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TAWHIDIC LEADERSHIP IN THE MODERN WORLD: BRIDGING ISLAMIC GOVERNANCE WITH UNIVERSAL VALUES FOR PEACE AND INTEGRITY

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Abstract

This research explores the foundational principles of Tawhidic Leadership, an Islamic governance model rooted in the Oneness of Allah (ﷻ) (Tawḥīd) and centered on fostering an ethically grounded and inclusive approach to leadership. The study investigates how core principles such as al-shūrā (consultation) and amānah (integrity) operate within this framework to promote governance that aligns with Islamic values of justice (ʿadālah), freedom (ḥurriyyah), and moderation (wasaṭiyyah). Using a qualitative, thematic analysis of both classical and contemporary Islamic texts, the research systematically presents findings through tables and charts, providing clarity and depth to the analysis. The results illustrate that shūrā and amānah are crucial in ensuring public trust, inclusivity, and ethical accountability. Shūrā is shown to enhance participative governance by fostering consultation within the ummah (community), while amānah establishes transparency and trustworthiness in leadership actions. This study's findings extend beyond theoretical insights, highlighting practical strategies for embedding Tawhidic principles into contemporary governance structures, especially within Muslim-majority societies. Comparisons with existing governance models reveal that Tawhidic Leadership offers a distinct approach that is not only ethically sound but also adaptable to modern societal needs. Recognizing limitations, including variability in interpretation across diverse cultural contexts, the study calls for future research into the

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application of Tawhidic principles within multicultural settings and secular governance frameworks. Ultimately, this study advocates for Tawhidic Leadership as a valuable model for addressing the ethical and governance challenges of the modern world, contributing to broader discussions on sustainable, just, and inclusive leadership models rooted in Islamic teachings.

Keyword: Tawhidic Leadership, ethical governance, *shūrā*, *amānah*, *maqāṣid al-sharī'ah*.

Introduction

Tawhidic Leadership is an Islamic leadership model grounded in the principle of *Tawḥīd* (the Oneness of Allah (ﷺ)), which aligns all aspects of life and governance with divine unity and purpose.[3] This approach emphasizes a leader's duty to uphold justice, integrity, and accountability while guiding the community toward moral and spiritual well-being in accordance with Islamic values. Islamic leadership is rooted in foundational principles that foster peace, harmony, and long-term societal stability.[4] At the heart of these principles is *shūrā* (consultation), which mandates that leaders seek the counsel of others, ensuring diverse perspectives in decision-making. *Shūrā* is an essential element of Islamic governance as it reflects the collective wisdom of the community (*ummah*) and strengthens accountability.[5] By embedding consultation into leadership, the potential for balanced and just policies is heightened, enhancing trust between leaders and citizens. This approach fosters a

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[3] Osman Bakar, "The Qur'anic Identity of the Muslim Ummah: Tawhidic Epistemology as Its Foundation and Sustainer," *ICR Journal* 3, no. 3 (2012): 438–54, https://doi.org/10.52282/icr.v3i3.531.

[4] Omar Khalid Bhatti, Waqas Farooq, and Ali Osman Öztürk, "Reassessing Leadership Traits: An Islamic Perspective," *Turkish Journal of Business Ethics* 12, no. 2 (2020): 177–202, https://doi.org/10.12711/tjbe.2019.12.2.0146.

[5] Zulhasmi Bin Mohamad, "*Shūrā* Implementation Towards Work Commitment: A Study at Northen Region Road Transport Department," *Othman Yeop Abdullah Graduate School of Business, Universiti Utara Malaysia* (Universiti Utara Malaysia, 2019), https://etd.uum.edu.my/8939/1/s820207_01.pdf.

participatory governance model that values each individual's voice, aligning leadership with the goals of collective well-being.

