

**LEADERSHIP TRAITS IN “SALADIN: THE LIFE, THE LEGEND AND  
THE ISLAMIC EMPIRE” THE BIOGRAPHY; AN ANALYSIS OF  
SALADIN**

**THESIS**

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# THESIS

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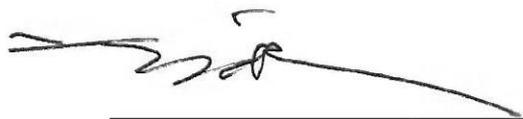
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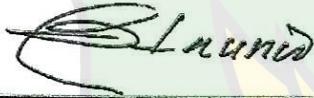
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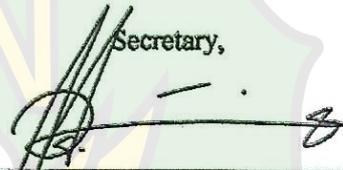
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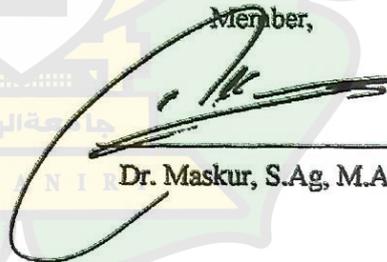
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adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggungjawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

Banda Aceh, 22 Juli 2022

Saya yang membuat surat pernyataan,



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## ABSTRACT

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Leadership is an important skill possessed by humans. Leadership has an important function in organizational systems. Trait is a certain characteristic of human behavior. The background of this research is to be able to solve all the leadership problems that are rife in recent times. The main purpose of this study is to find the leadership traits of Saladin contained in the biographical book "Saladin: The Life, the Legend and the Islamic Empire" and describe the leadership traits conveyed by the book author. In conducting the research of the biographical book by John Man, the writer uses descriptive qualitative methods. The writer uses document analysis as the technique of data collection. In analyzing the content, the writer uses content analysis. From this study, the writer found two things stand out from the nature of Saladin. First, there are many leadership qualities that should be exemplified by Saladin, such as confidence, diplomacy, creativity, courage, generosity, tolerance, etc. Second, Saladin has a flexible nature when facing opponents, he can use a peaceful approach or a violent approach if required. Furthermore, Saladin is also an individual who likes to admire leaders who have professionalism even though they are on the side of the enemy.

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# CHAPTER I

## INTRODUCTION

### A. Background of Study

Leadership is an important soft skill that is needed by every individual in this world. It is a soft skill that requires training and experience to acquire the skill. Leadership is also a really useful competency to be acquired, since it is used in every aspect of life. Etymologically, Leadership derived from Old English word *lædan* “to guide” (Grace, 2003). Leadership is the ability of a person or a group of people to influence and guide followers or other members of an organization to achieve the goals. In leadership, aside from achieving the goal, it also involves in making decision, communicating the visions to the followers and providing the followers with knowledge to speed up the effort in completing the goals. Silva (2016) defines that Leadership is the process of interactive influence that occurs when, in a given context, some people accept someone as their leader to achieve common goals. This explanation simplifies the understanding of the definition of leadership. However, this explanation does not explain the characteristics of leadership in detail. That is because everyone has different views in evaluating the good or bad of a leadership.

Leaders are the ones who guide their people to reach the objective. But, to accomplish it, it is necessary for leaders to have patience, resilience and willingness to compromise to lead a community. Leaders also the representative of their people who are under their responsibility. Leadership is needed for leaders to gather and organized the people who have the same goals in one precise direction so that they

can achieve their goal effectively. Because, leadership will not be working effectively if the leaders do not have to quality to lead the people. In order to become good leaders, there are leadership traits that we have to pay attention in order for the leader to establish an effective leadership.

Trait is a certain feature that each individual possesses which generating a particular type of behavior (“Trait”, n.d.). Krech and Crutchfield (1958:610, as cited in Smith, 1999) state that “A trait is an enduring characteristic of the individual which is manifested in a consistent way of behaving in a wide variety of situations”. In leadership, traits are the leader qualities in leading and guiding the community based on their capabilities as a leader. The leadership traits of a leader are mostly assessed by the people who are within the authority of the leader nor outside it. The assessment tends to be subjective. So, it depends on the people whether a leader is good or bad in leadership.

Literary work is a subdivision of literature which focuses in creating ideas or stories by arranging words into patterns as the main technique. According to Klarer (2004: 1) In most cases, literature is referred to as the entirety of written expression, with the restriction that not every written document can be categorized as literature in the more exact sense of the word. Goodman (2001) said that literature includes forms of writing which are deliberately and creatively experimented with language in order to suggest images and ideas that engage the readers’ imagination. Then, it can be said that literary work is a writing with the aim of aesthetics in which using the author creative thought to convey the meaning

through their work. Literary work is divided into two parts, fiction and non-fiction. Fairy tale, legend, novel belong to the fiction, whereas journal, autobiography and biography are under the non-fiction.

Biography is a study of individuals and their experiences are rewritten by gathering documents and archives. Biography is one of the forms of literary works that describes the experiences of all events that occur mainly in the chronological order of their lives. A biography presents the subject's life story, highlighting various aspects of his life. Someone who wrote a biography, referred to as a "biographer". Biography format is usually non-fiction. But, novel-like format is also commonly used by biographer, because the storyline will be more entertaining with the inclusion of strong exposition, increased conflict, and then climax. Biography, with the personality of the nobility in mind, had a very important moral function in the evaluation of public actions and important lives (Caine, 2010).

In this research, the writer would like to analyze the leadership traits of Saladin which contained in the "Saladin: The Life, the Legend and the Islamic Empire" written by John Man. This biography was written mainly to inform the readers about Saladin's character that was really distinct compared to other Muslim leaders in that era. The author of the biography used Saladin's leadership and as the main theme in the biography combined with the political events throughout Saladin's lifetime. In addition, there are many other messages that can be found in the biography, leadership for instance. Leadership is a skill that needs to be improved from the early age. In other words, leadership is considered as part of

education which known as leadership training. For Muslim, this biography can be applied in creating a generation of qualified and worthy individuals for people and religion.

The writer decides to conduct research on the biography due several considerations. First, the biography was about an Islamic hero during crusader era, and was written by John Man who was a non-Muslim. The writer could analyze the biography from the perspective of a person who had different view from the Muslim authors. The other reason was that the book did not just explain about history aspect, but also mention several aspects that can be put into consideration, such: educational value, Islamic unity, politics and leadership.

There are several researchers that have conducted the research on Saladin's leadership. The first research was conducted by Maharani (2018) entitled "*Kepemimpinan Shalahuddin Al-Ayyubi dan Nilai-nilai Pendidikan Islam Terkandung di Dalamnya*". The author of the research revealed that Saladin had the trait of leadership, such as: bravery, tolerance, wisdom and modesty. These leadership traits can be implemented in education field. The findings concentrate on character building of teachers and guideline to become an ideal teacher. on the other hand, the findings did not focus on the students or teacher centric.

Another research was conducted by Rokhmatin (2015) under the title "The Educational Values of The Book "Salahuddin dan Perang Salib III" By Alwi Alatas". The findings shared that the "*Salahuddin dan Perang Salib III*" book contained several educational values, such as: character value, moral value,

awareness value and religion. However, this research did not mention about leadership nor leadership trait. From the analysis, the researcher conveys some ideas, such as we should learn the history of the past as one of ways to obtain educational value. And, teachers should insert the history event that can be learned to their teaching material.

There are some similarities between the conducted researches to the one that the writer will conduct, such as leadership traits of Saladin and book analysis. The first researcher focuses only in the leadership and the implementation in educating teacher or future teacher. There is also some similarity in the other researcher's work. first, the researcher used book analysis in her conducted research. Then, the researcher also analyzed the biography of the same historical figure as the source of data which was similar to the research that will be conducted by the writer.

Even though there are similarities with the researchers' work. however, there are originality that writer propose that differ from the researchers mentioned earlier. Despite having the main theme such as leadership trait, the first researcher used different research method which is exploratory research while the writer uses descriptive research. The second researcher also has several differences in spite of similarities that has been mentioned earlier such as; first, the biography which was used by the researcher was written by different author. Second, the conducted research has different focus which was educational value whereas the one that the writer will carry out is the leadership traits. Therefore, to conduct research to find out the leadership traits contained in a specific book which is the biography

“Saladin: The Life, The Legend and The Islamic Empire”. So, the writer would like to conduct the research entitled “LEADERSHIP TRAITS IN “SALADIN: THE LIFE, THE LEGEND AND THE ISLAMIC EMPIRE” THE BIOGRAPHY; AN ANALYSIS OF SALADIN”.

### **B. Research Question**

In the current research, the researcher wants to focus on the following problems:

1. What kind of leadership traits does Saladin possess in the “Saladin: The Life, the Legend and the Islamic Empire”?
2. How are the Saladin’s leadership traits presented in the “Saladin: The Life, the Legend and the Islamic Empire”?

### **C. Aims of Study**

The aims of this research are as follows:

1. To discover the leadership traits that Saladin possess in the *Saladin: The Life, the Legend and the Islamic Empire*.
2. To describe the way of the author presenting the leadership traits of Saladin in the *Saladin: The Life, the Legend and the Islamic Empire*.

