

HUMAN DEVELOPMENT TOWARDS LEADERSHIP ACCORDING TO AL-MĀWARDĪ IN *AL-ADAB AL-DUNYA WA AL-DIN*: AN ANALYSIS

PEMBANGUNAN INSAN TERHADAP KEPIMPINAN MENURUT AL-MĀWARDĪ DALAM KARYA *AL-ADAB AL-DUNYA WA AL-DIN*: SATU ANALISIS

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Abstract

Human development is a crucial aspect of leadership. Cultivating exceptional individuals is not an easy task and it requires effective methods and efforts to shape them from the beginning. Various approaches have been introduced to achieve the objectives and goals outlined through institutions, educational systems, the dissemination of information on social media, and so forth, but they are still less effective in influencing a person's leadership. This is due to factors and qualities that are lacking in an individual's leadership. Therefore, this study aims to identify the elements of human development in the book "*al-Adab al-Dunya wa al-Adin*" by al-Māwardī. The research methodology in this article is qualitative, using content analysis methods. The findings reveal two crucial elements, namely *adab al-nafs* and *adab al-riyadah wa al-istislah* in shaping human development. In conclusion, with these two elements in the development of an individual, it will influence the ethics and character of that leader.

Keywords

Human development, leadership, al-Māwardī, al-Adab al-Dunya wa al-Din

Abstrak

Pembangunan insan adalah aspek penting dalam kepimpinan. Membina individu yang luar biasa bukanlah tugas yang mudah dan memerlukan kaedah dan usaha yang berkesan untuk membentuk mereka dari awal. Pelbagai pendekatan telah diperkenalkan untuk mencapai objektif dan matlamat yang ditetapkan melalui institusi, sistem pendidikan, penyebaran maklumat di media sosial, dan sebagainya, tetapi mereka masih kurang berkesan dalam mempengaruhi kepimpinan

seseorang. Ini disebabkan oleh faktor dan sifat yang kurang dalam kepemimpinan individu tersebut. Oleh itu, kajian ini bertujuan untuk mengenalpasti elemen-elemen pembangunan insan dalam kitab *al-Adab al-Dunya wa al-Adin* oleh al-Māwardī. Metodologi penyelidikan dalam artikel ini adalah berbentuk kualitatif iaitu menggunakan kaedah analisis kandungan. Hasil kajian mendapati terdapat dua elemen penting, iaitu *adab al-nafs* bermaksud kedisiplinan diri dan *adab al-riyadah wa al-istislah* bermaksud disiplin dan pengurusan dalam membentuk pembangunan insan. Kesimpulannya, dengan dua elemen ini dalam pembangunan individu, ia akan mempengaruhi etika dan karakter pemimpin tersebut.

Kata kunci

Pembangunan Insan, kepemimpinan, al-Māwardī, al-Adab al-Dunya wa al-Din

1.0 Introduction

Apart from economic development, human development must be given concentration to achieve the benefit and excellence of a community. Human development is one of the important principles in developing a society, country, and *ummah* as a whole because success depends on development actors with praiseworthy morals. Al-Ghazali (1990) stated that any development process must begin with human's moral, spiritual, physical, and environmental development, which will be agents of their own physical and socio-economic environment. Man is an active agent of change and he will be responsible for making his life in this world and the hereafter, whether successful or unsuccessful. This fact showed that moral, spiritual, physical, economic and environmental development affects the success and failure of a person (Kamarul Azmi, 2016).

