

ISLAMIC MORAL AND ETHICAL VALUES IN MUSLIM LEADERSHIP: CHALLENGES OF MODERNIZATION AND GLOBALIZATION

Elawati Mills¹, Hamdi Rudji², Hajar Anna³

^{1,2,3} Universitas Muhammadiyah Palu, Indonesia

¹elawatimills62@guru.sd.belajar.id *, ²hamdirudji74@gmail.com, ³hajarannasister@gmail.com

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ABSTRACT

This study aims to examine in depth the implementation of moral and ethical values in Muslim leadership and its relevance in facing the challenges of modernization and globalization. Values such as honesty, trustworthiness, justice, and moral responsibility are identified as important elements in shaping the character of an effective and respected leader. In Islam, leadership is not just an administrative position, but a great mandate that involves spiritual and social responsibility that must be carried out with high integrity in accordance with the teachings of the Qur'an and Hadith. A qualitative approach was used with in-depth interviews involving 20 Muslim leaders from various sectors (government, education, and community organizations). Data collection was conducted through semi-structured interviews and supported by document analysis to capture diverse perspectives. Data were coded and thematically analyzed to understand how Islamic values can be applied consistently amidst the pressures of modernity that often prioritize pragmatism. The results of the study indicate three key findings: (1) honesty and trustworthiness significantly strengthen followers' confidence and reduce organizational conflict, (2) justice in decision-making enhances institutional transparency and accountability, and (3) moral responsibility fosters stronger social engagement and resilience in facing globalization. This research also contributes to the development of an Islamic-based leadership model that is relevant to facing global challenges, while still upholding the principles of morality and justice. Thus, this research is expected to provide practical guidance for Muslim leaders in implementing moral and ethical values in the context of modern leadership.



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INTRODUCTION

Leadership in Islam has a very deep spiritual and moral dimension. Muslim leaders are expected to be role models with noble morals and high ethics, both of which are not only the main foundation, but also the moral responsibility that must be maintained in every action and decision. In Islam, the morality of a leader reflects their obedience to Allah SWT and their social responsibility towards the people they lead. Values such as honesty, trustworthiness, and justice are the main foundations in shaping the character of an ideal Muslim leader. Islamic educational leadership can also be interpreted as a skill to organize, influence and direct in Islamic education (Wahab, 2020).

Islam itself, as a religion of rahmatan lil 'alamin, places the issue of leadership as one of the main issues in its teachings. In the Al-Qur'an and Hadith, leadership receives quite a large portion of discussion, many verses of the Al-Qur'an and hadiths of the Prophet discuss leadership (Pramitha, 2017).

Muslim Leaders with Morals Morals are an important element in determining the success of a leader. Leaders with good morals are not only respected by their followers, but also become role models in upholding justice and truth. Islamic teachings emphasize that a leader must uphold personal integrity and honesty in carrying out his duties. The Prophet Muhammad SAW provided a clear example of how

a leader should behave fairly and be responsible for their actions, both in this world and in the hereafter (Khoironi *et al.* , 2020) .

Responsible Leadership through the implementation of moral and ethical values in Muslim leadership refers to behavior that is in accordance with Islamic law and accepted social norms. Ethical leadership in Islam requires leaders to be transparent, fair, and considerate of the needs of their people. The principle of shura (consultation) is an important aspect in decision-making involving the community. In addition, a leader is also expected to be trustworthy, namely being able to maintain the trust of the people and not abusing power for personal gain (Na'im, 2022) .

The ethical and moral values of Islam in leadership also play a role in facing the challenges of modernization and globalization. Muslim leaders who successfully apply these values in daily practice will be able to create a stable, just government that supports the welfare of the entire community.

Overall, the implementation of Islamic morals and ethics in leadership includes a great and continuous responsibility to behave in accordance with religious teachings. Leaders who carry out their duties with full integrity and commitment to Islamic morality will be able to face various challenges in carrying out the mandate of leadership in this modern era.

Socially, the importance of morality in Muslim leadership can be seen from contemporary challenges such as corruption, moral crisis, and abuse of power. In many Muslim countries, injustice in decision-making and lack of transparency in government often lead to public dissatisfaction and reduce public trust in their leaders. Research shows that public distrust of government increases when leaders fail to practice high ethics and moral values. This shows that without strong morality and ethics, leadership becomes fragile and easily collapsed.

