

Islamic Leadership in Modern Organizations: A Literature Review of a Leadership Model Based on Sharia Values

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ABSTRACT

This study aims to analyze the concept of Islamic Leadership in modern organizations and identify Sharia values that can serve as the foundation for developing an ethical, professional, adaptive, and maslahah-oriented leadership model. Changes in the organizational environment, characterized by technological development, globalization, business competition, workforce diversity, and increasing demands for transparency, require a leadership model that is not only performance-oriented but also grounded in strong moral and spiritual foundations. This study employs a library research method using a qualitative and descriptive-analytical approach. The research data were obtained from scholarly journal articles, academic books, previous research findings, and literature related to Islamic Leadership, Islamic management, ethical leadership, prophetic leadership, and modern organizations. The analysis was conducted through the identification, classification, comparison, and synthesis of relevant concepts and findings. The results indicate that Islamic Leadership is characterized by the values of tawhid, amanah, 'adl, shura, sidq, ihsan, mas'uliyah, and maslahah. These values can be translated into leadership practices through fair decision-making, honest communication, organizational participation, responsible resource management, human empowerment, and an orientation toward stakeholder interests. The study demonstrates that Islamic Leadership has strong relevance to modern organizations because it integrates professional competence with moral integrity and spiritual responsibility. Thus, Islamic Leadership should not merely be understood as a normative concept, but also as a leadership model that can be contextualized within modern organizational governance while maintaining Sharia values.

Keywords: Islamic Leadership, Sharia Values, Amanah, Shura, Maslahah

INTRODUCTION

Leadership is one of the most decisive aspects in determining the sustainability and development of an organization. Organizations essentially require not only resources such as capital, technology, and human resources, but also the ability to direct all of these resources toward predetermined objectives. In this process, leaders occupy a strategic position because they are responsible for developing a vision, determining organizational direction, making decisions, managing conflicts, building a work culture, and mobilizing organizational members to achieve goals effectively. Therefore, leadership quality is often one of the factors determining whether an organization is able to survive, develop, or experience decline. The development of modern organizations has transformed the characteristics and demands of leadership. Organizations today operate in environments that are dynamic, complex, and characterized by uncertainty. The development of digital technology, artificial intelligence, economic globalization, changes in consumer behavior, increasingly intense competition, and greater workforce mobility require leaders to adapt rapidly to change. At the same time, organizations face increasing demands from stakeholders to implement transparency, accountability, sustainability, fairness, and social responsibility. These conditions demonstrate that leadership success can no longer be measured solely by the ability to increase productivity or achieve financial targets (Fogg, 2020).

Leadership issues in modern organizations are also inseparable from various ethical challenges. Abuse of power, conflicts of interest, information manipulation, discrimination, exploitation of human resources, and decision-making oriented solely toward the interests of particular groups demonstrate that leadership focused exclusively on effectiveness may create problems when it is not accompanied by a strong moral foundation. An organization may achieve its short-term targets while simultaneously losing the trust of employees, customers, investors, and society. Therefore, there is an increasing need for leadership that integrates managerial capabilities with moral integrity. Within this context, the Islamic perspective offers the concept of Islamic Leadership, which positions leadership as an amanah and a responsibility. Leadership is not merely understood as a position that grants an individual the right to control others, but as a responsibility that must be carried out correctly and fairly. A leader is not only accountable to the organization and the people being led but also has a dimension of accountability before Allah SWT. This perspective provides a distinctive characteristic to the concept of Islamic leadership because leadership success is determined not only by the achievement of organizational goals but also by the manner in which those goals are achieved (Pranoto et al., 2025).

