



The Two Umars as Inspiration for National Leaders: An Analysis of Prophetic Leadership Concepts

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Abstract

This study aims to identify and document the principles of prophetic leadership as applied by two significant figures in Islamic history, namely Umar ibn Khattab and Umar ibn Abdul Aziz. These principles are based on the Islamic political teachings of the Prophet Muhammad (peace be upon him), emphasizing justice, social welfare, honesty, and administrative efficiency. The research employs a qualitative approach through a literature review, which includes an analysis of historical documents, books, journals, and articles discussing Islamic politics and the leadership of these two figures. The findings of this study indicate that the prophetic leadership concepts practiced by the two Umars are highly relevant and can be effectively applied in modern leadership. These leadership principles provide solutions for contemporary challenges faced by today's leaders. They offer a model for creating governance or organizations that are more just, transparent, and focused on social welfare. Therefore, this research provides valuable historical insights and practical guidance for applying Islamic values in modern leadership.

Keywords: Umar ibn Khattab; Umar ibn Abdul Aziz; Prophetic Leadership; Islamic Political

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi dan mendokumentasikan prinsip-prinsip kepemimpinan profetik yang diterapkan oleh dua tokoh besar dalam sejarah Islam, yaitu Umar bin Khattab dan Umar bin Abdul Aziz. Prinsip-prinsip ini didasarkan pada politik Islam yang diajarkan Nabi Muhammad SAW, menekankan pada keadilan, kesejahteraan sosial, kejujuran, dan efisiensi administrasi. Metode yang diterapkan dalam penelitian ini adalah pendekatan kualitatif melalui studi literatur, yang mencakup analisis dokumen sejarah, buku, jurnal, dan artikel yang membahas politik Islam dan kepemimpinan kedua tokoh tersebut. Hasil penelitian ini menunjukkan bahwa konsep kepemimpinan profetik yang diterapkan oleh dua Umar sangat relevan dan dapat diterapkan dengan efektif dalam kepemimpinan modern, konsep kepemimpinan ini menyediakan solusi untuk tantangan kontemporer yang dihadapi oleh pemimpin masa kini. Prinsip-prinsip tersebut menawarkan model kepemimpinan yang dapat diterapkan untuk menciptakan pemerintahan atau organisasi yang lebih adil, transparan, dan berfokus pada kesejahteraan sosial. Dengan demikian, penelitian ini tidak hanya memberikan wawasan sejarah yang berharga tetapi juga panduan praktis untuk menerapkan nilai-nilai Islam dalam kepemimpinan modern

Kata Kunci: Umar bin Khattab; Umar bin Abdul Aziz; Kepemimpinan Profetik; Politik Islam

INTRODUCTION

Islamic leadership has provided exemplary models, mainly through the figures of Umar bin Khattab and Umar bin Abdul Aziz. These individuals are revered in Islamic history and national leadership contexts due to their successful implementation of leadership principles based on the teachings of Prophet Muhammad (peace be upon him). Their leadership was marked by justice and wisdom, resulting in significant positive changes that benefited Muslim and non-Muslim communities.¹

¹ Ibrahim Zein dan Ahmed El-Wakil, "Umar ibn al-Khaṭṭāb's Encounter with an Unnamed Monk: From History to Legend," *Islam and Christian-Muslim Relations* 34, no. 2 (2023): 157–81, <https://doi.org/10.1080/09596410.2023.2229615>.

This study arises from concerns about contemporary leadership phenomena. Often there is a gap in attitudes from leaders who are not in accordance with the competence, and even often violate applicable norms, both religious norms and state norms. However, not all leaders are like this; many are trustworthy and responsible. Constitutionally, leaders are elected by the people, thereby bearing a great responsibility to meet public expectations in every policy and decision. Ideally, a leader should not only excel in intellectual Quotient (IQ), emotional Quotient (EQ), However, it must also excel in its spiritual Quotient (SQ) the three components become a single unit that cannot be separated, with spiritual intelligence shaping a leader's moral and ethical conduct. This comprehensive approach to leadership is exemplified by Prophet Muhammad (peace be upon him) and was implemented by Umar bin Khattab and Umar bin Abdul Aziz.

Umar bin Khattab, the second Caliph from 634 to 644 CE, was known as "*al-Fārūq*" meaning "the one who distinguishes between right and wrong." During his leadership, Umar bin Khattab implemented significant reforms in the Islamic administrative and governance systems.² He established an efficient administrative structure, founded specialized departments such as the Department of Finance (*Baitul Mal*), and introduced an organized record-keeping system.³ His success in expanding Islamic territories to Persia, Egypt, and significant parts of the Byzantine Empire established him as one of history's greatest military and political leaders. Under his leadership, principles of justice were rigorously upheld, ensuring that all citizens, both Muslim and non-Muslim, were treated fairly.⁴

Umar bin Khattab was also known for his concern for public welfare. He ensured fair wealth distribution, preventing sharp economic disparities. Umar's leadership reflected Islamic values, prioritizing justice, honesty, and social welfare.⁵ Stories of his wisdom in decision-making, fairness in law enforcement, and courage in facing challenges have inspired many subsequent generations. Umar bin Abdul Aziz, who ruled from 717 to 720 CE, was a Caliph from the Umayyad Dynasty. He is often referred to as the "fifth righteous Caliph" due to his reputation for justice and social reform.⁶ Despite his relatively short reign, Umar bin Abdul Aziz brought profound and lasting changes. One of his major policies was significant financial reform, including the abolition of burdensome taxes and efforts to return unlawfully acquired property to its rightful owners. These policies reflected his commitment to the principles of justice and honesty.

