THEMATIC STUDY OF QURANIC VERSES ON LEADERSHIP AND MANAGEMENT

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Abstract
A thematic study of Quranic verses on leadership and management reveals how Islam emphasizes leadership that is just, integrity, and service, where leaders are not only expected to achieve organizational goals but are also responsible for the well-being and growth of individuals in their communities. Quranic verses, such as in Surah Al-Baqarah and Surah Sad, provide guidance on ethical and transformative leadership values, supporting the establishment of leadership models that prioritize moral and spiritual aspects in management practices and contemporary organizational strategies. The study in this research uses the literature research method. The results show that Islam emphasizes leadership roles that not only prioritize goal achievement and performance, but also pay great attention to justice, integrity, and service to the community. The findings open new insights into the concepts of transformative and servant leadership, and offer the view that leadership in Islam includes strong moral and spiritual aspects. The implications of these findings are not only relevant for leadership and management theory, but also for organizational practices that seek to integrate ethical and spiritual values in their daily activities.
Keywords: Thematic Quranic Verses, Leadership, Management.

Introduction

Leadership and management are two important aspects that are not only relevant in the context of modern organizations, but have also been important topics in the history of human civilization, including in the Islamic tradition. The Quran, as the holy book of Muslims, contains guidelines and principles that provide insight into various aspects of life including leadership and management (Abdullah and Yussof 2022). Through its verses, the Quran conveys the concepts of good leadership (Al-Imarah) and management (Al-Idarah) that can serve as a guide for mankind (Abidin, Noorhidayati, and Ahmadi 2023).

Leadership and management are considered very important because both are key aspects in guiding humanity to live in accordance with the rules and values set by Allah SWT (Aslan et al. 2020). Leadership in Islam is not only related to authority or power over individuals or groups, but also emphasizes the moral and spiritual responsibility of the leader to be a good

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example and bring prosperity to the people (Abumelhim et al. 2023). This is reflected in the concept of "Khilafah", which is the responsibility of humans as managers of the earth who must carry out this mandate with justice, wisdom and piety to Allah SWT. Therefore, leaders in Islam are expected to combine spiritual and managerial leadership to create balance in all aspects of life (Acim and Suharti 2023).

Meanwhile, management in Islam includes the organization, coordination, and effective use of resources to achieve predetermined goals in accordance with sharia (Hutagaluh et al. 2020). Islam teaches that good management includes planning, organization, direction, and control that must be carried out with full consideration, justice, and transparency. This management framework emphasizes the importance of accountability, ethics and responsibility in every decision and action. The concept of management in Islam directs that resources are not only used for worldly gains but also for the welfare of the hereafter, encouraging a balance between material and spiritual achievements (Adeleke et al. 2021). Thus, leadership and management in Islam aim to guide humans to live life with the principles of social justice, balance, and holiness, which will ultimately realize harmony and happiness for all mankind.

In today's global era, challenges in leadership and management are increasingly complex. Organizations and leaders are required to not only be effective in managing resources, but also to be fair, ethical, and inspiring to those around them (Ahmad et al. 2022).

The Quran, as the holy book for Muslims, has a crucial role as a source of leadership and management teachings that contain universal principles to direct human behavior, both as individuals and as part of society (Aiman, Lhaksmana, and Jondri 2022). In its various verses and suras, the Quran provides examples and guidance on how a leader should act, deal with power, make decisions, take responsibility, and interact with others (Akef and Bokaei 2020). For example, through the stories of the prophets, the Quran illustrates various aspects of leadership, such as integrity, humility, decisiveness, justice and compassion. Good leadership, according to the Quran, is leadership that is principled in the values of truth, serves the people with wisdom, and is based on piety. These concepts are not only applicable in the management of people or communities, but can also be extended in the managerial and management of organizations and institutions in modern times (Al-Fakhry 2020).

