

# Developing Muslim Communities in the Philippines Through Transformational Leadership: An Islamic Perspective

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## ABSTRACT

This research concludes that development of Muslim communities in the Philippines primarily relies on local initiatives and people's assertive character to institute behavioral reform. It entails a transformation process involving all sectors of the society in such a way that true and committed Muslim leaders will emerge to provide direction and at the same time orchestrate the development of the communities. It is therefore argued that transformational leadership is the most appropriate model that could improve the living conditions of Muslims in the Philippines. Firstly, this study provides the empirical evidence that leaders and followers believe that it is through Islamic leadership that their communities can be developed. Secondly, the history of the leadership of Prophet Mohammad and his four caliphs proved that Islamic leadership is indeed transformational leadership one, hence, they deserve to be emulated by Muslims.

Key words: Islam, Transformational leadership and Development

**ABSTRAK**

Riset ini menyimpulkan bahwa perkembangan komunitas Muslim di Filipina terutama bergantung pada inisiatif lokal dan karakter rakyat untuk reformasi perilaku lembaga. Hal ini menuntut suatu proses transformasi yang melibatkan semua sektor masyarakat sedemikian rupa sehingga para pemimpin Muslim dan berkomitmen untuk memberikan arahan dan pada saat yang sama mengorganisir pengembangan komunitas. Hal ini dikarenakan bahwa kepemimpinan transformasional merupakan model yang paling tepat yang dapat meningkatkan kondisi kehidupan umat Islam di Filipina Pertama, penelitian ini memberikan bukti empiris bahwa para pemimpin dan pengikutnya percaya bahwa melalui kepemimpinan Islam yang komunitas mereka dapat dikembangkan. Kedua, sejarah kepemimpinan Nabi Muhammad dan empat khalifah membuktikan bahwa kepemimpinan Islam memang kepemimpinan transformasional satu, maka, mereka layak untuk ditiru oleh umat Islam. Kata kunci: Islam, Kepemimpinan transformasional dan Pengembangan

**INTRODUCTION**

God created the world complete with all the things that human beings need. Human needs, including people, change as time passes by and as civilization gets richer. While the early civilization starts in a Muslim society, (Egypt being the cradle of civilization), now very few, if ever there are, of the Muslim countries belong to highly developed ones. Perhaps, except for some few Muslim countries, which are gifted with oil and gold deposits, most Muslim communities are categorized as underdeveloped or still developing. In addition, some Muslim areas are in chaotic situation – leaders oppress constituents, constituents demanding for freedom, constituents suffering from poverty while leaders live in luxurious life. The resources given by God for people to benefit have been exploited and enjoyed by a few while the larger population suffers from hunger. Absolutely, this is contrary to what God commands us to do. God requires leaders to manage the earth's resources for the constituents to benefit and at the same requires the constituents to follow and cooperate with the leader for tranquility and peace in the community.

Considering the unique situation of Muslims in the Philippines, being minority in a non-Muslim country, their conditions deserve academic discussion. Muslims in the Philippines constitute more or less 5% of the total population. The homeland of these groups is Mindanao which is one of the riches islands in the country in terms of natural resources. Nevertheless, their communities are one if not the least developed areas. They are also part of the marginalized sectors. As described by Jubair and

we quote:

*The areas occupied by the Moros are generally one of the most depressed in the Philippines today. Life is so miserable that people could hardly make both ends meet - they are already at the edge of the socio-economic survival. It is often said that the Moros 400 years ago were better off then than their descendants today, despite the blessings of modernism, science and technology (Jubair ).*

The situation of Muslims in the Philippines is ironical since most of their areas are gifted with natural resources like forest, lakes, rivers and others. The dominant issue being raised is that “Is underdevelopment a function of the majority-minority relation?, Is it a function of national-local relations? Or Is it a function of leader-followers relationship? The truth is there is no definite answer to this question. However, one thing is sure every sector in the society has a role to play and that each sector must be conscious and responsible to perform its role. What are needed are local initiatives under the guidance and direction of committed leaders to develop locally available resources and most importantly blessings from the Almighty Allah. In other words, the future awaits these communities and the people therein. It is on this light, why the paper was written.

In general, the study aims to formulate an appropriate model of development for Muslim communities. To attain such goal, it is deemed important to know and analyze leadership situation in the area. Thus, specifically, the study dealt with the following inquiries, to wit: (1) What are the prevailing conditions of Muslims in the Philippines? (2) What is the relevance of Islamic leadership to transformational leadership? (3) What is the concept of leadership among the Muslims in the Philippines in terms of: (a) Meaning of leadership, (b) functions of a leader, (c) Characteristics of effective leader; and (4) What are the contemporary leadership practices in Muslim dominated areas in the Philippines as perceived by leaders and followers? (5) What are the factors that affect leaders’ performance in Muslim dominated areas in the Philippines? These questions guided the research in its methodology.