### **D. Significance of Study**

Theoretically, this research result will be used to help the readers to identify the leadership traits that Saladin possess which contained in the

biography *Saladin: The Life, the Legend and the Islamic Empire* by John Man. Furthermore, this research will increase the field of literature knowledge as well as a criteria and resource for the researchers' reference who will conduct the similar research.

Practically, this research will be useful and beneficial for:

- a) The writer, to deepen the knowledge of Islamic Studies, especially on history and education.
- b) The Islamic education teacher, this research can be used as a material for leadership education and also for teaching the Islamic Civilization History.
- c) For university students, this research is useful to make them respect the literature work and is supposed to motivate them to create more creative ideas in the future.
- d) Other researchers, to develop leadership trait knowledge contained in history.

#### **E. Terminology**

There are some terms that researcher need to provide in order not to confuse the reader and avoid misinterpretation. The terms are:

##### **1. Leadership Traits**

Leadership traits are the qualities that a leader possess that could establish an effective leadership. A common misconception is that a leader is just

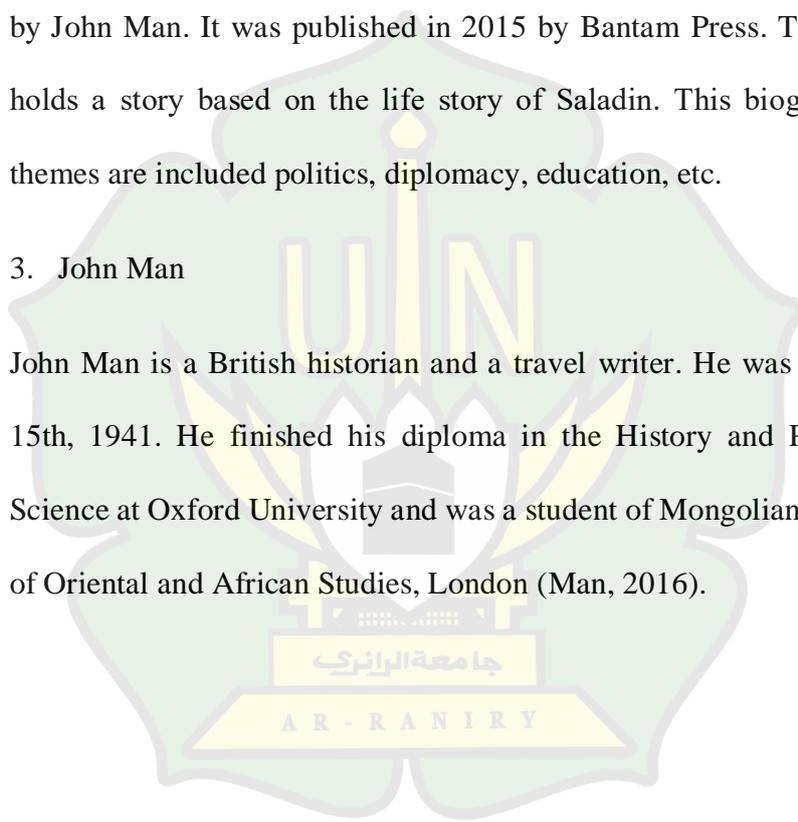
naturally talented in leadership skills. The truth is that leadership traits, like other skills, can be acquired with time and practice (Cherry, 2019)

## 2. Saladin: The Life, the Legend and the Islamic Empire

Saladin: The Life, the Legend and the Islamic Empire is a biography written by John Man. It was published in 2015 by Bantam Press. This biography holds a story based on the life story of Saladin. This biography's main themes are included politics, diplomacy, education, etc.

## 3. John Man

John Man is a British historian and a travel writer. He was born on May 15th, 1941. He finished his diploma in the History and Philosophy of Science at Oxford University and was a student of Mongolian at the School of Oriental and African Studies, London (Man, 2016).



## **CHAPTER II**

### **LITERATURE REVIEW**

#### **A. Leadership**

##### **1. Definition**

Leadership is always an interesting and important topic to talk about. This is due to the importance of the leader's role in an organization or group of people. The state of the organization or group in the future depends largely on the role of the leader at that time. Leadership is not tied to a particular gender, but there is a custom in certain societies that only considers men who can only be leaders (Muluk, 2014). Leadership is associated to influence, power or authority. Robbins (1990: 302) defined leadership as an ability to influence a group of people to lead them to accomplish their goal. According to Nawawi (2000: 9), leadership is a proficiency or intelligence that encourage a person or more to do cooperation in carrying out activities with an intention to achieve the group's objective. The two statements also in line with the definition by Yukl (2013). He stated that "Leadership is the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl: 2013, p. 7). It can be concluded from these explanations that leadership is an art of manipulating and guiding the people by an individual which qualified as leader.

The word “leadership” comes from the word “lead” which etymologically derives from Old English word *lædan* “to guide” and Proto-Germanic language *laidjanan* “to go” (“Lead”, n.d.). A leader is a person or more who has various abilities and skills to choose, influence and teach his/her followers and also concentrate his/her followers to focus on the organization’s objectives and goals resulting the followers to voluntarily and wholeheartedly committed to follow the leader instructions (Winston & Patterson, 2006). The importance of leadership is not only needed by the people with official positions, but also in daily life application where people that are not in an official leader position using the leadership skill as well. Such as, students fulfilling their own task in a group or a family who shares their duties in house cleaning, these are the examples of the importance of leadership.

## 2. Principles

According to Tambunan (2015, p.67-71) leadership principles are as follow:

### a. Service

The first and most important principle is that a leader must know how to provide good service as the main goal. In leadership theory, effective leaders must be able to serve in order to fulfill their needs and desires, thereby increasing the welfare of the people they lead. With the principle of serving, a leader will prioritize the interests of the people he/she leads

(subordinates, followers, the general public) rather than prioritizing personal or group interests.

b. Role Model

Leaders who show good influence and provide positive values for the organization and its followers will be able to be role models for those they lead. The example of a leader is shown through the attitude of inspiring, guiding and motivating followers, having broad abilities, being creative, visionary, working honestly and sincerely, and having interest and concern. Leaders must be role models, and their personalities can be followed for the people they lead.

c. Decision-making

Decision making is leaders most important task that must be done by them. Making a decision is the basic functions of human thought, which is the process of using the mind to lead to an action to make a choice. One of leaders' main duties are decision making and problem solving. A leader must be able to solve problems and make smart decisions

d. Cooperative

Effective leaders are able to create a culture of good teamwork among organizational members, communicate effectively with subordinates, and create a good work environment. With the creation of good

cooperation, all work will be completed on time, the desired goals can be achieved.

e. Responsible

Being a leader is a big responsibility that must be carried out as a form of trust, support or reliance from other people who have hope in a leader to make better changes than the previous situation.

f. Creating changes

Leaders must make new breakthroughs, so as to achieve a fundamental renewal both in the organization, products or services, as well as for the people they lead. Leaders who have innovation and creativity will avoid monotonous work that hinders the development for those they lead. With creativity the leader will also dare to create opportunities and dare to face big challenges in achieving the desired goals.

## B. Traits

### 1. Definition

Trait is a unique characteristic pattern of a person. Trait is described as theoretical constructs that represent the basic dimensions of personality. Trait is a distinct individual's way of conduct in dealing with certain situations (Yukl, 2013). Trait shows that in the same situation, each individual has a different response according to their respective personalities that make these individuals differ from one another. Allport (1961) defined trait as a “neuropsychic structure having the

capacity to render many stimuli functionally equivalent, and to initiate and guide equivalent (meaningfully consistent) forms of adaptive and expressive behavior.” (p. 347).

In leadership, traits have an important role in determining a capable leader. There are innate features and characteristics that are unique in a person in the perspective of traits that make them a leader different from non-leaders who do not have certain or unique qualities (Northouse, 2013). Zaccaro et al. (2004) define leader traits as “relatively stable and coherent integrations of personal characteristics that foster a consistent pattern of leadership performance across a variety of group and organisational situations” (p. 104). These characteristics reflect a range of stable individual differences that include both cognitive ability and various personality attributes (Zaccaro et al., 2004). Traits can be used to predict certain characteristics of a leader and the approximate leadership style which determine whether a person has leadership qualification (Robbins & Judge: 2007, p. 358)

## **2. Leadership Traits**

There have been finding and opinion related to the effective leadership traits. The choice of traits and the labels used for them may differ from study to study, but the results have been fairly consistent. These are the sum up of the following set of key traits in leadership that a leader should possess in order to get things done effectively, namely:

a. Intelligence

Intelligence (i.e., cognitive ability) is a crucial trait which related to performance and achievement that has been identified as one of the great traits of leadership and among the most critical traits that must be possesses by all leaders (Judge, et al., 2009). Intelligence has also been positively associated with both leader emergence and effectiveness (Foti & Hauenstein, 2007). Leaders who have high intelligence must maintain relationships with their co-workers because a sense of intelligence superiority could cause them to be alienated by their co-workers. This is supported by the literature which states that in group work, individuals who have very high intelligence tend to be secluded (Judge et al., 2009).

b. Self-confidence

Effective leaders have confidence in their ability to solve a problem. The history of achievement and success is a building factor for a leader's self-confidence (Mothilal, 2010). According to Yukl (2013) The relationship of self-confidence to leadership effectiveness can be understood by examining how this trait affects a leader's behavior. Without strong self-confidence, a leader is less likely to make influence attempts, and if an influence attempt is made, it is less likely to be successful (p. 140).

