

Analysis on Al-Ri'ayah (Leadership) in Family and Its Influence to the Intention and Performance as Well as Family Welfare in Urban Areas of East Kalimantan Province

Mul Irawan¹ Prof. Suroso Imam Zadjudi² Prof. Ali Mufrodi²

1.A Student of Postgraduate Program (S3) for Islamic Economics of Airlangga University, Surabaya, Indonesia

2.A Professor for Postgraduate Program (S3) of Faculty of Economics and Business of Airlangga University, Surabaya, Indonesia

E-mail: mulirawan10@gmail.com

Abstract

This study analyses the influence of al-ri'ayah (leadership) in a family to the intention of the family head, performance and family welfare, and to analyse the level of perfection (kaffah) of leadership (al-ri'ayah) in family, intention of the family head, performance and family welfare in Urban Areas of East Kalimantan Province. The said Urban Areas constitute the four cities in East Kalimantan Province, namely Samarinda, Balikpapan, Tarakan and Bontang. This study applies the syar'i quantitative approach, strengthened by the syar'i qualitative and kasyf intuitive analyses. Al-ri'ayah in family is a leadership attitude applied by a family head constituting one of the important factors influencing the intention of family head, performance and family welfare. The al-ri'ayah aspects in family give the influence in forming and directing the intention of family head, performance and family welfare. The al-ri'ayah in family, intention of family head, performance and family welfare have been implemented well at the stage of sunnah category or close to being perfect (kaffah).

Keywords: Al-ri'ayah (leadership), intention, performance, welfare and kaffah (perfect).

INTRODUCTION

The concept of 'leader' in Islam is not merely focused on someone leading a formal institution. The demand of Islamic universality views that each living human being is a leader, either a leader for himself, a leader for his family or for his group. In addition, the responsibility of the family leader in Islamic concept is not only to the other human being, but also the responsibility to Allah – the Almighty God.

Al-ri'ayah (leadership) in family according to the Islamic perspective is the application of leadership by a family head in holding the mandate / trusteeship and in reaching the joint objective, by obeying to all provisions of family leadership in Islam consistently. Al-ri'ayah in family in this research is measured by the indicators of amanah (mandate/trust), just, wise, imperative and giving good samples. Intention of the family head is the commitment deep in the heart of family head to perform an action to achieve the family goal and conducted in order to look for the blessing (ridhla) of Allah. Intention of the family head is measured by indicators of devotion ('ibadah'), hereafter life, cautious / careful, and honest and also looking for living for the family.

Performance in Islam is an achievement obtained through working / making an effort by following the religious norms and the Islamic economic principles. Performance is measured by indicators of income, savings / investment, value of the family assets and tithes (zakat), donation (infaq) and alms (shadaqah).

Family welfare is a family condition able to maintain the syari'ah objective. The family welfare is measured by the indicators of maqasid syari'ah, namely the protection to the religion (hifz ad-din), protection to the soul (hifz-an-nafs), protection to the mind (hifz al-aql), protection to the offspring (hifz an-nasl), and protection to property (hifz al-maal).

THEORETICAL BASE

Leadership is something absolute in every family. The idea of leadership covers the whole aspects of fulfilment of the needs, attention, taking care, defending and guiding. The aspect of family need fulfilment cannot be separated from the aspect of intention as a part directly related to the religious aspect.

The religiousness of someone will cover the various dimensions, such as the faith dimension (ideological), devotion dimension (ritualism), comprehension dimension (experiential), application dimension (consequential), and the knowledge dimension (Ancok, 1995: 10). Such dimensions contain the hopes in which someone holds on the theological outlook and acknowledges the truth of the religious doctrines.