In the context of globalization and modernization, Muslim leaders are faced with various challenges that often conflict with Islamic principles. Modernization brings secular values that sometimes ignore the moral aspect in decision-making, so that Muslim leaders are between the choice of adhering to Islamic principles or following the current of modern pragmatism. This challenge is further complicated by strong social and political pressures. This encourages the importance of studying how Islamic moral and ethical values can be applied consistently in contemporary leadership, so that Muslim leaders are able to face the complexity of the modern world without sacrificing the principles of morality.

This research has a main focus that will help in limiting the scope of the research and provide a clear direction to the analysis to be carried out. Namely How should a Muslim leader be moral, and Building Responsible Leadership through the implementation of Islamic Ethics and Morality.

This study aims to provide a deep understanding of the importance of implementing moral and ethical values in Muslim leadership. Specifically, this study aims to outline the important role of Islamic ethics in creating responsible, transparent, and welfare-oriented leadership. Through this analysis, it is expected to provide guidance for Muslim leaders to face various contemporary challenges without sacrificing ethical values that should be moral guidelines. This study is expected to contribute to the development of a leadership model based on Islamic teachings, which not only focuses on the end result, but also on the ethical and moral process in achieving leadership goals. Thus, this study is expected to be a reference for Muslim leaders and prospective leaders in understanding the essence of true leadership in accordance with Islamic teachings.

RESEARCH METHODS

The research approach that can be used is a qualitative approach which will allow researchers to gain a deep understanding of individual experiences and perceptions related to implementation of moral and ethical values in Muslim leadership. This approach is suitable for exploring the context, process, and meaning behind the phenomena being studied. This method can provide space for complexity and context that cannot always be measured in numbers, allowing researchers to explore broader dimensions of social reality (Arif Rachman *et al.* , 2024).

This approach is relevant because moral and ethical values are complex, involving spiritual, moral, and social dimensions that cannot be measured quantitatively. In Islam, leadership is seen as a great mandate that includes responsibility to Allah SWT and humanity. Therefore, this study seeks to understand these dynamics through the perspective of Muslim leaders who practice these values.

The qualitative approach also allows researchers to understand the specific context in which Islamic values are applied. In this regard, factors such as organizational culture, social dynamics, political pressures, and modernization challenges become important aspects to explore. Researchers can explore how Muslim leaders try to maintain a balance between pragmatic demands and the moral principles taught in the Qur'an and Hadith.

Furthermore, a qualitative approach is used to understand how these values are translated into real practices, including in decision-making, conflict management, and implementation of social responsibility. For example, how the principle of justice is applied in the context of an organization with cultural and religious diversity, or how a Muslim leader maintains trust amidst pressure to achieve fast and efficient results.

Through this approach, researchers not only identify patterns of implementation of moral and ethical values, but also understand the obstacles and dilemmas faced by Muslim leaders in implementing these principles. Therefore, a qualitative approach is considered to provide the flexibility and depth of analysis needed to answer this research question.

RESULTS AND DISCUSSION

The study of the implementation of moral and ethical values in Muslim leadership has attracted the attention of various researchers in the fields of social sciences, religion, and education. Islamic leadership, which is based on the principles of the Qur'an and Hadith, includes spiritual, moral, and social dimensions that distinguish it from secular forms of leadership. This study reviews relevant previous works, identifies the contributions of each study, and highlights existing research gaps.

Djunaedi (2005) in his article *Philosophy and Ethics of Leadership in Islam* states that leadership in Islam has a deep meaning rooted in the concept of trust and responsibility. Trust, as the foundation of leadership, is explained as a task given by Allah SWT to maintain balance, goodness, and justice on earth. This concept is emphasized in the Qur'an (QS. Al-Ahzab: 72), which states that humans receive a great trust that cannot be borne by other creatures. Djunaedi also emphasized that a Muslim leader must have strong faith as a basis for decision making. This faith not only forms moral integrity, but also guides leaders in balancing worldly and spiritual interests. This research provides an important basis for understanding how spiritual and moral values are integrated into the concept of Islamic leadership. Furthermore, Djunaedi highlighted that the principle of justice must be applied universally, without distinguishing between social status, religion, or ethnicity. In the modern context, the challenges facing Muslim leaders often relate to the pressures of globalization that impact their ability to implement Islamic values. This article provides the perspective that Muslim leaders can be successful if they are able to maintain moral integrity while adapting to modern dynamics.