c. Emotional Stability

Emotional stability is needed in leadership. Every leader who has this trait tends to have a high stress tolerance so that would help create a stable team. Leaders who remain calm, patient and quick to recover from difficulty are the one who emit the emotional stability (Judge, et al., 2009). People with emotional maturity have an awareness of their limits, tend not to daydream and look more to reality. When people have high emotional maturity, they tend to be unselfish and care about public interest, incorruptible, have a firm emotional control from sudden change of mood, and open to different opinion and learn from past mistakes (Yukl, 2013).

d. Integrity

The harmony between words and actions that refer to virtue and trustworthiness is called integrity. Every individual who has honesty and integrity, especially a leader, is highly desirable in society. These traits help contribute towards the trust between leader and follower (Kirkpatrick & Locke, 1991). Northouse (2013) stated that Leaders with integrity inspire confidence in others because they can be trusted to do what they say they are going to do (p.25). A leader will lose the trust of his followers and the public if he is found unable to keep the promises he has made and makes statements that cannot be confirmed. When a leader manipulates his followers, something more serious can happen,

such as the loss of followers' sense of obedience to the leader (Yukl, 2013).

e. Agreeableness/sociability

One of the characteristics of leader is the agreeableness or sociability trait. According to Northouse (2013), Sociability is a leader's inclination to seek out pleasant social relationships. Agreeable individuals are really preferred and are seen as attractive role models because of their highly favored reliable characteristic (Bono & Judge, 2004).

f. Determination and Ambition

Being a leader, an individual need to have determination and ambition in order to have an effective leadership. determination has characteristics such as persistence, control, drive and initiative. A leader who has determination will tend to focus on solving problems in his group. The desire to succeed, the desire to create value, the need to create a legacy, and even the fear of failure are all manifestations of ambition. Talented leaders are highly ambitious about their work and career and have a strong desire to advance (Kirkpatrick & Locke, 1991).

g. Persuasive

A competent leader is someone who is skilled at communicating. The use of analogies, figurative expression and media help convince the listener or reader fulfill the leader's bidding. Leaders who share their

personal experiences and visions with others can create a sense of trust from their followers (Mothilal, 2010). Leader's personal charm and persuasive communication should be relied more than influence and authority to get the people to follow his/her direction (Judge et al., 2009).

### 3. Leadership Traits in Islam

In Islamic perspective of leadership, Prophet Muhammad (SAW) is seen as the role model of an Islamic leader. There are four traits/characteristics of Prophet Muhammad (SAW), these traits are as follows:

#### a. Honest (*Shiddiq*)

Honest leader prioritizes moral integrity (morality), words and actions, ethical attitudes and behavior only. Honesty is a transcendent value that loves and refers to the truth that comes from Allah (SWT) (*shiddiq*) Thinking, acting, and behaving. The actions of a leader who is honest (*shadiqun*) are always based on the truth of his beliefs, is honest, sincere and fair, and respects the truth believed by other parties who may differ from his beliefs. The party is most correct (Yani, 2021).

The virtues and nobility of the righteous nature are amplified and explained in The Quran chapter 33 verse 22:

*“And when the believers saw Al-Ahzab (the Confederates), they said: “This is what Allah and His Messenger (Muhammad PBUH) had promised us, and Allah and His Messenger (Muhammad saw.) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah)” (The Qur’an, 33:22).*

It was mentioned in the Sahih Bukhari and Muslim that Prophet Muhammad (SAW) encouraged people for being truthful:

*“Narrated `Abdullah: The Prophet (pbuh) said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar.”*” (Sahih Bukhari Book 78, Hadith 121)

With these characteristics, the Rasulullah (SAW) was a trusted leader for the people living in his time. He always treated people fairly and justly. His deeds were aligned with the word he spoke. His words were always consistent. There was no difference between words and deeds (Sakdiah, 2016).

b. Trustworthy (*Amanah*)

The prophet character that a leader must possess is credibility or responsible. Prophet Muhammad saw. was also given the title *Al-amin* (Trusted) long before he became a prophet. It is the trait which differentiates the degree of prophet Muhammad saw. from the previous leaders and prophets. A trustworthy leader is the one who is truly responsible for the mission, obligations, and mandate given by Allah SWT. The trust in this case is entrusted to the prophets of Allah. It covers all aspects of life, from politics, economic or religion affairs (Sakdiah, 2016).

Allah SWT said about the mandate carried by every human being is contained in The Qur'an chapter Al-Ahzab verse 72:

*“Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)”* (The Qur'an, 33:72).

Based on the verse above, Allah has given a mandate to every human being that they will be responsible for, no matter how small the mandate is to Allah (SWT) (Yani, 2021). The nature of the trust that exists in the Prophet Muhammad (SAW) provided evidence that he is a trustworthy person, because he is able to maintain trust by keeping things secret and conversely always able to convey something that should be conveyed and able to deliver as it is without being held back, changed, added or reduced. Such is the fact that every word is always conveyed by the Prophet as it was said to him. In war he always split the spoils fairly, never spreads the disgrace of someone who comes asking for advice and guidance and so on (Sakdiah, 2016).

c. To deliver (*Tabligh*)

*Tabligh* is one of the four attributes of the Prophet. *Tabligh* has the meaning of "delivering", which is reaching out the general public to the teaching. One of the titles given by Allah to the Prophet Muhammad (SAW) is *Mundhir* (warner) the sending of the Prophet Muhammad SAW., as a person who gives warnings, namely to guide people,

improve and prepare humans to achieve happiness in this world and the hereafter (Sakdiah, 2016).

The *Mundhir* title that Rasulullah (SAW) bears requires him to master information so that he can lead his people and to deliver (*tabligh*) messages to humans. Every believer is obliged to believe that Allah has sent several Apostles from the human race themselves to convey lessons to his people and whatever he is ordered to convey and explain the laws relating to noble deeds are recommended for his people to do (Sakdiah, 2016).

The word of Allah concerning the character of *tabligh* is explained in The Qur'an chapter Al Maidah verse 64:

*“O Messenger (Muhammad (SAW))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.”* (The Qur'an, 5:64)

Based on this verse, it can be understood that the Prophet is required to deliver messages from Allah (SWT) to the people so that they will follow the guidance. This shows how the nature of *Tabligh* has an important role in the leadership of Prophet Muhammad (SAW) in spreading messages of God to mankind.

a. Intelligence (*Fathanah*)

Fathanah is the fourth characteristic of Prophet Muhammad, namely intelligence. The success of the Prophet Muhammad (SAW) as a leader of the people has indeed been equipped with intelligence by Allah (SWT). Intelligence is not only needed to understand and to explain Allah's revelations, intelligence is also provided to Muhammad (SAW) because he had been entrusted by Allah (SWT) to lead the people, because Islam was revealed to all humans and as a mercy to all nature. Therefore, we need an intelligent leader who will be able to give instructions, advice, guidance, opinions and views for his people, in understanding the words of Allah (SWT) (Sakdiah, 2016).

There are at least three aspects of intelligence that exist in the Prophet Muhammad (SAW) (Al-aydrus, 2018):

1) Intelligence in observing social development (social perception).

When Prophet Muhammad (SAW) was in the city of Medina facing fears of conflict between immigrants (Muhajirin) and natives (Ansar), Rasulullah SAW made a policy by fraternizing the Muhajirin with the Ansar. The Prophet's steps were based on the factor of wanting to provide calm, tranquility and strength among Muslims.

- 2) Abstract thinking ability. With his intelligence, Rasulullah (SAW) was able to think beyond reason (abstract). He is able to see far ahead (futuralistic) to the development and condition of mankind. Prophet's abstract thinking ability, cannot be separated from prophecy (revelation).
- 3) Wisdom. All the intelligence of the Prophet is based on wisdom. When He was speaking, Prophet Muhammad (SAW) conveys in a soft language, the sentences are simple, easy to understand, not complicated, adheres to a gradual pattern (gradually, little by little). he doesn't show his anger even when he is angry (Al-aydrus, 2018).

## **C. Biography**

### **1. Definition**

A biography is a life history of a character written by someone else, whether the character is still alive or dead. Biography is a word originates from Greek “*biographia*” (description of life), “*bios*” (liveliness, life) and “*graphia*” (record, account) (“*Biography*”, n.d.). In the history of private life, the use of the word "biographist" was first used in 1662 by Thomas Fuller in his work, History of the Worthies of England. In the same year also the word "biographer" appeared. The word "biography" was first used by John Dryden in 1683 in in the preface of his translation of Lives by Plutarch (Parke, 2002). A biography tells the process of a character, starting from the character's childhood including his family background

and environment, the background of the character to enter into his professional field (Anggriani, Ishaq et al., 2016). According to Parke (1996), biographies are, in a sense, narratives of lives of people by which reaching beyond the limited course of human lives is aimed.

Biography has long been underestimated in the academic world. Biography is often referred to as a neglected genre that emerged from the amalgamation of literature and science. However, what must be distinguished is not the difference in the content of the biography, but the form of the biography and the research that has been carried out in this regard. A biography based on insufficient research would be fallacious. A biography if done by a careful biographer can be considered the work of a historian (Hamilton et al., 2014).