From the psychological point of view, Eagly and Chaiken in Yosepa (2008: 100), state that intention constitutes a psychological construct different from the attitude determining someone's motivation with his conscious mind plans to perform something. Intention is measured by the way in giving some items of questions asking whether the subject intends or not to do an action. Intention constitutes a motivation of someone's wish to materialize the goal he wants to achieve. Intention has a requirement in order to be purified only for the sake of

Allah, and in the Noble Qur'an it is stated under the term as "Motive wishing to get the hereafter life". "Motive of longing for Allah". "Wanting the Allah" or "Wishing to get the Blessing of Allah". So that everything depending on its intention is completely true and correct (Qardhawi, 2005: 11).

Islam is a deed religion or a work religion (praxis) (Majid (1995: 215). The core of Islamic teaching is that the mankind try to come close to and try to get the blessing from Allah through the work or good deeds, by purifying his worship only to Allah. Discussion about 'work' in Islam is by using the basic thought that Islam as a faith system, has a positive outlook to the matter of performance with the objective of reaching higher standard of life, either directly or indirectly (al-Faruqi, 1995: 75-76).

Theory of Performance according to Ibnu Khaldun (2000) is all forms of undertaking or efforts performed by human being, either materially or non-materially, intellectually or physically, or related to worldly or hereafter subjects. Working is a dynamic activity and has the goal to fulfil certain needs (physical and spiritual), and in the effort to achieve such a goal, human being tries hard and seriously to materialize the optimum achievement as evidence of his dedication to the Almighty God - Allah SWT. According to Zadjuli (2007: 20) that in Islamic economics the perfection in performance is achieved by activities in the forms of ritual devotion, praying and extending the gratitude to Allah. The total value of the output of performance, either in the forms of goods or services can be counted by using the acceptance model approach.

The main goal of the use of syari'ah according to Imam al-Ghazali is to motivate the human welfare, with the goal to protect religion (Hifz-ad-din), to protect ourselves (Hifz-an-nafs), to protect the mind (Hifz al-aql), to protect the offspring (Hifz an-nasl), and to protect the property (Hifz al-maal). There are two approaches to measure such welfare, namely the objective measuring approach and subjective measuring approach (Chapra, 2000: 101). According to Haneef (2006: xvii) the word 'welfare' in Arabic language is 'falah' means 'victory, luck, prosperity, success, achieving something, safety, security and also continuously in goodness and in welfare. Falah also means the luck in the long run, in this world and hereafter. The same concept is also presented by Centre for Islamic Economic Study and Development (P3EI) (2008: 18-19) that the Islamic Economy learns how human being fulfil their material needs in this world, so that it will bring happiness in the world and hereafter (falah).

RESEARCH METHODOLOGY

This study is intended to analyse the influence of al-ri'ayah in family to the intention of family head, performance and family welfare, to know and to analyse the level of perfection (kaffah) of leadership (al-ri'ayah) in family, performance and family welfare at the urban areas in East Kalimantan Province. The aforesaid urban areas are the four cities in East Kalimantan Province, namely: Samarinda, Balikpapan, Tarakan and Bontang.

The quantitative analysis is used to answer formula of the problems being hypothesized. In addition, this research is designed by using the Noble Qur'an paradigm through the syar'i qualitative and kasyf intuitive methods. The aim of using this Noble Qur'an paradigm is that the truth of the Noble Qur'an is used to portrait the religious behaviour and the family economy at the urban areas in East Kalimantan province. The syar'i qualitative analysis is the analysis on the quantitative data collected through questionnaires by using the Likert Scale modified by using syar'i quantitative method, then analysed by using the PLS - Partial Least Square technique to test the hypotheses in study. This quantitative approach is useful to explain the existence and influence of another research variable descriptively by analysing the causal relationship among variables by using the axiom approach of Islamic religion statistically.

The use of qualitative analysis and the kasyf / intuitive analysis to answer the problem formulation in this research which is not hypothesized. Qualitative analysis applies the qualitative description, namely illustrating the facts, classification and measurement describing the occurring condition. Whereas the intuitive analysis uses the power of heart / conscience in explaining the occurring facts by relying on the Noble Qur'an and guidance of Rasulullah. The method chosen to analyse data must be in conformity with the research pattern and variables to be researched. The Structural Equation Modelling (SEM) of the AMOS statistical software package is used at the hypothetical models and testing.