Mukhtar et al. (2022) in their journal which raises Contemporary Issues of Islamic Leadership emphasizes the implementation of Islamic moral and ethical values in Muslim leadership, especially in responding to the challenges of modernization and globalization. Values such as honesty, trustworthiness, fathanah, and tabligh (communicative) are emphasized as the main characteristics that Muslim leaders must have. In addition, emphasis is also placed on religious awareness which includes exemplary behavior, sincerity, and love for goodness as a foundation in building quality governance. This study examines how these values are applied to improve the quality of madrasahs, with a case study at State Madrasah Aliyah 2, Palu City. The concept of character-based leadership is the main focus of the research. Important elements in this concept include directed leadership by integrating academic and religious values. The expected character of a leader includes trustworthy, honest, intelligent, communicative, and noble character. In addition, an approach based on academic development and religious awareness is expected to be able to improve discipline, responsibility, and

self-control of students, so that madrasas can become competent and high-quality institutions. (Mukhtar, Kadir and Tasrim, 2022)

Marjuni (2021), in his journal *Characteristics of Values and Morality of Islamic Educational Leadership*, discusses in detail the importance of moral character in Islamic educational leadership. The morality in question includes universal values such as honesty, justice, compassion, and patience, all of which are considered important components in shaping effective educational leaders. Marjuni highlighted that Islamic education is not only aimed at increasing academic capacity, but also at building the moral character of students. Therefore, a leader in Islamic education must be a role model in implementing these values in everyday life. This study also discusses the importance of leaders being adaptive to changes in the times without abandoning the Islamic principles that are the basis of their morals. Furthermore, Marjuni identified several key challenges facing Islamic educational leaders, including the pressure to meet academic targets that often come at the expense of developing students' moral character. This article makes a significant contribution in showing that educational success lies not only in academic achievement, but also in the formation of students' character in accordance with Islamic values.

Yudha (2023) in his article *Human Ontology Perspective of Seyyed Husein Nasr and Its Relevance to the Morality of National Leadership* states that Seyyed Hossein Nasr's view of humans as monodualistic beings has major implications for the morality of leadership. According to Nasr, humans have interrelated spiritual and physical aspects, which means that every decision taken by a leader not only impacts the physical world but also has spiritual consequences. Yudha also highlights that the concept of humans as caliphs on earth provides an ontological basis for a leader's moral responsibility. In the Qur'an, humans are referred to as caliphs who have an obligation to maintain harmony and balance on earth. This article provides important insights into how the principles of human ontology can be translated into concrete actions in the context of leadership. Furthermore, Yudha shows that values such as social justice, transparency, and accountability are not only practical needs but also manifestations of a Muslim leader's spiritual responsibility. This research is relevant in the modern context, where the pressures of globalization often force leaders to make pragmatic decisions that may conflict with Islamic moral values.

Pramitha (2017) in his study *Thematic Study of the Qur'an and Hadith on Leadership* emphasized the importance of shura (deliberation) as the main principle in Islamic leadership. Shura, mentioned in QS. Asy-Shura: 38, is a decision-making mechanism that involves community participation. This principle reflects respect for collective wisdom and ensures that decisions taken are in accordance with the needs of the community. This study shows that the implementation of shura not only strengthens public trust in leaders, but also increases transparency and accountability in government. However, the main challenge in implementing this principle is the lack of in-depth understanding of how shura can be adapted in a modern context.

Pramitha also highlighted that in the era of globalization, Muslim leaders often face pressure to make pragmatic and quick decisions. In such situations, shura becomes increasingly relevant as a tool to ensure that decisions taken remain in accordance with Islamic principles. This article makes an important contribution in showing that shura is not only a theoretical concept but also a practical tool for improving the quality of Islamic leadership.

