

## Islamic Leadership Values: A Conceptual Study

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**Abstract:** *Leadership is an essential aspect of Islam and the lives of its adherents. Therefore, studying and developing leadership concepts in Islam is also a fundamental necessity considering the various contemporary problems being faced by the ummah can be seen as a form and consequence of the leadership vacuum. Experiencing Islamic revival in various fields, which is also at the same time dealing with the emptiness of modern capitalistic life that tends to be value-free, strengthens the urgency of leadership that is in accordance with and able to accommodate the Islamic values of its followers. This paper aims to examine the main sources in the Islamic tradition and contemporary literature related to Islamic leadership in order to map the main leadership values discussed in it, and to present a discourse related to how these values are relevant in various contexts of modern and professional life, especially in filling the void of Islamic leadership in the business context, considering that most of the conceptual literature on Islamic leadership is in the context of political and religious leadership. By studying leadership, leaders in the business sector can avoid the dark sides of leadership that may threaten the sustainability of their organizations.*

**Keywords:** *Islamic Leadership Values; Religious Leadership; Value-Based Leadership*

**Abstrak:** *Kepemimpinan merupakan aspek penting dalam Islam dan dalam kehidupan para penganutnya. Mempelajari dan mengembangkan konsep-konsep kepemimpinan dalam Islam oleh karenanya juga merupakan kebutuhan yang mendasar mengingat berbagai masalah kontemporer yang sedang dihadapi umat dapat dinilai sebagai bentuk dan akibat dari kekosongan kepemimpinan. Kebangkitan umat Islam (Islamic revival) dalam berbagai bidang yang juga sekaligus berhadapan dengan keringnya kehidupan modern kapitalistik yang cenderung bebas nilai, memperkuat urgensi kepemimpinan yang sesuai dengan dan mampu mengakomodasi nilai-nilai keislaman para pengikutnya. Karya tulis*

*ini bertujuan mengkaji sumber-sumber utama dalam tradisi Islam dan literatur kontemporer terkait kepemimpinan Islam untuk dapat memetakan nilai-nilai kepemimpinan utama yang dibahas di dalamnya, serta menyajikan diskursus terkait bagaimana nilai-nilai tersebut relevan dalam berbagai konteks kehidupan modern dan profesional, terutama dalam mengisi kekosongan khazanah kepemimpinan Islam dalam konteks bisnis, mengingat sebagian besar literatur konseptual dalam kepemimpinan Islam berada dalam konteks kepemimpinan politik dan agama. Dengan mempelajari kepemimpinan Islam, para pemimpin di bidang bisnis dapat menghindari sisi gelap dari kepemimpinan yang dapat mengancam keberlangsungan organisasi mereka.*

**Kata Kunci:** *Nilai-Nilai Kepemimpinan Islam; Kepemimpinan Religius; Kepemimpinan Berbasis Nilai*

## INTRODUCTION

The Islamic revival can be identified from various dimensions of life. Islamic societies have flocked to try to get themselves out of the trap of colonialism and all its derivatives, including global capitalism, with their various social, political, and economic innovations.<sup>1</sup> Muslim countries began to have more bargaining power with the rise of their economic and political power. On an individual level, many Muslims have begun to emerge as pioneers in various fields, both in the sciences and humanities. Muslims join and get involved in professional work areas or establish their own corporate organizations as entrepreneurs. In carrying out this professional life, Muslims with the emerging Islamic identity will raise aspirations to be able to actualize the values they adhere to, including in leadership. This is expected to help them excel and be proactive in the modern business world while still embracing holistic Islamic values. The world is now also a place that is more open and friendly to diversity than ever before, including the increasing awareness of the importance of values within the organizational context. Many companies provide serious training for their employees to be more

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<sup>1</sup> Charles Tripp, *Islam and the Moral Economy, The Challenge of Capitalism* (Cambridge: Cambridge University Press, 2006).

open and behave appropriately when dealing with diversity in their workplaces.<sup>2</sup> Training to improve spirituality and religiosity is also believed to be an effective step to improve employee performance.<sup>3</sup> This provides opportunities for leaders and managers to be able to actualize Islamic values in their leadership practices.