Meanwhile, the Quran also provides guidelines on management, such as resource management, business ethics, and social responsibility. This is reflected in teachings regarding the concept of halal and haram that provide ethical boundaries in economic activities, the principle of deliberation that teaches the importance of collective and participatory contributions in decision-making, and the concept of zakat, infaq, and shadaqah as a form of social wealth management and distribution that aims to reduce inequality and support poverty alleviation. Thus, the Quran is not only a spiritual guide but also provides a practical framework for leadership and management that can help build a prosperous, harmonious and sustainable society, in accordance with the moral values taught in Islam (Al-Husseini and Neama 2021).

Therefore, revisiting the guidance provided by the Quran in this context can provide a valuable perspective for contemporary leaders and managers.

While there are many studies on leadership and management in various disciplines, relatively few have specifically explored these concepts through the study of Quranic verses. Furthermore, many of the leadership and management values found in the Quran have been

practiced by the Prophet Muhammad (PBUH) as well as his companions, which makes them empirical evidence and examples that can be applied in daily life.

This study aims to fill the gap by systematically examining Quranic verses related to leadership and management. This study is expected to identify and analyze the principles of leadership and management contained in the Quran and how these principles are relevant in today's modern context. The fact that this kind of study has been done relatively little provides additional motivation to carry out in-depth research on this topic.

Thus, this background issue explores the significance of the study of leadership and management in the Quran, aiming to contribute not only to the academic literature but also to practical applications in the contemporary world of leadership and management.

Research Methods

The study conducted in this research uses the literature research method. The literature research method is an approach used to collect, analyze, and interpret data from written sources to gain an in-depth understanding of a particular topic or problem. This method is often used in various fields of science such as humanities, social sciences, and health sciences (Kim, Lee, and Kwon 2024); (Nguyen et al. 2024).

Results and Discussion
The Concept of Leadership in Islam

Leadership in Islam is a concept that includes knowledge, attitudes, and behaviors expected of someone who holds the responsibility to direct and lead others on a path that is in accordance with Islamic teachings and values (Hutagaluh and Aslan 2019). This concept is derived from the Quran and Sunnah, which are the primary guides in all aspects of life, including leadership. A Muslim leader is expected to follow the example of the Prophet Muhammad, who is considered the perfect model of leadership because of his behavior, wisdom, and justice. In Islam, a leader is not only responsible for the decisions and actions he takes, but also for the welfare and fulfillment of the rights of those he leads (Chanifah, Samsudin, and Ansori 2024).

The principles of leadership in Islam can be summarized in a few key points. First is the concept of "piety", which is the awareness to always obey Allah SWT in all situations that become the foundation in acting and making decisions. Second is justice, which means a leader must be fair in taking care of his people without discrimination and favoritism (Cheryl and Joseph 2022). Other principles include example, generosity, and humility, all of which support the development of a community where power and authority are used for the common good, not for personal gain or oppression. A leader is expected to set an example through their own actions, and demonstrate high moral character (Davod, Esmail, and Masoumeh 2023).

In addition to these principles, the concept of leadership in Islam also emphasizes the importance of "shura" or consultation in the decision-making process. This shows that a true leadership is not autocratic, but involves opinions and considerations from various parties to reach a wise decision that benefits everyone (Dulaimi 2023). This shura process underscores the importance of cooperation and collective participation that makes leadership in Islam not only focused on the one who leads, but also on the people he leads. Therefore, the principles of leadership in Islam form the foundation for building a harmonious and just society, where

leaders and led work together to achieve common goals and prosperity (Elneil and Elnadeef 2023).

The Quran, as the holy book of Muslims, not only provides spiritual and moral guidance but also offers valuable leadership examples and principles. One of the leadership models that can be learned from the Quran is the leadership of Prophet Musa AS. He is an example of a leader who is firm, patient, and has a strong belief in Allah SWT in facing challenges (Farah 2021). Prophet Musa's leadership against Pharaoh's injustice shows the importance of determination and steadfastness in leadership, as well as the courage to stand on the side of truth. Prophet Moses was also known as a leader who communicated effectively with his followers, teaching the importance of dialog and openness in communication between leaders and the led (Farisi 2020).