Wahab (2020) in the article *Moral Values of Islamic Educational Leadership* discusses the importance of implementing Islamic moral values in facing contemporary challenges, such as moral crisis, corruption, and abuse of power. The authors highlight that values such as trustworthiness, honesty and social responsibility remain relevant in the modern context, even as the pressures of globalization often shift the focus from morality to efficiency and results. This study also shows that leaders who uphold moral values are better able to create social stability and public trust. Wahab emphasized that trust is a key element in the relationship between leaders and society. When leaders act with integrity, they not only win the support of the people but also create an environment conducive to social and economic growth. This article shows that the implementation of moral values not only benefits society but also provides long-term benefits for the leaders themselves, as they will be remembered as responsible and integrity-based leaders.

Qori and Nurpajar (2024) in the article *Leadership Ethics in the Tafsir Al-Mizan* highlight the importance of sustainability in Islamic leadership. The sustainability in question includes spiritual, moral, and social dimensions, all of which must be maintained by a Muslim leader. The author shows that values such as trust and justice are not only relevant in a local context but can also be applied globally. This article also discusses the major challenges facing Muslim leaders in the modern era, including political and economic pressures that often test their integrity. Qori and Nurpajar underline that Muslim leaders must have a strong commitment to Islamic values to overcome these challenges without sacrificing their moral principles. This study makes an important contribution in showing that the sustainability of Islamic values in leadership depends not only on the ability of individual leaders, but also on the support of the community that understands the importance of these principles.

Although many studies have underlined the importance of moral and ethical values in Muslim leadership, there are some limitations that need to be addressed. Most of the research is theoretical in nature and lacks in-depth empirical analysis. In addition, studies on the implementation of Islamic values in the context of globalization are still relatively limited, especially in understanding how Muslim leaders can navigate modern challenges without sacrificing moral principles.

In this study, that Muslim leaders who successfully carry out their role as caliphs on earth are able to apply Islamic moral principles consistently in various contexts of life., several Islamic education leaders in Indonesia have succeeded in integrating the values of honesty and responsibility in the management of their educational institutions. This is reflected in the implementation of financial transparency policies and shura-based evaluation systems.

D Paramitha in the journal quoted According to Muhammad Ali al-Shabuni in his tafsir book *Shafwah al-Tafasir: Tafsir li al-Qur'an al-Karim* said that the plan for the creation and appointment of a caliph on earth which was intended to replace the role of Allah in implementing His laws was the Prophet Adam as and also the people after him who some replaced others in different periods and generations. (Pramitha, 2017) The word "khalifah" implies that humans have a great responsibility to guard, maintain, and manage the earth according to Allah's provisions. As leaders, humans are tasked with carrying out their mandate fairly, maintaining balance, and not causing damage to the face of the earth . In the context of leadership, this verse emphasizes that every human being, especially a leader, has a very great moral and spiritual responsibility. Leaders must not only be wise in making decisions, but must also be aware that every action they take will be accounted for before Allah SWT. This verse is relevant to the study of ethics and morals in leadership because it emphasizes the responsibility of leaders to act fairly, wisely, and avoid harm, which are core values in Islamic leadership.

Furthermore, according to H Qori and D Nurpajar, ethics or morals in Islam are one of the fundamental teachings besides faith and sharia. Ethics and morals are the path and can lead humans to perfection (Qori and Nurpajar, 2024) . Several types of leadership, for example transformational leadership, have ethical implications when these leaders change the way of thinking of their followers. Charisma also has an ethical component. Unethical leaders will use their charisma to increase their power over their followers, directed to serve themselves to the end. Ethics is a trait that has an important reciprocity for a leader, this is because if leadership is based on good ethics, then many of his followers will empathize and easily follow the direction of their leader. However, on the other hand, if the leadership does not have ethics, then the tendency of subordinates is less respectful and difficult to obey his orders (Na'im, 2022) .