To design a developed and balanced country, capital generation humans are part of an important instrument that must be given serious attention to give birth to quality human beings who have a superior moral frame of mind. Forming a noble and excellent individual requires soul training or *riyadah al-Nafs* at the same time it will also affect a person's leadership criteria. Islam believes that human development begins with moral education from a very young age. This will help individuals learn good habits and become more successful in life. Many scholars have studied this subject for so many years that they have known a lot. One of the Muslim jurist, political theorist, and a prominent figure in the field of Islamic political thought scholars in morality is Abū al-Ḥasan 'Alī Ibn Muḥammad al-Māwardī. He is known as al-Māwardī because he is very knowledgeable about Islamic law. Abū al-Ḥasan al-Māwardī was a scholar known for his works on Islamic law (*fiqh al-Shafī'*), as well as his writings on ethics (*adab al-Dunya wa al-Din*). His work on ethics and leadership has helped to improve the understanding of how to live a good life. Abū al-Ḥasan al-Māwardī was indeed an Islamic scholar known for his contributions to various fields, including political theory and governance. While his focus may have been more on matters of law and government, it is essential to recognize that morality plays a crucial role in leadership and governance. Al-Māwardī's insights into morality, even if not his primary focus, can still provide valuable guidance for leaders. The integration of moral principles with governance and law can lead to more just and ethical leadership, which ultimately benefits society as a whole.

2.0 Biography of al-Māwardī

Al-Māwardī's real name was 'Alī ibn Muḥammad ibn Ḥabīb. He was better known by the title Abū al-Ḥasan al-Māwardī al-Baṣrī. Al-Māwardī was born in Basrah, Iraq, and is one of the most important periods in Islamic history (Siti Sarah, 2014). He lived in the second half of the 4th Century AD or the 10th Century AD and the first half of the 5th Century AD or the 11th Century AD. Al-Māwardī was born in a very wealthy Arab family and had a stable material situation. Al-Māwardī was attributed to rose-water because his father, Muḥammad ibn Ḥabīb, was a rosewater maker and seller (ma'ual al-Mardi), and he was also a scholar (Mohd Rumaizuddin et al., 2012) This showed that Al-Māwardī came from a highly respected family (Yanuar, 2018).

Al-Māwardī was born in Basrah in 364H / 974C and began his studies there under Abi al-Qasim al-Saymiri, a Basrah jurist. After that, he moved to Baghdad to study under Sheikh Abi Hamid al-Isfarayini, a famous scholar. Al-Māwardī's studies made him a highly educated scholar in various fields of knowledge, among them were *fiqh*, *tafsir*, *ushul fiqh*, and *adab* (Taj al-Din, 1907).

Al-Māwardī died in Rabiul Awwal 450 H at the age of 86 years in the same year with the death of Abu Tayyib al-Tabari. They died in the era of Turghul Bek who imprisoned the last leader of buwayhid, al-Rahim, until his death in the same year as well.

3.0 The Works of Al-Māwardī

Al-Mawardi was educated by some of the greatest teachers in science. Therefore, it is not surprising that he became a great scholar who wrote on various topics. Al-Māwardī wrote a total of 12 books. Al-Māwardī's works is categorized into three categories in the current study namely: the book on religious matters, the book on politics, society, and economic and the last is the book on linguistic and art (Luqman Hakim & Mustofa Umar, 2014).

3.1 *Al-Nukat wa al-'Uyun* (Jokes And Eyes Mawardi Interpretation) (364 AH-450 AH)

Al-Mawardi chose to focus his attention on the interpretation of specific Quranic verses rather than interpreting the Quran as a whole. Al-Mawardi collected the words of the *Salaf* and took into account various commentaries that had been written before. He also consulted with the companions, Tabi'in, and earlier commentators. After explaining their views, Al-Mawardi presented his own perspective (Al-Mawardi, 2006).

3.2 *A'lam al-Nubuwwah* (Flags Of Prophecy) (450 H)

This book discusses the unmistakable signs of prophethood in the context of faith. It pays attention to matters of reason, knowledge and evidence, ancient and hadith sources, obligation and the views of the *Mutazilah* and *Ash'ariyah*, among others, as contained in 21 chapters. The book is dedicated to the concept of prophethood and discusses the conditions and what is contained in the Quran about miracles and what the prophets have said. Additionally, it also delves into the science of handwriting, such as the signs of miracles as evidence of prophecy and the distinction from sorcery (Sulayman Dawud et. al, 1978).