The study was primarily conducted to formulate a strategy for the development of Muslims in the Philippines in accordance with Islamic

perspective. In specific terms, it aims to find out the factors causing the underdevelopment of the communities based on local leaders and constituent's perspective.

## **RESEARCH METHODS**

The study made use of cross-sectional survey design and document analysis. Data pertaining to Islamic practices were taken from documents particularly Qur'an and Hadith of Prophet Mohammad (pbuh). Primary data were collected at one point in time. The population of the study consists of political, religious, civic and leaders in academic institutions, as well as sector representatives. Contemporary leaders and sector representatives were selected using purposive sampling to see to it that all groups are represented. Data were collected using personal interview and focus-group discussion (FGD). Twenty contemporary leaders were personally interviewed and four focus group discussions were conducted. The total number of participants in the FGDs was thirty four (34). There were two types of data gathering instrument, interview guide and focus-group discussion guide. Data were analyzed using descriptive statistics. The following discussion presents the results of the study.

The study was conducted in Muslim dominated communities in the Philippines particularly the areas comprising the Autonomous Region in Muslim Mindanao (ARMM). This section portrays some of the relevant descriptions of the situation of Muslims in these areas based on secondary and first hand information of the researchers.

## **RESULT AND ANALYSIS**

### **1. Brief Assessment of Muslims Situation in the Philippines.**

A description of the life and conditions of Muslims in the Philippines is inevitable not only to give justice to the title of the paper, but more importantly to elucidate the urgency of an appropriate leadership strategy. Literature dealing with Muslims in the Philippines may be abundant, but, most of these literatures especially those written by outsiders do not provide a vivid picture of the real situations.

Muslims in the Philippines have their original domicile in the Moro Province (now named as Mindanao region). They constituted the major-

ity (324,816 or 63%) of the population in the early 1900s, as can be seen in the figures below. (See also tables 1, 2 and 3 below)..