G. Yudha et al. said that one of the main values in Islam is justice. The morality of the nation's leadership emphasizes the need to respect human rights, care for the needs of disadvantaged communities, and ensure that government policies do not harm certain groups. Social justice is an important aspect of good governance. Transparency and Accountability: The morality of the nation's leadership also encourages transparency and accountability in government. Islam emphasizes the importance of honesty, avoiding corruption, and ensuring that leaders are accountable for their actions. (Yudha, Hermanto and Hermawan, 2023)

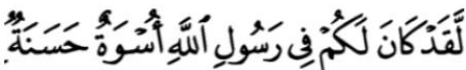
This research reveals that the implementation of moral and ethical values in Muslim leadership has an impact on forming the character of a leader who is responsible, fair, and oriented towards the welfare of the people. The importance of a leader having good ethics is to create a prosperous

community life. Leaders who have good ethics can create fair laws for society. Values such as honesty, trust and justice have proven to be a strong foundation that guides leaders in carrying out their duties.

Leadership plays a vital role in strengthening the relationship between leaders and society, increasing active participation of society in decision-making. Leaders with morals are also more respected and trusted by their people, creating stability in government. In addition, research emphasizes that leaders who adhere to Islamic morality tend to avoid abuse of power and have a strong commitment to social justice. The challenges of modernization and globalization also create new dynamics in the implementation of Islamic values. External pressures such as social, political, and economic changes influence the way Muslim leaders interact with the wider global community. The study concludes that with proper adaptation, Islamic moral and ethical values remain relevant and effective in facing contemporary challenges, making Islam a strong and adaptive source of leadership.

Leadership is the ability and personality traits, in which authority is used as a means to convince those he leads to be able to carry out the tasks assigned to him willingly and enthusiastically, there is inner joy and feels not forced. Leadership is the ability to express a vision, realize values and shape an environment that can be formed. (Berlian and Tasrim, 2023)

Leadership is a mandate that cannot be separated from moral principles, in leadership there are reciprocal moral rights and obligations between the people and the leader. Moral and ethical factors determine leadership quality. Leadership is an important aspect in Islam. Perfect leadership in Islam is the leadership of the Prophet Muhammad SAW (Qori and Nurpajar, 2024) . Every Islamic leader must make the Prophet Muhammad SAW a role model in accordance with the word of Allah in Surah Al Ahzab verse 21

Translation: 

"Indeed, there was a good example in the Messenger of Allah (Kemenag, 2019b)

(Siti Fatimah and Suparno, 2021) quoting Tafsir al-Mishbah by Muhammad Quraish, Surah Al-Ahzab verse 21 emphasizes that Rasulullah SAW is the main role model for Muslims in living their lives. His example includes aspects of faith, morals and perfect leadership. In facing various challenges, the Prophet Muhammad showed courage, patience, and full faith in Allah SWT. He is an ideal example of carrying out worship sincerely, being fair, honest and full of compassion. This verse also emphasizes that only those who hope for Allah's pleasure, believe in the Last Day, and always remember Him can make the Messenger of Allah a true role model. In the context of modern life, the Prophet's example remains relevant as a guide in building a life of noble character, facing trials patiently, and creating leadership that is ethical and oriented towards the benefit of the people. By emulating him, a Muslim can strengthen his faith, improve his quality of life, and contribute to building a harmonious and just society.

A Muslim leader with morals is a leader who prioritizes moral and ethical values in his leadership. Honesty is the main foundation for a Muslim leader. A leader must be honest in every action and decision, and transparent in the decision-making process. Honesty will build trust between leaders and followers. The ethics of leaders and leadership refer to the moral principles and values that must be upheld by leaders in carrying out their duties and responsibilities. Leadership ethics include the attitudes, behaviors, and behaviors expected of leaders when leading and directing an organization or group. (Harahap, Nurmaini and Fadillah Marpaung, 2023)

Fairness is often interpreted as a moderate, objective attitude towards others in giving punishment, often interpreted as equality and balance in giving other people's rights without any being exaggerated or reduced. Being fair is highly recommended in everyday life, even becoming one of the indicators of a person's piety (Rina Murtyaningsih, 2023)

Justice is a key principle in Islamic leadership. A leader must be able to be fair and objective in treating every individual regardless of their status or background (Rangkuti, 2017) . Justice is not only in decision making, but also in daily interactions.

