


A STUDY ON POLITICAL SPECTRUM IN TERENGGANU, MALAYSIA: AN ANALYSIS OF RABBANI LEADERSHIP BASED ON MAQASID AL-SHARIAH

Hailan Salamun^A, Asyraf Hj. Ab. Rahman^B, Firdaus Khairi Bin Abdul Kadir^C, Abdul Hanis Embong^D, Rofishah Hj. Rashid^E



ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received 04 October 2022</p> <p>Accepted 20 December 2022</p>	<p>Purpose: propose a new approach to change political organizations where the spirituality of leaders and their workers can be developed as holistic human beings in Terengganu, Malaysia based on the historical background and political paradigm that has changed.</p>
<p>Keywords:</p> <p>Rabbani Leadership; Terengganu Politics; Maqasid Al-Shariah.</p>	<p>Theoretical framework: Many studies have discussed the role of spiritual leadership in an organization. There are organizations that have successfully introduced specific programs that encourage spiritual activity in the workplace. This study explores how spiritual leadership is essential to improving organizational performance and overall employee engagement.</p>
	<p>Methodology: This study relies on the quantitative method of explanatory survey. The study population consisted of UMNO and PAS party leaders at the branch level, namely Terengganu Division or Terengganu Region. A total of 384 respondents were randomly sampled based on locations representing the Terengganu district. Each research finding will be analyzed descriptively based on relevant themes as set out in the research objectives</p> <p>Findings: This research has added to the knowledge of Rabbani Leadership related to the purpose of Islamic Sharia or 'Maqasid Sharia'. Rabbani political leaders drive awareness in developing the spirit of Islamic sovereignty, preserving the system of life, closeness of public relations, community management and cultural change in knowledge management.</p> <p>Contributions: This paper contributes to a better understanding of Rabbani leadership in political parties to develop spiritual activities for the purposes of Islamic Sharia. In addition, this study explores the root causes of religious factors that encourage awareness in developing a holistic society.</p>

^A PhD in Rabbani Leadership with a focus on Educational leadership and Islamic Civilization from University of Malaya, Kuala Lumpur. Senior lecturer at the Centre for Fundamental and Continuing Education, University Malaysia Terengganu (UMT). E-mail: hailan@umt.edu.my Orchid: <https://orcid.org/0000-0003-4456-8039>

^B PhD in Islamic Thought of Sayyid Qutb with a focus on Islamic Thought and Civilization from University of Edinburgh, United Kingdom (UK). Professor as well as the Dean of the Centre for Fundamental and Continuing Education, University Malaysia Terengganu (UMT). E-mail: asyraf@umt.edu.my Orchid: <https://orcid.org/0000-0003-3667-9265>

^C PhD in Heresy in Faith with a focus on Religious Deviance from University Malaysia Terengganu (UMT), Terengganu, Malaysia. Senior lecturer as well as the Head of Department of Nationhood and Civilization, Centre for Fundamental and Continuing Education, University Malaysia Terengganu (UMT). E-mail: firdauskhairi@umt.edu.my Orchid: <https://orcid.org/0000-0003-2709-8434>

^D PhD in Quranic and Islamic Thought with a focus on Islamic Research method from University of Science Malaysia. Senior lecturer of the Centre for Fundamental and Continuing Education, University Malaysia Terengganu (UMT). E-mail: hanis.embong@umt.edu.my Orchid: <http://orcid.org/0000-0002-1795-1000>

^E PhD in Lifelong Learning in Mosque with a focus on Islamic Civilization from University of Sultan Zainal Abidin (UniSZA), Terengganu, Malaysia. a lecturer of the Department of Islamic Studies at Teachers Training Institute (IPG) Dato' Razali Ismail Campus, Kuala Nerus, Terengganu, Malaysia. E-mail: rofisha71@gmail.com Orchid: <https://orcid.org/0000-0001-7159-6129>

Originality/value: This research is innovative because there is no mechanism to be a reference for political activists how to bridge the gap between conventional political practices and rabbanic leadership practices in the political spectrum and program.

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UM ESTUDO SOBRE O ESPECTRO POLÍTICO EM TERENGGANU, MALÁSIA: UMA ANÁLISE DA LIDERANÇA RABANI BASEADA NA MAQASID AL-SHARIAH

RESUMO

Objetivo: propor uma nova abordagem para mudar organizações políticas onde a espiritualidade dos líderes e seus trabalhadores possa ser desenvolvida como seres humanos holísticos em Terengganu, Malásia, com base nos antecedentes históricos e no paradigma político que mudou.

