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Leadership Role Based on Islamic Values Productivity Work

Aep Syaeful Millah[1], Rosdita Indah Yuniawati[2]
Sekolah Tinggi Agama Islam Kuningan, Indonesia[1]
Institut Pesantren Babakan (IPEBA) Cirebon, Indonesia[2]
Email: aepsyaeful7@gmail.com[1], indahrosditayuniawati@gmail.com[2]

ABSTRACT

This study examines the role of Islamic leadership values in enhancing employee work productivity through a systematic literature review. Contemporary organizations operating within an increasingly competitive global environment require leadership models that not only optimize managerial performance but also cultivate the ethical, moral, and spiritual dimensions of the workforce. Despite numerous empirical studies demonstrating the positive influence of Islamic leadership on organizational outcomes, a significant research gap persists: there remains limited conceptual and comprehensive literature that systematically integrates specific Islamic leadership values namely amanah (trustworthiness), siddiq (honesty), 'adl (justice), fathanah (wisdom and intelligence), and tabligh (communicativeness) as interconnected drivers of sustainable work productivity. This study therefore aims to analyze the theoretical mechanisms through which Islamic leadership values influence work productivity in modern organizational contexts. Employing a qualitative descriptive approach through library research (library research), data were collected from scientific journals, books, theses, dissertations, and relevant documentary sources published between 2018 and 2026. Data analysis utilized content analysis to identify, compare, and interpret conceptual frameworks across multiple sources. The findings indicate that Islamic leadership values exert a significant positive influence on employee work productivity through four interconnected mechanisms: strengthening intrinsic motivation and spiritual work ethic, cultivating organizational discipline and accountability, building employee loyalty and commitment, and minimizing internal workplace conflict. Furthermore, Islamic leadership principles demonstrate strong conceptual alignment with participatory management, ethical leadership, and servant leadership models in modern organizations. This study contributes a holistic theoretical framework bridging Islamic values with organizational productivity determinants, providing practical implications for leaders in educational institutions, sharia-based enterprises, and public sector agencies.

Keywords:

islamic leadership; islamic values; work productivity; amanah; organizational performance

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INTRODUCTION

In today's global business era, competition has become increasingly intense, and organizations are required to compete effectively and efficiently at both national and international scales. Companies must be capable of rapidly adapting to changes in technology, markets, and regulations, while simultaneously capitalizing on available global opportunities. In this context, human resource management (HRM) assumes critical strategic importance, as the success of an organization is highly dependent on the quality and performance of its employees (Boon & Paauwe, 2025; Karim, 2025; Keromoc, 2023; Paauwe & Boon, 2009, 2016). In the era of global competition and an increasingly dynamic and complex world of work, organizations are compelled to enhance work productivity in a sustainable manner. Among the most influential factors determining productivity levels is leadership. A leader plays a strategic role in directing, motivating, and optimizing human resource potential (Milhem et al., 2024).

A capable leader who effectively manages human resources can create a work environment that encourages new ideas and creative solutions. In addition, good leadership style positively influences the work performance of employees (Siddik et al., 2024). In the midst of intense competition, human resources constitute one of the primary elements in building competitive advantage. The success of a leader in heading an organization or institution depends greatly on how the leader behaves in carrying out various leadership tasks (Agustian Pangihutan Manullang & M. Chaerul Rizky, 2024). This behavior is reflected across multiple aspects, including the manner in which decisions are made, orders and tasks are given, communication is conducted, motivation is provided to subordinates, and guidance and direction are delivered.

In Islam, leadership is viewed as a mandate (*amanah*) that must be executed with full accountability (Arif, 2025). A leader in Islam is not only responsible for organizing and leading a community, but also serves as a moral exemplar in ethics, justice, and truth. The Qur'an affirms that leadership is a trust that must be carried out in a manner that is fair and wise (Haliza et al., 2025). Leadership is not merely a question of managerial ability; it is fundamentally a matter of morality and integrity. The Prophet Muhammad SAW stands as the supreme exemplar in practicing leadership grounded in the values of honesty, justice, responsibility, and wisdom.