In addition, the Quran also tells the story of the leadership of Prophet Yusuf AS, which provides lessons about forgiveness, integrity, and the ability to overcome trials wisely. His story as a slave who later became the governor of Egypt shows how patience, sincerity, and hard work can change one's fate, demonstrating that leadership is not only about position but more about attitude and action (Fattahizadeh and Langrodi 2022). Prophet Yusuf AS is symbolic of a leader who is able to look ahead, manage resources wisely, and have wisdom in making decisions. These stories and many other examples in the Quran provide guidance to today's leaders to incorporate spiritual, moral and practical values in their leadership, creating a holistic and sustainable leadership model (Ghani 2023).

The leadership models in the Quran do not stop at figures like Prophet Moses AS and Prophet Yusuf AS alone; we can also learn from Prophet Muhammad SAW, the pinnacle of leadership in Islam. He provides a perfect example of how to be a leader who is compassionate, just, and concerned with the common good (Ghayehbashi 2021). According to the Quran, Prophet Muhammad's leadership included meeting the needs of his people, consulting with them through the mechanism of shura, and always being just. Leaders who seek to emulate his traits will find that integrity, simplicity, and service are at the core of effective leadership. The way he liberated Makkah without bloodshed stands out and illustrates a gentle yet firm approach (Ghodrati 2020).

In conclusion, the leadership model in the Quran offers a complete framework for leaders to develop dynamic and responsible behavior. These principles cover not only religious aspects but also practical applications that can be used in exercising various forms of leadership, whether on the scale of family, community, organization, or state. Key points include the importance of seeking wisdom and knowledge, acting with justice, engaging in consultation (shura) with the led, obsession with the public good, and maintaining a balance between authoritative and democratic leadership. If these values are inculcated in contemporary leadership practices, it is hoped to create a harmonious and equitable environment that reflects the noble values advocated by Islam.

The Concept of Management in Islam

Management in Islam can be defined as the process of planning, organization, leadership, and supervision of resources conducted with Islamic principles and values to achieve goals effectively and efficiently. This process is not only limited to material or financial aspects

but also includes the management of spiritual, moral, and social aspects (Had, Shamkhi, and Kadhim 2023). In this context, management in Islam emphasizes the importance of achieving worldly success without neglecting the demands of the hereafter, integrating Islamic values in all aspects of managerial and operational decisions. This includes applying sharia in business decisions, respecting the rights of all stakeholders, and seeking to create social welfare (Hifza, Juliana, et al. 2020).

The principles of management in Islam are sourced from the Quran and Sunnah, and include fairness, transparency, responsibility and togetherness. Justice ('adl) means that all managerial decisions and actions must be carried out by prioritizing justice, both in conflict resolution, resource distribution, and treatment of employees and other stakeholders. Transparency (shafqah) requires that all managerial processes are open and clear to all involved, supporting an honest and trusted business environment (Hifza, Suhardi, et al. 2020). Responsibility (amanah) reminds that in Islam, every individual and company has social and moral responsibilities in addition to their financial goals. Finally, the principle of togetherness (ukhuwah) illustrates the importance of cooperation and solidarity among employees and with society, prioritizing the common good over the interests of any particular individual or group. These principles together help shape a holistic, ethics-oriented and sustainable management approach (Hadi, Shamkhi, and Kadhim 2023).

In Quran-based planning, Islamic rules and principles become the frame of reference in developing an organization's strategic and tactical plans. According to the principles of planning in Islam, every step taken must be in accordance with the values taught in the Quran and the Hadith of the Prophet Muhammad (Hamidon, Sihes, and Nor 2021). This includes setting an organization's vision and mission that are aligned with the goals of shariah, such as creating a just and prosperous society, and improving the quality of life of individuals. Planning should also consider the long-term consequences of actions taken on society and the environment, reflecting the concepts of tawakkul (trust in Allah) as well as qana'ah (contentment with what Allah has provided), avoiding extravagance and waste of resources (Hammadi 2023).