In Islam, the principle of justice and objectivity is an important foundation for a leader in carrying out his duties. Justice means putting something in its place, giving rights to those who deserve it, and not acting unjustly to anyone, regardless of religious background, race, or social status (Ramadhaniati, 2024) . Meanwhile, objectivity requires decision-making based on facts and truth without being influenced by personal bias or external pressure. These two principles reflect the universal values taught in the Qur'an and Sunnah to create wise, transparent, and responsible leadership. Allah SWT says in QS. An-Nisa verse 58,

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴾

Translation:

"Indeed, Allah commands you to convey the message to those who are entitled to receive it, and when you establish a law between people, so that you determine it fairly." (Ministry of Religion, 2019a)

(Srifariyati, 2019) quoted Ibn Katsir in the Tafsir al-Qur'an al-'Adzim, This verse emphasizes the importance of fulfilling the mandate to those who are entitled to receive it. Amanah in this context has a broad meaning, covering all forms of responsibility, both material and non-material. This includes trust in leadership, public office, trust between individuals, as well as in family and economic matters. Allah commands every individual to maintain trust and hand it over to those entitled to create justice and prosperity in society. Apart from trust, this verse also emphasizes the obligation to act fairly in every decision taken, especially in a legal context. Leaders, judges, and anyone who is given the responsibility to decide a case between people, are obliged to uphold justice without taking sides and without being influenced by personal or group interests.

In the context of modern life, the implementation of this verse becomes the foundation for good governance, transparency, and accountability. Leaders who fulfill their mandate well and uphold justice will gain the trust of their people. Fairness and objectivity are increasingly relevant amidst the challenges of globalization and increasing social diversity. Islamic leaders are expected to be able to maintain integrity amidst political, social, and economic pressures that often demand quick and pragmatic decisions. By upholding justice, a leader can build public trust, while objectivity ensures that decisions taken are not based on personal or group interests, but rather for the benefit of the community as a whole.

Muslim leaders must realize that they will be held accountable for their actions before Allah SWT, both in this world and in the hereafter. This awareness creates additional motivation for leaders to act with integrity and wisdom.

A Muslim leader must demonstrate responsibility in all their actions and decisions. This responsibility is not only to the people being led but also to Allah SWT (Al-Ahzab: 72).

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

Translation:

Indeed, We have entrusted the heavens, the earth and the mountains with a trust, so everyone is reluctant to carry this trust and they are afraid that they will betray it, and humans carry this trust. Indeed, humans are very unjust and very stupid, (Ministry of Religion, 2019b)

(Al-Kahfi and Mahmud, 2024) citing Tafsir Al Misbah. In this verse, Allah SWT describes how such a great trust is offered to the heavens, earth and mountains. However, the three great creations of

Allah refused the offer because they realized how heavy the consequences of carrying out this mandate would be. Amanah here includes all forms of responsibility given by Allah to humans, including the responsibility to obey His commands, avoid His prohibitions, and carry out the role of caliph on earth. Unlike the sky, the earth, and the mountains, humans actually accept the offer of this mandate. This shows courage, but also human weakness. Allah describes humans as "*zalim*" (like to wrong themselves by violating Allah's commands) and "*foolish*" (not understanding the nature and consequences of the trust they receive). However, humans are given reason, heart, and guidance through revelation so that they are able to carry out this mandate as well as possible. The mandate carried by humans covers various aspects of life, starting from responsibility for oneself, family, society, to responsibility in carrying out the law of Allah SWT. The mandate also includes all forms of leadership, justice, and protecting the rights of others. Failure to fulfill this mandate will lead to destruction in the world and punishment in the hereafter.

In the context of today's life, the implementation of the mandate can be applied in various roles, such as leadership in government, integrity in work, loyalty in family relationships, and honesty in social interactions. Every individual is responsible for carrying out the mandate with full awareness and responsibility before Allah SWT. Responsible leaders will pay attention to the welfare and moral and spiritual development of their followers. Muslim leaders must be good role models for their followers. They must apply moral and ethical values in daily practice consistently (Sagala, 2015). By being role models, leaders can motivate followers to follow in their footsteps and create a positive organizational culture.