Islamic values in leadership are widely believed to generate a positive impact on work productivity, as they are capable of building intrinsic motivation, a strong work ethic, and deep organizational commitment (Rusanti & Syathir Sofyan, 2023). It is therefore important to study the role of Islamic leadership values in enhancing work productivity. Leadership grounded in Islamic principles such as trustworthiness, justice, honesty, deliberation, and accountability does not function merely as a managerial instrument, but also as a moral and spiritual foundation for shaping professional and integral work behavior. In the context of modern organizations, the implementation of these values is believed to create a harmonious work environment, strengthen employee loyalty, and drive the achievement of organizational objectives in an effective and sustainable manner. Islamic leadership thus emerges as one of the most relevant approaches for addressing the challenges of productivity improvement in the midst of an increasingly competitive world of work.

This perspective is supported by the research conducted by Adawiyah & Habib (2025), which demonstrates that leadership grounded in the Qur'an and Hadith exerts a significant positive influence on employee work productivity. The study emphasizes that leaders who implement the principles of justice, exemplary behavior (*uswah hasanah*), and deliberation are capable of creating a conducive work environment and strengthening employee loyalty to the organization. Similarly, research by Handayani (2020) on the role of Islamic leaders in enhancing team work productivity reveals that Islamic leaders contribute meaningfully to

the development of effective work teams through deliberation, open communication, and role modeling, thereby positively impacting group work productivity.

Despite the growing body of scholarship demonstrating the positive influence of Islamic leadership values on work productivity, several critical gaps remain. The most fundamental problem is that many organizations continue to emphasize technical aspects and performance targets alone, without yet integrating Islamic leadership valuessuch as trustworthiness, justice, deliberation, and exemplary behavior into daily managerial practice. Consequently, increases in work productivity are often not accompanied by the sustained strengthening of work ethics, loyalty, and organizational commitment. Furthermore, the majority of existing studies remain focused on empirical approaches and case studies in specific organizational contexts.

There is limited research that examines, in a conceptual and comprehensive manner through library research, how Islamic leadership values—such as trustworthiness, justice, deliberation, and exemplary behavior function as drivers of work productivity in the era of global competition. The present study is therefore proposed to fill this gap by providing a deeper theoretical analysis of the relationship between Islamic leadership and work productivity. This study is presented in an effort to integrate the framework of Islamic leadership values with the issue of work productivity in the context of global business competition through a library research approach. Unlike earlier studies that predominantly employ empirical approaches, this study emphasizes conceptual analysis of the role of trustworthiness, justice, deliberation, and exemplary behavior as foundational drivers of sustainable work productivity. The novelty of this study lies in its systematic integration of five core Islamic leadership values (*amanah, siddiq, 'adl, fathanah, tabligh*) into a unified conceptual model for understanding sustainable productivity in modern organizations.

Theoretically, this study contributes to the enrichment of Islamic management theory by providing a synthesized conceptual model that bridges Islamic leadership values with contemporary productivity determinants. Practically, it offers actionable insights for organizational leaders, human resource practitioners, and policymakers seeking to adopt ethically grounded leadership strategies. The primary objective of this study is thus to analyze the role of Islamic leadership based on Islamic values in enhancing work productivity.

METHOD

Type of Research: This study employs a library research method with a qualitative descriptive approach. The research design applies a systematic literature review (SLR) framework, involving the systematic collection, critical evaluation, and conceptual synthesis of existing literature relevant to Islamic leadership values and work productivity. Data Sources and Search Procedure: Data were collected from primary and secondary written sources, including scientific journals (national and international), academic books, theses, dissertations, official documents, and other relevant documentary sources. The literature search was conducted using electronic databases such as Google Scholar and DOAJ, employing keywords including: *'Islamic leadership,' 'work productivity,' 'amanah,' 'siddiq,' "'adl," 'fathanah,' 'tabligh,*' 'organizational performance,' and 'Islamic management,' with publication years restricted to 2018–2026.