Alongside consultation, *amānah* (integrity) serves as a core value in Islamic leadership, emphasizing the moral and ethical responsibility of those in power. Leaders are considered stewards of public trust, accountable not only to the *ummah* but also to Allah (ﷻ). The concept of *amānah* enforces honesty, transparency, and a commitment to justice (*'adl*), which are essential to a stable political and economic structure.[6] When leaders act with integrity, they prioritize the welfare of their people, resisting corruption and fostering social cohesion. Such ethical governance, deeply embedded in Islamic teachings, strengthens society's moral fabric and economic stability by ensuring that resources are managed responsibly and equitably.

By integrating *shūrā* and *amānah*, Islamic leadership fosters a governance model that transcends material prosperity, aiming instead for a holistic stability that nurtures *salām* (peace) and *ittifāq* (harmony).[7] This leadership model contributes to sustainable political and economic frameworks by aligning decisions with the higher objectives (*maqāsid al-sharī'ah*) of Islamic law, including protecting faith, life, intellect, lineage, and wealth. In this way, Islamic leadership upholds the values of justice and compassion, providing a solid foundation for societies to thrive.[8] When leadership prioritizes consultation and integrity, it not only meets the immediate needs of

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[6] Basirah bintiAbu Bakar et al., "Leadership and Accountability Values in the Perspectives of Al-Quran al-Karim," *Jurnal Yadim* 4, no. 1 (2024): 33–51, https://doi.org/https:// 10.61465/jurnalyadim.v4.157.

[7] Amini Amir Abdullah and Masitah Esa, "The Islamic Concept of Leadership in Sustainable Development: A Preliminary Discussion," *Research Gate*, no. January (2015): 1–23, https://www.researchgate.net/profile/Amini-Abdullah/publication/ 273322754_the_islamic_concept_of_leadership_in_sustainable_development_a_prel imenary_discussion/links/54febf960cf2eaf210b3c85f/the-islamic-concept-of-leadership-in-sustainable-development-a-p.

[8] Fahru Azwa Mohd Zain et al., "Integrating Environmental, Social and Governance (ESG) Principles with *Maqāṣid al-Sharī'ah*: A Blueprint for Sustainable Takaful Operations," *International Journal of Islamic and Middle Eastern Finance and Management* 17, no. 3 (2024): 461–84, https://doi.org/10.1108/IMEFM-11-2023-0422.

its citizens but also builds a resilient, inclusive, and morally guided society in which peace and harmony can flourish.

In Islamic governance, leadership is fundamentally a moral and ethical responsibility deeply rooted in principles that prioritize collective welfare, accountability, and justice.[9] Central to this framework are the concepts of *shūrā* and *amānah*, which serve as the pillars of Islamic leadership. *Shūrā* emphasizes the importance of involving the community in decision-making processes, reflecting the Islamic commitment to inclusivity and shared responsibility.[10] By actively engaging with diverse perspectives and valuing the insights of the community, Islamic leaders are called to make decisions that honor both the spirit of consultation and the collective interest. This approach not only fosters greater unity and cohesion but also ensures that leadership remains transparent and attuned to the needs of those it serves.[11]

Integrity, or *amānah*, represents another crucial aspect of Islamic leadership, underscoring leaders' ethical obligation to act with honesty, trustworthiness, and moral accountability. In Islam, leadership is seen as a trust (*amānah*) granted by God, for which leaders will ultimately be accountable.[12] This perspective instills a profound sense of responsibility and encourages leaders to act ethically, resist corruption, and prioritize the well-being of the community over personal interests.[13] Together, *shūrā* and *amānah*

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[9] Ahmad Reza Maulana et al., "Islamic Education and Democracy: Harmonizing Faith and Civic Engagement," *RISOMA: Jurnal Riset Sosial Humaniora dan Pendidikan* 2, no. 4 (2024): 185–99, https://doi.org/https://doi.org/https://doi.org/10.62383/risoma. v2i4.141.