3.3 *Al-Hawi al-Kabir* (Big Taoist) (450 H)

The book of *Al-Hawi al-Kabir* in the jurisprudence of the *Shafi'i* school, which is an explanation of Al-Muzani's abridgment, authored by Abu al-Hasan Ali ibn Muhammad ibn Habib al-Mawardi al-Basri. It consists of 18 volumes.

It covers topics such as purification and prayer, funerals, seclusion, pilgrimage, transactions, mortgages, agency, acknowledgment, gifts and detention, appropriation, divorce, acknowledgment of paternity, cursing, expenses, murder, blood money, division, arrival of the stallion, travel, *jizyah* (tax on non-Muslims), hunting and sacrificial animals, vows, the judge's conduct, testimonies in transactions, a summary from the Comprehensive Collection of Claims and Evidences, manumission, manumission of mothers of children, contains a summary of alms, a summary on marriage, a summary on oaths and marital discord (Sulayman Dawud et al., 1978).

3.4 *Al-Iqna' fi al-Fiqh al-Shafi'i* (Persuasion In Shafi'i Jurisprudence) (450 H)

Kitab al-Iqna' fi al-fiqh al-Syafi'i (الإقناع في الفقه الشافعي) is a book of Shafi'i jurisprudence authored by Imam Abu al-Hasan 'Ali bin Muhammad bin Habib al-Mawardi al-Bashri al-Baghdadi (364-450H).

This book is a concise and comprehensive work covering various jurisprudential issues according to the Shafi'i school. Despite its brevity, its content includes almost all the chapters of jurisprudence commonly discussed by scholars in their books. It is said that this book was condensed by Imam al-Mawardi from his own work titled "*al-Hawi al-Kabir fi Fiqh Mazhab al-Imam al-Syafi'i*" (الحاوي الكبير في فقه مذهب الإمام الشافعي)

3.5 *Adab al-Qadi* (The Literature Of The Judge) (1392 H)

The book of "*Adab al-Qadi*" is a work in the field of Islamic jurisprudence (*fiqh*) that discusses the ethics and conduct that a qadi or judge should possess within the Islamic legal system. The explanation of this book encompasses guidance on the behavior, ethics, and responsibilities of a judge in carrying out their duties in adjudicating legal matters. It covers various aspects, including Impartiality, Justice and Equity, Understanding Islamic Law, Compliance with the Laws of Allah, Responsibility to Society and Personal Qualities.

3.6 *Adab al-Din wa al-Dunya* (The Literature Of The World And Religion) (364 H-450 H)

Adab al-Dunya wa al-Din is a written work that delves into the concept of *adab* (ethics) in the context of both the worldly life (*ad-Dunya*) and religion (*ad-Din*) within the Islamic tradition. This work discusses how Muslim individuals should integrate religious values into their everyday lives. This work presents the Islamic perspective on how to practice ethics and morality in daily life and how to integrate religious values with the demands of the modern world. It focuses on human development in the context of Islamic living. (al-Mawardi, 1981).

3.7 *Amthal wa al-hikam* (Proverbs And Wisdom) (450 H)

This anthology of teachings and poems contains 300 exemplary hadiths and sayings of the Prophet Muhammad SAW, as well as 300 selected inspirational poems. This timeless gem will provide guidance and inspiration to anyone who reads it (Al-Mawardi, 1955).

3.8 *Qawanin al-Wizarah wa Siyasa al-Muluk* (Ministry Laws And The King's Policy) (450 AH)

The chapters concerning governance, the formation of laws, and aspects related to the government itself are the topics of discussion in this work. The purpose of writing is to serve as a guide for the government, along with related conclusions (Shawqi, 1998).

