sharia. The Prophet's migration to Medina witnessed two important steps taken, namely building the first mosque in Quba as a center of education and correcting the Madinah market which was full of oppression and fraud before. This is where the civil society par excellence is built, including Muslims, Jews, Christians, and others who are bound by the Constitution @*Sahifah Madinah* as the first national constitution in the world civilization. And from here, Islamic civilization developed as fast as lightning to build three-quarters of the world with a touch of Quranic Mindset & Quranic Culture through a humane globalization process with the spirit of *Rahmatan lil'Alamin*.

We can conclude that civil society is a society that practices religious life based on the value of justice in all aspects of life. A society that guarantees a balance between individual freedom and social stability and maintains peace based on law. It is a society that upholds the culture of knowledge, morals, and superior culture, is creative and innovative, economically independent, safeguards the sustainability of nature, and creates active participation of the community in the struggle and development.

Likewise, at the global level, hegemony and dominance still dominate the globalization process. Therefore, in the context of the 21<sup>st</sup> century, we can reactivate this excellence with the following model recommendations.



**Figure 1.1:** Empowering Madani Civil Society (Building People and Civilization)

Therefore, the agenda of Developing People & Civilizations in the Asia Region @ International (MITRA), capable of empowering Civil Society in a wider context as well as polishing the future of Islam. In the midst of the current greedy globalization, we rebuild the Humane Globalization model, the humane IR 4.0, the spirit of *Rahmatan lil'Alamin* in building the country and the world *Baladatun tayyibatun wa Rabbun Ghafur* and towards the success of the world and the hereafter (Al-Falah).

## CONCLUSION

Indeed, wise leadership is very much needed today. This appearance has always been the desire of the nation and *ummah*. This requires a continuous process of giving birth to it. With wise leadership, we will be able to face the challenges of the 21<sup>st</sup> century and make changes for the better benefit (islah, reformation). We will continue to engage with various parties in translating these resolutions into reality, In Shaa Allah.

The role of all parties, asking to draw up a strategic plan for the 21<sup>st</sup> century with a vision, mission, strategic targets, SWOT, main strategy, tactics, action plans, programs and their responsibilities and time period. The quality of leadership at all levels must be polished. While identity and personality must be developed from spiritual, physical, emotional, intellectual and social aspects. Training and education must be seen as a lifelong process- *minal mahdi ilal lahdi*, from cradle to grave yard, *hou tao lao xue taoi lao, kalvi pirapu muthal yirapu varai*.

*“Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron”.*

**(Ar-Ra'd 13: 11)**

*"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and*

*feared for them. So, let them fear Allah and speak words of appropriate justice”.*

**(An-Nisa 4: 9)**

*"Invite to the way of your Lord with wisdom..."*

**(An-Nahl 16: 125)**

*“Wisdom is the lost "goods" belonging to believers. Wherever it is found, take it as a lesson”,*

**(Hadith narrated by At-Tirmidzi)**

*Great leaders start off as great followers (unknown).*

*Leadership is practiced not so much in words as in attitude and in actions (Harold S. Geneen).*

*Leadership is not about title or designation, it's about impact, influence and inspiration (Robin S Sharma).*

*Management is doing things right, leadership is doing the right things (Peter Druckers).*

*Intelligence leads to arguments, wisdom leads to settlements. Intelligence is power of will, wisdom is power over will. Intelligence is heat (it burns), and wisdom is warmth (it is comfort). An intelligent man tries to control, a wise man goes with the flow. An intelligent man preaches, a wise man reaches (Words of Wisdom).*

## CHAPTER 2

# WISE LEADERSHIP: CONCEPT, VISION AND MISSION IN MANAGING CIVILIZATIONAL CHALLENGES

## INTRODUCTION

*"Give me ten young men, and I will shake this world."*

This is the great expression of Soekarno, the great leader and the first President of Indonesia who managed to unite all Indonesian to expel the Dutch and declare Indonesia's independence on August 17, 1947.

*"If good people do not enter the political world, then criminals will fill it,"* said Recep Tayyip Erdoğan, the President of Turkey. Almost the same words were also expressed by Anies Rashid Baswedan, the Governor of Jakarta when he helped Jokowi campaigning to win the position of President in the 2015 Indonesian Election.

Words like these have a deep meaning, even if they are spoken in a simple language. These are wise words from a wise leader. It is sometimes sharp but bold. It is sometimes gentle but stabs in the heart. It is relaxed but goes straight to the point.

The world now and in the future need wise leaders. This is because time keeps changing. From industry to ICT, and now knowledge

technology. The future is the era of wisdom technology. This is recognized by great writers such as Alvin Toffler in *Third Wave* and Stephen R. Covey in *The 8<sup>th</sup> Habit*.

## DEFINITION OF LEADERSHIP

The progress and backwardness of an organization, nation, and country are largely determined by the leaders because in reality, the leader has responsibilities, both to himself and to the family, society, organization, or country he leads. This responsibility is basically related to leadership morals. Leadership is a concept that is difficult to describe and define accurately. But most experts who are skilled in the field of leadership define it as the main leader for the excellence of the organization or the country.

Leadership is a process in which individuals have the ability to influence others to achieve the goals of the organization or country, and lead the organization or country to a stronger and stronger direction. Some argue that leadership is defined as the ability to influence a group toward achieving certain goals. The ability to influence can result from either formal sources such as individual power and position or informal sources such as personal influence and the unique skills that a person possesses.

A leader is an individual who can influence other individuals in an organization. Something interesting in leadership is the existence of a leader who is in an organization that has its own structure by creating a leader-follower relationship to achieve the goals that have been set. Excellent achievement in an organization or country requires steps or activities planned by the leader to encourage his followers to increase determination and determination towards the excellence of the organization.

Therefore, efforts toward unifying the activities of an organization depend greatly on the intelligence of a leader. For example, someone who carries a plastic bag while visiting the market has to carry it wisely so that not a single item bought falls out. Plastic bags are like an organization or workers under the supervision of a leader.

# WISE LEADERSHIP

## VISION, MISSION AND AGENDA IN

# CIVILIZATION BUILDING AND MANAGING GLOBALIZATION ERA

To act as the vicegerent (khalifah) of Allah on earth means we have to be members of the ummah and work together as an organ for the success of our mission entrusted to us by Allah. In order to fulfil this mission, we have to struggle for the development of Islamic personality (*shakhsyiyah*), Islamic family, Islamic society, Islamic state and Islamic new world order.

The book WISE LEADERSHIP: Vision, Mission and Agenda in Civilization Building and Managing Globalization Era is published to share some of the ideas especially with the young generation who will be the future leaders of the ummah in building the future civilization of Muslims. This book is actually a collection of *speeches and working papers* presented by the author in various occasions with some modifications.

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