Estrutura teórica: Muitos estudos têm discutido o papel da liderança espiritual em uma organização. Há organizações que introduziram com sucesso programas específicos que incentivam a atividade espiritual no local de trabalho. Este estudo explora como a liderança espiritual é essencial para melhorar o desempenho organizacional e o engajamento geral dos funcionários.

Metodologia: Este estudo se baseia no método quantitativo de pesquisa explicativa. A população do estudo consistiu de líderes do partido UMNO e PAS no nível da filial, a saber, Divisão Terengganu ou Região Terengganu. Um total de 384 respondentes foi amostrado aleatoriamente com base nos locais que representam o distrito de Terengganu. Cada resultado da pesquisa será analisado de forma descritiva com base em temas relevantes, conforme estabelecido nos objetivos da pesquisa

Conclusões: Esta pesquisa acrescentou ao conhecimento da liderança Rabbani relacionada com o propósito da Sharia Islâmica ou 'Maqasid Sharia'. Os líderes políticos de Rabbani promovem a conscientização no desenvolvimento do espírito de soberania islâmica, preservando o sistema de vida, a proximidade das relações públicas, a gestão comunitária e a mudança cultural na gestão do conhecimento.

Contribuições: Este documento contribui para uma melhor compreensão da liderança de Rabbani nos partidos políticos para desenvolver atividades espirituais para os propósitos da Sharia Islâmica. Além disso, este estudo explora as causas fundamentais dos fatores religiosos que incentivam a conscientização no desenvolvimento de uma sociedade holística.

Originalidade/valor: Esta pesquisa é inovadora porque não há nenhum mecanismo para ser uma referência para ativistas políticos como fazer a ponte entre as práticas políticas convencionais e as práticas de liderança rabânica no espectro político e no programa.

Palavras-chave: Liderança Rabbani, Política Terengganu, Maqasid Al-Shariah.

UN ESTUDIO SOBRE EL ESPECTRO POLÍTICO EN TERENGGANU, MALASIA: UN ANÁLISIS DEL LIDERAZGO RABBANI BASADO EN LA MAQASID AL-SHARIAH

RESUMEN

Propósito: proponer un nuevo enfoque para cambiar las organizaciones políticas en el que la espiritualidad de los líderes y sus trabajadores pueda desarrollarse como seres humanos holísticos en Terengganu, Malasia, basándose en los antecedentes históricos y el paradigma político que ha cambiado.

Marco teórico: Muchos estudios han debatido el papel del liderazgo espiritual en una organización. Hay organizaciones que han introducido con éxito programas específicos que fomentan la actividad espiritual en el lugar de trabajo. Este estudio explora cómo el liderazgo espiritual es esencial para mejorar el rendimiento organizativo y el compromiso general de los empleados.

Metodología: Este estudio se basa en el método cuantitativo de encuesta explicativa. La población del estudio estaba formada por líderes de los partidos UMNO y PAS a nivel de sucursal, a saber, la División de Terengganu o la Región de Terengganu. Se tomó una muestra aleatoria de 384 encuestados por localidades representativas del distrito de Terengganu. Cada uno de los resultados de la investigación se analizará de forma descriptiva en función de los temas pertinentes establecidos en los objetivos de la investigación.

Conclusiones: Esta investigación ha contribuido al conocimiento del liderazgo rabbani en relación con el propósito de la sharia islámica o "maqasid sharia". Los líderes políticos rabanés impulsan la concienciación en el desarrollo del espíritu de la soberanía islámica, la preservación del sistema de vida, la cercanía de las relaciones públicas, la gestión comunitaria y el cambio cultural en la gestión del conocimiento.

Contribuciones: Este trabajo contribuye a una mejor comprensión del liderazgo rabaní en los partidos políticos para desarrollar actividades espirituales a efectos de la sharia islámica. Además, este estudio explora las causas profundas de los factores religiosos que fomentan la concienciación en el desarrollo de una sociedad holística.

Originalidad/valor: Esta investigación es innovadora porque no existe ningún mecanismo que sirva de referencia a los activistas políticos sobre cómo salvar la distancia entre las prácticas políticas convencionales y las prácticas de liderazgo rabínico en el espectro y el programa políticos.