Additionally, Umar bin Abdul Aziz focused on enhancing social welfare, including improvements in education and healthcare systems. He allocated state funds to establish schools, support the advancement of knowledge, and ensure that healthcare services were accessible to all citizens. His leadership was also characterized by efforts to reduce social and economic inequalities and promote collective well-being. His exemplary power management with integrity and concern for the people made Umar bin Abdul Aziz one of the most respected leaders in

² Ishaq Ishaq dan Muannif Ridwan, "A study of umar bin Khatab's Ijtihad in an effort to formulate Islamic law reform," *Cogent Social Sciences* 9, no. 2 (Desember 2023), <https://doi.org/10.1080/23311886.2023.2265522>.

³ Muhammad Junaid Nadvi dan Mohammad Khalid, "Exploring the Historical Significance of the Social Security and Welfare Systems in Islam: The Era of 'Umar ibn al-Khattab," *Journal of Al-Tamaddun* 18, no. 1 (Juni 2023): 59–65, <https://doi.org/10.22452/JAT.VOL18NO1.5>.

⁴ Zein dan El-Wakil, "'Umar ibn al-Khaṭṭāb's Encounter with an Unnamed Monk: From History to Legend."

⁵ Fajar Sukma dan Zulheldi, "Government Policies in Economic Empowerment of Muslim Communities in the Digital Economy Era," *El-Mashlahah* 11, no. 2 (2021): 146–63, <https://doi.org/10.23971/elma.v11i2.3108>.

⁶ Abdussuyafi Muhammad Abdul Lathif, *Bangkit dan Runtuhnya khilafah Bani Umayyah*, 3 ed. (Jakarta: Pustaka Al-Kautsar, 2018).

Islamic history.⁷ Many studies discuss and critique leadership in government. For instance, Hendri Prihanto,⁸ addresses corruption in Indonesia. Keith Grint,⁹ examines issues related to the social construction of leadership. Aries Djaenuri,¹⁰ explores corruption, emotional intelligence, and leadership. However, few studies explicitly address Spiritual Quotient. This research attempts to integrate spiritual values through the lens of Islamic politics, specifically prophetic leadership. Will prophetic leadership be able to address contemporary leadership challenges?

This study aims to delve deeper into the leadership principles implemented by Umar bin Khattab and Umar bin Abdul Aziz and their relevance to contemporary leadership. By understanding and documenting their leadership approaches, this research hopes to provide an inspirational and applicable leadership model for modern leaders across various sectors. The study also aims to demonstrate that the Islamic values taught by Prophet Muhammad (peace be upon him) remain relevant and can be effectively implemented in modern leadership contexts, offering solutions to contemporary challenges faced by today's leaders. Thus, this research provides valuable historical insights and practical guidance for applying Islamic values in modern leadership. The success of Umar bin Khattab and Umar bin Abdul Aziz in implementing principles of justice, social welfare, and honesty can inspire contemporary leaders to create more humane, transparent, and socially focused governments or organizations.

RESEARCH METHOD

This research design employs a qualitative approach using the literature review method.¹¹ This approach was chosen to explore and analyze various relevant sources regarding the leadership of Umar bin Khattab and Umar bin Abdul Aziz and the application of prophetic leadership principles. The subjects of this study are historical figures within the Muslim community, namely Umar bin Khattab and Umar bin Abdul Aziz, whose leadership has been documented in Islamic historical literature. The primary data sources are historical documents, biographies, classical literature, and academic research that discuss their lives, leadership, and contributions. The objects of study in this research include leadership policies, strategic decisions, administrative reforms, economic and social policies, and their impacts on society and governance during their respective eras. The focus is on analyzing the leadership principles applied by these two figures and how these principles are relevant to their time and modern life today.

The instruments used in this research are document analysis and literature review. Data were collected from various primary and secondary sources, including historical texts, biographies, academic papers, and journal articles relevant to the research topic. The data collection process involves the following steps: identifying relevant primary and secondary sources and collecting and selecting documents related to Umar bin Khattab and Umar bin Abdul Aziz's leadership. Analyzing these texts will help identify the leadership principles applied and

⁷ Hala Ibrahim Mahmoud Rezk dan Adnan Ahmad Mohammad Lababneh, "Clergy in the Umayyad Era," *International Journal of Religion* 5, no. 6 (April 2024): 394–405, <https://doi.org/10.61707/7pxwxv20>.

⁸ Hendi Prihanto, "Corruption in Indonesia (Is It Right to Governance, Leadership and It to Be Caused?)," *Journal of Economics and Sustainable Development*, no. July (2020), <https://doi.org/10.7176/jesd/11-2-06>.

⁹ Keith Grint, "Problems, problems, problems: The social construction of 'leadership,'" *Human Relations* 58, no. 11 (2005): 1467–94, <https://doi.org/10.1177/0018726705061314>.

¹⁰ Aries Djaenuri dan Lalu Wildan, "Corruption, Emotional Intelligence, and Leadership: Leadership Analysis From The Seventh President of the Republic of Indonesia," *Journal of Public Administration and Governance* 10, no. 1 (2020): 100–109, <https://doi.org/10.5296/jpag.v10i1.15795>.

¹¹ Sugiono, *METODE PENELITIAN KUANTITATIF, KUALITATIF, R&D*, 1 ed. (Bandung: ALFABETA, 2013).

their impacts. Data were analyzed thematically using an inductive approach, identifying key patterns and themes related to prophetic leadership principles. Once data were collected, further analysis was conducted to understand how the leadership of these figures can be articulated within the context of Islamic values and its relevance to contemporary leadership.