Inclusion and Exclusion Criteria: Sources were included if they (1) directly addressed Islamic leadership values or their relationship to organizational productivity, (2) were published in peer-reviewed journals, academic books, or institutional theses/dissertations, and (3) were available in full text. Sources were excluded if they lacked scientific credibility or were not directly relevant to the research theme. Data Analysis Technique: Data were analyzed using content analysis, implemented across three stages: (1) identification of key concepts and theoretical arguments; (2) comparative analysis of conceptual convergences

and divergences across sources; and (3) interpretive synthesis employing thematic clustering to construct a cohesive theoretical framework explaining the role of Islamic leadership values (*amanah, siddiq, 'adl, fathanah, tabligh*) in enhancing work productivity. This approach was employed to produce systematic, logical, and objective conclusions in accordance with the research objectives.

RESULTS AND DISCUSSION

Concept Leadership in Islam

Leadership in Islam is known by the terms imamate, caliph, or Ulil Amri, meaning an individual who is entrusted with the mandate to lead and manage the affairs of a people or organization (Ubaidila & Maunah, 2022). Ideally, a leader is one who can move both himself and others toward a better direction. Such a leader creates circumstances, an atmosphere, and a spirit within a community. One of the most important qualities in a leader is the capacity to execute what must be carried out and accomplished as a leader. Allah SWT says in the Qur'an:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا ۝٥٨

Meaning : " Indeed Allah commands You convey mandate to those entitled accept it ..." (QS. An-Nisa: 58)

The verse confirms that leadership is a trust (amanah) that must be executed in a fair and accountable manner. The concept of leadership in Islam stipulates that a leader must possess the characteristics of trustworthiness, fairness, honesty, and responsibility in performing their duties. Leadership grounded in these values creates trust among organizational members and workers, thereby fostering a harmonious, transparent, and accountable work environment. When a leader places tasks in accordance with competence, provides fair decisions, and safeguards the rights of subordinates, the enthusiasm, discipline, and motivation of employees increase accordingly (Iman et al., 2025)

Leadership in Islam is also identified with the term caliph, which etymologically means substitute or deputy. Following the death of Rasulullah SAW, the meaning embedded in this word encompassed the terms amir (plural: umara) or ruler. Accordingly, both formal and non-formal dimensions of caliphal leadership are inseparable. In the Islamic concept, leadership cannot be detached from the leadership of Rasulullah SAW as the central mandatory figure whose character serves as the definitive standard and model for determining the characteristics of leadership according to Islam (Fazillah, 2023).

Islamic leadership has been recorded as an extraordinary chapter in world history, as the Prophet Muhammad SAW demonstrated exceptional integrity and outstanding ability in mobilizing people. The concept of Islam as perfect and complete teachings views leadership as a trust from Allah SWT, since fundamentally every human being is a leader—at minimum over oneself in resisting destructive impulses and also a leader within the family. A leader is elevated by the people to carry out the trust of guiding its members toward greater goodness.

Islamic Values in Leadership

The principal Islamic values that significantly influence Islamic leadership and work productivity are as follows:

a. Trust

In the Islamic perspective, leadership is viewed as a mandate that must be executed with full accountability not merely as a position for personal gain. A leader is considered successful insofar as the leader is capable of safeguarding the trust bestowed by Allah SWT and the followers (Lina & Akhmad, 2025). A leader must be trustworthy in carrying out duties and responsibilities. The attitude of trustworthiness cultivates subordinate confidence, thereby creating loyalty and commitment in work.

b. *Siddiq* (Honest)

Honesty is a moral value that must be upheld in all activities. Honesty is the expression of sincerity of heart in all endeavors. An honest disposition is an attitude that every human being must possess. Everyone will feel that Allah SWT is always accompanying them in every matter entrusted to them, and understands that in the future they will be called to account for the responsibilities given (Quraatulaini, 2024). An honest leader creates a culture of transparent and accountable work, so that subordinates feel confident in every policy, direction, and decision taken. When the level of subordinate trust increases, employees will work more calmly, be more motivated, and remain more loyal to the organization. This condition will naturally have a direct positive impact on continuously increasing work productivity, both in terms of work quality and work quantity.

c. Fair

The concept of 'adl (justice) in leadership is a reflection of the attribute of Allah the Most Just (al-'adl), which should be manifested in the actions and policies of leaders across all aspects. The principle of 'adl constitutes the core of policy-making and relationships between leaders and all colleagues in work. Just leadership rejects all forms of bias that disadvantage specific parties and demands an objective attitude in every evaluation and action. Justice in leadership has a direct positive impact on the strengthening of trust and loyalty. The principle of 'adl necessitates equitable treatment in matters of career development, the granting of rewards, and the resolution of conflict, thereby creating a conducive and Islamic-values-upholding work climate (Prasetyowati, 2025). Justice in the distribution of assignments, awards, and performance evaluations strengthens employee motivation.