Palabras clave: Liderazgo Rabínico, Política de Terengganu, Maqasid al-Shariah.

INTRODUCTION

Most people like to have a good and responsible leader. They are very concerned about choosing a leader who has the right and capability to lead a government. Power refers to the 'space of action' in an institution that is in the administration and management of a government, organization, and committee. Government as entities have the right to carry out the power to govern the state system. In Terengganu, political activities and state system in force often associated with efforts to preserve and protect the Malays and Islam. Thus, *Maqasid al-Shariah* considered as a means towards realization of the above objectives. It is a method of understanding the meaning and purpose of *Shari'a* in every Islamic rule and law. Ibn 'Ashur (2006) defines *Maqasid al-Shariah* as the intelligible wisdom in the implementation of the law as a whole or in general. Meanwhile, al-Raisuni (2005) defines *Maqasid al-Shariah* as the goal of Islamic law for humanitarian purposes. Among the main objectives of the Shariah are the preservation of religion, life, intellect, posterity and property for human welfare.

In the context of religious life practice, the Department of Islamic Development Malaysia (JAKIM) has provided a method of measuring Shariah implementation in all aspects of the Malaysian living system. Politics thus, becomes one of the elements upon which a certain benchmark is placed to meet the index of Shariah implementation. The basis for determining the index of Shariah implementation in politics is viewed from three elements, namely; (i) translation of State governance style; (ii) a holistic approach to political development; (iii) the construction and appearance of Islamic and pious images (Jakim, 2015). However, the measurement of the Shariah index in this study will focus on political leadership based on *Rabbani* leadership elements combined with the *Maqasid Shariah* elements.

Leadership is described as the ability of a person to play a role within the boundaries of the existing sphere of power to make changes in the organizational system he or she leads. Political leadership cannot be equated with leadership competencies in other disciplines such as chief executive, top managers of the public, private, voluntary and even military sectors. The boundaries of political leadership are broader because they involve their role as agents of the

government or the opposition, the people within the boundaries of the areas they lead, as well as loyalty to fight for the fate of the nation, religion and country (Kevin Morrell and Jean Hartley, 2006).

Last two decades had witnessed the political changes and new landscape in the State of Terengganu, Malaysia where the United Malay National Organization (UMNO) failed to retain their political grip in the state thus bringing in the Pan-Malaysian Islamic Party (PAS) to rule the state, making Terengganu the second state in Malaysia to be ruled by the Islamist party (the first being Kelantan). However, Terengganu was again recaptured in the 2004 General Election by the UMNO, which continued to govern it until the 2018 Malaysian general election. Again, in May 2018, Pas has made a surprise comeback in Terengganu after winning 22 seats in the 32-seat state assembly. The party also managed to secure six parliamentary seats, leaving only two seats behind to its main rival, UMNO candidate or Barisan Nasional (BN).

The above scenario clearly indicates that both the United Malays National Organization (UMNO), and the Pan-Malaysian Islamic Party (PAS) has a great influence in the Malay community in Terengganu. The two parties in many extents, successfully dominated the political arena of each other and win elections. Looking back to the historical background of both parties, in the general election 1959 for instance, PAS won and took control of the state government ruling UMNO party. However, in 1964 UMNO won and took control of the state government until 1999, PAS again seized the state government. However, PAS once again dominated the state government in the 2018 elections. This changing of political struggle needs to be examined from a new spectrum namely, how Rabbani concept is used in the Malay political leadership which has a major influence the direction of leaders and followers in the Malay political arena.

Research Methods

The research framework used in this study is quantitative method of explanatory survey. The study population consists of UMNO party leaders as well as PAS at the branch level, the Division or Territory of Terengganu. A total of 384 respondents were randomly sampled based on locations representing the Terengganu districts. Each study findings will be analysed descriptively based on the relevant themes as specified in the study objectives.

Results and Discussions

Table 1: Profile of Respondents by Parliament

Parliament	Frequency (N)	Percents (%)
Besut	65	16.9
Kuala Nerus	60	15.6
Setiu	53	13.8
Kuala Terengganu	50	13.0
Kemaman	46	12.0
Hulu Terengganu	45	11.7
Marang	40	10.4
Dungun	25	6.5
Amount	384	100.0

Source: Prepared by the authors (2022)

The table shows the distribution of respondents by parliament. A total of 65 people (16.9%) from the Besut parliamentary constituency reported the highest number. Subsequently respondents from Kuala Nerus accounted for 60 (15.6%) while respondents from Setiu and Kuala Terengganu recorded 53 people (13.8%) and 50 (13.0%) respectively. The Kemaman parliament was 46 (12.0%) while the Hulu Terengganu parliament was 45 (11.7%). 40 people (10.4%) were from the Marang parliamentary constituency, while Dungun parliamentary constituency had the lowest number of 25 (6.5%). Based on this frequency and percentage, it shows that the respondents from Besut parliament are the most populous.