In the organizational aspect, Islamic management requires the establishment of a flexible and fair organizational structure, based on the concept of ta'aruf (knowing each other) and deliberation to reach mufakat (agreement). The grouping of human resources and the division of tasks should take into account the competencies and abilities of individuals, arranged according to the principle of maslahah (common interests) and by giving authority (amir) to the most capable in each field, following the example of leadership shown by the Prophet Muhammad. In addition, an organizational culture that encourages an attitude of cooperation (ukhuwah Islamiyah), mutual assistance (ta'awun), and mutual respect is also needed, enabling the creation of a harmonious and productive work environment (Hifza and Aslan 2020).

In implementation and evaluation, the principle of deliberation explains the importance of participative leadership, where employees are invited to share ideas and given the opportunity to contribute to decision-making. This emphasizes the importance of patience and shura as a way to achieve the best results (Hilmi et al. 2023). When monitoring and evaluating performance, there should be a transparent and fair system that allows for objective assessment, reflected in the concepts of muhasabah (introspection) and hisab (accountability). This also includes admitting mistakes and seeking ways to continuously improve through a process of

tazkiyah (purification of the soul) and itjihad (maximum effort), leading to continuous improvement for the organization and the individuals within it. Evaluation is not only limited to achieving financial targets, but also includes the impact on employees, society, and the level of compliance with Islamic principles (Dewi, Aslan, and Suhardi 2020).

Furthermore, the concept of ihsan (doing one's best) transforms the implementation process in detail, where every member of the organization is encouraged to give their best performance in all situations, remembering that Allah is the All-Seeing over all efforts. In the implementation process, the organization must remain grounded in the principle of halalan tayyiban, which ensures that all products, services and operations are within the sharia framework and bring good benefits. Organizations are also expected to constantly renew their intentions, that everything they do is to achieve the pleasure of Allah and also the benefits of the people (Kadhim, Merzah, and Ali 2023).

Evaluation in Islamic management is not only about measuring the achievement of organizational targets, but also measuring whether aspects of Islamic ethics have been carried out properly. This process allows the organization to introspect (muhasabah) and make corrections when necessary, using feedback as a means of performance improvement and learning (Miriam et al. 2022). Analyzing performance and social impact, organizations can ensure that their activities not only provide value for shareholders, but also for the wider community and the environment, in accordance with the concept of maqasid sharia which aims to safeguard religion, soul, mind, offspring, and property (Megawati, Takwim, and Firman 2022).

The conclusion of Quran-based management application in organizations is the integration of Islamic values in all aspects of organizational management. This involves injecting values such as justice, transparency, accountability, and collective welfare into planning, organization, implementation, and evaluation activities. Organizations that take this approach tend to focus not only on achieving short-term targets, but also on maintaining long-term interests and harmonious relationships with society and the environment. Through the application of Quran-based management, organizations create value not only for their owners, but also for all humanity in accordance with Islamic teachings, achieving a balance between the world and the hereafter.

Thematic Analysis of Quranic Verses on Leadership and Management
Themes of Leadership in the Quran

In the concept of Islamic leadership according to the Quran, an ideal leader is expected to have the trait of amanah (trust), which is those who can be trusted and are responsible for the tasks they carry out. Amanah symbolizes integrity and honesty, important elements that must be upheld by leaders to ensure that decisions and actions are made for the common good and not for personal interests or a few people (Zheng et al. 2023). In addition, leaders must possess the trait of al-'adl (justice), which means always striving to be fair in all situations, without taking sides or discriminating. This justice includes giving the rights of each member of the group or society in accordance with their needs and contributions, and addressing the problems faced with objective and impartial judgment (Sharahil and Lin 2022).

An ideal leader according to the Quran must also have a rahmatan lil alamin personality, which is to be a blessing to the universe. This reflects a vision of leadership that not only focuses on internal welfare, but also pays attention to the impact on the environment and the wider community. The attitude of a leader must reflect gentleness, compassion, and concern for the needs of others, especially those who are weak and need help (Sarnoto and Rahmawati 2022). Patience and fortitude are also key, as shown by the Prophet Muhammad SAW in facing challenges, leaders must be patient and firm in principle, but flexible in approach. Thus, leaders according to the Quran not only strive to achieve organizational or communal goals, but also strengthen social relations, promote peace, and improve welfare for all (Roberson and Perry 2021).