RESULTS AND DISCUSSION

Islam, regarded as a mercy for all creation, encompasses humanitarian and universal teachings. These teachings aim to guide human life towards well-being in both this world and the hereafter, in both material and spiritual aspects. Islam provides comprehensive guidance for living, including in the realm of politics. In Islam, politics is referred to as *siyasah*, a branch of the discipline of *fiqh* known as *fiqh siyasah*.¹² The Prophet Muhammad (PBUH), as an exemplary model (*uswatun hasanah*), demonstrated how to practice just and righteous governance. His leadership in Medina, which established a state known for its prosperity and divine forgiveness (*baladun tayyibatun wa rabbul ghafur*), serves as an inspiration and a subject of in-depth study for Islamic political thinkers and practitioners in their political activities. The success of the Prophet Muhammad (PBUH) as a leader serves as a tangible example followed by subsequent generations, including the Rashidun Caliphs, such as Umar ibn al-Khattab, and one of the Umayyad Caliphs, Umar ibn al-Aziz, who is often referred to as the fifth caliph. Both leaders exemplify the implementation of prophetic leadership, reflecting the Islamic political principles taught by the Prophet.

A Brief Biography of Umar Bin al-Khattab's Leadership

Umar bin al-Khattab, also known as Umar *al-Fārūq*, was born around 584 CE in Mecca.¹³ Before embracing Islam, Umar was known for his stern and authoritative demeanor. After converting to Islam, his bravery in defending the faith became well-known, and he was regarded as one of the Prophet's most influential companions.¹⁴ Umar became the second caliph after Abu Bakr in 634 CE. During his leadership, Umar bin al-Khattab set new standards in Islamic administration.¹⁵ He divided the territories into provinces governed by strictly appointed governors. He established the first public financial institution, Baitul Mal, to manage state finances and ensure the equitable distribution of zakat and other resources.¹⁶ This organized administrative system strengthened the Islamic government's structure and significantly expanded its territories to Persia, Egypt, and the Byzantine Empire.¹⁷ Umar bin al-Khattab was

¹² Achmad Irwan Hamzani dan Havis Aravik, *Politik Islam Sejarah dan Pemikiran*, ed. oleh Nur Khasanah, 1 ed. (Pekalongan: PT. Nasya Expanding Management, 2021).

¹³ Abdul Wahab, "Artistic depiction in the biography of Umar Al Farooq; a comparative study on Hussein Heikal's Al Farooq Umar and Aqqad's Abqariyyah Umar," 2023.

¹⁴ Ishaq dan Ridwan, "A study of Umar bin al-Khattab's Ijtihad in an effort to formulate Islamic law reform."

¹⁵ Naeem Ashfaq dkk., "Technical aspects of official letters from Caliph Umar Ibn Al-Khattab," *International Journal of Engineering and Advanced Technology* 8, no. 5 (Mei 2019): 563-80, <https://doi.org/10.35940/ijeat.E1082.0585C19>.

¹⁶ Nadvi dan Khalid, "Exploring the Historical Significance of the Social Security and Welfare Systems in Islam: The Era of 'Umar ibn al-Khattab."

¹⁷ Ali Muhammad Shallabi, *Biografi Umar Bin al-Khattab*, ed. oleh Ali Akbar (Jakarta: Ummul Qura, 2017).

renowned for his justice and social welfare.¹⁸ He ensured that all people received fair treatment, regardless of their background or religion. He also introduced the concept of pensions for retirees and provided allowances for those in need. Umar consistently prioritized the community's welfare over personal or group interests.¹⁹

As a leader, Umar bin Khattab enforced the law firmly and consistently. He developed a just legal system based on Islamic Sharia, where all citizens were treated equally before the law. His leadership was founded on solid principles of justice, resulting in a stable and trustworthy government for the people. Umar did not hesitate to take decisive action to uphold the law, ensuring the safety and order of the community.²⁰ Umar bin Khattab is an outstanding example of how a leader can govern firmly and justly while prioritizing social welfare and justice in governance. His leadership strengthened Islam as a political force and left a legacy of moral and administrative values that remain relevant and beneficial today.²¹

A Brief Biography of Umar Bin Abdul Aziz Leadership

Umar bin Abdul Aziz, also known as Umar II, was born in 682 CE in Medina. He was Umar bin Khattab's grandson and was appointed caliph in 717 CE. Umar bin Abdul Aziz is recognized as one of the most influential and respected caliphs of the Umayyad Dynasty due to his significant reform policies.²² Umar bin Abdul Aziz was known for his radical financial reforms. He implemented strict regulations regarding state expenditures and revenues, ensuring transparency and accountability in financial administration.²³ Umar prohibited corruption and abuse of power and introduced an internal audit system to ensure adherence to Islamic financial principles.²⁴ Umar bin Abdul Aziz prioritized the social welfare of his people. He organized the redistribution of wealth from the affluent to those in need by strengthening the systems of zakat and infaq. He also expanded social networks to support the poor, orphans, and the underprivileged, ensuring they received adequate assistance.²⁵

Education and healthcare were top priorities in Umar bin Abdul Aziz's social policies. He established schools to ensure access to education for all societal levels, including high-quality religious education.²⁶ Additionally, he enhanced healthcare services by building hospitals and

¹⁸ Kulsoom Fatima, "The Leadership Traits of Hazrat Umar: A Beacon of Light for Contemporary Era," *The Islamic Culture "As-Saqafat-ul Islamia" الثقافة الإسلامية - Research Journal - Sheikh Zayed Islamic Centre, University of Karachi* 46 (Desember 2021), <https://doi.org/10.46568/TIS.V46I2.787>.

¹⁹ Saipul Nasution, Iknor Azli, dan Mariam Abdul Rahman, "The Concept of Good Governance in the History of Khalifa Umar bin Al-Khattab Introduction" 17, no. 2 (2023): 197-225.

²⁰ Samsul Munir Amin, *Sejarah Peradaban Islam*, 1, Cet 7 ed. (Jakarta: Amzah, 2018).