3.9 *Tashil al-Nazr wa Ta'jil al-Zufr* (Facilitating Consideration And Accelerating The Victory In The Morals Of The King) (450 AH)

In the writing of this book, Al-Mawardi divided it into two chapters. The first chapter, "*fi akhlaq al-mulk*," presents arguments about ethics from a theoretical perspective that is more akin to the philosophy of ethics itself. Al-Mawardi touches on several related issues such as the concept of ethics and the distinction between *Aflaq al-Zat* (characteristics of the essence) and *Afal-Iradat* (acts of will), as well as the division of *Fada'il* (excellences) between ethics and the existence of human beings (Al-Mawardi, 1981).

The next chapter focuses on "*siyasa al-muluk*" (the politics of kingship) and its principles. It can be divided in two ways. The first is "*Ta'sis al-Muluk*," which has three parts: *Ta'sis Al-Din* (establishing religion), *Ta'sis Quwwah* (establishing power), and *Ta'sis Mal wa Salwa* (establishing wealth and security). *Siyasa al-mulk* is based on four principles: *imarah al-dunya* (governing the world), *hirasah al-ri'ayah* (guardianship of subjects), *tadbir al-jund* (management of the army), and *taqdir al-amwal* (allocation of resources).

Like his other books, al-Mawardi still follows the same writing methodology, relying on verses from the Quran, Hadith, *athar* (narrations), reports attributed to some of the *Tabi'in* (successors of the companions of the Prophet), lines of poetry, the words of jurists, scholars, and the philosophers of the Arab, Persian, and Greek traditions (Shawqi, 1998).

3.10 *Nasihah al-Muluk* (Kings Advice) (1403 AH)

The book, among other things, explains matters of governance and moral obligations according to one's position. He also discusses the causes and memories that lead to loss, including memories that heal broken hearts and psychoses, medicine and practices, public administration, state administration and economy, and wealth management (Sarah, 2018).

3.11 *Al-Ahkam al-Sultaniyyah wa al-Wilayah al-Diniyyah* (Sultanate Rulings And Religious States) (450 AH)

This work pays tribute to al-Mawardi as an outstanding political scientist. The discussions presented in this book begin with the appointment of the head of state to succeed the Prophet Muhammad SAW in safeguarding the religion and ruling the world. The following 19 chapters follow the appointment of the vizier and their functions, including the appointment of governors to oversee regions and the appointment of leaders responsible for jihad. Subsequently, the issues of the duty of jihad, the jurisdiction of judges and qadis, and officials reporting on oppression, including discussions on the appointment of naqibs, prayer leaders, overseeing the Hajj, administering zakat, the distribution of spoils and *fai'*, as well as the status of *jizyah* and *kharaj*, are addressed. Additionally, various territorial statuses, dealing with land and wasteland expenses, prohibited areas and restricted zones, land-use laws, settlement laws and councils, civil liability laws, and Hisbah laws, have been discussed by al-Mawardi (Sarah, 2018).

4.0 Definition of Human Development

Development means the act or method of developing something (Kamus Dewan, 2013) or is a process to make changes (Norullisza et. al, 2020). In addition, development means a process of improvement from a situation to a better situation that includes all aspects (Che Bakar Che Mat, 2007). The development carried out is also a goal-oriented and value-oriented activity which aims to improve human well-being in all dimensions (Syed Othman al-Habshi, 1992).

The term *insan* is an Arabic word that originates from several roots: *Nasiyah*, *Uns*, and *Anassa*." The word *nasiyah* means forgotten and is associated with the characteristic of forgetfulness in humans. The word "*uns*" means comfort, indulgence, caring, and *anasa* means external or clear. This understanding aligns with the qualities found in individuals who have a heart, bring tranquility and compassion, and can perceive and understand the human body (Ibn Manzur, 2008).