This study uses two types of analysis, namely descriptive analysis and inference analysis. Descriptive and mean analysis were used to determine the level of leadership practice among political leaders in Terengganu. The mean range interpretations were performed on the scale used by Kamaruzaman (2009) as in Table 2.

Table 2: The range of mean to answer the research question

Min Level			Interpretation Score
1.0	to	1.8	Very low
1.9	to	2.6	Low
2.7	to	3.4	Medium
3.5	to	4.2	High
4.3	to	5.0	Very high

Source: Kamaruzaman (2009)

Inference analysis is used to test the t-test independently. Independent t-test analysis was performed to identify differences in mean values. In this study, independent t-test analysis was conducted to identify the differences between UMNO and PAS political leadership over Islamic sovereignty; Preserve the living system; Closeness of relationships; Knowledge management culture change and; Community development management based on leadership practice. The

analysis of correlation tests is used to identify the relationship between political leadership and the responsibility of political leaders.

Table 3: Coefficient Assessment Level

Co-efficient value	Descriptive Interpretation
0.70 – 1.00	Very high
0.50 – 0.69	High
0.30 – 0.49	Medium
0.10 – 0.29	Low
0.01 – 0.09	Ignored

Source: Davies Scale (1971).

Table 4 below shows that the practice of *rabbani* leadership among political leaders in Terengganu state is high. The results of this study demonstrate that the overall meanings of *rabbani* leadership among political leaders in Terengganu state have a mean of 4.06. The findings of the study also show that the highest level of *rabbani* leadership practice was minimally Islamic sovereignty, mean 4.12, and lowest leadership practice was community development management, mean 4.01. While other leadership practices are as follows; preserve the living system, mean 4.03; closeness of public relationships, mean 4.06; and knowledge management culture change, mean 4.10.

Meanwhile, table 5 notes the finding that leadership responsibilities are strongly linked to *rabbani* leadership practices. All of these practices will be emphasized well by leaders if political leaders emphasize aspects of the leadership's responsibility.

Table 4: The level of Rabbani practice of Terengganu political leadership

Dimension	Mean	Standard deviation	Level
Islamic sovereignty	4.12	0.595	High
Preserve the living system	4.03	0.629	High
Closeness of public relationships	4.06	0.640	High
Knowledge management of culture change	4.10	0.614	High
Community development management	4.01	0.653	High
Overall	4.06	0.581	High

Source: Prepared by the authors (2022)

Table 5: Relationship of Leadership Practices with Responsibility

		Leadership Responsibilities	Leadership Practices
Leadership Responsibilities	Pearson correlation	1	.878**
	Sig. (2-tailed)		.000
	N	384	384
Leadership Practices	Pearson correlation	.878**	1
	Sig. (2-tailed)	.000	
	N	384	384

** The correlation is significant at the level $p < 0.01$ (2- tailed)

Source: Prepared by the authors (2022)

Islamic sovereignty

Table 6 shows the results of t-test comparing the mean scores of leadership practices between PAS and UMNO political leaders with varying scores. The results showed that there was a significant difference in the level of PAS political leadership practice with UMNO based on Islamic sovereignty with $t = -4.117$ and $\text{sig} = 0.000$ ($p < 0.05$). Malay political leaders highlighting the promoting communities' activities and programs that can develop the identity of party members' and 'doing the work of the party as planned'. This situation illustrates that Malay political leaders' rather modest attention in increasing the religiousness of party members. It is likely that most party members see their leaders focusing more on doing good things and thinking that each individual should improve their spiritual strength.

Ibn Ashur defines *hifz ad-din* as an attempt to save the faith of every Muslims. The definition of religious by Jasser Audah (2014) is very limited and needs to be expanded into community and national life. However, efforts to save individuals faith are not enough to be associated with community and national life. In this regard, Ibn Ashur (2006) broadly interpreted and linked it to avoid anything that might violate and destroy the foundation of it. One of the safeguards of religion is any effort to defend the country and its Islamic sovereignty; preserving Islamic learning and education among the present and future generations of the Muslim community.