Leadership in Islam is not just a position or title, but a great mandate that requires moral and spiritual responsibility (Hilaliah, Panigoro and Mohammad Kalimi, 2023). A Muslim leader is required to carry out his duties by adhering to the principles of morality and ethics taught in the Qur'an and Sunnah. Values such as trust, justice, honesty, and moral responsibility are not just idealism, but are practical guidelines in managing an organization, institution, or country. In the modern context characterized by the challenges of globalization, technology, and socio-political dynamics, the implementation of moral and ethical values is increasingly relevant. A Muslim leader must be able to maintain a balance between the demands of efficiency and effectiveness with the principles of morality and spirituality. Thus, leadership based on Islamic values is expected to be able to provide fair, transparent and responsible governance.

The following is a table that summarizes the points of implementation of Islamic moral and ethical values in Muslim leadership, as discussed in the related documents. This table aims to provide a clearer and more systematic picture of how these values can be applied in various aspects of leadership:

Table 1. POINTS OF IMPLEMENTATION OF ISLAMIC MORAL AND ETHICAL VALUES IN LEADERSHIP

Moral and Ethical Values	Implementation in Leadership	Brief Explanation
Trust (Responsibility)	Carry out the mandate with full integrity and moral awareness.	Leaders are responsible in this world and the hereafter for every mandate they carry, both in public and private affairs.
Justice	Be fair in decision making and social interactions.	Justice ensures that the rights of every individual are fulfilled and avoids discrimination in various aspects of leadership.
Honesty	Transparent in policy making and resource management.	Honesty builds trust between leaders and people, and prevents abuse of power.
Integrity	Consistency between words, actions, and Islamic moral principles.	Integrity ensures trust and stability in leadership.
Accountability	Responsible for every action and policy taken.	Leaders must be ready to be supervised and accountable for every decision they make.

Moral and Ethical Values	Implementation in Leadership	Brief Explanation
Exemplary Behavior (Uswatun Hasanah)	Be an example in behaving and carrying out leadership duties.	Leaders must emulate the morals of the Prophet Muhammad SAW as the best role model in leadership.
Patience and Determination	Be patient in facing challenges and tests.	Patience helps leaders face pressure and obstacles in carrying out their mandate.
Ethics in the Use of Power	Using power for the benefit of the people, not for personal gain.	Leaders must maintain power as a trust, not a tool to achieve personal gain.
Consistency of Moral Principles in the Challenges of Modernization	Stick to Islamic values even when faced with modern pragmatism.	Moral values must be a guideline in dealing with political, economic and social pressures.

The table above illustrates various Islamic moral and ethical values that should be implemented in Muslim leadership. These values not only act as moral guidelines but also as a strong foundation in facing the challenges of modernity and globalization. Muslim leaders who adhere to these values will be able to create a just, transparent, and welfare-oriented governance.

CONCLUSION

This study emphasizes the importance of implementing Islamic moral and ethical values in building Muslim leadership that is responsible, has integrity, and is relevant to the demands of modernity. Values such as honesty, trustworthiness, justice, and moral responsibility are not only spiritual foundations but also practical guidelines in managing society. Leaders who prioritize these principles are able to create a harmonious relationship between leadership, people, and religious values, resulting in governance that is fair, transparent, and oriented towards the welfare of the people. The results of the study show that Muslim leaders who consistently apply Islamic values can maintain integrity in every decision, manage the dynamics of modernization and globalization wisely, and avoid abuse of power. Leadership rooted in Islamic morals encourages the creation of a stable government, trusted by the people, and capable of providing solutions to contemporary challenges, such as moral crises and political pressure.

Instead of remaining broad, this study highlights three actionable implications: (1) policymakers should integrate Islamic ethical principles into leadership training and capacity-building programs for government officials; (2) institutions should establish monitoring mechanisms to ensure that honesty, justice, and accountability are consistently applied in decision-making; and (3) community-based organizations should actively collaborate with Muslim leaders to reinforce moral responsibility and strengthen social trust. The practical contribution of this research is the development of a framework for Islamic-based leadership that can be directly implemented in governance, education, and community development. Future studies should test this framework in different socio-political contexts to refine its applicability. Therefore, this study not only reaffirms the relevance of Islamic values in modern leadership but also provides concrete recommendations for policy, institutional practice, and future research directions.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

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