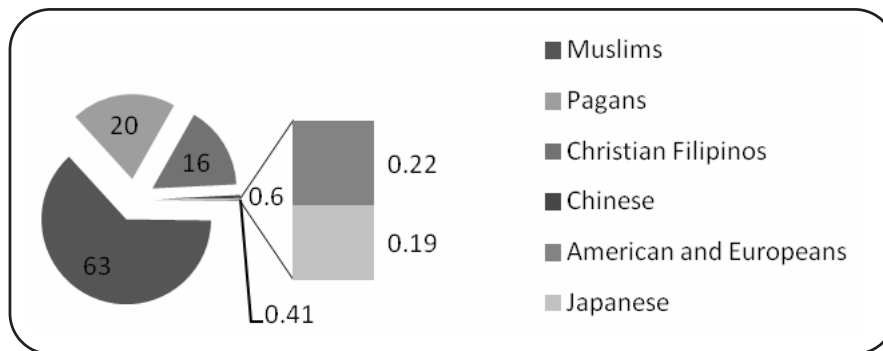


FIGURE 1 – ESTIMATED POPULATION OF THE MORO PROVINCE BY GROUPS, 1913

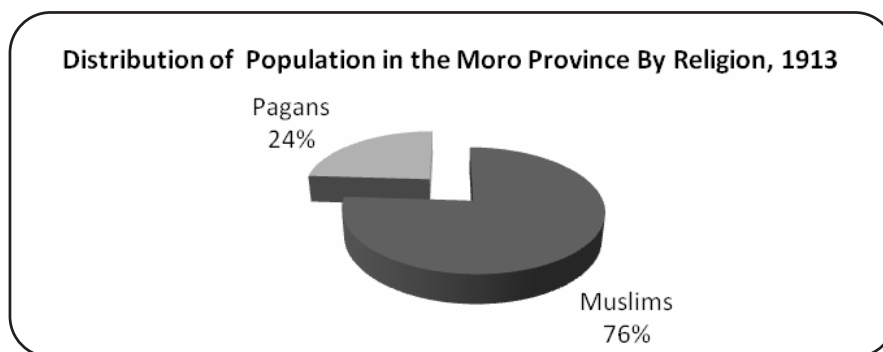


FIGURE 2 – DISTRIBUTION OF POPULATION IN THE MORO PROVINCE BY RELIGION, 1913

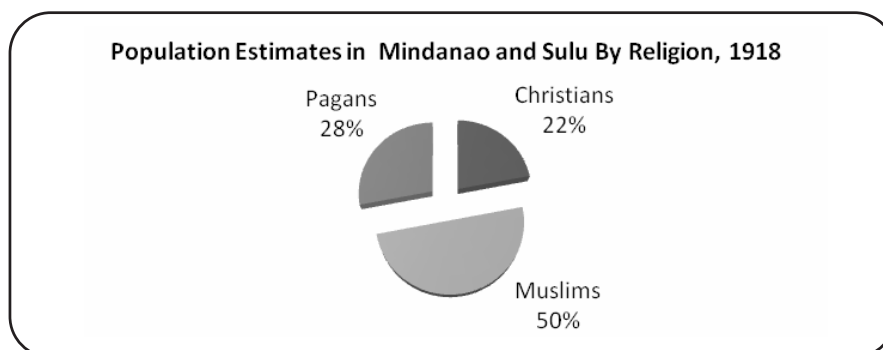


FIGURE 3- POPULATION ESTIMATES IN MINDANAO AND SULU BY RELIGION, 1918

TABLE 1. ESTIMATED POPULATION OF THE MORO PROVINCE BY GROUPS IN 1913

Category	Number of Population	Percent
Muslims	324,816	63
Pagans	103,358	20
Christian Filipinos	85,148	16
Chinese	3,186	.6
American and Europeans	1,161	.22
Japanese	1,029	.19
<b>Total</b>	<b>518,698</b>	<b>100</b>

Source: Peter G. Gordon, 1977 cited in Jubair (History).

TABLE 2. DISTRIBUTION OF POPULATION IN MORO PROVINCE BY DISTRICT, 1913

District	Muslims		Pagans		Total	
	Number	%	Number	%	Number	%
Cotabato	90,000	92	8,308	8	98,308	23
Davao	8,350	12	60,000	88	68,350	16
Lanao	78,333	100	-	-	78,333	18
Sulu	102,133	100	-	-	102,133	24
Zamboanga	46,000	57	35,050	43	81,050	19
<b>Total</b>	<b>324,816</b>	<b>76</b>	<b>103,358</b>	<b>24</b>	<b>428,174</b>	<b>100</b>

Source: Peter G. Gordon ( 1977) cited in Jubair (History).

TABLE 3. POPULATION ESTIMATES OF MINDANAO AND SULU BY RELIGION, 1918

Province	Christians		Muslims		Pagans		Total
	Number	%	Number	%	Number	%	
Agusan	30,000	46	None	0	35,000	54	65,000
Bukidnon	21,500	32	3,000	5	41,800	63	66,300
Cotabato	6,837	5	107,205	72	35,402	23	149,444
Davao	33,194	32	7,803	8	61,803	60	102,800
Lanao	6,201	7	75,960	91	1,550	1	83,711
<b>Sulu</b>	<b>2,750</b>	<b>2</b>	<b>120,000</b>	<b>98</b>	<b>--</b>	<b>0</b>	<b>122,750</b>
Zamboanga	58,650	44	45,000	34	30,000	22	133,650
<b>Total</b>	<b>159,132</b>	<b>22</b>	<b>358,968</b>	<b>50</b>	<b>205,555</b>	<b>28</b>	<b>723,655</b>

At present, although there are Muslims residing in areas outside of the ARMM, the data on table 4 shows that Muslims have become minority in places they considered home place prior to the coming of colonizers. Figure 4 shows the difference in the proportion of Muslims dominated area in Mindanao (ARMM) and other areas in terms of population.