²¹ Ahmad Abdul 'Aal Ath-Thatawi, *Kisah Khulafaur Rasyidin: Keteladanan Pemimpin yang Inspiratif*, 1 ed. (Gema Insani, 2023).

²² Masood Ahmed Riaz, Shakir Adam, dan Khalid Mehmood, "Pious Caliphate Vs Umayyad Kingship: A Comparative Study Of Basic Religious Structure," *Pakistan Journal of International Affairs* 4, no. 3 (2021): 369-86.

²³ Amin, *Sejarah Peradaban Islam*.

²⁴ Riaz, Adam, dan Mehmood, "Pious Caliphate Vs Umayyad Kingship: A Comparative Study Of Basic Religious Structure."

²⁵ Rosnia Masruki, "Mitigating financial mismanagement: Insights from Caliph Umar's Governance," dalam *Proceeding of International Conference on Accounting & Finance*, 2024, 945-52.

²⁶ Fatmawati Fatmawati, "Social Dynamics and Intellectual Traditions During the Umayyad Dynasty," *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 5, no. 2 (2023): 337-56, <https://doi.org/10.32939/ishlah.v5i2.275>.

medical facilities to provide good care for the citizens.²⁷ Umar bin Abdul Aziz was known as a just and wise caliph deeply concerned with the social welfare of the Muslim community.²⁸ His progressive finance, social welfare, education, and healthcare policies strengthened his government and provided a tangible example of how leadership based on Islamic values can significantly benefit society.²⁹ His legacy of advancing Muslims' social and economic lives continues to be appreciated and studied.

Definition and Concept of Prophetic Leadership

Prophetic leadership is a leadership concept inspired by and following the example of Prophet Muhammad (peace be upon him) in leading the Muslim community.³⁰ This concept encompasses administrative and strategic aspects and the moral and spiritual values exemplified by Prophet Muhammad as a leader.³¹ Prophetic leadership refers to leading based on religious teachings, justice, and wisdom, as demonstrated by Prophet Muhammad (peace be upon him),³² It includes leadership grounded in high morality, integrity, and dedication to the community's welfare.³³ Principles of Islamic Politics: Justice is a central value in prophetic leadership. A leader must be just in making decisions, enforcing laws, and treating everyone equally regardless of social, economic, or ethnic status.³⁴ Prophetic leadership emphasizes the importance of respecting human dignity and treating everyone with compassion, empathy, and respect for their rights as humans.³⁵ A leader following prophetic leadership must be a role model in all aspects of life. They should consistently practice Islamic values and inspire others to follow their example.³⁶ Prophetic leadership encourages transparency in decision-making and administration. A leader should be open to input and criticism and govern with openness and accountability.³⁷ Prophet

²⁷ Aliyu Ibrahim Musaddad dan Abubakar Mohammed Inuwa, "Islamic Leadership Accountability Of Umar Bin Abdulaziz: A Lessons Towards A Good Governance In Nigeria," *Ikonomika* 5, no. 1 (2020): 43-54, <https://doi.org/10.24042/febi.v5i2.6515>.

²⁸ Rezk dan Lababneh, "Clergy in the Umayyad Era."

²⁹ Issa Ali Hussain Issa Al Awamreh, Firdaus Khairi Abdul Kadir, dan Kais A Kadhim, "THE IMPACT OF OMAR BIN ABDUL AZIZ'S APPROACH IN DEALING WITH TRIBAL INTOLERANCE IN ACHIEVING SOCIAL STABILITY IN THE UMAYYAD SOCIETY," *Journal of Namibian Studies* 33, no. 1 (2023): 33-34.

³⁰ Kadar M. Yusuf, Djeprin E. Hulawa, dan Alwizar, "Leadership Construction in The Qur'an: Meaning and Implications," *International Journal of Religion* 5, no. 5 (April 2024): 1001-12, <https://doi.org/10.61707/ENTA7B47>.

³¹ Zaid Oqla Alqhaiwi, Timothy Bednall, dan Eva Kyndt, "Excellence in leadership in the Arab world: Islamic principles and tribal values. Evidence from Jordan," *International Journal of Cross Cultural Management* 23, no. 3 (Desember 2023): 613-34, <https://doi.org/10.1177/14705958231212742/FORMAT/EPUB>.

³² Mustafa Osman Ismail Elamin, "Faith-Based Leadership in Conflict Resolution: The Practices of the Prophet Muhammad (PBUH)," *International Journal of Religion* 5, no. 1 (Januari 2024): 535-46, <https://doi.org/10.61707/FOR61319>.

³³ Mari Herttalampi, Bettina Wiese, dan Taru Feldt, "Leaders' intensified job demands: Their multi-level associations with leader-follower relationships and follower well-being," *Work & Stress* 37, no. 1 (Januari 2023): 78-99, <https://doi.org/10.1080/02678373.2022.2080776>.

³⁴ Noha Farrag, Dina El Odessy, dan Noha Omayya Shabana, "Prophet muhammed as a holistic balanced leader: Perspectives and principles," *Bring My Smile Back: Working with Unhappy Children in Education*, Februari 2020, 81-103, <https://doi.org/10.1515/9783110743395-005>.

³⁵ Elamin, "Faith-Based Leadership in Conflict Resolution: The Practices of the Prophet Muhammad (PBUH)."

³⁶ Evi Muafiah, Nadhif Muhammad Mumtaz, dan Swasti Maharani, "Leadership Style and Educational Quality at State Islamic University," *AL-ISHLAH: Jurnal Pendidikan* 15, no. 1 (Januari 2023): 399-410, <https://doi.org/10.35445/alishlah.v15i1.2453>.