Therefore, the concept of human development as intended in this study is the process of self-improvement that is multidimensional for each individual and not focused on a single dimension alone (Nor Sahida Mohamad & Sanep Ahmad, 2013). More specifically, the development that occurs encompasses physical or bodily aspects, emotional or spiritual aspects, mental or belief aspects, and intellectual or cognitive aspects (Fariza Md Sham & Idris Zakaria, 2006; Kamarul Ami Jasmi, 2016). Emphasized development should align with the Islamic concept (Mohd Shukri Hanapi, 2017).

5.0 Human Development According to Al-Mawardi

Al-Mawardi classifies the human condition into six categories, including good and bad, based on their moral disposition. The initial state is one in which the character is generally good in all circumstances. It is called "*Al-Nafs Al-Zakiyyah*," which is a soul that is pure and filled with goodness. Such an individual is careful in maintaining their physical well-being while upholding etiquettes. In addition to their goodness, they can also control their desires (*al-hawa*) and avoid those things that lead to harm (Al-Mawardi, 1981).

The second condition is different from the first because the overall moral character is low in all aspects. It is referred to as "*Al-Nafs Al-Khabithah*." Individuals in

this category require treatment for their injuries, including attempts to heal the physical ailments. This is because it is very difficult for a wounded soul to regain its originally virtuous nature (Al-Mawardi, 1981).

The third condition indicates an individual who initially possessed good moral character in all circumstances but then changed to become evil in all circumstances. This change occurs for three reasons: First, it arises from the inherent evil of the heart. Second, it results from the domination of desires. Third, it stems from negligence and carelessness in self-control (Al-Mawardi, 1981).

The fourth condition is when an individual has bad moral character in all circumstances initially and then changes to having good moral character. Attracted and influenced by virtuous habits, their soul has the power to change, apart from trying not to neglect them and committing fewer wrongs than good deeds (Al-Mawardi, 1981).

As for the fifth condition of the soul, it is when an individual has some of their character traits good in all circumstances, while some are bad. Their character is divided into two, consisting of goodness and badness, which are neither harmonious nor consistent.

The last condition, according to Al-Mawardi, is when an individual exhibits good moral character in all circumstances at certain times and displays bad moral character at other times (Al-Mawardi, 1981).

6.0 Elements of Human Development According to Al-Mawardi in *Adab Al-Dunya Wa Al-Din*

6.1 Adab al-Nafs

According to Al-Mawardi (2006), *Adab al-Nafs* is the last chapter discussed after the preceding four chapters: *Fadl al-'aql wa dhamma al-hawa*, *Adab al-'ilm*, *Adab al-din*, and *Adab al-Dunya wa al-Din*. He briefly elaborates on the human soul and the etiquettes that should be applied to every individual. According to Al-Mawardi (2006), the human soul is formed based on nature. Nature is the actions that are commonly or habitually practiced. Achieving good morals requires a process of cultivation and discipline. This is because there are obstacles and challenges in the process of forming and attaining good morals, especially due to desires and inclinations.

Furthermore, the process of cultivation (*ta'dib*) cannot be entrusted solely to reason or left to develop on its own, as doing so would lead to the dismissal of the recommendations of knowledgeable scholars and submission to the contrary, which would result in the cultivation of less-than-desirable etiquettes. This is because most etiquettes are formed through deliberate effort or habitual practice. Each individual has behaviors that they regularly engage in, which are not solely based on reason and nature but are developed through effort and training (Al-Mawardi, 2006).

6.2 Adab Al-Riyadah Wa Al-Istislah

Adab al-Riyadh refers to behavior that is consistent with reason and common sense, and thus there is little disagreement about what is considered good and bad because this custom has a solid reason and logical argument behind it. In addition, humans can also obtain guidance and truth from Allah through these morals (Al-Mawardi, 1986).

Maintaining a good spirit is something anyone can do, but it takes dedication and effort to improve it. To gain God's pleasure, it is important to uphold praiseworthy morals, and not disobey any of God's commands. This requires constant effort and a high level of morale (Mohamad Taufiq, 2017).