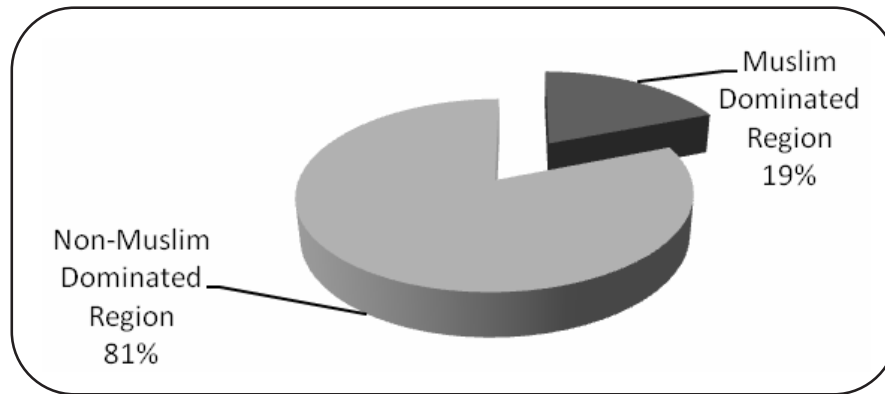


FIGURE 4 - CURRENT PROPORTION OF MUSLIM AND NON-MUSLIMS IN MINDANAO

TABLE 4. MINDANAO AREA, POPULATION AND DENSITY BY ADMINISTRATIVE REGION

Administrative Region	Area in Km. <sup>2</sup>	Population		Pop'n Density
		Number	%	
Zamboanga Peninsula	16,823	3,230,094	15	192.0
Northern Mindanao	20,132	3,952,437	18	196.3
Davao Region	20,244	4,156,653	19	205.3
SOCSARGEN	22,466	3,829,081	18	170.4
Caraga	21,471	2,293,480	11	106.8
ARMM	26,974	4,120,795	19	152.8
Total	<b>128,110</b>	<b>21,582,540</b>	<b>100</b>	<b>168.4</b>

They are likewise part of the marginalized sector. In 1991 Family Income and Expenditure Survey, the average household incomes among them were generally low. In addition, most (83 or more) of them lived below the poverty threshold. Most of them derived their income from primitive farming, fishing, carving, carpentry, poultry raising and handicrafts.

Although Filipino Muslims are predominantly rural dwellers, a significant number have searched for better livelihood opportunities in Visayas, Luzon and other parts of Mindanao due to interrelated reasons such as: lack of livelihood opportunities and local conflict among clans.

While the dominant occupation in their area is farming, land ownership is still predominantly communal system. The National Census of Agriculture reveals that the average farm size of every Muslim family is 3 hectares and in most cases the form of land ownership is inheritance. Moreover, most of Muslim owned lands are either titled under the Torrens title but not updated or untitled.

Another thing that makes Muslim communities different from other

communities in the country is the extent of basic services available. In most cases, Muslim communities are deprived of basic infrastructure facilities and social services such as: water, electricity, sanitary health facilities and others. In Marawi City, for instance, the capital city of Lanao del Sur of which more or less 97% of the population is Muslims, there are only two banks existing (the Land Bank of the Philippines and Philippine National Bank). Physical infrastructure facilities, social and economic amenities in several decades have not significantly changed. In Sulu, the 1990 Census of Population and Housing indicated that only 9.4 percent of the households had electricity, in Tawi-Tawi, 10.0 percent, in Maguindanao, 25.8 percent, in Lanao del Sur, 34.9 percent, and in Basilan, 19.4 percent. In the field of education, more than one-fourth of the population has neither entered school nor finished elementary schooling. Primary education is the highest educational attainment enjoyed by two-fifths of the population. For every 20 elementary graduates, only seven finish high schools and only one survive to finish a college diploma.” Moreover, Tanggol avers that most municipalities of Muslim-dominated provinces in the South actually do not maintain a single doctor. In some areas where there are official municipal doctors, you will not find them in their respective areas of assignment since most maintain clinics and residences in the provincial capital (Tanggol, Regional).

## **2. Contemporary Issues Affecting the Muslim Communities.**

The predominant issue considered by the respondents as significantly affecting their lives is degradation of moral values among the Muslims. Degradation of moral values is indicative of the presence of dishonesty, robbery/burglary, gambling, graft and corruption in government. The other issues felt by all of the respondents are: unemployment, poverty (no stable source of income), unpredictable peace and order due to family feuds and conflict between the Armed Forces of the Philippines and the MILF. Still another set of problems considered by some of the respondents are incompatibility of Islam to the political and social context, drug addiction and drug pushing, lack of physical facilities and social amenities, illness, discrimination, as well as parent-child relationship. The other problems mentioned by the respondents in one of the FGDs are:



(a) the growing influence of the non-Muslim social practices to the Muslim' Children and (b) disparity in the level of development between Muslim and non-Muslim areas.

### 3. Leadership in Islam and Transformational Leadership

Leadership in Islam is something that God gives to whom who deserves to be leader. It is neither applied for nor seeks for. This is clearly evident in the following statements in the Holy Qur'an.

*Say, O God! Lord of Power (And Rule) Thou gives Power to whom thou pleases, and thou strippes off power from whom thou pleasest. Thou enducest with honor whom thou pleasest and thou bringest low whom thou pleasest. In thy hands in all good, Verily over all things thou has power (Verse No. 26, Translated by Ali, 1946:129).*

The first caliph of the Islamic Ummah, Abubakar Sedique, said when he was unanimously selected as the caliph after the death of Prophet Mohammad (pbuh) "I have been appointed as a ruler over you, although I am not the best amongst you, I swear by Allah who holds my life in His hands that I never wanted it and I never prayed to get it . . Obey me till I obey Allah and His Prophet (pbuh) (Khan, The Pious, 11).