Studies on Islamic Leadership indicate that the concept has moral and spiritual foundations that distinguish it from various modern leadership theories. Islamic leadership connects leadership behavior with values derived from Islamic teachings. Consequently, leaders are not only expected to possess professional competence but also characteristics such as trustworthiness, fairness, honesty, responsibility, the ability to engage in consultation, and an orientation toward maslahah. This perspective demonstrates that leadership in Islam has a broader scope because it integrates professional, moral, social, and spiritual dimensions. The value of amanah is one of the fundamental foundations of this concept (Helmi & Sari, 2021). Amanah means that positions, authority, resources, and responsibilities entrusted to a leader constitute a trust that must be safeguarded. Leaders should not use their authority for personal or particular group interests. Instead, authority should be exercised fairly and used to fulfill responsibilities and provide benefits to those being led. In the context of modern organizations, the concept of amanah is relevant to the principles of accountability, integrity, responsibility, and good governance. In addition to amanah, the value of 'adl, or justice, is an essential element of Islamic leadership. Justice requires leaders to treat organizational members proportionately and avoid decisions based on personal interests, nepotism, or discrimination. The principle of justice can be applied to various organizational aspects, including recruitment, compensation, promotion, performance evaluation, work allocation, and conflict resolution. In increasingly diverse organizational environments, justice becomes particularly important because perceptions of unfairness can influence employee motivation, loyalty, and trust.

The principle of shura, or consultation, also provides a participatory dimension to Islamic leadership. Leaders are not positioned as the sole source of knowledge and decision-making. Instead, leaders are encouraged to listen to the views of others and consider available information before making decisions. In modern organizations, this principle is relevant to employee participation, empowerment, collaborative leadership, and shared decision-making. The implementation of shura enables organizations to utilize collective knowledge and increase member involvement in achieving organizational objectives. The value of sidq, or honesty, provides a foundation for communication and information disclosure within organizations. Honesty has become increasingly important in modern organizational environments because decisions are frequently made based on information provided by others. When leaders conceal information, manipulate data, or communicate inaccurately, the quality of decision-making may be compromised. Therefore, sidq can serve as a foundation for developing an organizational culture characterized by transparency and trustworthiness. Meanwhile, ihsan encourages leaders to perform their responsibilities with the highest

possible quality. Ihsan concerns not only the achievement of results but also the quality of the processes used to achieve those results. In modern organizations, this principle can be associated with professionalism, innovation, service quality, continuous improvement, and commitment to excellence. Thus, Islamic values do not contradict performance orientation but provide a moral framework regarding how performance should be achieved (Rochim & Muttaqien, 2025).

Another value with strong relevance is *maslahah*. The concept of *maslahah* broadens leadership orientation beyond the interests of owners or particular groups toward broader interests. Leaders need to consider the impact of their decisions on employees, customers, capital owners, society, the environment, and other stakeholders. This orientation is closely related to the development of sustainability and stakeholder-oriented management in modern organizations. Despite its considerable potential, the development of the Islamic Leadership concept continues to face several challenges. One of these challenges is the overlap between Islamic Leadership and various modern leadership theories, such as ethical leadership, transformational leadership, servant leadership, and spiritual leadership. Similarities in morality, service, inspiration, and spirituality sometimes cause Islamic Leadership to be regarded merely as a variation of existing theories. However, Islamic Leadership has a distinct epistemological foundation because its values are rooted in the principle of *tawhid* and Islamic teachings (Arifin et al., 2024).

This issue is important because, without conceptual clarity, Islamic Leadership risks becoming merely an Islamic label attached to modern leadership theories. In fact, the main contribution of the concept lies in its ability to integrate professional competence with moral values and spiritual accountability. Therefore, a literature review is needed that does not merely describe the characteristics of Islamic leaders but also analyzes how Sharia values can be translated into modern organizational practices. Based on this background, this study aims to analyze the concept of Islamic Leadership in modern organizations, identify the Sharia values underlying Islamic leadership, and explain how these values can be applied to decision-making, human resource management, communication, conflict resolution, and organizational governance. The study also seeks to develop a conceptual understanding of a leadership model based on Sharia values that remains relevant to the demands of modern organizations (Suryani et al., 2021).