There are two ways to improve morals: by developing good morals (*akhlaq al-dzat*) and by encouraging others to do the same (*af'al al-Iradah*). Good character traits are the result of doing what is right because it is good for oneself, and encouraging others to do the same is a way to create a virtuous circle whereby everyone benefits (Norhafizah et al., 2017).

According to al-Mawardi, there are two types of morality, that was born from human nature (*akhlak gharizah*), and those which comes from what is learnt and experienced in life (*akhlak muqtasabah*). The process of building good morals through *Adab Al-Riyadah Wa Al-Istislah* includes following the rules of lust to cleanse oneself from bad morals and practice good morals. Good morals are needed to replace bad morals such as pride and arrogance with good morals and make yourself humble before God. Anger is also a bad behavior and should be avoided (Al-Mawardi, 1986).

Al-Mawardi said there are several reasons why some people get angry or depressed easily. Among these reasons include the fact that these people have feelings of love and compassion for others, do not like to make mistakes, are embarrassed when they cannot answer questions because they do not know, have a strong sense of identity, control not swearing, and fear of consequences their mistakes (Al-Mawardi, 1986).

Preserved behavior can help develop a person's spirituality because it reflects the good deeds that people do from within their souls. Good behavior is a way of symbolizing a close relation with God because it shows that one is grateful for what one has and respects others. This can help create positive relations with others by showing that we are grateful for the good things in life. Behavior that is protected from evil is also less influenced by lust and anger, and that is based on the guidance that God has given us (Nor Syahira & Ahmad Fakhurrrazi, 2020).

7.0 The Role of Human Development in Leadership

Human development has a great influence on a person's leadership. Leaders move steps closely related to their actions and practices according to the form and mold of the moral system. The term morality comes from the Arabic language which is taken from the word '*khuluq*', which can be defined as behavior, habit, belief, or religion. Based on this understanding, morality is a character, habit, dignity, or religion which shows a person's inner image or appearance (Abdul Haiy et. al, 2022).

Islam also cares about human development because Islam wants to create a quality leader and includes several things, such as learning and being kind, and these are all the important parts of human development. Islam also aims to help people succeed in the world and future. One of the main ways Islam helps people develop is by focusing on human capital development. This means helping people learn and grow as individuals, and helping leaders to collaborate in making a better society (Abdul Haiy et. al, 2023).

Morality is the decency and behavior showed by a leader. Good morals are characteristic of Muslims who have a Muslim personality, and they direct their lives and social views according to those morals. Islamic personality consists of integrity, all cognitive abilities, feelings and actions of a Muslim. Leader piety will place their

community in a noble and pleasant place with other parties. The relation between them will be more intimate because they are more responsible and tolerant. A leader with noble character and confidence will act consistently and efficiently (Nor Zanariah, 2020).

8.0 Conclusion

In conclusion, Al-Māwardī did not specifically focus on the concept of human development towards leadership as it is understood in contemporary terms. However, his writings do contain insights and principles that can be related to leadership and the development of individuals in a moral and ethical context. In Islam, the concept of human development is based on physical and spiritual development. Leaders are seen as individuals who have been given priority by Allah SWT such as using their knowledge, skills, abilities, and expertise creatively and innovatively following Islamic principles. In this context, the focus needs to be placed on community leaders because they are icons who will lead the organization toward its goals. Leaders must practice Islamic principles, following their own beliefs as well as their other communities. In addition, the role of the state is also important to ensure that the principles of human development in Islam are taken into account when managing human development. This will give birth to leadership that has piety to God, has a mission, is balanced, and has a noble character. They will continue to strive to provide value and improve the processes, products, and services produced by the organization according to the will and instructions of Allah SWT. While Al-Māwardī's work may not provide a comprehensive roadmap for human development towards leadership, it does offer valuable insights into the ethical and moral aspects of leadership within an Islamic context. His emphasis on qualities such as self-discipline, justice, and accountability aligns with the principles that many consider essential for effective and ethical leadership development.

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