One who seeks leadership using the contemporary practices of anomalous elections is not Islamic leaders. This explains why leaders of contemporary Muslim societies hardly exhibit the requirements of leadership in Islam, although with respect to a few who deserve due respect, some of them have shown good examples of leadership. In view of this predicament, discussion of Islamic leadership is based solely on the leadership of the Prophets sent by God to mankind to reform the society at specific period and the caliphate period. These practices are narrated in the Holy Qur'an and explained in the Hadith of Prophet Mohammad (pbuh). These two – the Qur'an and Hadith are the ultimate guides of the Muslims in all their undertakings.

Regarding leadership, it is said that Prophets were sent by Allah to mankind to propagate the true religion and enlighten their life from ignorance. As the Qur'an provides

*"It is He who has sent His Apostles with guidance and the religion of truth, that*

*He may proclaim it over all religion even though the pagans may detest” (Sura Assaf (61), Verse 9, translated by Ali).*

*“O Prophet Mohammad (pbuh)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah Monotheism, i. e., worship none but Allah (Alone) y His Leave, and as a amp spreading light (through your instructions from the Qur’an and the Sunnah – the legal ways of the Prophet (pbuh). And announce to the believers the glad tidings, that they will have from Allah a Great Bounty. (Sura Al Ahzab: Verse 45 to 47, translated by Al-Hilali).*

The earlier Prophets like Moses, Isa – the son of Mariam, Taloot, Daud and others were sent to specific group of people and specific mission while Prophet Mohammad was sent by Allah to all mankind. The commandments of Allah were completely revealed to Prophet Mohammad and his followers continued enforcing such commandments. For instance, Sura Al Baqara (No. 2) verses 50 and onwards tells how Prophet Moses (pbuh) saves the people of Israel from the oppression of King Pharaoh. In the same manner, Sura Al-Kah’f (No. 18), verses 83 to 101 tells how Zulcarnain led the nation during his time using unity of command and unity of direction, instilling among the people obedience to law, discipline and cooperation. He gained the confidence and support of his people.

Prophet Muhammad (pbuh) was sent to the whole of mankind to save them from ignorance and suffering. He was, indeed, a role model for Muslims. As Allah said in the Qur’an “ Indeed in the Messenger of Allah (Prophet Mohammad, pbuh) you have a god example to follow for him who hopes for for (the meeting with) Allah and the Last Day, and remembers Allah much” (Al Ahzab, No. 33, Verse 21). His leadership as well as that of his caliphs (Abubakr, Omar, Othman and Ali) demonstrated the processes, elements and styles of transformational leadership. He was characterized by being trustworthy, honest, just and most of all pious. He had a vision and he was firm in pursuing such vision such that when the whole richest of Makkah and the most beautiful woman of the time were offered to him, he rejected.

While transformational leadership emerged in recent literature as a

result of James MacGregor Burns' study in 1978, what is least or not known to many is that the processes involved in transformational leadership and elements have been already demonstrated by the leaders in Islam – the Prophets sent by God to lead mankind and the four caliphs of the Muslim Ummah. According to Burns, "transforming leadership is a process in which leaders and followers help each other to advance to a higher level of morale and motivation" (Wikipedia). This was actually the process which the Prophets and the Caliphs of the Muslim Ummah undergone. The various Prophets at different point in time were God chosen individuals who possessed very high standard of moral values, higher than their followers at the time. The same is true in the case of the four caliphs after the death of Prophet Mohammad (pbuh).

The elements of transformational leadership which were formulated by Bernard M. Bass, who expounded on Burns original concepts, were clearly evident in the history of the leaders in Islam. These four elements are: intellectual stimulation, individualized consideration, inspirational motivation and idealized influence. Inspirational motivation was manifested in the history of the Prophet like Moses, Taloot, Daud, Zulcarnain and mostly Prophet Mohammad (pbuh) in the sense that all of them were deeply inspired and motivated to effect change in the community through the inculcation of spiritual values and complete submission and obedience to Allah. This was their inspirational motivation that guided their mission of reforming the society at the time. They were guided by the vision of fulfilling God's commandments and the mission to impart the teachings of Islam to their people. They possessed the required traits of transformational leader like fairness, honesty, integrity and commitment to help others. They served as role model for their followers. In other words, the element of idealized influence was clearly evident. They were able to conquer the minds and hearts of their followers, such that most of them were willing to sacrifice their lives to defend their leader and their faith. The leaders and the followers were entrenched into high standard of moral values. Among these values were : *tawhid* - the belief in the existence of one and only God, the God of the universe, and the Life Hereafter, trust, (*amanah*), integrity, service, fairness/justice, equality/equity, and brotherhood. It is through this relationship that the Proph-