³⁷ Farrag, El Odessy, dan Shabana, "Prophet muhammed as a holistic balanced leader: Perspectives and principles."

Muhammad (peace be upon him) often consulted his companions when making important decisions. This principle emphasizes the importance of consultation and participation in decision-making to achieve broader consensus and support.³⁸ A prophetic leader must have empathy for the suffering and needs of their community. They should be sensitive to the community's social and economic conditions and act to alleviate suffering and improve their well-being.³⁹

Prophetic leadership in Islam is not merely about power or strategic advantage but about managing power wisely and responsibly and leading with a sincere heart and full dedication to the welfare of the community. These values continue to inspire Muslim leaders in various fields of leadership, including building a just, harmonious, and moral society.⁴⁰ According to Fajar Sukma, the effectiveness of community development and empowerment hinges on all stakeholders' capacity to comprehend the community's social realities.⁴¹

Implementation of Islamic Values in Leadership

Implementing Islamic values in leadership encompasses various crucial aspects that reflect the teachings of Islam and the exemplary conduct of Prophet Muhammad (peace be upon him).⁴² Throughout history, leaders' success has been noted during their golden eras due to their adherence to moral principles and religious devotion. Ideally, a leader should be competent in state administration and possess a solid spiritual personality. This awareness dictates that every entrusted task is not merely a worldly duty but will also be held accountable in the Hereafter.⁴³ Consequently, leaders are more cautious in their actions and decisions. Justice is the primary principle in Islamic leadership, where everyone is treated fairly according to Sharia law.⁴⁴ Leaders who uphold justice decide matters objectively and ensure transparency in decision-making processes. Openness in leadership involves disclosing information to the public and engaging in open consultations when addressing complex issues.⁴⁵ Ethics in Islamic leadership refer to behaviors aligned with Islam's moral and spiritual values, such as honesty, integrity, and accountability.⁴⁶ A leader must serve as a role model in fulfilling their duties, maintaining trust, and avoiding abuse of power. Ethical conduct also includes being friendly, courteous, and responsive to the community's needs.⁴⁷

³⁸ Farrag, El Odessy, dan Shabana.

³⁹ Muafiah, Mumtaz, dan Maharani, "Leadership Style and Educational Quality at State Islamic University."

⁴⁰ Alqhaiwi, Bednall, dan Kyndt, "Excellence in leadership in the Arab world: Islamic principles and tribal values. Evidence from Jordan."

⁴¹ Sukma dan Zulheldi, "Government Policies in Economic Empowerment of Muslim Communities in the Digital Economy Era."

⁴² Eleftheria Egel dan Louis W. Fry, "Spiritual Leadership as a Model for Islamic Leadership," *Public Integrity* 19, no. 1 (Januari 2017): 77-95, <https://doi.org/10.1080/10999922.2016.1200411>.

⁴³ Melanie C. Brooks dan Miriam D. Ezzani, "Islamic school leadership: advancing a framework for critical spirituality," *International Journal of Qualitative Studies in Education* 35, no. 3 (2022): 319-36, <https://doi.org/10.1080/09518398.2021.1930265>.

⁴⁴ Egel dan Fry, "Spiritual Leadership as a Model for Islamic Leadership."

⁴⁵ Antonia J. Kaluza dkk., "Leadership behaviour and leader self-reported well-being: A review, integration and meta-analytic examination," *Work & Stress* 34, no. 1 (Januari 2020): 34-56, <https://doi.org/10.1080/02678373.2019.1617369>.

⁴⁶ Ayesah A. Alazmi dan Tony Bush, "An Islamic-oriented educational leadership model: towards a new theory of school leadership in Muslim societies," *Journal of Educational Administration and History*, Desember 2023, <https://doi.org/10.1080/00220620.2023.2292573>.

⁴⁷ Brooks dan Ezzani, "Islamic school leadership: advancing a framework for critical spirituality."

Islamic leadership encourages leaders to be socially responsible towards their communities.⁴⁸ It entails prioritizing the public's welfare, combating poverty, and supporting those in need through *zakat*, *infaq* (voluntary charity), and *sadaqah* (almsgiving). Steve Kempster argues leaders should understand humanitarian responsibilities and prioritize social needs, such as education, healthcare, and the protection of human rights.⁴⁹ Implementing Islamic values in leadership goes beyond formal rules; it involves embedding moral and spiritual values in daily actions.⁵⁰ By practicing justice, good ethics, and social responsibility, leaders can bring significant positive changes to their society, inspiring trust and respect from those they lead. Islamic leadership emphasizes justice, ethical behavior, and social responsibility as integral to effective governance. Leaders who embody these principles not only promote societal well-being but also foster a culture of accountability and integrity rooted in the teachings of Islam and exemplified by Prophet Muhammad (peace be upon him).

A leader is primarily responsible for guiding, representing, and leading society or a nation.⁵¹ The definition of a leader encompasses a complex role and broad responsibilities toward the welfare and future of the nation.⁵² Leaders can be defined as figures trusted to undertake significant missions in effectively coordinating and leading societies. They represent values, aspirations, and shared goals.⁵³ Leaders play a crucial role in shaping the identity and direction of a nation.⁵⁴ Their responsibilities extend to the present and to laying a solid foundation for a sustainable and competitive future. Therefore, integrity, justice, and clear vision are crucial to fulfilling the role of an influential and respected national leader.⁵⁵ Contemporary leaders face complex challenges and wide-ranging opportunities to execute effective and sustainable leadership.⁵⁶ Lessons from the leadership of Umar ibn al-Khattab and Umar ibn al-Aziz hold great relevance in modern leadership. This sentiment aligns with Mari Herttala's assertion that today's leaders confront diverse global challenges, such as rapid technological advancements, the complexity of social issues, and economic uncertainty.⁵⁷ However, there are also opportunities to harness technology for public service innovation and to expand access to information for the

⁴⁸ Mualla Selçuk, "Making It Different? Islamic Religious Education, Gender and Leadership," *Religious Education* 118, no. 3 (2023): 241–53, <https://doi.org/10.1080/00344087.2023.2227785>.