Definitions of the Operational Variables

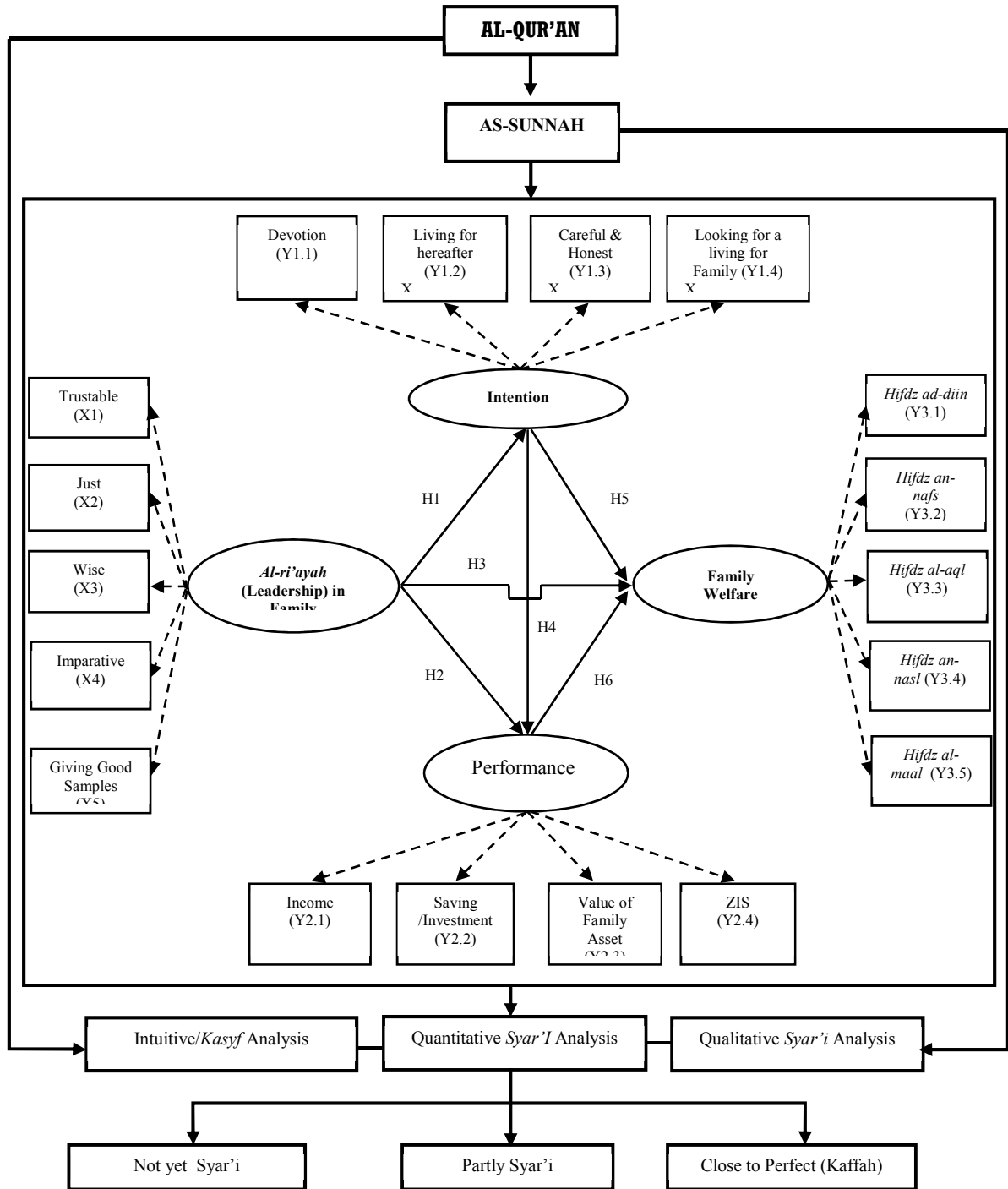
Variables and their indicators have consistent meaning and described at their operational definitions as follows:

1. Variable of Al-Ri'ayahin Family (X): Al-Ri'ayah (leadership) in family as intended by this research is the application of Islamic leadership, namely the leadership applied by the family head in directing and in achieving the joint goal, by fulfilling all provisions of Islamic leadership consistently. Indicators of this leadership variable are: Amanah / Trustable (X1), Just (X2), Wise (X3), Imperative (X4) and Giving Good Sample (X5).
2. Variable of Intention (Y1): Intention in this research is the tendency to seriously carry out the balanced activities (worldly and hereafter) leading towards achievement of the family goal. Indicators of the intention variables are as follows: Intention to do devotion (Y1.1), Living with preparation for hereafter

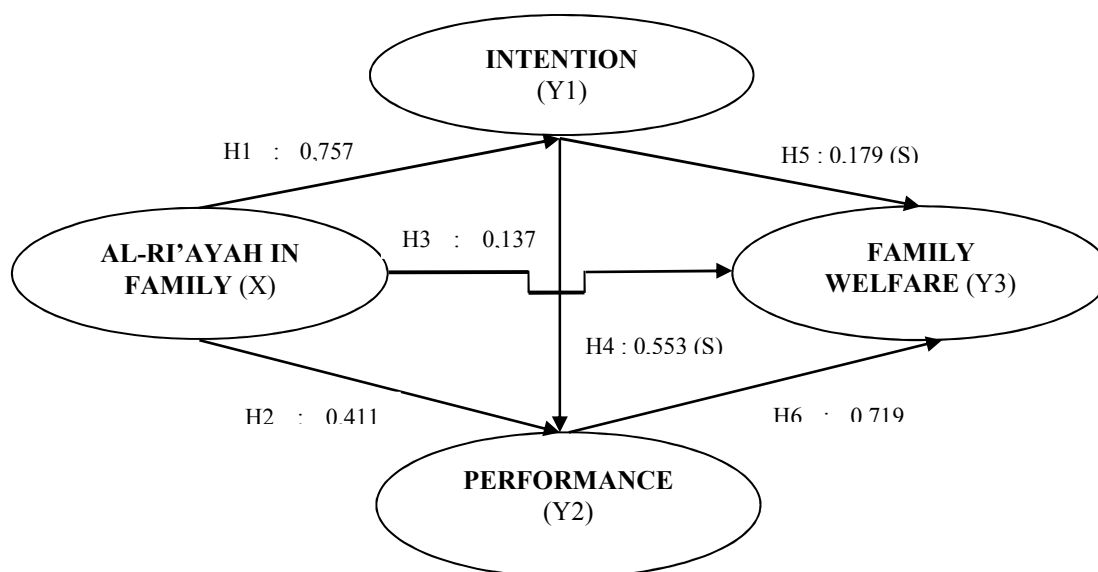
- (Y1.2.), Careful and Honest (Y1.3), Looking for a living for family (Y1.4).
3. Variable of Performance (Y2): Performance is an achievement obtained by the family through working / making efforts following the religious norms and the Islamic economic principles. There are 4 (four) indicators of performance in this research, namely: Lawful and Rightful Income (Y2.1), Saving / Investment (Y2.2), Value of Family Asset (Property) (Y2.3), and Paying for Zakat, Infaq and Shadaqah (Tithe, Donation and Alm) (Y2.4).
 4. Variable of Family Welfare (Y3): Family Welfare is the family condition able to maintain the syari'ah goals (maqasid syari'ah). Indicators reflecting the family welfare variables are as follows: protection to the region / Hifdz ad-diin (Y3.1), protection to the soul / Hifdz an-nafs (Y3.2), protection to the mind / Hifdz al-aql (Y3.3), protection to the offspring / Hifdz an-nasl (Y3.4), and protection to the property / Hifdz al-maal (Y3.5).