ets were able to change the society from ignorance, barbaric and chaotic situation to one that is characterized by tranquility and peace. The second caliph of the Islamic Ummah, Omar Ibnol Hattab (rad.anho) was an exemplary model of individualized consideration. He personally attended to the needs of his constituents. There were instances that he personally brought sacks of flour and butter to hungry children and cooked their meals himself. It was part of his regular habits to visit the houses of his followers and ask them of their problems. The element of intellectual stimulation was demonstrated in the leadership of Prophet Mohammad (pbuh). He treated his followers gently and allowed them to participate in decision making. As pointed out in the Qur'an, regarding leader-follower relations

*It is part of the Mercy of Allah that you do deal gently with them. When you severe or harsh hearted, they would have broken away from about you. So pass over (their faults ), and ask for Allah's forgiveness for them; and consult them in affairs (of moment). Then when you have taken a decision, put your trust in Allah. For Allah love those who put their trust (in Him). (Sura 3, Verse 159).*

Such provision was further elaborated in a hadith which states that the Prophet once said "If a slave who has been mutilated is made your ruler and leads you In accordance with Allah's book, listen to him and obey him" (Narrated by Muslim cited in Abdulrachman, 2006 :148). Similarly, the four caliphs also gave freedom of expression to their followers. For instance, the first caliph Abubakar once said "Obey me till I obey Allah and His Prophet " (cited in Khan, The Pious, 244). In the same manner, Omar Ibnol Hattab said when he was appointed as second caliph "Don't obey me when I am disobeying Allah. I explain to you the rights you have over me and you are free to demand them anytime" (cited in Khan, The Pious,244). Moreover, during the assumption of Othman as the third caliph, he said to his followers and we quote:

*I am to follow my predecessors and not to create a new thing in the government. I promise you to obey the Book of Allah, to follow the Sunnah of His Prophet and to be observant of three matters: (a) the principles formed on the basis of the consensus-opinion of the Muslims will be obeyed (b) in case I do not find any principle set by my predecessors I will decide a case after due consultation (c) I will not punish you until it is due in law (cited in Khan, The Pious, 244).*

The fourth caliph Ali (rad. anho) also encouraged his followers to explore new ways by being democratic in his administration. When appointed Qais Ibn Sa'd as the governor of Egypt, Hadrat Ali wrote to the people of Egypt and we quote:

*You have the right to see if we are following the Book of Allah and the Sunnah of His Prophet (pbuh) and are ruling over you according to the right path; and that we may order you according to the ways of the Holy Prophet and be good to you even at your back (cited in Khan, The Pious, 245).*

Indeed, the history of how the Prophets and the caliphs of Islam were able to significantly change the life of the people by redesigning their beliefs and value system is a vivid portrayal of transformational leadership. It is through their combined efforts and power of Allah that we find Muslims anywhere in the world today. It is sad to mention, however, that people change from generation to generation. The standards of moral values in the earlier times are far higher than we have today.

#### **4. Concept of Leadership As Perceived By the Respondents**

Leadership, among the respondents, is a process of setting - direction, guidance and doing something for the benefit of the constituents to further improve their living conditions. In this respect, leaders are expected to perform the following functions and responsibilities: (1) Enjoin what is right and prohibit what is wrong; (2) Personally address the needs of the constituents, provide guidance and direction; (3) Ensure that justice and fairness prevail in policy and decision making activities consistently; (4) Formulate his vision regarding the future development of the community; (5) Make decisions on matters affecting the constituents and the community; (6) Initiate and implement public welfare programs in order to reduce if not eliminate poverty in the community; (7) Source out fund and implement infrastructure development programs; and (8) Establish linkage with other organizations for the establishment of necessary institutions in the community.

In order for a leader to perform the above-mentioned functions, respondents disclosed that leaders should possess the following qualities or characteristics: (1) Physically, mentally, emotionally, technically and

morally competent, (2) Trustworthy, honest and just, (3) Generous and Committed to help the constituents, (4) Have Strong faith in God, (5) Have shown his capacity to enforce laws, (6) Enjoys simple living, and (7) He should be resident of the community where he leads. These characteristics are also considered by the respondents as the qualities of a good leader, hence, these should be made as the criteria or qualifications in selecting leader. Nevertheless, it is sad to note that these qualities are seldom found among the contemporary leaders. It should be mentioned at this point that some of the characteristics mentioned above fit well with the elements of transformational leadership mentioned by Burns. These characteristics include: moral competence, strong faith in God, and addresses the needs of the constituents.