⁴⁹ Steve Kempster dan Brad Jackson, "Leadership for What, Why, for Whom and Where? A Responsibility Perspective," *Journal of Change Management* 21, no. 1 (Januari 2021): 45–65, <https://doi.org/10.1080/14697017.2021.1861721>.

⁵⁰ Brooks dan Ezzani, "Islamic school leadership: advancing a framework for critical spirituality."

⁵¹ Annick Janson dkk., "Fairness and other leadership heuristics: A four-nation study," *European Journal of Work and Organizational Psychology* 17, no. 2 (Juni 2008): 251–72, <https://doi.org/10.1080/13594320701746510>.

⁵² Kaluza dkk., "Leadership behaviour and leader self-reported well-being: A review, integration and meta-analytic examination."

⁵³ Moore Celia dkk., "Leaders matter morally: The role of ethical leadership in shaping employee moral cognition and misconduct," *Journal of Applied Psychology* 104, no. issue 1 (2019): 123–45.

⁵⁴ Alazmi dan Bush, "An Islamic-oriented educational leadership model: towards a new theory of school leadership in Muslim societies."

⁵⁵ Gulnoza Ibadullaeva, "Comparing Islamic and Western perspectives on leadership," *Asia Pacific Business Review*, Januari 2024, 1–7, <https://doi.org/10.1080/13602381.2024.2301861>.

⁵⁶ Evelyn Lanka, Anna Topakas, dan Malcolm Patterson, "Becoming a leader: catalysts and barriers to leader identity construction," *European Journal of Work and Organizational Psychology* 29, no. 3 (Mei 2020): 377–90, <https://doi.org/10.1080/1359432X.2019.1706488>.

⁵⁷ Herttala, Wiese, dan Feldt, "Leaders' intensified job demands: Their multi-level associations with leader-follower relationships and follower well-being."

public. Other challenges include maintaining justice, building public trust, and navigating complex political and economic pressures.

Prophetic leadership, as taught by Prophet Muhammad (peace be upon him) and exemplified by figures like Umar ibn Khattab and Umar ibn Abdul Aziz, holds significant relevance to modern leadership. This concept of leadership is rooted in the values of Islamic Sharia found in the Quran, including principles of justice, social welfare, honesty, and administrative efficiency, which are crucial in addressing contemporary leadership challenges.⁵⁸ One of the main pillars of prophetic leadership is justice. Umar ibn Khattab was renowned for his just policies, ensuring everyone received their rights without discrimination.⁵⁹ In modern leadership, this principle is crucial to addressing prevalent social and economic injustice issues. Research indicates that fair leadership has the potential to create a harmonious work environment and enhance productivity.⁶⁰ Prophetic leadership provides an inspirational and practical model for contemporary leaders. Modern leaders can create a more equitable, transparent environment focused on societal well-being by implementing principles of justice, social welfare, honesty, and administrative efficiency.⁶¹ Researchers suggest that this leadership model is relevant and effective in addressing contemporary challenges such as social injustice, corruption, and administrative inefficiency.

Strategy for Implementing Prophetic Leadership Values

The implementation strategy of prophetic leadership values can commence with reinforcing moral and ethical principles in leadership.⁶² Leaders should uphold justice, transparency, and accountability in all their decisions and actions.⁶³ Adopting a consultative and democratic approach in decision-making is also a pertinent strategy to achieve broader consensus and support from the community. Furthermore, prioritize social welfare by implementing policies that support poverty alleviation, provide quality healthcare services, and enhance access to education for all. As exemplified by Umar bin Khattab and Umar bin Abdul Aziz, prophetic leadership provides a tangible example of how values such as justice, social welfare, honesty, and administrative efficiency can be implemented in modern leadership. This study explores the implementation strategy of prophetic leadership values through insights from Islamic scholars and evidence from the Quran and Hadith.

The strategy for implementing the principle of justice involves several crucial steps. As demonstrated by Umar bin Khattab, transparency in decision-making is critical; modern leaders must ensure that all decision-making processes are conducted openly and are subject to audit.⁶⁴ Moreover, it is essential to implement systems that guarantee every individual receives their

⁵⁸ Brooks dan Ezzani, "Islamic school leadership: advancing a framework for critical spirituality."

⁵⁹ Ashfaq dkk., "Technical aspects of official letters from Caliph Umar Ibn Al-Khattab."

⁶⁰ Mustafa Osman I. Elamin, "Leadership Dynamics in the Modern Era: A Comparative Study of Transformative and Controversial Leaders," *International Journal of Religion* 5, no. 5 (April 2024): 379–92, <https://doi.org/10.61707/JESF6626>.

⁶¹ Elamin.

⁶² Alqhaiwi, Bednall, dan Kyndt, "Excellence in leadership in the Arab world: Islamic principles and tribal values. Evidence from Jordan."

⁶³ Abdul Karim dkk., "Altruistic works, religion, and corruption: Kiais' leadership to shape anti-corruption values in pesantren," *Cogent Social Sciences* 9, no. 1 (Desember 2023), <https://doi.org/10.1080/23311886.2023.2238968>.