In the context of society, various social problems are often caused by unethical business practices such as corruption, environmental pollution, and capitalistic labor exploitation<sup>4</sup>. These unethical business practices stem from unethical leadership problems. Not only in the business sector, unethical leadership can also occur anywhere, from the family level to state politics. Instead of devoting himself to the interests and benefits of the people they lead, value-free leadership that tends to be transactional will be busy serving his own interests. On the other hand, the leadership models available in various literature have not really been able to solve the above problems.

Every organization is different from other organizations due to differences in value sources, value systems, objectives, and operational aspects.<sup>5</sup> The cross-cultural research conducted by Hofstede *et al.* shows that the values and culture of different nations will influence and produce different organizational styles.<sup>6</sup> For example, business organizations in Japan are unique in their managerial style compared to business organizations in the United States, this is influenced by the differences in values and culture between the two nations. Therefore, the same

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<sup>2</sup> Rafik I. Beekun and Jamal Badawi, *Leadership: An Islamic Perspective* (Beltville, Maryland: Amana Publications, 1999); John W. Berry, "How shall we all work together? Achieving diversity and equity in work settings" in *Organizational Dynamics*, 2019.

<sup>3</sup> Abdul Hakim, "The Implementation of Islamic Leadership and Islamic Organizational Culture and Its Influence on Islamic Working Motivation and Islamic Performance PT Bank Mu'amalat Indonesia Tbk. Employee in the Central Java" in *Asia Pacific Management Review*, Vol. 17, No. 1, 2012; Maratun Shalihah, "Peran Kepemimpinan Islami dalam Peningkatan Manajemen Usaha Perusahaan" (The Role of Islamic Leadership in Improving Company Business Management) in *Tahkim*, Vol. 11, No. 2, 115–129, 2015.

<sup>4</sup> Mohammad Jasim Uddin, et al., "Do public sector organizations ensure labor ethics? Perspectives from ethics and workplace spirituality in Bangladesh's garment sector" in *Public Administration and Development*, November, 1–11, 2019.

<sup>5</sup> Muhamad Rizky Rizaldy, et al., "Does Blending Islamic Finance and Impact Investing Need a Specially Tailored Management Framework?" in *Blending Islamic Finance and Impact Investing for SDGs* (Jakarta: Fiscal Policy Agency, Minister of Finance, The Republic of Indonesia, 2019), p. 44-64.

<sup>6</sup> Geert Hofstede, et al., *Cultures and Organizations: Software of the Mind*, 3rd Edition (New York: McGraw-Hill, 2010).

perspective is also given to business entities in Muslim societies, which are expected to need and produce typical managerial and leadership styles that are inspired by the typical Islamic values embraced by the members.

By studying and actualizing the character of prophetic leadership based on noble character (*khuluqin 'adzim*), Muslim leaders can avoid potential and tendencies towards the dark side of leadership, such as self-serving, individualistic, and narcissistic attitudes.<sup>7</sup> These dark sides of leadership prevent the organization from reaching its optimal potential and threaten its long-term sustainability. This paper aims to examine the main sources in the Islamic tradition and contemporary literature related to Islamic leadership in order to map the main leadership values discussed in them and to present a discourse related to how these values are relevant in various contexts of modern and professional life, especially in filling the void of Islamic leadership in the business context, considering that most of the conceptual literature on Islamic leadership is in the context of political and religious leadership.

## **LEADERSHIP IN ISLAM**

In Islam, leadership and leadership-based lives are the natural tendencies and basic needs of humans in their social life, this can be seen in the following verse of the Quran:

*“Is it they who distribute your Lord’s mercy? We (alone) have distributed their (very) livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service. ‘But’ your Lord’s mercy is far better than whatever (wealth) they amass.”* (Q.S. Az-Zukhruf/43: 32)

Apart from the above verses of the Quran, the opinion which shows that leadership is a natural human condition is also supported by the following hadith:

*“Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his*

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<sup>7</sup> Rafik I Beekun, “Character centered leadership: Muhammad (p) as an ethical role model for CEOs” in *Journal of Management Development*, Vol. 31, No. 10, p. 1003–1020, 2012.

*subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges.*"<sup>8</sup>

The hadith above shows that leadership is a natural condition in various contexts of a Muslim's life without exception, even to the very narrowest scope where a slave is called the leader of his master's property. Another hadith that strengthens the argument regarding leadership as a natural necessity is related to the importance of appointing a leader when traveling, even though the trip is only attended by three people.<sup>9</sup>

In the Islamic perspective, leadership starts from self-leadership, the ability to lead and manage oneself to stay above the divine purpose as '*Ibad ar-Rahman* (the slave of God), adhering to the values of truth and goodness in various situational individual challenges. This responsibility continues to grow until it reaches universal leadership, which is a blessing for the universe (*rahmatan lil 'alamin*).

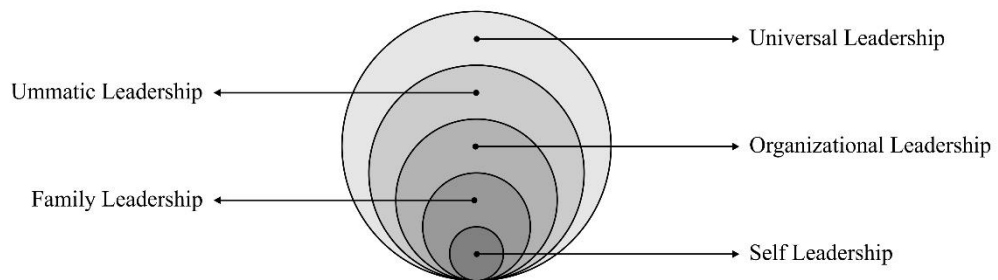


Figure 1. The growth of leadership responsibility (source: author)

Although leadership is a natural need for humans in various life dimensions, leadership abilities and characters do not necessarily exist naturally in every individual. Leadership character and abilities emerge and develop through the educational process, including studying leadership practiced by the Prophet

<sup>8</sup> Sahih al-Bukhari: 7138

<sup>9</sup> Abu Daud: 2609.

Muhammad as an example,<sup>10</sup> as the Quran emphasizes that in the Prophet Muhammad, there is a great character<sup>11</sup> and is an example<sup>12</sup> in every aspect of life. The leadership of the Prophet was moral (*akhlak*) based leadership. Good morals attract and make someone liked and followed by others, regarded as an example and consulted. The best morals are those that become *Ihsan*, which is where a leader no longer relies on external motivation to be able to stay in accordance with the moral standards he holds. The moral standards for a leader can be developed by studying the Prophet's deeds and sayings. *Akhlak* are the qualities that enable and influence a person to live a good life and guide them to do the right thing in any situational context. This paper focuses on the main values of leadership which are considered as an attribute of effective Islamic leadership, which is reflected in the morals of the Prophet since the Prophet was sent to perfect noble morals.<sup>13</sup>

## ISLAMIC LEADERSHIP VALUES

### *Tawhid* (توحيد)

Leadership in Islam is rooted in the recognition of the oneness and power of Allah ﷻ over life and livelihood. This main concept in Islam is called *tawhid*. Believing that everything including himself, his leadership, and everything under his leadership is the property and under power of Allah ﷻ and therefore must be utilized as the will of the Owner. The universe and its contents were created by Allah ﷻ to worship Him,<sup>14</sup> both vertically ritualistic worship (*mahdhah*) and horizontal worship (*ghairu mahdhah*) as the caliph on Earth,<sup>15</sup> including the duty to prosper the Earth.<sup>16</sup>

As a consequence of *tawhid*, then for a Muslim leader, nothing under his leadership can be separated from the agenda of servitude to Allah ﷻ. Starting with

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<sup>10</sup> Beekun, "Character centered leadership...".

<sup>11</sup> Q.S. Al-Qolam/68: 4.

<sup>12</sup> Q.S. Al Azhab/33: 21.