METHOD

This study employs the library research method using a qualitative and descriptive-analytical approach. The library research method was selected because the study focuses on examining concepts, theories, and previous research concerning Islamic Leadership and its relevance to modern organizations. The study does not seek to collect primary data through interviews, observations, or surveys, but rather to develop a conceptual understanding based on relevant literature. The sources of data consist of scholarly journal articles, academic books, previous research findings, and various sources discussing Islamic leadership, Islamic management, prophetic leadership, organizational ethics, organizational behavior, and modern leadership theories. The literature was selected based on its relevance to the research topic, particularly sources discussing Islamic values in leadership and their implementation within organizations. The literature search was conducted using keywords such as Islamic Leadership, Islamic Leadership Theory, Islamic Leadership Values, Islamic Leadership and Organization, Islamic Management, Prophetic Leadership, Islamic Leadership and Organizational Performance, Amanah and Leadership, Shura and Leadership, Islamic Ethics and Leadership, and Sharia Values and Leadership. These keywords were used to identify literature directly relevant to the research focus (Assyakurrohim et al., 2022; Connaway & Radford, 2021).

The literature obtained was then analyzed qualitatively. The analysis began by reading and identifying the main ideas from each source, followed by grouping those ideas according to themes. The themes examined included the basic concept of Islamic Leadership, Sharia values in leadership, leader characteristics, decision-making, relationships between leaders and organizational members, leadership ethics, and the relevance of Islamic Leadership to modern organizations. After the classification process, various perspectives in the literature were compared to identify similarities, differences, and relationships among concepts. The results of the comparison were then synthesized to obtain a more comprehensive understanding of Islamic Leadership. This synthesis was used to construct the argument that Sharia values can be translated into organizational leadership mechanisms without losing their normative Islamic character. This study employs a descriptive-analytical approach. The descriptive component is used to explain the concepts and values of Islamic Leadership based on the literature reviewed, while the analytical component is used to examine the relevance of these values to the needs of modern organizations. Therefore, the findings do not merely constitute a summary of the literature but also provide conceptual interpretation and synthesis.

RESULTS AND DISCUSSION

RESULTS

The literature review indicates that Islamic Leadership is a leadership concept grounded in Islamic values throughout the leadership process. Leadership is not assessed solely according to a leader's ability to influence subordinates but also according to the values, objectives, and methods employed in exercising such influence. From an Islamic perspective, leadership is an amanah. A leadership position gives an individual authority to influence and direct others, but that authority must be exercised responsibly. Therefore, leaders cannot use their power freely without considering its moral implications. This concept produces an understanding of the relationship between power, trust, morality, and responsibility. The greater the authority possessed by a leader, the greater the responsibility attached to it. In the context of modern organizations, this perspective can provide a foundation for developing leadership systems that prevent abuse of authority. Islamic Leadership also positions human beings as parties who must be respected and developed. Organizational members are not merely viewed as productive resources but as human beings with material, social, moral, and spiritual needs. Therefore, leaders have a responsibility to create an organizational environment that enables members to develop professionally while receiving fair treatment (Suryani et al., 2021).

The findings indicate that several core values consistently emerge in discussions of Islamic leadership. These values include tawhid, amanah, 'adl, shura, sidq, ihsan, mas'uliyah, and maslahah. Tawhid provides the philosophical foundation that all human activities ultimately exist within a relationship with Allah SWT. In leadership, this principle creates an awareness that power is not an end in itself. Rather, power must be used as a means of fulfilling responsibility and generating benefit. Amanah is associated with trust and responsibility. Leaders must be able to safeguard the trust placed in them by the organization and its members. Amanah also requires leaders to avoid abuse of office, manipulation, and actions that merely serve their own interests. 'Adl directs leaders to act justly. Justice encompasses relationships with subordinates, colleagues, customers, capital owners, and other stakeholders. Shura emphasizes consultation and participation. Leaders should not make decisions arbitrarily, particularly when those decisions have significant consequences for organizational members. Sidq directs leaders toward honesty in communication and action. Meanwhile, ihsan encourages leaders to perform their responsibilities with the highest quality. Mas'uliyah emphasizes accountability, while maslahah provides an orientation in which decisions should generate benefits and prevent harm (Miskanik & Hafsah, 2026).