⁶⁴ Ishaq dan Ridwan, "A study of umar bin Khatab's Ijtihad in an effort to formulate Islamic law reform."

rights without discrimination. The principle of justice is articulated in Islamic law, as reflected in Surah An-Nisa: 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

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

Ibn Taymiyyah emphasized that justice is the essence of good governance and should be the foundation of every policy and action of a leader.⁶⁵ Hossein and Abbas argued that just behavior correlates with the level of individuals obeying the religious orders set by their gods.⁶⁶ Current leaders can learn from the steadfastness of Umar bin Khattab in implementing justice, his firmness in upholding the law, and his dedication to social welfare. From Umar bin Abdul Aziz, leaders can draw inspiration in implementing transparent financial reforms, fair wealth distribution, and prioritization of education and health as the foundation of social development.⁶⁷

Prophetic leadership emphasizes the importance of respecting the dignity of human beings, treating everyone with compassion and empathy, and considering their rights as humans. Human rights-based leadership teaches that every individual has inherent value and rights that must not be overlooked.⁶⁸ This aligns with the teachings of the Quran, which emphasize the importance of preserving human dignity, as mentioned in Surah Al-Hujurat, verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Prominent Muslim figures, such as Imam Al-Ghazali, also emphasize the importance of humanity in leadership. In his work *Ihya Ulumuddin*, Al-Ghazali asserts that a leader must possess noble character, fairness, patience, and compassion towards fellow humans. Mutalib further argues that a true leader is someone who not only pursues personal interests but also prioritizes community welfare with responsibility and compassion.⁶⁹ The teachings of Prophet Muhammad (SAW) reinforce this principle. In a hadith, he stated:

حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

It has been narrated to us [Yahya bin Bukair] that [Al-Laits] from [Uqail] from [Ibn Shihab] that [Salim] reported that [Abdullah bin 'Umar (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allaah be upon him) said: A Muslim is a

⁶⁵ Mbaye Lo, "From Political Islam to Militant Islam: The Pursuit of Justice," *Political Islam, Justice and Governance*, 2019, 95–145, https://doi.org/10.1007/978-3-319-96328-0_4.

⁶⁶ Hossein Askari dan Abbas Mirakhor, *Conception of Justice from Islam to the Present*, 1 ed. (Palgrave Macmillan Cham, 2019), <https://doi.org/10.1007/978-3-030-16084-5>.

⁶⁷ Muhammad Khalid, *Umar bin Abdul Aziz; Potret pemimpin yang adil nan bijaksana*, 1 ed. (Solo: PT Aqam Media Profetika, 2021).

⁶⁸ E. Hoddy dan J. Gray, "Human rights leadership in challenging times: an agenda for research and practice," *The International Journal of Human Rights* 27, no. 4 (April 2023): 635–58, <https://doi.org/10.1080/13642987.2022.2142212>.

⁶⁹ Mahazan Abdul Mutalib, Ahmad Rafiki, dan Wan Mohd Fazrul Azdi Wan Razali, *Principles and Practice of Islamic Leadership*, 2022, <https://doi.org/10.1007/978-981-19-0908-5>.

brother to another Muslim, he does not blame him and does not allow him to be harmed. Whoever helps his brother's needs, Allah will help his needs. Whoever eliminates one hardship of a Muslim, then Allah removes one hardship for him from the hardships of the day of qiyamat. And whoever covers (the disgrace) of a Muslim, Allah will cover his disgrace on the day of qiyamat.

Prophetic leadership is not solely focused on achieving goals and visions but also on attaining these objectives with love and respect for societal welfare. This underscores that a good leader can integrate goal achievement with human rights and a mutual concern for societal well-being.⁷⁰ Human rights issues are not novel. Islamic Shariah, with its universal nature, has generated numerous fundamental principles regarding equality and freedom of human rights across various aspects, including the freedom to express opinions in forums or specific groups. Even when Prophet Muhammad (SAW) declared the Constitution of Medina, human rights played a significant role in the first Islamic constitution.⁷¹

Welfare The strategy for implementing social welfare involves several key steps. Following the example of Umar bin Abdul Aziz, who introduced various social programs, modern leaders should implement inclusive welfare programs that reach all segments of society.⁷² Additionally, it is crucial to ensure that all citizens have equal access to education, healthcare, and other basic needs. The concept of welfare in Islamic Shariah has been elucidated in QS. Az-zariyat: 19.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

And from their properties was [given] the right of the [needy] petitioner and the deprived.

Islamic scholars such as Al-Mawardi, in his book "*Al-Ahkam Al-Sultaniyyah*," emphasize that safeguarding the populace's welfare is a leader's primary duty.⁷³ Umar bin Abdul Aziz underscored the importance of social welfare through policies that favored the impoverished. In the modern era, attention to social welfare can be implemented through pro-people government policies and comprehensive welfare programs. Studies indicate that leaders who prioritize social welfare can enhance the quality of life for their communities and spur rapid economic growth.⁷⁴ The strategy for implementing honesty and integrity involves several crucial steps. Like Umar bin Khattab's emphasis on honesty and integrity, modern leaders should enforce stringent anti-corruption policies and ensure fair law enforcement. Moreover, conducting regular assessments and audits of organizational performance and finances is essential to ensure honesty and transparency. As stated in QS Al-Ahzab: 70., the concept of honesty and integration is regulated in Islamic Shariah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who have believed, fear Allah and speak words of appropriate justice.

⁷⁰ Suleyman Sertkaya dan Zuleyha Keskin, "A Prophetic Stance against Violence: An Analysis of the Peaceful Attitude of Prophet Muhammad during the Medinan Period," t.t., <https://doi.org/10.3390/rel11110587>.

⁷¹ Siti Rohmah, Moh Anas Kholish, dan Andi Muhammad Galib, "Human Rights and Islamic Law Discourse: The Epistemological Construction of Abul A'la Al-Maududi, Abdullahi Ahmed An-Naim, and Mashood A. Baderin," *Justicia Islamica* 19, no. 1 (Juli 2022): 153–70, <https://doi.org/10.21154/justicia.v19i1.3282>.