## 2. Types

There are several types of subgenres of biographies, such as:

### a. Authorized Biography

A biography where the biographer has reviewed and validated his writing and has obtained approval from the subject of the biography who has agreed which part may be published is called an authorized biography (Types of Art Styles, 2021).

b. Unauthorized Biography

Unauthorized biography is a biography written without the permission or even knowledge of the subject of the article. Usually, the character written by the biographer had died (Types of Art Styles, 2021).

c. Life Travel Biography

A biography that tells the story of the journey of life in part or in full or highlights of a memorable part of a person is also called a Life Travel Biography (*Definition of Biography, Characteristics, Structure and Types of Biography*, 2019).

d. Career Biography

Career Biography is a biography that contains the journey from the beginning to the success of a career from a character of a biography (*Definition of Biography, Characteristics, Structure and Types of Biography*, 2019).

e. Political Biography

A biography that tells the story of a political figure is called a political biography. In general, this biography is written with the interests of the biographer in mind, even though it has been through in-depth research (*Definition of Biography, Characteristics, Structure and Types of Biography*, 2019).

f. Intellectual Biography

A biography that looks at it from a scientific point of view and a life story of an intellectual figure is called intellectual biography. Intellectual biographies are usually written in scientific language (*Definition of Biography, Characteristics, Structure and Types of Biography, 2019*).

g. Journalism Biography

A biography written by interviewing the subject is called a Journalism Biography (*Definition of Biography, Characteristics, Structure and Types of Biography, 2019*)

h. Book Biography

Book biography is presented depending on the type of format of the biography. Character's life can be explored in detail and thoroughly with the length of the biography. The person written is often a public figure who is interesting in a particular community or context (*Types of Art Styles, 2021*).

### CHAPTER III

## RESEARCH METHODOLOGY

#### ***D. Research Plan***

This research used qualitative method as the approach to the research. Qualitative was a suitable method to be used in order to understand about phenomena, events and facts about human behavior according to the researcher perspective. In analyzing “Saladin: The Life, The Legend and The Islamic Empire” written by John Man, Writer used descriptive qualitative research. Qualitative descriptive studies analyzed the object from its natural setting without any interference and attempting to comprehend or interpret the meaning from phenomena that was conveyed in a text to the context of the research. So, the study variable was provided spontaneously without any manipulation (Lambert & Lambert, 2012).

#### ***E. Sources of Data***

The source of the data used in this research was the Saladin: *The Life, The Legend and The Islamic Empire* written by John Man. This book was published on April 23<sup>rd</sup>, 2015. It was published by Bantam Press. The biography consists of 320 pages. The data in this study were abstract phrases and sentences associated with leadership contain in the Saladin: *The Life, The Legend and The Islamic Empire* biography.

### ***F. Technique of Data Collection***

Data collection Techniques are ways for researchers to collect data in conducting research. Writer's main data collecting method was document analysis. Document analysis was one of the methods that was often used as a data collection technique in the scope of social science and history. Most of the social and historical data and facts were mostly stored in documents, such as: archives, transcripts, books, etc. Document analysis was used as an independent method without having to be combined with other research methods despite in general document analysis was a complement to other research methods (Bowen, 2009).

### ***G. Technique of Data Analysis***

The main technique of data analysis that the writer used in this research was content analysis. Content analysis was a technique to examine the messages contained in a text. According to Krippendorff (2004), "Content analysis is a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use" (p.18). The analyzed text is in any form of communication tool such as book, advertisement, speech, song lyrics etc. The purpose of content analysis mainly used in describing the content, but it also can be used in explaining and exploring the content (Neuman, 2011, p. 49).

There are several steps that the writer had done to analyze the data. First, the writer thoroughly read the biography book entitled "Saladin: The Life, the Legend, and the Islamic Empire". Second, the writer analyzed and highlighted the sentences or paragraphs that are categorized as leadership traits to classify the

leadership contained in “Saladin: The Life, the Legend, and the Islamic Empire”.

Third, the writer located the leadership traits from the biography. Finally, the writer summarized the data and drew a conclusion of the study.



## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter presents the leadership traits analysis from the biography book of *Saladin: The Life, The Legend and The Islamic Empire*. The writer found that the data classified into leadership trait analysis and the portray of Saladin's leadership.

#### **A. Leadership Traits Analysis of Saladin (Yusuf Ibn Ayyub)**

These were the following leadership traits identified in the *Saladin: The Life, The Legend and The Islamic Empire* book:

##### **1. Trustworthy**

Trustworthy is an individual trait that is important in leadership. Individuals with this trait will work professionally and will not betray the trust and responsibility that have been given to them. The trait was shown in Saladin conduct as shown in the statement below:

“In the absence of Shirkuh, Saladin and a fellow-officer arrested Shawar – the leader who was both former enemy and potential ally against the franks. Or perhaps Saladin arrested him on the streets of Cairo. Either way, for a brief while Saladin was his warder as ‘one messenger after another came from caliph’s palace demand Shawar’s head.’ Wealth could not save him; nor would popular opinion, since his cruelty had set him beyond the pale; nor would the caliph, because he was a notorious turncoat and had failed militarily; nor would Shirkuh, for as Saladin said, ‘while Shawar holds power, we have no authority.’” (p. 98)

Saladin was a person with integrity since he was young. It was proved when the young Saladin arrested the enemy leader. Despite the decision of caliph of

Fatimid to kill Shawar's, Saladin didn't rush the decision and execute him, instead he kept in custody because he has no authority to execute him because the absence of his uncle, Shirkuh, who was the commander of the army and Shawar still hold the title of vizier of the Fatimid.

## 2. Careful

Carefulness is one of fundamental traits in leadership. Good leader will think thoroughly before implementing decisions and policies. Because, decisions that hastily executed would end up badly. Careful was one of traits that Saladin possessed. In the following passages, it showed the careful trait of Saladin in term of political security:

“Another way Saladin secured his position was by surrounding himself with trusted aides, mainly family members – two nephews, an uncle and three of his brothers, the eldest of whom, Turanshah, was on hand when, immediately after Mutamin's murder became known, the Nubian contingents in the army went on the rampage. There followed a number of street fight, which ended with Turanshah burning their houses and chasing them out of town, after which they never again challenged Saladin's authority.” (p. 105)

When Saladin ascend to the throne after his uncle, Shirkuh, died. He would carefully secure his position before any opposition power took any claim to the throne. He immediately secured his authority with installing his trusted aides into strategical position. He assigned his family members in the authority position to instill the stability and to quell the hostility of the minorities and the people who are loyal the former regime. He knew that he needs to be careful and cautious to retain his leadership position from the threat of an uprising or assassination by the enemy who wanted the strategical position as the ruler of Egypt.

“But the key was cash – some from Cairo, some from the city treasury; he reopened the markets, cancelled an unpopular tax took no revenge on officials resentful at their loss of power, and insisted, once again, that he was in the service of Nur al-Din. All this, he said, was in the noble cause of holy war and retaking of Jerusalem, nothing at all to do with greed or personal ambition, perish the thought. He himself would be the guardian of his former master’s young son, to ‘direct his affairs and set straight what had gone awry’.” (p. 122-123)

In order to prevent uprising in the newly conquered Damascus after the death of his former ruler, Nur al-Din, Saladin relieved infamous policies that enacted to win the sympathy of the locals. He also did not capture nor execute the discontented former officials who had lost their position and power. He claimed that he worked not to gain personal benefit, instead he wanted them to cooperate with him in the mission of their former leader, Nur al-Din, to liberate Jerusalem from the infidel. He also directly looked after his mentor’s young son, to prevent him being used by the official that were hostile to Saladin. This showed the carefulness of Saladin in handling the newly gained territory from a resistance. He did not use harsh treatment to the locals nor the officials to establish his rule.

“There was a risk of rebellion, because the caliph, though a political cipher, claimed descent from the Prophet and was head of a dynasty that had ruled for 200 years. The following day Saladin countered the possibility of a threat with a huge display of military might, a march-past through the streets of Cairo by 147 units, each of which had between 70 and 200 men, almost 90 per cent of his army, which now numbered some 16,000.” (p. 111)

He has acted carefully and necessarily by not performing repressive actions to disperse the threat of rebellion. In order for Saladin to quell the rebellion of the supporter of the former Fatimid ruler who had legitimacy to the throne. He showed his military might by doing a march in the street of Cairo. This action not only to

negate the attempts to rebel but also to avoid unnecessary bloodshed. He really needed many manpower to counter the crusader and retake Jerusalem.

In accordance to carefulness, Saladin also careful when protecting the sovereignty of his dominion, the following citations showed Saladin's carefulness in protecting his dominion from the possible revolt:

“In Yemen, a local chief had ambitions to restore the old regime, in response, Saladin sent his older brother, Turanshah, south to Aden, the port that was gateway to Africa and the east, to impose Syrian rule.” (p. 119-120)

For Saladin to enforce the authority in Yemen, He sent his trusted brother to quell the attempt of a rebellion. He knew that Yemen was geographically strategic place, so he would not allow that place to be seized by another ruler. If he was careless, he would risk the region to be taken by the local ruler.