Table 1. Sharia Values in the Islamic Leadership Model

Sharia Value	Leadership Meaning	Organizational Implementation
Tawhid	Awareness that leadership is part of one's responsibility before Allah SWT	Making religious values the moral foundation of decision-making
Amanah	Power and position are forms of trust	Responsible and transparent exercise of authority
'Adl	Justice and balance	Fairness in promotion, compensation, task allocation, and evaluation
Shura	Consultation and participation	Involving members in decision-making processes
Sidq	Honesty and truthfulness	Open communication and truthful information disclosure
Ihsan	Performing work with the highest quality	Professionalism, innovation, and continuous improvement
Mas'uliyah	Awareness of accountability	Evaluation, supervision, and leader accountability
Maslahah	Orientation toward benefit	Considering stakeholder interests and the social impact of decisions

The table demonstrates that Sharia values do not remain merely abstract moral principles. Each value can be translated into organizational behavior and mechanisms. For example, amanah can be manifested through transparency and accountability, while shura can be implemented through participatory decision-making mechanisms. The findings also demonstrate that leaders from an Islamic perspective ideally possess a balance between competence and character. Competence is necessary for leaders to understand problems, make decisions, manage resources, and achieve organizational objectives. However, competence without integrity may result in the abuse of power. A leader with high competence but lacking amanah may use his or her expertise for personal interests. Conversely, a leader with strong morality but insufficient competence may face difficulties managing complex organizations. Therefore, Islamic Leadership requires the integration of professional competence and moral character. Characteristics such as honesty, justice, courage, patience, responsibility, the ability to engage in consultation, and concern for organizational members are important components of leadership quality. Leaders must also serve as role models because leadership behavior frequently becomes a source of organizational culture formation (Ruhullah & Ushama, 2025).

The values of Islamic Leadership have strong relevance to the needs of modern organizations. The principle of shura, for example, can be developed into a participatory mechanism for decision-making. The principle of amanah can strengthen accountability and integrity. The principle of 'adl can serve as the basis for fair human resource management systems. Likewise, sidq can strengthen organizational transparency. Leaders who consistently communicate information honestly are more likely to build trust with organizational members. In environments characterized by uncertainty, trust represents an important organizational asset. The orientation toward maslahah is also relevant to increasing demands for organizational sustainability. Business decisions are no longer evaluated solely in terms of

profit but also according to their effects on society and the environment. Thus, Islamic Leadership has the potential to strengthen a stakeholder-oriented approach to leadership.

DISCUSSION

The findings demonstrate that the primary strength of Islamic Leadership lies in its ability to connect leadership with a system of values. In modern organizations, leaders are often required to make decisions quickly, manage change, increase productivity, and achieve targets. However, these demands may become problematic if they are not accompanied by moral boundaries. Islam provides such boundaries through Sharia values. Leaders may pursue high performance, profit, growth, and efficiency, but these objectives must not be achieved through methods that contradict justice, honesty, amanah, and maslahah. Therefore, Islamic Leadership should not be understood as a leadership model that rejects modern theories. Instead, it can function as a normative framework that guides the application of various modern leadership competencies and techniques. Leaders may utilize digital technology, artificial intelligence, information systems, data analysis, and modern management methods. However, all of these instruments should be used within an ethical framework. In this way, organizational modernization does not necessarily have to result in the loss of moral values. There are substantial similarities between Islamic Leadership and ethical leadership. Both emphasize honesty, justice, responsibility, and moral behavior. However, Islamic Leadership has a more specific foundation because its morality is based not only on human ethical constructions but also on Sharia principles (Zaim et al., 2022).