d. *Fathanah* (Smart and Wise)

Fathanah reflects the intelligence and wisdom of leadership in managing work and making decisions. A leader is required to be capable of resolving problems wisely and intelligently, and to demonstrate broad insight in carrying out responsibilities. The leader is also assessed on responsiveness to change and the ability to adapt rapidly to particular situations. The intelligence demonstrated by a leader through sound decision-making positively influences the effectiveness of the work team and supports the optimal achievement of organizational targets. A leader must possess intellectual capacity and wisdom in making decisions.

e. *Tabligh*

Tabligh pertains to the leader's ability to convey information clearly, openly, and honestly. A leader must be communicative, provide work directions openly, and be accustomed to offering constructive input and feedback. Leaders are also assessed on their responsiveness in addressing questions or problems raised by employees. This transparency of communication has a positive impact on employee productivity by minimizing misunderstandings, accelerating the resolution of tasks, and creating a harmonious work environment (Adawiyah & Habib, 2025). Strong communication skills facilitate the delivery of organizational vision, mission, and work instructions.

Influence Islamic leadership towards Productivity Work

Work productivity is broadly defined as the capacity of an individual or group to produce outputs in an effective and efficient manner. Islamic leadership grounded in these values contributes to work productivity through the following interconnected aspects:

a. Improve Motivation Work

Spiritual values embedded in Islamic leadership encourage employees to work not merely for material interests, but also as a form of worship (ibadah). In the Islamic perspective, leadership is not only oriented toward achieving material targets, but also toward instilling spiritual values such as trustworthiness, honesty (siddiq), justice, ihsan (excellence in conduct), and exemplary behavior. These values are capable of building intrinsic motivation in employees an inner drive to work that arises from the awareness that work is a part of worship and a moral responsibility to Allah SWT. When employees possess high intrinsic motivation, they tend to work with greater discipline, accountability, and strive to achieve the best results, thereby increasing productivity. Furthermore, leaders who implement Islamic values create a fair, harmonious, and trust-filled work environment. Equitable attitudes in distributing assignments, rewards, and making decisions foster a sense of appreciation among subordinates, which in turn strengthens work spirit, loyalty, and organizational commitment.

b. Create Discipline and Responsibility

A firm and fair leader is capable of forming a culture of work discipline. In the Islamic perspective, discipline is not merely interpreted as compliance with organizational regulations, but also as a form of obedience to trustworthiness, punctuality, and sincerity in carrying out assignments. This value is consistent with the principles of amanah and istiqamah (steadfastness), in which a leader must be capable of becoming a model of discipline such as arriving on time, being consistent in decisions, and being firm in the implementation of rules (Dewi & Munthe, 2025). When the leader demonstrates a disciplined attitude, subordinates tend to emulate this behavior, thereby forming an orderly, directed, and efficient work culture. This directly impacts the quality of work outcomes and the achievement of organizational targets.

Furthermore, the value of amanah (accountability) in Islamic leadership emphasizes that every task is a mandate that must be accounted for, both to the organization and to Allah SWT. Leaders who instill a sense of accountability will drive organizational members to complete work optimally, punctually, and with full moral awareness. This attitude minimizes negligence, strengthens work commitment, and reinforces the collective sense of shared purpose. In the context of productivity, accountability enables every individual to work with greater focus, reduce errors, and improve the effectiveness of resource utilization. Thus, discipline and accountability grounded in Islamic values contribute to building a professional, ethical, and productive work culture.

c. Build Loyalty and Commitment

A leader's exemplary behavior strengthens employees' sense of belonging toward the organization. In the Islamic perspective, loyalty and commitment grow from the implementation of values such as trustworthiness, siddiq (honesty), justice, ihsan, and uswah hasanah (exemplary conduct). When a leader demonstrates a trustworthy and fair attitude, subordinates will feel appreciated, trusted, and treated equitably. This condition fosters a sense of belonging (sense of belonging) toward the organization so that employees become more loyal and committed to achieving collective objectives together. Leadership that implements Islamic values in accordance with sharia principles exerts a positive and significant influence on the loyalty and work commitment of employees (Adiba, 2018).