<sup>13</sup> Ahmad no. 8952

<sup>14</sup> Q.S. Adz-Dzariyat/51: 56

<sup>15</sup> Q.S. Al-Baqarah/2: 30

<sup>16</sup> Q.S. Hud/11: 61

the intention of servitude to Allah , every decision, policy, and all business activity in the organization is always strived not to violate the rules of the Sharia and must even have the value of worshiping and pleasing Allah . By understanding and believing in the concept of *tawhid* properly, where one realizes that everything belongs to Allah , a leader can avoid arrogant and selfish traits, where these traits are the greatest enemies of the effective leadership.<sup>17</sup>

### ***Al-Birr* (البر)**

*Al-Birr* means virtue or doing good. Al-Quran explains the wide scope of *ibadah* as good deeds in Surat Al-Baqarah/2: 177. Included in Islamic leadership is the good intention to bring as much goodness as possible to the lives of others, especially those who are under the responsibility of the leader. This makes the concept of servant leadership and transformational leadership endogenous and authentic in Islam.<sup>18</sup> Islamic leaders will be very inspired to become *khairunnas* (best human beings)<sup>19</sup> by bringing maximum benefits to the people they lead through their leadership.

Muslim leaders will view and try to make their leadership a righteous deed in order to *taqarrub* (striving to draw near) to Allah and achieve the pleasure of Him. To be able to actualize *birr* value in leadership, a leader needs to have sensitivity to the needs of the people he leads, including spiritual, material, physical, and psychological needs.<sup>20</sup> *Birr* values will make a leader focus on serving, where the leader realizes that his main task is to help the people he leads to grow and develop and reach their optimal potential, instead of spending energy to be served well.<sup>21</sup>

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<sup>17</sup> Rasmus Hougaard and Jacqueline Carter, “Ego Is the Enemy of Good Leadership” in *Harvard Business Review*, 2018.

<sup>18</sup> Ali Mohammad Jubran, “Educational Leadership: A New Trend that Society Needs” in *Procedia - Social and Behavioral Sciences*, 210, p. 28–34, 2015

<sup>19</sup> Ahmad, ath-Thabrani, ad-Daruqutni in al-Albani, *Shahihul Jami’* no: 3289

<sup>20</sup> Beekun and Badawi, *Leadership: An Islamic Perspective*.

<sup>21</sup> Dan Cable, “How Humble Leadership Really Works” in *Harvard Business Review*, 2018

### ***Amanah* (أمانة)**

This concept relates to the ability to be responsible. *Amanah* in leadership can be viewed from two points of view. First, the *amanah* as an acknowledgment that a leadership position is something that comes from Allah ﷻ and therefore will be held accountable before Him. Second, *amanah* as the characteristic a leader must have regarding his ability and reputation in maintaining trust in front of the people he leads and other stakeholders, in front of whom a leader is also responsible. These two points of view are closely related and cannot be separated.

*“O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly.”* (Q.S. Al-Anfal/8: 27)

Furthermore, in Surah An-Nisa/4: 58, Al-Quran explains that power as a mandate starts from Allah , then Allah distributes it to every human being. Then humans are asked to give the mandate to those who are entitled or deserve to receive it. Thus, in an Islamic perspective, when a person is appointed as a leader in an organization, where the appointment as a leader is through a process of election by members of the organization, that power actually comes from Allah . Therefore, all forms of action that can harm the organization and the people in it can be referred as violating the *amanah*, such as spending the organization’s assets inappropriately and inefficiently.

*Amanah* can also be interpreted as integrity, the unity between what is believed, said, and done. Therefore, in Islam the nature of trust is so close to honesty. A leader who is different between what he says and what he does will certainly not get sympathy from the people he leads. Integrity is also the main attribute pinned on the most effective leaders.<sup>22</sup> Long before his prophetic time, the Prophet Muhammad was called *Al-Amin* by his people, which means someone who is trusted or with integrity. Apart from exemplifying the nature of

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<sup>22</sup> Rafik I. Beekun and Jamal Badawi, “Balancing Ethical Responsibility among Multiple Organizational Stakeholders: The Islamic Perspective” in *Journal of Business Ethics*, Vol. 60, No. 2, pp. 131–145, 2005; Eleftheria Egel and Louis W. Fry, “Spiritual Leadership as a Model for Islamic Leadership” in *Public Integrity*, Vol. 19, No.1, p. 77–95, 2017; Siti Raba’ah Hamzah, *et al.*, “Impact of Islamic Values on the Leadership Style of Muslim Women Academics in Malaysia” in *Advances in Developing Human Resources*, Vol. 18, No. 2, p. 187–203, 2016.