This distinction is theoretically important. In ethical leadership, ethical standards may originate from social norms, organizational codes of conduct, legal requirements, or collectively agreed values. In Islamic Leadership, moral standards are connected to religious principles. This provides a broader dimension of accountability. From an Islamic perspective, leaders do not merely consider whether an action is legally permissible or organizationally acceptable, but also whether the action is consistent with Sharia principles and morally accountable before Allah SWT. Islamic Leadership also shares common ground with transformational leadership. Transformational leaders seek to create change, establish visions, inspire members, and enhance organizational capacity. These elements can also be found in Islamic leadership. The difference lies in the orientation of change. In transformational leadership, change may be directed toward achieving an organizational vision. In Islamic Leadership, change must remain within the framework of Sharia values and must not compromise moral principles. Thus, innovation in Islamic organizations is not merely about creating something new but about creating change that generates benefit and avoids harm. This is where the concept of maslahah plays an important role. The concept of servant leadership positions service to organizational members as one of the central characteristics of leadership. This perspective shares similarities with Islamic principles that encourage leaders to consider the interests of those they lead. However, Islamic Leadership has a broader scope. Serving organizational members is part of amanah, but leadership also encompasses responsibilities toward the organization, stakeholders, society, and Allah SWT. Therefore, leadership orientation does not end with the welfare of organizational members but extends to the creation of broader maslahah (Rafiki, 2020).

Table 2. Synthesis of the Islamic Leadership Model in Modern Organizations

Dimension	Islamic Value	Modern Leadership Practice	Expected Impact
Spiritual orientation	Tawhid	Integrating values into organizational vision	Leadership with moral direction
Integrity	Amanah and sidq	Transparency and accountability	Increased trust
Justice	‘Adl	Fairness and equal opportunity	Increased satisfaction and loyalty
Participation	Shura	Collaborative decision-making	Increased member engagement
Professionalism	Ihsan	Quality improvement and innovation	Improved performance
Responsibility	Mas’uliyah	Accountability and governance	Reduced abuse of power
Stakeholder orientation	Maslahah	Stakeholder management	Increased sustainability
Human development	Amanah and ihsan	Employee development	competence and well-being
Conflict resolution	Adl and shura	Mediation and dialogue	Reduced destructive conflict
Decision-making	Shura and maslahah	Evidence-based decision-making	More objective and beneficial decisions

The table demonstrates that Islamic Leadership can be translated into contemporary management practices. Islamic values are not merely symbols or markers of identity but can serve as principles that influence how organizations make decisions and treat people. The concept of amanah occupies a highly strategic position because it directly concerns the exercise of power. Within organizations, leaders have access to resources, information, and authority that are not always available to other members. This condition creates the potential for an agency problem when leaders' interests do not fully align with organizational interests. Amanah can function as a moral mechanism for controlling this potential problem. Leaders who understand their position as an amanah will view power not as an opportunity to obtain personal benefits but as a responsibility that must be exercised correctly. Nevertheless, amanah should not be used as a substitute for formal oversight systems. Organizations still require audits, evaluations, transparency, internal controls, and accountability mechanisms. The value of amanah complements these formal mechanisms by developing internal control based on the leader's moral awareness. The principle of shura also has strong relevance to modern organizations. Contemporary organizational structures increasingly rely on teamwork, collaboration, and knowledge exchange. Decisions made solely by leaders without considering information from organizational members may produce outcomes that do not adequately reflect operational realities (Abdelwahed et al., 2024).

Through shura, leaders are encouraged to create space for dialogue. Members can express opinions, provide criticism, and propose alternative solutions. Consequently, shura can contribute to the development of a more open organizational culture. However, consultation does not mean that every decision must always result in unanimous agreement.

Leaders remain responsible for making the final decision. The essential principle is that decisions are made after considering relevant information, perspectives, and interests. Justice is one of the most concrete aspects of implementing Islamic Leadership. Within organizations, justice can be observed in how leaders recruit, evaluate, reward, promote, and provide opportunities to organizational members. When organizations implement unfair systems, such as promotions based on personal relationships or compensation based on discriminatory considerations, trust in leadership may decline. Conversely, when members perceive that decisions are based on competence and contribution, leadership legitimacy is likely to increase. Therefore, the principle of 'adl should be translated into objective and transparent organizational policies. Justice should not merely be a personal characteristic of the leader but should become part of the organizational system. The concept of *maslahah* is one of the elements that can make a significant contribution to the development of Islamic leadership in modern organizations. A *maslahah*-oriented approach enables organizations to understand their objectives more broadly than merely pursuing profit (Salim et al., 2024).