In the context of political leadership, the meaning of guardianship of religion is certainly linked to the attempt to regulate Islam as a way of life. Hereof, the efforts of political leadership should be associated with work that fosters the strengthening of faith, *Shari'a* and *akhlaq*. In this regard, the strengthening of the practice of political leadership is closely related to the *rabbani* attitude which emphasizes on sharing goodness, enhancing the spirituality and vision of the party that promotes Islam.

In this case, spiritual strength is very important to make a person obey the commandments of God and the teachings brought by the Prophet. At the same time, spiritual

strength can enhance the religious life of the individual to gain the pleasure of God and achieve success in this world and the hereafter. Every good deed must be done sincerely to Allah who controls the sovereignty of every government in this world and in the hereafter. As a leader it is necessary to obey the commands of Allah in fulfilling his leadership role and never doing evil.

Table 6: t-Test of Party-Based 'Islamic sovereignty' Practice

Leadership Practices	Party Type	Amount	Mean	Standard deviation	t-value	Sig
Islamic sovereignty	UMNO	197	4.00	0.601	-4.117	0.000
	PAS	187	4.24	0.564		

Source: Prepared by the authors (2022)

Preserve the living system

Table 7 shows the results of t-test comparing the mean scores of leadership practices between PAS and UMNO political leaders with varying scores. The results showed that there was a significant difference in the level of PAS political leadership practice with UMNO based on 'preserving the living system', $t = -2.300$ and $\text{sig} = 0.022$ ($p < 0.05$). The Malay political leaders trying to highlight practices in terms of leadership skills and commitment to improve the working and less political way. This can be seen as the highest mean score on item one of 'holding an Islamic party leadership program' with a mean of 4.15. This is because the leaders of the political party are from the party that makes Islam the core and the main leaders are Muslims. Malay party like UMNO and PAS are the parties that fight the religion of Islam as contained in the constitution of their respective parties.

However, there were items with a mean value of 3.90 that is 'providing facilities for the benefit of the local community.' This situation illustrates that Malay political leaders are less focused on the local community welfare by providing facilities such as community halls, playgrounds, well-drain such as drainage, roads, mosques and so on. This shows that party members see their leaders as capable of leading ethically regardless of working for the party alone. Political sentiment is no longer a solid foundation to fight for Malay political survival, but will be determined by the ability of the leadership to maintain the survival of the Malays and Islam in a rational and willing to respond to the recommendations of the public. For that, society certainly needs political leadership that is credible, knowledgeable, passionate and religious. It is the responsibility of a leader to look after the welfare of the people and to solve the people's problems and to protect the well-being of the people.

The preservation of life can be translated by establishing a family basis through legal marriage, providing basic necessities of food and drink that is lawful and pure, and providing clothing and shelter (al-Raysuni 2006). However, Chapra (2008) reinforces this view by introducing a number of requirements that can fulfill more fulfilling life, which involves all human systems. Examples of life needs that must be met are such as dignity, brotherhood and equality, justice which is considered an important foundation in the social aspect. Likewise, other systems of living such as religious living through spiritual, moral and moral upliftment, as well as security guarantees. While the economic system also needs to be taken care of through property management and energy resources the same goes for the education system, the government and the nation, and other aspects of life. The legal system should also provide the space to control the security and harmony of life by banning bloodshed through the wrong path. The pursuit of life not only depends on the individual, but his interpretation should extend to a perfect life that encompasses community and national life. When survival is not maintained through a perfect system of living, of course a community or nation will face problems and destruction. This situation will invite insecurity and hope for a peaceful and harmonious life.

In the context of political leadership, the interpretation of the preservation of life is so close to an effort to enhance the capacity of manpower that it contributes to the perfect elements of the living system. This is possible if political leaders are concerned with developing human resources capable of providing a holistic solution to building a holistic living system. In this regard, Rabbani political leadership can fulfill the objectives of *Shariah* if it directs efforts to empower party members, politically mature, and has a high commitment to work in developing the community.