“He ordered the building of new ships to strengthen the navy and safeguard the coast. He dispersed those local units that he had beaten, some 40,000 of them – Egyptians, Armenian archers, the unruly Nubians – being sent off to man the frontiers in Yemen and north Africa.” (p. 107)

After Saladin dealt with the local threat. He didn't let his guard down because there was still a threat from the outside (the crusader) which would strike if he was careless. His carefulness helped him from being invaded by the crusader. He strengthened the navy to defend the coast of Egypt from the invading European. He also relocated the rebellious minorities from Egypt to far away regions to quell the rebellion and solve manpower problem in the frontier region.

Furthermore, Saladin careful nature are portrayed not only in politics and defense but also in the battlefield, the following citations contained Saladin carefulness during the war:

“By the time the franks arrived, the Byzantines were low on food, unable to supply themselves and furious with their allies for the delay. All they could do was batter the newly strengthened walls with catapults. Then the rains came, turning the Byzantine camp into quagmire. After six weeks, the Byzantines sued peace, which Saladin granted on the understanding that the Franks would burn their catapults.” (p. 106)

When the Byzantine failed their naval invasion, they sued for peace. Then, he accepted with a condition that they would destroy their sieging tools. He would not recklessly accept the peace without any gain. He would not risk himself being invaded again in the near future.

“Al-afdal’s account: “when I saw them retreating with the Muslims in pursuit, I cried in joy: ‘We have beaten them.’ But the Franks charged again as they had done before, and drove the Muslims up to my father. He did what he had done before, and the Muslims turned back against them and forced them up the hill. I cried again, ‘We have beaten them.’ My father rounded on me and said: ‘Be quiet! We have not beaten them until that tent falls.’ As he was speaking to me, the tent fell [its ropes cut].” (p. 225)

It showed that his careful trait also had prevented him to claim early victory because it would make the army become negligent. He didn’t celebrate the victory until the enemy was completely defeated. The enemy would take the advantage of their negligence if they did so.

Ruthlessness is often associated with negative behavior. However, ruthlessness can be interpreted as a preventive act in the time of war which was one form of carefulness. In the following citation, Saladin showed his careful trait in the time of

war by preventing himself from being assassinated and/or invaded from the hostile neighbor.

“Former Fatimid officials, Armenians, Nubians, Amalric, the Assassins, the crusader – they were all in on it, according to Saladin’s agents. The conspirators were caught before completing their plans and were crucified, the crosses being set up in key public places as evidence of the dangers faced by the state and a warning to future dissidents.” (p.115)

He could act cruelly if it was necessary. As the citation above, he treated the conspirators or traitors ruthlessly because it was needed in order to protect his realm from the threat of a coup and invasion. It was also to protect his goal of liberating Jerusalem from being crushed.

### **3. Diplomacy**

Diplomacy is a trait that a successful leader possessed. Dialogue is an important thing that leaders must do when dealing with other parties. One of the traits that Saladin had was his diplomatic trait. There were many occasions when dialogue could resolve problems and conflicts without war. This was shown by the peaceful diplomacy used by Saladin as portrayed in the following passages:

“Saladin’s best weapon, as often, was masterly inactivity. He had a big stick, in the form of the Egyptian army, but in the tradition of Nur al-Din he preferred soft speech to force. He wrote some very careful letters, one to little al-Salih, calling his father’s death ‘an earthquake shock’ that deprived Islam of her Alexander; and another to the leaders of Damascus. He would serve them if asked, if it served a nobler cause – that of Islam: ‘In the interest of Islam and its people we put first and foremost whatever will combine and unite them in one purpose.’ That meant remaining loyal to Nur al-Din’s will. Unity and loyalty – those were necessities.” (p. 120)

After his mentor and superior (Nur al-Din) death, Saladin tried to entice Nur al-Din's family and supporters into supporting him. Nur al-Din and Saladin had the same goal, that was to liberate Jerusalem from the hand of crusader. The death of Nur al-Din had opened the path for Saladin to unite the Muslim armies from Egypt and Syria. His action was an attempt to gain trust from Nur al-Din family and he didn't want to conquer them.

“So in May 1179, just after Baldwin fled, Saladin made an extraordinary offer. How about making peace and agreeing a deal? He would *buy* Jacob's Ford castle, and save everyone time, money and lives.” (p. 169)

During the war, Saladin tried to reduce the bloodshed as much as possible. If he could end the siege without having to lose many troops and the enemy troops' lives by purchasing the castle. His thought was if he purchased the castle, he could have reduced the casualties from both parties, then the enemy could reduce the loss of cash in the war, and he could gain the territory that he needed.

“In mid-June the deal was done, formalized when Saladin and Zangi met in a tent outside the walls. The citizen of Aleppo suddenly saw Saladin's standard flapping from the citadel. By agreement with Saladin, who with typical generosity said he wanted only 'the stones of Aleppo', Zangi left on 17 June with as many possessions as his entourage could carry.

Three days later, Zangi took possession of his new fiefs, and Saladin made a state entry into Aleppo's citadel. Opposition to him evaporated as if by magic and Zangi was reviled 'as a donkey who had sold fresh milk for sour', in the words of a catchphrase.” (p. 198)

Saladin convinced Zangi (Nur al-Din nephew who also son-in-law) through the ability of negotiation. He persuaded Zangi to give him Aleppo in exchange with other fiefs. He needed Aleppo because of the strategical location of the place and

as one of his bases in Syria. The power of his negotiation saved him more from fighting fellow Muslims.

“In the end, it was not further victory or defeat that ended the Crusade, but sheer fatigue. Saladin offered the same terms: give up Ascalon, or there would be no deal – an offer he backed up with a gift of peaches and pears and an ice-cold drink from his store of snow from Mount Hermon.” (p. 303)

At the end of the 3<sup>rd</sup> crusade war, Saladin negotiated with the exhausted crusaders leader, asking them hand Ascalon back to the Muslims. He knew that the crusaders had been exhausted because of the never-ending war, that was why he offered them the deal. He also gave them foods and cold drink as the gift for giving up Ascalon.

In addition to peaceful approach, Saladin also was a good negotiator. It was depicted by the following passages:

“The fall of Amida had an unexpected consequence. It seized the attention of the warlord of Mardin, an ancient town built on a steep hill 75 kilometres down the Tigris. Once again, restraint and generosity paid off. In exchange for getting his land back, the warlord, al-Ghazi, agreed to send troops wherever Saladin wanted.” (p. 195-196)

Saladin’s negotiation power helped him in achieving his goal. By increasing of his power, he did not conquer the remnant of the rival lords. Instead, he convinced them to join him to retake Jerusalem and gave them their lost land back. By doing so, he got the support from the local warlord and received more troops as he needed.

“There followed a pact with Mosul, which turned Saladin’s former rival Izz al-Din into a subject. At last, it seemed, thirty-three months of fighting other Muslims was

over – well, for the moment, because he did not rule all Islam, but at least he could turn from civil war to the real issue.” (p. 210)

Saladin made a deal with his rival in Mosul and turned his rival into his subjects. His communication ability enabled to convince his rival into integrating his army and face the real threat, which was the invading crusaders.

#### **4. Confidence**

In addition to being trustworthy, one of the qualities that a leader needs to possess is trust in their colleagues, superiors, and subordinates. Mutual trust is important in working together to achieve a goal. Confidence was a trait that Saladin have when he was alive, this proofed in the following statements:

“Meanwhile, Saladin was free to expand his powerbase, putting his father in control of Alexandria and Damietta and his elder brother, Turanshah, in charge of the upper Nile.” (p. 108)

The trait that made Saladin a good leader was his ability to trust his companions. He entrusted his father and brother to manage several regions in Egypt while he was away expanding his power. It showed that he was trusting his family to govern in his stead. A capable leader was the one who was able to entrust his companion.

“He set off, leaving Egypt in the competent hands of his brother al-Adil, and confident of success because he carried with him large sums of money to convince others to join him, there being nothing quite so convincing as cash.” (p. 122)

When Saladin left for Egypt to collect more manpower to fight the crusaders, he entrusted the capital of Egypt to his brother, al-Adil. Entrusting the most important place in his kingdom needed the faith in the person who he was relying.

## 5. Determination

Determination is needed to achieve objectives. A person who is persistent and never give up when carrying out his task is more likely to accomplish his goal.

Another leadership traits that Saladin had was his determination/commitment.

“He also took steps to prove his Islamic credentials by taking up the cause of holy war. This took form of a raid into Amalric’s territory with some 8,400 cavalry – half his army, but still a force that outnumbered Amarlic’s four to one.” (p. 108)

Since Saladin had controlled and ruled the territory of Egypt, he didn’t forget nor swayed by his dominion to have new ambitions. Instead, he was still focused by his objective, which was to liberate Jerusalem from the hand of the invader. He used his dominion in order to achieve his goal.

## 6. Creative

Creative is a trait that related to innovativeness. Creativity causes someone to make decisions that are unexpected and different from others. This allows problems to be solved in an uncommon but effective way. Saladin’s creativity is shown in the following citation:

“On the last day of 1170, having dismantled a few ships and packed them on camels for the desert approach, Saladin’s force crossed the few metres of sea and landed on the island’s rocky shore.” (p. 109)

Leadership trait that Saladin possessed made him special through his ability to use creativity in achieving something. As the alternative of building new ships and crossing the oceans, he instead stripped down the ships and move them by land in order to move the ships to a different coast. The decision was a really creative and brilliant as a leader.