From this perspective, leaders must consider the long term consequences of organizational decisions. A decision may be financially profitable in the short term, but if it generates social harm, labor exploitation, or significant losses for society, the decision should be reconsidered from the perspective of *maslahah*. Thus, *maslahah* can serve as a foundation for developing sustainability-oriented leadership. Leaders should not only ask, "Does this decision benefit the organization?" but also, "Is this decision fair?", "Does it generate benefit?", and "Are there parties who are being unfairly harmed?" Based on the overall literature analysis, Islamic Leadership can be reconstructed as a leadership model consisting of interconnected layers involving spiritual foundations, moral values, leadership behavior, organizational practices, and expected outcomes. The first foundation is *tawhid*, which provides spiritual orientation. From this foundation emerge core values such as *amanah*, 'adl, *shura*, *sidq*, and *ihsan*. These values are subsequently translated into leadership behaviors such as transparency, justice, participation, role modeling, responsibility, and service. These behaviors then influence organizational practices, including decision-making, human resource management, communication, supervision, conflict resolution, and organizational development. When these processes are implemented consistently, organizations are expected to build trust, increase member engagement, improve performance, maintain sustainability, and generate *maslahah* (Abbas, 2021; Gazi, 2020).

CONCLUSION

Based on the literature review, Islamic Leadership can be understood as a leadership concept that integrates professional competence with Islamic moral and spiritual values. Leadership is not directed solely toward achieving organizational objectives but must also be exercised based on the principles of *amanah*, justice, honesty, consultation, responsibility, and *maslahah*. The values of *tawhid*, *amanah*, 'adl, *shura*, *sidq*, *ihsan*, *mas'uliyah*, and *maslahah* constitute important foundations for shaping leadership behavior. These values can be translated into various modern organizational practices. *Amanah* can be manifested through accountability and integrity, 'adl through fair organizational systems, *shura* through participatory decision-making, *sidq* through transparent communication, *ihsan* through professionalism, and *maslahah* through an orientation toward stakeholder interests and organizational sustainability. The study also demonstrates that Islamic Leadership shares several similarities with ethical leadership, transformational leadership, servant leadership, and spiritual leadership. Nevertheless, Islamic Leadership cannot be entirely reduced to any of these models. Its distinguishing characteristics lie in its foundation of *tawhid*, its value system rooted in Islamic teachings, its dimension of accountability before Allah SWT, and its ultimate orientation toward *maslahah*.

In modern organizations, implementing Islamic Leadership does not mean that organizations must abandon professionalism or contemporary management systems. On the contrary, technology, innovation, data analysis, business strategies, and various modern management approaches can continue to be utilized as long as they are guided by Sharia values. Through this approach, Islamic Leadership can become a leadership model that is adaptive to change while maintaining clear moral boundaries. Conceptually, this study proposes that Islamic Leadership can be constructed through the relationship between tawhid, Sharia values, leadership behavior, organizational practices, trust, performance, and maslahah. This model demonstrates that leadership based on Sharia values should not stop at the ideal characteristics of a leader but must be manifested in organizational systems and behaviors. Therefore, Islamic Leadership has strong relevance for addressing the challenges faced by modern organizations, including crises of integrity, declining trust, abuse of power, and excessive material orientation. A leadership model based on Sharia values can provide an approach that integrates performance and morality, power and amanah, professionalism and spirituality, and organizational interests and maslahah. Future research can develop this model through empirical studies to examine how Islamic Leadership values influence trust, employee engagement, organizational culture, performance, innovation, and organizational sustainability.

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