Table 7: t-Test of Party-Based 'Preserve the living system' Practice

Leadership Practices	Party Type	Amount	Mean	Standard deviation	t-value	Sig
Preserve the living system	UMNO	197	3.95	0.631	-2.300	0.022
	PAS	187	4.10	0.619		

Source: Prepared by the authors (2022)

Closeness of Public Relationships

Table 8 shows the results of t-test comparing the mean scores of leadership practices between PAS and UMNO political leaders with varying scores. The results of the analysis also showed that there was no significant difference in the level of PAS political leadership practice with UMNO based on Closeness of relationships, $t = -0.295$ and $\text{sig} = 0.768$ ($p > 0.05$). There are items of low mean value, item nine that 'act to provide public premises for the benefit of the

local community. This situation shows that Malay political leaders do not emphasize what is needed by the community. Most of the premises are provided only for the use of party meetings but are not promoted for the use of the local community. In addition, the researchers assumed that the facilities provided in public places were not sufficient for community activities. As a result, party members see their leaders not fulfilled their role in providing facilities to the local community.

The practice of closeness public relationships means all community members may share their problems and concern of any political issues. For example, the teachings of Islam itself require every human being to maintain and maintain good relationships with humans and other beings. Based on the research result, the highest item 'maintaining a good relationship regardless of background' with a mean value of 4.17. Malay political leaders are constantly working to keep the relationship among the people because Islam teaches its followers to maintain the relationship among human beings. All Muslims are brothers.

Chapra (2008) defines the meaning of closeness of public relationships by the efforts to create a healthy, productive and effective Muslim community. However, this interpretation is continued by considering the views of Ibn Ashur (2006) who linked the effort of 'maintaining family ties' with the preservation of social values and systems in Islamic society. Everyone has the right to life in a society that is able to safeguard their rights. Every relationship between individuals, families, groups, communities and communities can be maintained harmoniously on the basis of religious values.

The emphasis on moral laws in Muslim societies such as the prohibition of adultery and fornication is intended to promote the practice of marriage, and to produce a law-abiding generation. This creates a system of values that can control the relationship between individuals and other individuals obtaining legal rights. People who uphold the value system in their daily lives will be able to maintain good relationships until they are born with positive traits such as being good, respectful, practicing and caring, speaking, doing good, being easy to collaborate and giving birth to a spirit of unity.

In general, human nature needs to be social. This is because men are dependent on each other as man need women, a family needs a head of families such a father, an organization needs a leader to govern and so on. This can also be seen from the events of Adam's creation and God has created Eve as his partner. Likewise a society that needs a leader to carry out administrative tasks for a more systematic life. What is important is not to differentiate between fellow humans because the best person who only worship to Allah Al-Mighty

Table 8: t-Test of Party-Based 'Closeness of public relationships' Practice

Leadership Practices	Party Type	Amount	Mean	Standard deviation	t-value	Sig
Closeness of public relationships	UMNO	197	4.05	0.630	-0.295	0.768
	PAS	187	4.07	0.652		

Source: Prepared by the authors (2022)

Community management

It is the process of building new community among members whom has variety of groups through various types of interaction. It is how a new culture change to interact with community members in which they can connect, share, and grow. There are two elements; knowledge management culture change, and community development management.

Knowledge management culture change

Table 9 shows the results of t-test comparing the mean scores of leadership practices between PAS and UMNO political leaders with varying scores. The results showed that there was a significant difference in the level of PAS political leadership practice with UMNO based on knowledge management culture change, $t = -2.792$ and $\text{sig} = 0.006$ ($p < 0.05$). There are items with a low mean value of item 'using the party premises as a reference point for knowledge'. Party members see their leaders only emphasizing learning efforts without helping to provide a suitable place to study. It is possible that such a political premise will not be used as a medium of discussion to seek knowledge. This place is used only as a political meeting and for annual activities only. In addition, the researcher felt that reference materials were not available on the premises as no one had taken the practice into account. Therefore, party members do not use the party's premises as a knowledge reference point.

Chapra (2008) refers to the view of Imam Al-Ghazali (2006) which is as sensible as a spring, and *aqal* (intellect) is regarded as the starting point of knowledge. Islam forbids the practice of drinking alcohol because it can damage the mind that can affect its function to acquire knowledge. In this regard, preservation of the mind may avoid things that can impair the function of the mind which can disrupt the harmony of social life. While Chapra (2008) sees the preservation of the intellect it must be accompanied by faith that provides the direction of reason for the truth. At the same time, faith requires the mind to adjust to a shariah understanding of the current context and environment. In general, Islam guides its people to preserve the main source of human intellectual development capable of knowing Allah Almighty.