High loyalty encourages employees to remain within the organization, minimizes turnover, and maintains consistency in work quality. Meanwhile, organizational commitment

drives individuals to give their best effort, work beyond the minimum target, and uphold institutional reputation. In the context of productivity, these effects are reflected in increasing work efficiency, discipline, accountability, and a spirit of team collaboration. Loyal and committed employees tend to be more focused on work outcomes, commit fewer violations, and are more ready to support organizational innovation.

d. Reduce Internal Conflict

The principles of deliberation (shura) and justice minimize internal conflict in the workplace. In the Islamic perspective, internal conflict is viewed not only as an organizational problem, but also as a matter of morality, communication, and leadership trust. Leaders who implement Islamic values such as fairness, trustworthiness, deliberation, tabayyun (verification of information), and islah (reconciliation) are capable of creating a harmonious work atmosphere, so that organizational energy is not consumed by disputes but rather channeled toward the achievement of collective objectives.

When internal conflict can be minimized, relationships among employees become more conducive and teamwork improves. The value of deliberation (shura) encourages leaders to involve members in decision-making so that every party feels valued and heard. This reduces the potential for misunderstandings, jealousy, and unhealthy competition. Research on conflict management in Islamic educational institutions shows that conflict managed through open dialogue, clarification, and an Islamic approach is capable of increasing collaboration and work effectiveness (Rika Fadilatul Laila et al., 2024).

Furthermore, the reduction of internal conflict has a direct positive impact on work focus and time efficiency. Employees and organizational members no longer waste time on intrigue, gossip, or personal conflicts, so that attention can be directed toward core tasks. Conversely, prolonged conflict has been proven to lower performance and divert focus from productivity toward internal organizational politics. From a psychological perspective, a peaceful work environment also improves motivation, comfort, and employee loyalty. In Islamic leadership, leaders function as mediators who prioritize brotherhood (ukhuwwah) and justice. When subordinates feel treated fairly and conflicts are resolved wisely, work enthusiasm increases and organizational productivity becomes more optimal.

Table 1. Synthesis of Islamic Leadership Values and Their Mechanisms of Impact on Work Productivity

Islamic Leadership Value	Core Attributes	Mechanism of Impact on Productivity	Supporting Literature
Amanah (Trustworthiness)	Reliability, moral accountability, organizational commitment	Builds employee trust and loyalty; reduces turnover; promotes long-term commitment	Masshanty Aliefiarahma & Sasmita (2025); Adawiyah & Habib (2025)
Siddiq (Honesty)	Transparency, sincerity, integrity	Creates transparent work culture; increases employee confidence in organizational policies	Quraatulaini (2024); Fahrullah (2023)

Islamic Leadership Value	Core Attributes	Mechanism of Impact on Productivity	Supporting Literature
'Adl (Justice)	Fairness, equity, objectivity in evaluation	Strengthens motivation; reduces conflict; ensures equitable performance management	Prasetyowati (2025); Rusanti & Syathir Sofyan (2023)
Fathanah (Wisdom & Intelligence)	Strategic thinking, adaptability, intellectual capacity	Enhances decision-making quality; improves team effectiveness and organizational target achievement	Dewi & Munthe (2025); Ubaidila & Maunah (2022)
Tabligh (Communicativeness)	Clarity, openness, constructive feedback	Minimizes misunderstandings; accelerates task completion; fosters a harmonious work environment	Adawiyah & Habib (2025); Rifky Alifayu et al. (2025)

Source: Synthesized from various sources (2018–2026).

Relevance in The Context of Modern Organizations

Islamic leadership values are highly relevant to modern organizational contexts, including educational institutions, sharia-based enterprises, and public sector agencies. The concepts of servant leadership, transformational leadership, and ethical leadership in modern management theory share significant alignment with the principles of Islamic leadership (Kurnia, 2026). In the context of modern organizations—characterized by increasingly competitive dynamics, digital transformation, and a complex world of work—organizations require not only strategically capable leaders but also leaders of moral integrity, accountability, and exemplary character. Recent studies also demonstrate that Islamic principles such as justice and spiritual balance can sustainably enhance organizational productivity.