trustworthiness to his followers, the Prophet also emphasized the importance of having honesty and integrity in the following hadith:

*“There are three signs of a hypocrite: when he says he is lying, if he makes a promise he is breaking, and if it is believed he is treasonous.”*<sup>23</sup>

The Quran also explicitly links integrity with leadership in the story of the Prophet Yusuf (Q.S. Yusuf/12: 54-55). After gaining the trust of the king and believing in his knowledge and technical abilities in managing the country's wealth and food supplies, Prophet Yusuf was appointed to hold an important royal position as treasurer.

### ***Nadzhrāh* (نظرة)**

*Nadzhrāh* means sight or vision. Meanwhile, someone who is able to produce and build a vision is called a visionary leader. The visionary character is so attached to the leadership figure of the Prophet Muhammad . The Prophet had the ability to visualize the future, so that this became a motivation for his followers. There are many hadith records in which the Prophet gave a picture and good news regarding the future, and it became a spirit for Muslims for centuries afterward, among which the most popular are the traditions related to the conquest of Baitul Maqdis<sup>24</sup> (Jerusalem) and Constantinople.<sup>25</sup> Even though the distance is several years or even centuries, the vision described and instilled by the Prophet was so effective as a motivation that became the driving force of the people to realize those visions.

The ability of the Prophet to build a vision, although in the context of the Prophet these visions are a prophetic miracle, the basic principles of building and communicating this vision can be put into practice in daily leadership. A leader is expected by the people he leads to be able to provide a picture of where this organization will move forward. The vision should be carefully constructed and

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<sup>23</sup> Al-Bukhari, Book of Faith, Chapter Signs of Hypocrites, no. 33 and Muslim, Book of Faith, Chapter Explanation of the Characteristics of Hypocrites, no. 59.

<sup>24</sup> Al-Bukhari no. 3176.

<sup>25</sup> Al-Bukhari in Tarikh Shaghir p. 139, Imam Ahmad 4/235, Thabrani in Al Kabir 1/119/2, Hakim 4/4/422.

communicated effectively, so that the expected motivational effect can be achieved. Although the vision may be built autocratically by the leader himself, in a modern business context, a vision developed together through *shura* (deliberation process) is considered more effective in providing energy to the organization.<sup>26</sup> One of the goals of instilling a vision is to build a unity of goals, joy and willingness to jointly achieve organizational goals.

#### **‘Adl (العدل)**

‘Adl or fair is an adjective that is so strongly attached to the word leadership in the Islamic tradition. The fair or just leader is among the seven groups that Allah will shelter on the Judgment Day (*al-Qiyamah*).<sup>27</sup> Literally ‘adl means putting something in its place. In the context of leadership, being fair means being able to be objective without being influenced by subjective factors, such as personal interests, as the Quran emphasizes:

*“O believers! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.”* (Q.S. Al-Maidah/5: 8)

In a leadership position, a person is very vulnerable to being unfair because of his power. This can lead to the abuse of power. An example of injustice in the work environment is when a leader pays more to someone just because of his personal closeness or liking, not because of his capacity and performance. This will have a bad impact on organizations where other workers will compare themselves and see this as a form of injustice (perceived unfairness) and have an impact on decreasing their work motivation.<sup>28</sup>

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<sup>26</sup> James M. Kouzes and Barry Posner, “To Lead, Create a Shared Vision”, *Harvard Business Review*, 2009.

<sup>27</sup> Al-Bukhari, no. 1423 and Muslim, no. 1031

<sup>28</sup> Keren Williamson and Kristy J. Williams, “Organisational justice, trust and perceptions of fairness in the implementation of agenda for change” in *Radiography*, Vol. 17, No. 1, p. 61–66, 2011.

### ***Itqon* (اتقان)**

Leaders who hold expertise and experience in their fields will easily get recognition for their leadership from the people who are led and solve problems faced by the organization. This form of professionalism in the Islamic tradition is called *itqon*. As the Prophet's hadith: "*Allah 'azza wa jalla likes it when one of you does a job in an itqan way.*"<sup>29</sup> In the Quran, it is stated that the legitimacy of the leadership of the Prophet Yusuf comes from (besides being *amanah*) expertise and knowledge to occupy a position as treasurer.