The sensible mind can accept the facts of truth without being influenced by emotion and bigotry. The sensible mind also readily accepts the rules and laws set by Allah Almighty. On the other hand, unhealthy minds cannot accept the good or prevent the damage described from the sources of the Quran and the Sunnah of the Prophet PBUH. Leadership brought by Malay political leaders strongly emphasizes the knowledge management of cultural change. According to the table above it is found that the item with the highest mean 'making the Qur'an and the Sunnah as reading and reference material. The Quran and the al-Sunnah are great motivators and catalysts for the mind and soul for humanity to live the true life. Thus, the Malay political leaders to make the Qur'an and Sunnah as a guide to lead the community. Besides, the Quran is a complete and source of reference to human life in this world.

In the context of political leadership, the preservation of the intellect is not limited to the avoidance of harmful acts, but also to the development of the faculties of the intellect that contribute to the cultivation of knowledge. The exploration of knowledge should be encouraged by providing for all the needs of knowledge development and identifying factors that may hinder its smoothness. *Rabbani* leadership can contribute elements of the knowledge management culture change are in line with common sense goals. In this case, political leaders should be willing to harness the power to shed light on the importance of knowledge in life. In addition, political leaders can also organize programs that stimulate the community's desire to gain knowledge.

Table 9: t-Test of Party-Based 'Community management' Practice

Leadership Practices	Party Type	Amount	Mean	Standard deviation	t-value	Sig
Knowledge management of culture change	Umno	197	4.01	0.629	-2.792	0.006
	Pas	187	4.18	0.587		
Community development management	Umno	197	4.02	0.602	0.487	0.626
	Pas	187	3.99	0.704		

Source: Prepared by the authors (2022)

Community development management

Table 9 shows the results of t-test comparing the mean scores of leadership practices between PAS and UMNO political leaders with varying scores. The results of the analysis also showed that there was no significant difference in the level of PAS political leadership practice with UMNO based on community development management with values of $t = 0.487$ and $sig = 0.626$ ($p > 0.05$). Community development management practices highlighted by the Malay political leaders have been providing comfort and well-being of the community. Malay

political leaders give the best service in managing the development of society. Allah himself does not forbid his servants to enjoy or build a comfortable and great life in the world before going to the hereafter. Managing the affairs of community development is the responsibility of a leader. The development of a community practiced by leaders should be Islamic based in all aspects.

Hence community development management can be translated by trying to protect people's wealth from destruction and from transferring property into the hands of others illegally. In this regard, al-Raysuni (2006) argues that the preservation of property should aim at providing protection to the property of the people, to prevent the occurrence of injustice, denying orphans' rights to their property, waste, envy, as well as giving measures and scales incorrect. In this regard, Chapra (2008) interprets the preservation of property in an effort to promote equitable distribution of income and wealth in the development and development of wealth in community life. The method of distribution of charity and *waqf* which are presented in the life of the Muslim community should be a model for modern community in which there is a fair distribution of resources and may contribute to the harmony of life.

In the context of political leadership, property preservation efforts should be associated with the justification of managing community development. Management of economic development is not only focused on generating financial and material benefits, but should also be viewed holistically. In this regard, rabbani political leadership can contribute towards the development of equitable development when there are mechanisms that determine work procedures, systematic management, and ongoing supervision. This approach is in line with the objectives of Shariah that focus on providing equitable and equitable development to society.

CONCLUSION

In Terengganu, the state's political system is often associated with efforts to preserve and protect Malays and Muslims. This study aims to use a new approach to change political organizations that emphasizes the spiritual aspect as a tool that can increase the cooperation of leaders with the people to develop a holistic generation. The results of the study show that *Maqasid al-Shariah* is considered as a tool to realize the above objectives as a mechanism to develop spiritual aspects. Although, the state government focuses on poverty alleviation; housing ownership; education and human resources; environmental and natural resource management. However, efforts to advance this sector do not reject sharia-based values.

The research findings suggest the need to produce Rabbani political leaders who are able to encourage people's awareness to share the spirit of Islamic sovereignty, preserve the

system of life, closeness of public relations, community management and cultural change in knowledge management. Therefore, the responsibility of leadership is closely related to the practice of rabbani leadership.

This mechanism may be useful to researchers who are looking for the best method to develop spiritual aspects in political activities, especially among Muslims. This study provides examples of political practices in the government that emphasize spirituality as the basis of the government's relationship with the people to build a holistic generation.

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