Islamic leadership is relevant to modern organizations because it positions human beings as the primary asset of the organization not merely as instruments of production. Leaders grounded in Islamic values attend to both the material and spiritual well-being of employees, thereby strengthening intrinsic work motivation (Fahrullah, 2023). When employees feel valued, treated fairly, and provided with clear direction, their work enthusiasm and organizational loyalty increase. This directly impacts work efficiency, the quality of outcomes, and the achievement of organizational targets. In the modern era—often characterized by high work pressure the Islamic leadership approach can serve as a solution for maintaining balance between productivity and employee well-being (Hayat, 2022; Hayat et al., 2024; Yusuf & Masri, 2025; Zikargae et al., 2022).

Furthermore, the concept of deliberation (shura) in Islamic leadership is highly relevant to the participatory leadership management model increasingly prevalent in modern

organizations. Rather than behaving in an authoritarian manner, the Islamic leader opens dialogue space, fosters two-way communication, and engages employees in decision-making (Rifky Alifayu et al., 2025). This approach nurtures a sense of organizational ownership among employees so that they become more accountable toward their duties. In modern work environments that demand team collaboration, innovation, and rapid adaptation, deliberation constitutes an important instrument for building cohesive teamwork and collectively improving team productivity.

Moreover, Islamic leadership is also relevant to the building of an ethics-oriented organizational culture. Values such as discipline, honesty, diligence, and accountability are greatly needed principles in modern organizations, particularly in the digital and globalization era. Leaders who are capable of serving as exemplars in behavior and work ethos will form a positive work culture capable of minimizing internal conflict, strengthening trust among organizational members, and reinforcing commitment to the organizational vision and mission. Such a work culture becomes an important factor in driving long-term productivity.

Notwithstanding its considerable relevance, the implementation of Islamic leadership in modern organizations does encounter certain challenges. Among the most prominent are: (1) potential resistance from organizational cultures with a secular orientation unfamiliar with Islamic values; (2) the difficulty of maintaining value consistency as organizational complexity and size increase; and (3) the limited availability of empirically validated models for operationalizing Islamic leadership values within specific organizational contexts. Acknowledging these challenges is important for organizations seeking to adopt Islamic leadership as a practical framework for sustainable productivity improvement.

In the end, the relevance of Islamic leadership in modern organizations lies in its ability to integrate aspects of professionalism with spiritual and moral values. Work productivity is not only measured by quantitative output, but also by process quality, organizational sustainability, and the welfare of human resources. Islamic leadership offers a holistic approach, namely combining the achievement of organizational objectives with collective welfare (Syahraeni et al., 2026). Therefore, the implementation of Islamic leadership in the modern era can serve as an effective leadership model for increasing work productivity while simultaneously creating an ethical organization with strong competitiveness.

CONCLUSION

This study demonstrates that Islamic leadership, grounded in the cardinal values of amanah (trustworthiness), siddiq (honesty), 'adl (justice), fathanah (wisdom and intelligence), and tabligh (communicativeness), exerts a significant and multidimensional positive influence on employee work productivity in modern organizational contexts. The conceptual analysis reveals that these values function through several interconnected mechanisms: strengthening intrinsic motivation and spiritual work ethic, cultivating organizational discipline and accountability, building employee loyalty and commitment, and minimizing internal workplace conflict thereby creating harmonious, transparent, and welfare-oriented work environments. Theoretically, this study contributes a holistic integrative model linking Islamic moral values with contemporary productivity determinants, enriching both Islamic management theory and the broader organizational behavior literature. Nevertheless, this study acknowledges certain limitations: the reliance on library-based sources constrains empirical generalizability, and most analyzed sources are concentrated within the Indonesian organizational context. Future research is therefore recommended to (1) conduct empirical studies using quantitative or mixed-method approaches to test the causal relationships proposed in this framework; (2) expand the scope to include diverse cultural and organizational contexts; and (3) investigate mediating and

moderating variables such as organizational culture, employee religiosity, and institutional governance that may influence the relationship between Islamic leadership values and sustainable work productivity.

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