The conceptual framework namely the inter construct relationship within the model having the regressional direction constitutes the relationship on influence of the al-ri'ayah construct in family to the intention, then the influence of al-ri'ayah construct in family to the performance, and influence of al-ri'ayah in family to the family welfare. In addition, there are also relationship among constructs of influence of intention to the performance and to the family welfare, and influence of performance to the family welfare. The conceptual framework in general will observe and analyse the phenomena of al-ri'ayah in family at the research areas.

In further stage, the chain of research conceptual framework is shown through the quantitative approach, in which the ground of thought is based on the thinking philosophy based on the Verses of God, Allah SWT (the Noble Qur'an) and As-Sunnah (Guidance of Mohammad, the Prophet), either in the forms of words or deeds. Then, an analysis will be described, namely syar'i qualitative analysis and the kasyf / intuitive analysis, that will produce the conclusions as being: not yet syar'i, partly syar'i, and close to being perfect (kaffah).



Path Coefficients on each relationship among variables are as follows:



OUTPUTS OF PATH COEFFICIENT TESTING

Variables	Coeffisient	C.R.	Prob.	Remarks
<i>Al-ri'ayah</i> in Family (X) → Intention (Y1)	0.757	7.381	0.000	Significant
<i>Al-ri'ayah</i> in Family (X) → Performance (Y2)	0.411	4.077	0.000	Significant
<i>Al-ri'ayah</i> in Family (X) → Family Welfare (Y3)	0.137	1.964	0.049	Significant
Intention (Y1) → Performance (Y2)	0.553	5.328	0.000	Significant
Intention (Y1) → Family Welfare (Y3)	0.179	2.116	0.034	Significant
Performance (Y2) → Family Welfare (Y3)	0.719	6.056	0.000	Significant

Leadership (*al-ri'ayah*) in family has a significant influence to the intention of family head, family performance and family welfare. Influence of *al-ri'ayah* in family to the intention of family head can be explained that a family head having *al-ri'ayah* high attitude in family reflects the high responsibility. The responsible attitude growing on someone will produce stimulation, commitment and motivation to meet the living needs of his family.

Conclusion is integrated as the result of *syar'i* qualitative analysis, *syar'i* quantitative analysis and *kasyif intuitive* analysis. *Al-ri'ayah* in family has been properly implemented by family heads, so that it is able to produce intention on the family head to have high family performance and able to establish the family welfare. Therefore, *al-ri'ayah* in family has been properly conducted at the '*sunnah*' category or having been close to being perfect (*kaffah*).

CONCLUSION

1. Government / Regulator

The Government Administration of East Kalimantan Province is expected to focus the policy on people welfare, particularly the family as the integral part of the community group. The cause of the existence of non-prosperous or poor families shall remain be observed from the economic point of view. *Poverty occurs due to discrepancy in the pattern of resource ownership*. The intended policy can cover the provision of the sources of work and income as the people economic activities, so that it opens wider space and opportunities on the people access to get the jobs. In addition, the provision of facilities and infrastructure supporting the family and the people to obtain the services in education, health and devotion implementation must be maximized by the Government, so that the comprehensive welfare of the people can be materialized.

2. Family and Community

For family and community, the leadership attitude and actions in a family must be strengthened and confirmed. Husband must realize about his role and responsibility as leader of the family, and must be responsible for his leadership. The economic pressure (*financial distress*) in family must be able to be managed under good management, so that it will not give negative impact and influence to their marital relationship, because the failure in meeting the economic needs in family is very potential in causing the problems in family. Family welfare has to be intended to fulfil the *jasadiyah and ruhaniyah* (physical and spiritual) needs, but has to establish the attitude of *qana'ah* (*feeling contented, sufficient to the God's gifts*), so that the family harmony can always be maintained.

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