## 7. Braveness

One of the traits that is needed for a leader was braveness. A courageous leader is not afraid to stick to his values and will face problems and confrontations without fear. A brave leader on the battlefield will likely to jump to the front line to encourage his army. The importance of the trait is shown in Saladin's conducts during the war:

Saladin, galloping back and forth in a very un-general-like fashion, yelled at five of his knights, who re-formed the centre and, magically, as a flock or herd will respond to an unseen signal, the tide of the battle turned. Perhaps it was the sight of a riderless horse pursued by a few Christians in apparent flight, as recorded by some eyewitnesses. Perhaps it was down to Saladin's boldness, or the Christian knight Adrienne of Brienne, who galloped back and forth, yelling exhortations, only to be cut down, a symbol of defeat instead of victory. (p. 268-269)

When the battle happened, he fought bravely in the battlefield alongside his troops. He managed to control his army from being defeated by the crusader army. He implemented unusual war tactics for a leader and also a general that made him directly engaged in the battle. In the battle, it was truly a bold move for a leader of an army and nation to be in the battlefield.

## 8. Professionalism

professionalism is one of the important things in leadership, this is because a person's quality in leading depends on his professionalism. A leader with professionalism will likely able to make the group he is leading perform effectively. In line with professionalism, Saladin also showed his professional trait in the following passage:

“Turansyah, Saladin’s older brother in charge of Damascus, was a problem. He was generous to the point of foolishness and had run up severe debts. Damascus could not be left in his charge. Saladin gave him a new task, to bring back from Syria many Egyptian soldiers recovering from wounds or exhaustion after their crushing defeat at Mont Gisard.” (p. 175)

One of the problems that Saladin faced was the incompetence of his brother in running the government in Damascus. So, he decided to demote and ordered his brother to escort the rest of his defeated army from Syria to Egypt. This decisive action also portrayed his professionalism toward his leadership.

## 9. Revolutionary

Saladin was a leader who has a revolutionary trait. He does not hesitate to make changes if it can make things better. It is one of the traits that many successful leaders possessed. The following quotation showed Saladin’s revolutionary nature in administrative reformation:

He reversed many of the legal and administrative moves by which the former Shia leaders had dominated their mainly Sunni population. He fired Egypt’s Shia judges and replaced them with Sunni ones. (p. 109)

Another trait that made Saladin stand out as a leader was his revolutionary nature and his love of change. Before he took the throne of Egypt, Egypt was ruled by the Shia minority royalty. The Sunni majority citizens were not fond of the ruler and the policies. When the Egyptians were ruled by Shirkuh who was not a native Egyptian, they at that time had little confidence in him. Therefore, when Saladin took the throne, he tried to change many of the administrative laws from the previous Shia ruler which was despised by the citizens. By doing so, Saladin successfully gained the trust of the native Egyptian.

Additionally, Saladin's revolutionary trait was also portrayed by his action in policy reform mentioned in the following citation:

“Saladin's takeover as virtual dictator of Egypt marked the start of a revolution, what would now be called a ‘peace dividend’. Cairo suburb of Fustat, burned by Shawar, was restored. Building up the army, with weapons, siege-engines, horses and camels, and navy all demanded skilled labour and a boost in trade. Saladin sent off an expedition westward along the coast, looking for lumber, bases and recruits (it reached Tunisia, and was away for sixteen years). Buildings taken over from the Fatimid government became hospitals, covered markets, jails and colleges. Estates (*iqtas*) seized from Fatimid officials were handed over to Saladin's men, and raised taxes. He encouraged – in fact enforced – almsgiving, which was after all one of the five Pillars of Islam, but at the same time he abolished an unpopular tax on merchants, traders, artisans and manufacturers, to widespread applause. The economy grew, and so did foreign trade, even with Europeans – notably Italians, mostly from Pisa, who in their main enclave in Alexandria built their own offices, houses and a bath-house. European goods were vital, in particular for the growing army and navy – chemicals, fabrics, lumber, iron and pitch. Peace also allowed trade goods to flow in from the east – spices, perfumes, dyes and cloth. Christians and Jews, though kept in their places by petty restrictions on their religious practices, were still valued for their administrative and business skills.” (p. 113-114)

Saladin needed a country as a base to prepare troops to carry out his mission in reconquering Jerusalem. Therefore, when he ascended the throne, he carried out

major reforms in various fields such as the development of settlement, military and economic revitalization. He also abolished the discrimination against religious minorities and encouraged them to contribute in the administration matter.

Moreover, the revolutionary trait that Saladin possessed was not only about administrative and policy reform, but also included the reformation on the territory defense as shown in the following passage:

“There flush once again with taxes raised locally, he busied himself with projects to strengthen his own fiefdom. His major undertaking was to enclose two separate townships, Cairo and suburb Fustat, behind one wall, a fast project that would take thirty years to complete. Secondly, he added to the defences of Damietta, Tanis and Alexandria. And thirdly, he started a crash programme to expand his fleet to sixty galleys and twenty transports, back to its strength under the Fatimids. There were also non-military projects: a law college in Alexandria; the abolition of a toll paid by pilgrims crossing the Red Sea on their way to Mecca, with due compensation paid to Mecca itself for loss of income – an astute PR over that made him popular all along the pilgrim routes, and also made him in effect Mecca’s overarching mission – to take Aleppo at last, bring all Syria under his rule and finally unify Syria and Egypt under Sunni rule, and then, as he wrote to his brother Turanshah, in Syria, ‘Our only object in this life . . . is to fight against the infidels.’” (p. 131-132)

After suffered a defeat, Saladin returned to his territory. While recovering his military strength, he carried out several projects such as strengthening the defenses in several cities in Egypt, expanding the fleet of warships, establishing educational facilities and also changing regulations related to the pilgrimage. In addition, Saladin also succeeded in uniting the two strategic regions, Egypt and Syria, in order for him to reach his goal of liberating the holy city.

## 10. Kindness

Kindness is a positive trait possessed by individuals. For a leader, kindness can increase sympathy and support from the mass. One of distinct traits that was possessed by Saladin was his kindheartedness and consideration. This helped him gain the trust by his followers and respect from his enemy. This was shown in the following citations:

“Fortunately for Saladin, the circumstances allowed him to act the respectful, generous sultan, as he now became, accompanying the caliph’s body to the grave, looking after his children and giving the surviving family members their own quarters, though separating them to prevent them producing a new generation, but very obviously *not* executing them, which is most new rulers would have done; while also *not* announcing a successor, in the knowledge that the next Friday’s *khutba* would include the name of Baghdad’s caliph, al-Mustadi.” (p. 112-113)

When the Fatimid caliph died, Saladin ended the Fatimid dynasty slowly. This was done because the majority Sunni population did not like being ruled by a Shia ruler. This was also one proof of Saladin's loyalty to the Abbasid caliphate. However, Saladin still gave a proper funeral ceremony for the caliph. He even treated the family of the Fatimid caliph with respect.

In addition, Saladin’s kindness also applied to his main enemy, the crusaders.

His generosity toward the enemy is shown in these following passages:

“Saladin is seated, surrounded by aides, with a few empty chairs. First to enter is King Guy, hardly able to stand with exhaustion, his head lolling as if he were drunk. Saladin indicates the chair besides him, and the king collapses on to it.” (p. 226)

After the battle of Hattin, the leaders of the crusader were presented before Saladin. Even though they were the enemy leaders, Saladin still treated them humanely.

“According to one historian (Ibn Wasil 1208-98), there were some 200 of them (prisoner of war). Saladin gave their captors 50 dinars a head, and offered them all a chance to convert to Islam.” (p. 229-230)

The quote above shows the kindness of Saladin. He highly appreciates his troops effort. He would give money to those who managed to capture the enemy troops. He was also quite generous towards prisoners of war. They were given the choice to convert or be enslaved or executed.

“Having camped at the battle site that night, Saladin led his force to Tiberias, where Raymond’s wife saw that resistance was useless. She surrendered, allowing Saladin to act the chivalrous victor and let her keep all her possessions and followers.” (p. 235)

Saladin showed his chivalry when the castle occupied by the enemy leader's wife surrendered. He allowed the enemy's wife to leave the castle with her possessions. Usually, a surrendered high-ranking enemy would be taken as prisoner to be ransomed with many prisoners of war or as bargaining tool.

“Since the seventeenth century, war has become ever more ‘total’; in Saladin’s day it was partial, with soldiers doubling as farmers, general as leaders of towns and castles, enemies who become allies overnight. Why, *of course* Balian could retrieve his wife, if he agreed to spend only one night in Jerusalem. He agreed; but when he arrived he found the city leaderless and so keen to keep him that he had to stay, with profuse apologies to Saladin for breaking his promise. Saladin, ever polite, accepted the apology, and Balian duly set about finishing Jerusalem’s defences.” (p. 242)

The passage above showed that Saladin was also kind toward the enemy who has good attitude. Before the siege of Jerusalem, there is one of the crusader leaders who asked Saladin to allow him to retrieve his wife from Jerusalem. Saladin agreed and gave him the permission to pick his wife as long as he spent only one night in Jerusalem. But, because there is no leader in Jerusalem, the citizen of Jerusalem asked him to be the leader of the city. Because he could not decline the request, he apologized to Saladin for breaking the agreement. Saladin generously accepted his apology.