### **5. Contemporary Leadership Practices**

**Characteristics of Contemporary Muslim Leaders .** First of all, among the different types of leaders, the political leaders are considered influential because of their position. They are also the type of leaders that are described by the respondents below. There was an agreement among the individual interviewees and participants of the focus-group discussion on the characteristics of contemporary political leaders in the area. In general, the most common characteristics of political leaders are the following: (1) They assumed their position through the usual electoral practices that are mostly characterized by fraud; (2) Personal interest prevails in their decision-making rather than public interest; (3) They seldom respond to the needs of the constituents; (4) Most of them do not possess the characteristics of true Muslim leaders; and ( 5) Most of them belong to rich and influential clan in the area.

Leaders in the academic sector are described as: knowledgeable of their duties and functions and competent, decisive, have good communication skill and service -oriented. Religious leaders are God-fearing, determined, patient, good advocates , conscious of the presence of God, and merciful to the poor. . Armed Group Leaders are courageous and brave, truthful and just, sincere and are willing to sacrifice. Traditional leaders are described as: titular, no decisive influence, expert on social relationship and are respected.

Leaders' Influence to the Community. The different types of community leader vary in their influence to the community. Political, religious, armed group and academic leaders are considered highly influential. Perhaps, the reason why they are considered influential has something to do with their position and capacity. Political leaders are considered highly influential because they have the money and power to do things in the community while leaders in the academic sectors are considered influential because of their credibility as advocates of truth. Lastly, the armed groups are considered fighters for freedom and in addition they have weapons to safeguard security in the area. Table 5 shows the types of leaders and their level of influence as agreed by FGD participants.

TABLE 5. TYPES OF LEADERS AND THEIR LEVEL OF INFLUENCE

Types of leaders	Level of influence		
	High	Moderate	Low
Political		✓	
Religious	✓		
Civil society		✓	
Women		✓	
Youth		✓	
Armed group	✓		
Traditional		✓	
Academe	✓		
Business		✓	

Satisfaction on the Leaders' Performance. The study revealed that respondents are satisfied on the performance of religious leaders (as leaders on religious and some social activities) and the academe as in molding the youth. Other groups (political, traditional, and armed groups) are rated fairly satisfactory in their performance. While many people are dissatisfied with the performance of some political leaders, yet, we find some exceptions. There are political leaders who have proven their worth as leaders in their own community. In the case of the armed groups, their performance is considered fairly satisfactory because they are facing different kinds of prohibitions and limitations for them to show their worth as leaders.



TABLE 6. TYPE OF LEADERS AND RESPONDENTS' SATISFACTION RATING

Types of leaders	Satisfied	Fairly satisfied	Dissatisfied
Political		✓	
Religious	✓		
Armed group		✓	
Academe	✓		

## 6. Factors that Hinder Leaders' Performance

The most common factors mentioned by the respondents why leaders are unable to perform their functions and responsibilities were the following: (1) Personal interest and greed for wealth (2) Lack of appropriate leadership values (3) The culture itself perpetuates irresponsible leadership (Tolerance of the people and the national authority of graft and corruption practices); favoritism, indebtedness (*utang na loob*) (4) Lack of skill and know-how to do the job (5) Electoral practices (Competent and committed individuals cannot win in election) (6) No fear of Allah's punishment in the Life Hereafter.

Ideally, leaders have roles to play in addressing some of the above-mentioned problems. Upgrading moral values among the people is a joint responsibility of the political, traditional and mostly religious leaders. Since they have legal power and authority, political leaders could enhance moral values by formulating and implementing policy measures aimed to encourage people to abide and practice moral deeds and practices, prohibit gambling, robbery and drug trafficking, as well as initiate development programs for the upliftment of the economic and social living conditions of the constituents. In the same manner, traditional and religious leaders could facilitate the observance of moral practices through public advocacy and by example.

In practice however, the present political leaders are not able to address the problems in the community simply because they do not possess the characteristics of good leaders. They may even have aggravated the problem due to negligence. They are more inclined to serve the interest of the superior authority at the national level in order to perpetuate their power. They are apathetic to the people's problems.

Religious leaders are performing their function of enjoining the practice of right deeds and prohibiting the wrong ones. However, they are



not able to reduce people's sufferings because they do not have the resources and power to do so.