*"Yusuf proposed, 'Put me in charge of the store-houses of the land, for I am truly reliable and adept.'"* (Q.S. Yusuf/12: 55)

*Itqon* can be defined as total professionalism which includes knowledge, experience persistence, and technical expertise in a particular field. In prayer, the Imam is chosen based on his expertise in the Quran.<sup>30</sup> A company leader in technology will be more able to lead effectively if the leader is also someone who is an expert in technology. In addition to technical expertise in the form of hard skills, *itqon* also includes soft skills in leadership, such as the ability to speak, negotiate and make decisions effectively. The Quran emphasizes the importance of knowledge in taking action "*and do not follow what you have no (sure) knowledge of ...*" (Q.S. Al-Isra/17: 36) and seeking further information before taking action "*... then ask people who has knowledge if you do not know*" (Q.S. An-Nahl/16: 43). Therefore, fondness for learning and self-development is a character that must be present in an Islamic leader. Decisions must be taken rationally and factually based on valid and actual data and information.<sup>31</sup>

### ***Mujahadah* (مجاهدة)**

*Mujahadah* can be interpreted as an earnest attitude or striving or struggling. A leader needs to show his totality in carrying out his duties as a leader. This is

<sup>29</sup> Imam At-Tabrani, in al-Mu'jam al-Awsat, No. 897, and Imam Baihaqi in Sya'bu al-Iman, No. 5312.

<sup>30</sup> Muslim no. 673.

<sup>31</sup> Amal Hayati Ishak and Muhamad Rahimi Osman, "A Systematic Literature Review on Islamic Values Applied in Quality Management Context" in *Journal of Business Ethics*, Vol. 138, No. 1, p. 103–112, 2016.

also related to the previous value, namely *itqon*, where a leader is able to show his sincerity and passion in pursuing a field. However, the main and first context of *itqon* is related to the seriousness of leading oneself (spiritual struggle) to stay above the standard of truth and goodness held by the leader, as the Prophet explained that the most important *jihad* is *jihad* against oneself and lust.<sup>32</sup>

A leader who is not serious in leading or in the field that he should be good at will not get strong leadership legitimacy and will not be able to lead effectively. A leader is expected morally to emerge as a role model, to be someone who is most admired for his ability, seriousness, passion and work ethic, which then this enthusiasm and hard work can be transmitted to the people he leads. As the Prophet emphasized that a true leader is actually at the forefront of war.<sup>33</sup>

What is also related to the *mujahadah* is the attitude of patience and endurance (*sabr*). The higher the position of a leader, the heavier the burdens and tests to be faced. Therefore, the character of patience must be possessed by a leader. The Quran clearly links leadership with patience: “*We raised from among them leaders, guiding by Our command, when they patiently endured and firmly believed in Our signs*” (Q.S. As-Sajdah/32: 24).

### ***Shura* (شورى)**

Although leaders need to be knowledgeable in their fields, it is not necessary for a leader to always be the most knowledgeable in every aspect and scope of his work, then take decisions and actions alone. This is related to another principle, namely *shura*, in which the leader must be able to build effective cooperation (*amal jama'i*) and a sense of belonging through the deliberation process. *Shura* is a mechanism for making decisions through a process of consultation with assembly members to reach a common point of view or what is

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<sup>32</sup> Narrated by Ibnu An-Najjar from Abu Dzarr. Also narrated by Abu Nu'aim and Ad-Dailami. This hadith was also validated by Shaykh Al-Albani in *Shahih Al-Jami'ush-Shaghîr*, no. 1099.