Management Themes in the Quran

The basic principles of resource management focus on the efficient and effective use of all types of available resources, including human, financial, technological, and natural resources, to achieve organizational or project goals to the maximum (Rahman and Rahman 2023). Efficiency in resource management means being able to produce maximum output with minimal input, while effectiveness is related to achieving targets and results in accordance with plans or desires. This concept emphasizes the importance of planning, organizing, directing, and controlling resources and periodically assessing performance to ensure that resources are used wisely, responsibly, and sustainably (Muslim, Harisca, and Basyori 2024). Good resource management also requires recognition of resource limitations and the importance of innovation in the face of such limitations, to ensure organizational sustainability and reduce negative impacts on the environment and society (Mamdouh and Hamood 2021).

According to Quranic teachings, conflict management should be done with an approach that emphasizes justice and reconciliation that can bring all parties to a better understanding and fair resolution. The Quran calls for mediating disputes in a fair manner (Q.S. An-Nisa [4]: 58, 135) and promoting deliberation for consensus (Q.S. Ash-Shura [42]: 38), as well as prioritizing kind words and refraining from prejudice (Q.S. Hujurat [49]: 9-12) (Kang, Kim, and Baek 2021). In managing conflict, the Quran also recommends displaying an attitude of leniency, forgiveness, and trying to reconcile the disputing parties with the spirit of brotherhood (Q.S. Al-A'raf [7]: 199), which ultimately leads to unity and harmony in the community or organization. As the core of conflict management, the solution provided is through open dialog in order to prevent conflict escalation and maintain mutual benefit (Kadhim et al. 2023).

Furthermore, in the context of conclusion, the Quran provides a framework for conflict resolution by prioritizing deliberation and peaceful resolution. It is recommended to avoid hostility and to always seek a middle ground that is acceptable to all parties (Q.S. Al-Hujurat [49]:10). Patience and forgiveness are considered virtues (Q.S. Al-Imran [3]:134) and leaders or individuals involved in conflict should be fair even to enemies (Q.S. Al-Maidah [5]:8). The condition of the heart and good intentions must be the basis of every conflict resolution effort (Q.S. Al-Hujurat [49]:7) (Hadi et al. 2023).

In conclusion, the Quran teaches that conflict management should be approached in a way that strengthens interpersonal relationships and togetherness, while respecting justice and avoiding injustice. In seeking solutions, it is recommended to act wisely, seek support from the

truth, and apply compassion in every action. This process not only aims to resolve the conflict itself but also to improve relationships, strengthen bonds, and encourage the development of the community or organization to achieve sustainable shared prosperity.

Conclusion

A thematic study of Quranic verses on leadership and management reveals that leadership in Islam is not only about directing and controlling, but also about serving, modeling and inspiring others through good example. This finding reinforces the understanding that in Islam, a leader must have integrity, justice, and concern for the welfare of those he leads. Verses such as those in Surah Al-Baqarah (2:30) and Surah Sad (38:26), urge leaders to apply wisdom, act justly, and communicate effectively with the communities they serve. This shows the importance of moral character in leadership and how leadership can be a means to realize the common good.

From a theoretical perspective, these findings make a significant contribution to the notion of transformative and servant leadership in modern management literature. By emphasizing the service, justice and communication aspects of leadership, Islamic teachings provide a new perspective that can integrate spiritual values into contemporary leadership practices. This enables the development of a more holistic leadership model, which focuses not only on achieving organizational goals, but also on individual and community development.

In practice, these findings urge organizations and leaders to reflect on and incorporate ethical and spiritual values in their decision-making and management strategies. This can be done through leadership training that focuses on developing empathy, fairness, and the ability to inspire, as well as creating a work environment that supports the personal and professional growth of each individual. Thus, the integration of Islamic teachings on leadership and management with modern business practices can promote a more inclusive, ethical and sustainable approach to today's business and societal challenges.

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