## **7. Implications Of The Study**

On the basis of the findings of the study, several implications are derived. First, the state of underdevelopment of Muslim communities in the Philippines cannot be explained by only one factor. The factors contributing to their conditions are complex and interrelated. For one thing, the national government assumes certain degree in this dilemma. In fact, Majul stressed that a careful analysis of the history of the Muslims in the Philippines will reveal that the character and attitudes of present-day Muslims are not only the result of what they have made out of themselves but also of what others have forced them to become (Majul, History). Second, Muslims could be developed in accordance with the pace they want it to be if they have true leaders imbued with high moral values and commitment to pursue their development. Third, Muslim communities could be developed in accordance with the Islamic view of development where there is unity and cooperation between leaders and followers. And last, reforming the Muslim communities in accordance with Islamic practices takes a long time.

## **CONCLUSION**

On the basis of the findings and implications of the study, it is concluded that transformational leadership is the best alternative for Muslim communities to develop on the basis of two justifications, namely: Firstly, this study provides the empirical evidence that leaders and followers believe that it is through Islamic leadership that their communities can be developed. Secondly, the history of the leadership of Prophet Mohammad and his four caliphs proved that these are indeed transformational leadership, hence, they deserve to be emulated by Muslim Communities. It is further concluded that development of Muslim communities in the Philippines primarily relies on local initiatives and assertive character to institute behavioral reform. It entails a transformation process involving all sectors of the society in such a way that true and committed Muslim leaders will emerge to provide direction and at the same

time orchestrate the development of the communities. In simple terms, while there are many factors affecting the situation of Muslims in the Philippines, elevating their conditions to at least satisfactory level requires the raising of people's level of conduct and ethical values. Further enhancement of their belief, values and practices in accordance with Islamic teachings is the need of the time. It is envisioned that this journey will lead to the emergence of a leader that will provide direction and spearhead the development of the communities. This is actually a leadership transformation process. In essence, transformational leadership means the revival and nurturing of the spiritual dimension of leaders. According to Burns, transforming leadership is a process in which "leaders and followers help each other to advance to a higher level of morale and motivation" (Burns, Leadership). He further revealed that transforming approach creates significant change in the life of people and organizations. It redesigns perceptions and values, and changes expectations and aspirations of employees. (Burns, Leadership).

Burns insists that for leaders to have the greatest impact on the "led," they must motivate followers to action by appealing to shared values and by satisfying the higher order needs of the led, such as their aspirations and expectations.

The transformational leadership process is very consistent with Islamic concept of development. Allah says in the Holy Qur'an "Verily Allah will not change the conditions of the people not unless they themselves will change what is in them". This change refers to shift of values and behavior from negative to desirable moral. Allah says in the Holy Qur'an: "If the people of the town has but believed and (truly) feared Allah, We should indeed have opened to them all kinds of blessings from the heaven and the earth (Sura A'raf, Verse No. 96, translated by Ali, 1946:1768).

Since, most contemporary leaders of Muslim communities in the area, do not possess the characteristics of a leader required under the transformational leadership, the following strategies are recommended, to wit:

1. Considering that religious leaders were considered more influential than other types of leaders in the community, they should develop an Islamic moral recovery program and implement such in coordination with the academe and credible civic organization. Inter-organizational

linkages provide a venue for multi-sector cooperation and coordination. This may be a long process because value formation takes time. As pointed out by the Leadership Transformation Inc., “Transformation takes place over time, but the internal condition of the leaders’ soul must be right.” However, this approach is more likely to be attractive to the people because a significant portion of them have become interested in doing their religious responsibilities. The strategy works well by starting with the inculcation of core moral values among the members of the organization and encouraging them to behave in accordance with such values. These core values serve as bench mark in judging which behaviors are acceptable and non-acceptable. As pointed out by Hughes in his book and we quote. Transformational leadership serves to change the status quo by appealing to followers’ values and their sense of higher purpose. Transformational leaders articulate the problems in the current system and have a compelling vision of what a new society or organization could be. This new vision of society is intimately linked to both the leader’s and followers’ values; it is an ideal that is congruent with their value systems (Hughes, et.al, Leadership, 280).

2. Side by side with the Islamic recovery program is public advocacy on electoral reform. The present campaign for electoral reform spearheaded by a civic organization may be strengthened by involving the religious groups.
3. Establishment of Islamic Leadership Development Center in Mindanao State University Campuses. The center could serve as a training facility for the youth and contemporary leaders. In this sense, the academic community would be actively involved in the development of a desirable environment for the emergence of true Muslim leaders.

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