⁷² Riaz, Adam, dan Mehmood, "Pious Caliphate Vs Umayyad Kingship: A Comparative Study Of Basic Religious Structure."

⁷³ Abdul Haiy Mahmud dkk., "Human Development towards Leadership according to Al-Māwardī in Al-Adab Al-Dunya Wa Al-Din: An Analysis," *Jurnal Pengajian Islam* 16, no. 2 (November 2023): 231–41, <https://doi.org/10.53840/JPI.V16I2.261>.

⁷⁴ Masruki, "Mitigating financial mismanagement: Insights from Caliph Umar's Governance."

The nature of honesty of a leader has also been mentioned in the hadith of the Prophet narrated by Abu Daud No. 2543:

حَدَّثَنَا مُوسَى بْنُ عَامِرٍ الْمُرِّيُّ حَدَّثَنَا الْوَلِيدُ حَدَّثَنَا رَهَيْزُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صَدِيقٍ إِنْ نَسِيَ ذَكَرَهُ وَإِنْ ذَكَرَ أَعَانَهُ وَإِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ إِنْ نَسِيَ لَمْ يُذَكِّرْهُ وَإِنْ ذَكَرَ لَمْ يُعِينَهُ

Narrated to us [Musa bin 'Amir Al Murri], narrated to us [Al Walid] narrated to us [Zuhair bin Muhammad] from [Abdurrahman bin Al Qasim], from [his father], from [Aisha], he said; The Messenger of Allah (peace and blessings of Allaah be upon him) said: If Allah wants good to a leader, Allah will make him an honest minister, if he forgets, he will remember him, and if he remembers, he will help him. And if Allah wills other than that (evil) in a leader, then Allah makes for him a bad minister, if he forgets then he does not remember it, and if he remembers then he does not help him.

Nadri Taja, in his research citing Al-Ghazali's views from the book "*Ihya Ulumuddin*," asserts that honesty forms the foundation of all virtues and the integrity of a leader.⁷⁵ Honesty and integrity are primary values in prophetic leadership.⁷⁶ As exemplified by Umar bin Khattab and Umar bin Abdul Aziz, leaders who are honest and possess high integrity can build public trust and create transparent governance. It is pertinent to modern leadership needs often confronted with issues of corruption and abuse of power.⁷⁷ The strategy for implementing administrative efficiency involves several key steps. Following in the footsteps of Umar bin Khattab's administrative reforms, modern leaders should undertake bureaucratic reforms to enhance the efficiency and effectiveness of public services.⁷⁸ Additionally, leveraging information technology to expedite administrative processes and enhance transparency is essential. Similarly, the concept of efficiency in administration is regulated in Islamic Shariah, as stated by Allah SWT in QS. Al-Qasas: 26.

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.

Efficiency in administration has been extensively studied by Islamic scholars such as Ibn Khaldun in his work "*Muqaddimah*," where he emphasizes that administrative efficiency is crucial for the stability and prosperity of a state.⁷⁹ Efficiency in administration and resource management is a significant aspect of prophetic leadership. Umar bin Khattab implemented various administrative reforms that enhanced the efficiency and effectiveness of governance. In the modern era, implementing principles of administrative efficiency can assist organizations and governments in optimizing resources, reducing wastage, and improving public services. By integrating lessons from Umar bin Khattab and Umar bin Abdul Aziz's leadership and applying

⁷⁵ Nadri Taja dkk., "Prophetic Character Education Based on Al-Ghazali's Akhlaqi Sufism," dalam *Proceedings of the International Conference of Learning on Advance Education (ICOLAE 2021)* (Springer Nature, 2022), 903–11, <https://doi.org/10.2991/ASSEHR.K.220503.097>.

⁷⁶ Yusuf, Hulawa, dan Alwizar, "Leadership Construction in The Qur'an: Meaning and Implications."

⁷⁷ Karim dkk., "Altruistic works, religion, and corruption: Kiai's leadership to shape anti-corruption values in pesantren."

⁷⁸ Elamin, "Leadership Dynamics in the Modern Era: A Comparative Study of Transformative and Controversial Leaders."

⁷⁹ Siti Kholifatul Rizkiah dan Abdelkader Chachi, "The Relevance of Ibn Khaldun's Economic Thought in the Contemporary World," *Turkish Journal of Islamic Economics* 7, no. 2 (Agustus 2020): 70–90, <https://doi.org/10.26414/a074>.

strategies to implement prophetic leadership values, contemporary leaders can build a strong foundation for creating a just, competitive, and sustainable society for all its citizens.

CONCLUSION

This study shows that Islamic education, especially through the application of the values of rahmah (compassion), ukhuwah (brotherhood), and adl (justice), plays a significant role in strengthening tolerance attitudes among students. These values have been proven to contribute to creating a more open, respectful, and respectful attitude of religious, ethnic, and cultural differences. The results of the regression analysis showed that 48% of the variation in students' tolerance attitudes could be explained by the application of these values, which emphasized the importance of moral and spiritual value-based education in forming a more tolerant generation. However, this study also reveals that challenges in the implementation of tolerance values still exist. The limited understanding of students about pluralism and teaching approaches that are not dialogical enough are the main obstacles in optimizing tolerance education. Therefore, the development of a more inclusive and participatory curriculum, as well as training for teachers in teaching the values of diversity effectively, is very necessary. Overall, this study confirms that Islamic education has great potential in shaping individuals who are not only religious, but also tolerant and respectful of differences. By strengthening the curriculum that emphasizes interfaith dialogue and better teacher training, Islamic education can play a stronger role in creating a peaceful and harmonious society amidst diversity.

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