Furthermore, Saladin was also known showing his generosity towards the widows and orphans of the crusaders as mentioned in the passages below:

“When executing a U-turn, a leader who values the opinions of his advisers may be greeted with opposition. Not so in this case. When he asked to be released from his earlier promise to take Jerusalem by force, they agreed, insisting only that the Christians be made to pay for their freedom.” (p. 246)

During the siege, Balian, the leader of Jerusalem. He negotiated with Saladin so that he would not storm and massacre the Christian population in Jerusalem. Saladin then cancelled his plan to take Jerusalem by force and tried to retake it without bloodshed. This showed the kindness and consideration of Saladin to the enemy.

“Saladin himself, again giving way to his innate generosity, allowed the widows of top leaders to leave without payment. Those without ready cash or wagon-space put household goods up for sale.” (p. 247)

While transferring of power from the hands of the crusaders to the Muslims. Saladin made it mandatory for every resident of Jerusalem to redeem themselves in order to leave the city. However, by Saladin's generosity, he allowed the widows of the enemy leaders to leave the city for free. It was done out of respect and empathy for those who have lost their husbands.

“When the children came before Saladin, he received them honourably, as the children of free men, and had them taken off and given robes and jewels and ordered them to be given something to eat. After he had had them clothed and they had eaten, he took them and sat them on his knees, the one on the right and the other on his left, and began to sob. Some of his emirs who were there asked why he was weeping. He said that no one should wonder at it because the things of this world are merely on loan and are then recalled. ‘And I shall tell you the reason. For just as I am now disinheriting other men’s children, my own will find that after my death they will be disinherited.’” (p. 248)

“Now I shall tell you of a great act of courtesy that Saladin did for the ladies of Jerusalem. The women and daughters of the knights who had been killed [at the battle of Hattin] had fled to Jerusalem. After they had been ransomed and had left the city, they came before Saladin and craved mercy. When he saw them he enquired who they were the wives and daughters of the knights who had been killed or taken in the battle. He asked what they wanted ... They called on him for the sake of God to have mercy on them and to give them counsel and aid. When Saladin saw them weeping, he had great pity on them and said they would be informed as to which of their husbands were alive and he would have them all freed ... Then he ordered the ladies and maidens whose fathers and lords had been killed in the battle should be provided for generously from his goods ... He gave them so much that they praised God and man for the kindness and honour Saladin had showed them.” (p. 249)

He welcomed the family members of the fallen enemy leaders into his tent. They were given food, clothing and jewelry. Saladin even cried because he felt he was the reason that the children lost their fathers. This showed his generosity toward the enemies’ family member.

“Finally there was Stephanie, the widow of Reynald, the embodiment of Christian malevolence. She was freed, with a deal: that her son, Humphrey, captured at Hattin, would be released if she surrendered the two castles – Kerak and Montreal

– she had inherited from her dead husband. It was agreed. Humphrey joined his mother in Kerak. But it didn't work out that easily, because the garrisons refused to surrender. Stephanie, displaying an integrity that owed nothing to her husband, actually sent her son back into captivity. The gesture so appealed to Saladin that he released Humphrey anyway.” (p. 249-250)

The citation above showed the kindness and mercy of Saladin. He freed the widow of an enemy that he really despised, Reynald. At first, he gave one condition which was she would give two castles as a substitute for her son's ransom. But, after seeing her honesty that she couldn't fulfill the condition, Saladin then released her son unconditionally out of her integrity.

## 11. Tolerance

Tolerance is a trait crucial to leadership. Being tolerant allows leaders to find new solutions to problems because they can accept criticism from others. Tolerant leaders also would not oppose coexisting with minorities group in order to receive new notions and ideas. The distinctive traits that Saladin possessed was his tolerance toward non-believers. It is shown by the

“The most famous Jewish intellectual of his age, Maimonides – philosopher, astronomer, theologian, physician – found sanctuary in Cairo. Faced with the extreme anti-Semitism of the Arab rulers in his native Spain, he chose exile forced conversion or death, and settled in Fustat in about 1168. After his brother David drowned on his way to India, taking the family fortune with him, Maimonides focused on the most lucrative of his many skills, and became physician first to the vizier Qadi al-Fadil, then to Saladin himself, a virtual guarantee of Saladin's lasting tolerance.” (p. 114)

He did not discriminate other minority religions under his rule, whether they were Christians or Jews, all were treated equally. As mentioned above, a Jew intellectual was exiled from Andalusia because he refused to be converted. Then,

he went to Cairo to seek asylum. He was guaranteed by Saladin the freedom of religion he embraced. He even had a position in the kingdom as Saladin's physician.

## 12. Appreciative

Leaders who are appreciative could increase the best potential of the followers. Appreciating the effort of followers also enhance their trust and respect for the leader. The trait was also shown by Saladin in his conducts in the following passage:

“A group of thirteen managed to infiltrate the camp, but were recognized by an officer who by chance owned a castle close to the Assassins' main base. The officer, Khumartegin challenged them. In the fight that followed, he and several others died, including all the Assassins. Be on guard, Saladin told his nephew, day and night, at rest or travelling, and employ only those of guaranteed loyalty, for 'the knives have been distributed' and money paid to the Assassins. Saladin, unhurt, never forgot his debt to Khumartegin; fourteen years later, he gave a newly conquered fortress to the officer's son.” (p. 124)

During the siege of Aleppo, the emir of Aleppo conspired with the Assassins to eliminate Saladin. When, the assassins infiltrate to his tent, they were stopped by one of his officers Khumartegin. He along with other officers then died fighting the assassins. Saladin was saved from assassination because of his endeavor. Saladin later rewarded Khumartegin son a fortress as a form of gratitude to his father's service. This showed the appreciative trait of Saladin toward the one who saved him.

### 13. Rational

Rational is an important trait possessed by leaders. A rational leader can balance his idealism with the reality and distinguish the main objectives with secondary objectives. This is supported by Saladin's rational nature as a leader which is contained in the quote below:

“At the end of July, Saladin called of the siege. All the rivals agreed a peace treaty. Saladin dropped his claim to become al-Salih’s guardian, handed back Azaz, agreed that all of northern Syria would belong to al-Salih, and turned to the greater threat: the Assassins in their Syrian enclave.” (p. 128-129)

Saladin was a rational person who knew his priorities. He ended fighting with local emir during a power struggle in northern Syria. He gave up the intention of conquering northern Syria and dropped his claim as the ruler of the region. This was due to the existence of a more dangerous threat, the Shia assassin who had a castle near his territory.

### 14. Resilience

Every leader really needs to be resilient. In leadership, leaders who have this trait will be able to face pressure, challenges and problems. Saladin is known to have resilient trait that made him a leader who doesn't give up easily.

“In this case, Saladin had both a vision – of Islamic unity to drive out the Crusaders – and the means, in the form of a strong economy, if it could be used properly. He rebuilt, reorganized and replaced lost personnel, equipment and animals. Within four months he had made good his losses and returned to Syria.” (p. 159)

It is shown that after he lost the battle with the crusaders in Ascalon, he did not give up on his mission. He went back to his base to recover his troops. Because of the strong economy that he established he could replenish his army in just several months. It was because of his anticipation of defeat from the battle. The tenacity of Saladin was one of the factors that he could accomplish his goal.

### **15. Decisiveness**

The decisive trait is needed by leaders in order to make the best decisions in dire situations. A leader will be required to make decisions when faced with problems. Therefore, leaders who are able to quickly make decisions and calculate all the worst possibilities will be able to get through various problems swiftly. One of Saladin's traits that made him a good leader was the decisive trait that he possessed. His decisive trait allowed him to perform quick decisions in an unplanned condition as mentioned in the following citations:

“Saladin did what leaders do when handling bad news: he spun events for all he was worth, sending camel-messenger racing ahead to forestall rumours of the catastrophe and to tell Cairo that he was alive and well.” (p. 157)

When he experienced a crushing defeat, he made a quick decision to send a messenger to prevent a bad rumors about his defeat. It was done in order to avoid depleting the moral of the army and the public.

“It was now almost a month since the raid on Eilat. The news had travelled at the gallop to Saladin, who was in Harran, just north of today's Turkey-Syria border. Off went orders to Cairo, to the admiral of the recently strengthened fleet, Husam al-Din Lu'lu.” (p. 186)

When the news of Saladin most hated enemy, Reynald who crossed the red sea to attack the pilgrim ferries and caravan from and to Jeddah reached Saladin. He immediately ordered a messenger to his admiral in Cairo to chase and hunt them. It indicates that the decisive trait that Saladin possessed able to make him to carry out a countermeasure to the surprise attack.

In accordance to his decisive trait, Saladin also portrayed able to execute a difficult decision in order to prevent enemy advance as mentioned in the following passage:

“Saladin was not sure what Richard would do next: either go for Jerusalem, or build himself another base in Ascalon, 50 kilometres further south. This would have an important strategic advantage by giving him control of the road to Egypt, thus preventing the arrival of help for Saladin. To forestall such a possibility, Saladin took the decision to use scorched-earth tactics. ‘Knowing that it would be impossible for the Muslims to hold the city, with the remembrance of Acre and the fate of its garrison fresh in their minds and being convinced, moreover, that its soldiers would be afraid to shut themselves up in the city, he ... decreed that Ascalon should be destroyed.’” (p. 292)

In the citation above, the author describe the tough decision Saladin had to go through. When the march of crusader army came closing to a strategical city of Ascalon, in order for the crusader army to not gain control of a fort city of Ascalon, Saladin made a quick but difficult decision which was to destroy the city alongside the castle wall. So that the enemy couldn't use the city to launch an invasion to the nearest cities.