<sup>33</sup> Muslim no. 3428.

known as *mufakat* (consensus).<sup>34</sup> The Quran emphasizes the importance of *shura* in at least the following two verses:

*“It is out of Allah’s mercy that you (O Prophet) have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them, and consult with them in (conducting) matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him.”* (Q.S. Ali Imran/3: 159)

*“who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them.”* (Q.S. As-Syura/42: 38)

In the above verses, *shura* is placed among the main obligations in Islam, namely prayer (*shalat*) and obligatory alms (*zakat*), this shows the importance of *Shura*’s position in Islam. Even Allah ﷻ named a special chapter in Quran as *Ash-Shura*. Leading humans is indeed not simple, leaders need to understand human character. Allah ﷻ created man with his dignity which needs to be respected. The actualization of *shura* values in organizational culture can make organizational members feel accepted, respected, and recognized for their existence and role.

Through this *shura*, other principles and values can be actualized. Justice (*‘adl*), where every member of the assembly is heard and respected for his opinion. *Amanah*, when a leader knows that his leadership authority is a mandate entrusted to him from God through the people he leads, and therefore a leader understands that the organization he leads is not his alone. There are three reasons for a leader not to apply the principles of *shura* in making decisions. First, there is self-interest so that the voting rights of others are overlooked. Second, the leader feels himself superior to others and looks down on the abilities of others.<sup>35</sup> Third, there is an emergency condition that requires an immediate decision and makes *shura* impossible. Only the third condition is acceptable in an Islamic perspective, while the first and second reasons are despicable attitudes.

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<sup>34</sup> Abd. Malek Awang Kechil, *et al.*, *Islamic Management: The Application of Quranic Principles & Values* (Kuala Lumpur: YaPEIM Management Academy, 2013).

<sup>35</sup> *Ibid.*

***Ukhuwah*** (أخوة)

*Ukhuwah* or brotherhood is also an important concept in Islam and therefore has significant implications for the concept of Islamic leadership. By actualizing it, the leader and all members are considered as one family. All members of the organization feel that their relationship to each other is brothers and sisters before any structural relationship. The Prophet explained the closeness and social consequences of brotherly relations in the following hadith:

*“You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it.”*<sup>36</sup>

To be able to achieve this nature of brotherhood, leaders need to uphold the value of equality (*‘adl*) and do not see themselves as better or higher than others. They treat others in the organization as they expect to be treated by others. As Allah ﷻ says in Q.S. Al Hujurat/49: 11 and the hadith of the Prophet: *“None of you will have faith till he wishes for his brother what he likes for himself.”*<sup>37</sup> The establishment of brotherhood in the work environment will create a harmonious, healthy, and positive work environment. Negative things such as gossip can be minimized by a strong sense of one family in the organization because humans have a tendency to be kinder to their own brothers/sisters.

The Quran also emphasizes the importance of carrying out good deeds to be done together (*amal jama’i*): *“Let there be a group among you who call (others) to goodness, encourage what is good, and forbid what is evil, it is they who will be successful”* (Q.S. Ali Imran/3: 104). This verse emphasizes the importance of working together as characteristics, methodologies, and strategies to achieve goals from an Islamic perspective. This verse is not only limited to the context of traditional *da’wah* (e.g., preaching), but also includes good deeds such as work. Allah also likes a solid team which is described by the Quran as a solid

<sup>36</sup> Al-Bukhari No. 6011, Muslim No. 2586 and Ahmad IV/270.

<sup>37</sup> Al-Bukhari No. 13, Muslim No. 45), Ahmad III/176, 206, 251, 272, 289, Abu ‘Awanah I/33, At-Tirmidzi No. 2515, Ibnu Majah No. 66, An-Nasa’i VIII/115, Darimi II/307, Abu Ya’la No. 2880, 3171, 3069, 3245, Ibnu Hibban No. 234, 235.

structure.<sup>38</sup> Therefore, the ability to build a solid team is also an important attribute that must be possessed in Islamic leadership.

## CONCLUSION

Studying and actualizing the nature and attributes of the Prophet's leadership is an effort to carry out his sunnah. This study argues that Islamic leadership is moral-based and character-centric leadership which is reflected in the leadership of the Prophet. The main values in Islamic leadership include *tawhid*, *birr*, *amanah*, *nadzhr*, *adl*, *itqon*, *mujahadah*, *shura*, and *ukhuwah*. Each value does not stand alone, but is related, intersects, and complements one another. By studying the values of Islamic leadership, leaders can become more effective leaders by avoiding the dark side of leadership and developing a healthier and more positive work environment and culture.

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