## 16. Patience

In leadership, patience is an important factor for the performance of the team. Temperamental leaders would hinder the productivity of the group they lead. Leaders with patient trait tend to think and act with a clear mind in making good decision. Patience was one of traits that Saladin possessed which made him able to make good decision.

“True, it had meant fighting other Muslims, but only for the greater good of unity. Tongues had wagged in criticism and the ‘cauldrons of men’s thoughts’ had boiled against him, but patient endurance had quenched the fire. Muslims had had their revenge for the lost of Jerusalem, and it had all been achieved without the bloodshed and destruction unleashed when the Christian had seized it. Islam was victorious twice over, militarily and morally.” (p. 250-251)

During the transition of power of Jerusalem. Saladin patiently endured his troops not to broke the promise and kill the Christian inhabitants after the city liberation. Some officers did not feel about his leniency to the infidels, but the long-awaited liberation of the Jerusalem had become a good win and revenge not only for Saladin but also the Muslim they didn’t need to commit atrocities.

“Usurping his title? ‘By God!’ he told Taj, ‘I did neither choose it nor usurp it. It was given to me by Caliph al-Mustadi after I had destroyed his Ismaili enemies!’ Some advised an angry reply. But Saladin kept a cool head. The caliph, he said, was too great to allow for harsh words.” (p. 256)

During the siege of Tyre, Saladin was asking for reinforcement from the Caliph so they could besiege the city effectively. But there was no reinforcement sent. Instead, there arrived a letter from the Caliph with a concern that he grew wary of Saladin. He thought that Saladin had grew so strong that Saladin would

overthrow his reign. But Saladin didn't make an emotional reply to such accusation, instead he explained that he had no such intention against the Caliph even though some of his officers asked him to send an angry reply to the Caliph.

## **B. Discussion**

According to the result analysis, the writer found that "*Saladin: The Life, the Legend and the Islamic Empire*" presented Saladin leadership traits as a rare occurrence and distinct from other leaders in his era. Saladin was an honest and dependable individual whether by his family, superiors, nor his subjects. His trustable trait was showed since he was young. He took a good care of the trust that people gave to him by keep being truthful and not betraying them. This finding was supported by Northouse (2013) regarding the integrity as one of the key traits in leadership. This finding also in accordance to one of prophet Muhammad's (SAW) characters, *Amanah* (trustworthy).

Not only Saladin was a trustworthy person, he also put his trust in his followers, Saladin had firmness towards his men. He treated them the same, both family and associates. Although he was close with his family and followers, but he valued professionalism. When his older brother could not carry out orders from him as the leader of a territory to the fullest, he then removed him from his position and replaced him with someone else. This showed that Saladin was an incorruptible individual. This incorruptible tendency was also in line with Yukl (2013) opinion regarding the emotional maturity tend to make leaders incorruptible. Saladin also really appreciative toward the efforts of his men. He did not forget his debt of

gratitude to an officer who lost his life while trying to protect him. Later he gave a new territory to the officer's son as a gratitude of his father's loyalty.

Moreover, the writer also found that Saladin was very generous towards everyone including enemies. This is the influence he got from his father's teachings. Saladin is also known to be tolerant of non-Muslims. He accepted with open arms the disbelievers who were expelled from their territory. He was even found giving the position of the king's personal physician to a Jew. His generosity also applied to the enemy. He did not capture family member of the enemy when he conquered enemy territories and instead let them go with all of their wealth.

He was also an individual who tend to avoid conflict and bloodshed but could do so if needed. this was due to his father's upbringing and also his experience with his uncle. This was reinforced by the research that had been conducted. The findings showed that Saladin tend to solve his problems through soft power. He usually solved conflicts dialogue and negotiations. It was to prevent unnecessary bloodshed. He usually tried to appeal the public to cooperate with him rather than to oppress. In a conflict, He also tried to carefully handle the situation so he could restrain his opponent in politics or war not to escalate the conflict.

Even though he preferred peaceful approach, he could also settle some issues through hard approach. He could transform into a ruthless person if peaceful approach was considered futile. When enemy violate a truce, he would resolve the problems through violent. He would also give cruel punishment to traitors and

display them to the public to teach the locals not betray his trust. Besides, the harsh actions were justified as it was to prevent his troops from being annihilated.

Saladin has the characteristics of a capable leader when he was faced with difficulties. He has the resistance to pressure when in a difficult situation. His high intelligence and also the precarious situation created by the war pushed him to make the best decisions quickly. when he suffered a defeat, he decided to intercept any information about his defeat from reaching his capital in order to prevent a decline in morale and public support. When in disadvantage, he was also able to make the most difficult decisions in order to decrease or minimize his losses. His traits were in line with one of the prophet's characteristics, *Fathanah* (intelligence). This made him a good role model for Muslim leaders.

From the explanation above, it could be concluded that Saladin had a characteristic of a good leader. He was trustworthy, able to trust his followers. He was also very careful when he settled any problems. His traits made him flexible when dealing with certain problems which made him an ideal leader model not only during his time but also applicable to the present time and to any professions. He also a composed leader who could think objectively with emotional maturity. Furthermore, as a leader with resilience, who can withstand many difficult decisions and never give up. This finding was also in compliance with the statement of the previous researchers regarding the leadership trait. It was also in accordance to the four characteristics of prophet Muhammad (SAW). Therefore, Saladin traits and behaviors could be used as a standard or criteria of effective leadership traits.

## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### A. Conclusions

This research was conducted to analyze the leadership traits contained in the biography book "*Saladin: The Life, the Legend and the Islamic Empire*". It's a book that tells a story of the life of a Saladin and how his leadership able to lead Muslim to victory against the crusader. The research analysis discovered that "*Saladin: The Life, the Legend and the Islamic Empire*" contained many leadership traits, namely: Trustworthy, careful, diplomatic, trust, determined, tactical, revolutionary, brave, kind, tolerant, appreciative, rational, resilient, decisive and patient.

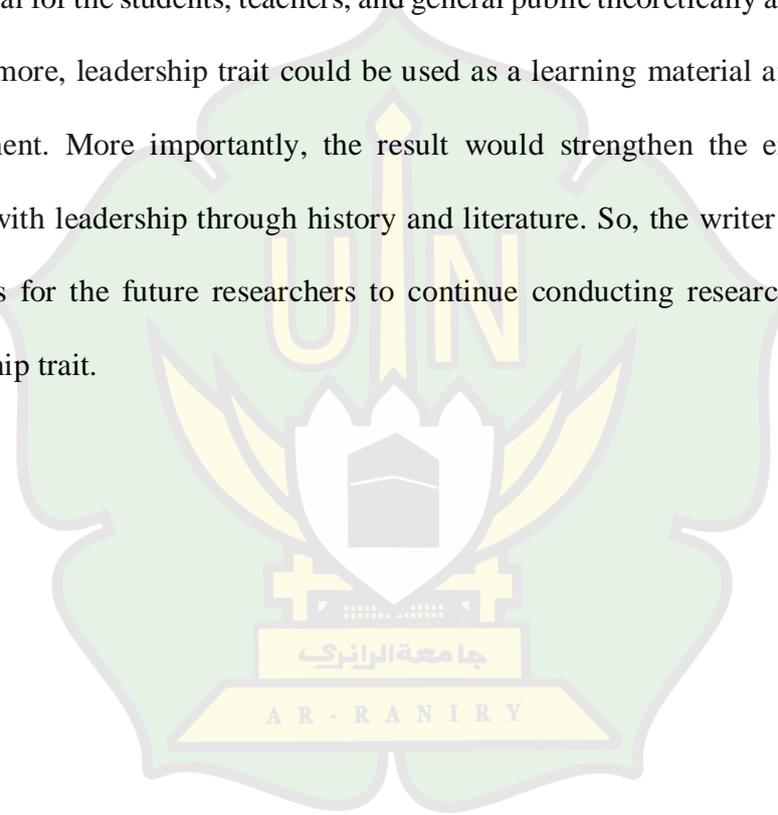
The traits of Saladin contained in "*Saladin: The Life, the Legend and the Islamic Empire*" really contributed to his leadership in achieving his goals. The author also composed the biography not only using his own writing but also involving the record from the past, such as the report from Saladin's aide, direct or indirect account from the witness of certain events, chronicle etc. So that the reader could experience the accuracy and authenticity of the biography.

#### B. Suggestions

Leadership trait is one of the most important parts in literature. It is one of the themes that people would like to know and learn how to be a good leader. The research results revealed that leadership trait plays an important role in the

development of a character. Furthermore, it could also make readers understand the character's personality on how he/she solve a problem. The study is quite important for the future researchers who have similar focus when analyzing non-fiction or fiction.

In line with the purpose of the study, the research findings could highly beneficial for the students, teachers, and general public theoretically and practically. Furthermore, leadership trait could be used as a learning material and knowledge enrichment. More importantly, the result would strengthen the engagement of public with leadership through history and literature. So, the writer would like to suggests for the future researchers to continue conducting researches related to leadership trait.



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