[10] Abdul Basit Soomro Raja Bahar Khan Soomro, *Understanding Islam Through he Lens of Glorious Qur'an*, ed. Raja Bahar Khan Soomro & Abdul Basit Soomro, 1st ed., 2023, https://www.researchgate.net/publication/ 373119660_understanding_islam_through_the_lens_of_glorious_qur'an.

[11] Sanusi Lafiagi Haruna, "Islamic Civilization's Contributions to Modern Governance," *Jurnal Penelitian Dan Pengembangan Sains Dan Humaniora* 8, no. 1 (2024): 1–7, https://doi.org/https://doi.org/10.23887/jppsh.v8i1.81551.

[12] Muhdar H.M. and St. Rahma, "The Influence of Spiritual Intelligence,Leadership, and Organizational Culture on Organizational Citizenship Behavior: A Study to Islamic Bank in Makassar City," *Al-Ulum* 15, no. 1 (2017): 135, https://doi.org/10.30603/au.v15i1.219.

[13] S. J. Oswald A. J. Mascarenhas, "The Ethics of Corporate Ethical and Moral

offer a distinctive model of leadership that is both morally grounded and community-centered, emphasizing that true leadership in Islam is a service to others and a fulfillment of a Divine trust.[14]

The Scholarly Definition of Islamic Governance Based on Prominent Perspectives

According to Abul A'la Maududi, Islamic governance is a "Divine Governance System" rooted in Tawhid, where sovereignty belongs solely to Allah (ﷻ), not to any individual or group.[15] According to Maududi, this system requires that all political, social, and economic affairs align with Shari'ah, ensuring that the state upholds justice, equality, and morality as prescribed by Islamic principles. This governance model strongly emphasizes accountability to God and adherence to a moral code that transcends individual or political interests.[16]

Dr. Muhammad Asad asserts Islamic governance as a "moral and ethical framework" where leadership is entrusted to those who are just, honest, and accountable, reflecting the principles of *amānah* (trust) and *'adl* (justice). Asad emphasizes the role of consultation (*shūrā*) and the community's (*ummah*) participation in governance, asserting that Islamic governance should foster an environment of mutual respect and compassion, thus leading to a harmonious society that aligns with both spiritual and material well-being.[17]

As defined by major scholars, Islamic governance centers on a system rooted in divine authority and moral principles. Maududi

Charismatic Leadership," *Corporate Ethics for Turbulent Markets*, 2019, 113–49, https://doi.org/10.1108/978-1-78756-191-520191005.

[14] Saim Kayadibi, "The Theory of Syari'ah Oriented Public Policy," *Ahkam: Jurnal Ilmu Syariah* 15, no. 2 (2015): 171–80, https://doi.org/10.15408/ajis.v15i2.2861.

[15] Moh. Husnul Affan and Asep Awaludin, "The Concept of 'Humanity' in the Perspective of *Maqāṣid al-Sharī'ah*," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 1 (2023): 53–61, https://doi.org/10.22515/alahkam.v8i1.5895.

[16] Jeremiah B. Bautista, "Re-examining Islam and Democracy Through the Wasatiyya Perspective" (University of California, Los Angeles, 2014), https://apps.dtic.mil/sti/tr/pdf/ADA619662.pdf.

[17] Muhammad Asad, *The Principles of State and Government in Islam*, ed. Muhammad Asad, (University of California Press, 2023), https://doi.org/10.2307/jj.5232965.

envisions it as a "Divine Governance System" based on Tawhid, where sovereignty belongs to Allah (ﷻ) and all state matters align with Shari'ah. Meanwhile, Asad views it as a "moral and ethical framework" led by just and trustworthy leaders, prioritizing consultation and community involvement to promote justice, respect, and harmony.

Universal Values for Peace and Integrity Based on the Views of Scholars

Hans Küng articulates those universal values, especially those promoting peace and integrity, are rooted in a global ethical framework that transcends religious and cultural boundaries. Küng argues that values such as justice, respect for human dignity, and mutual responsibility are essential for global peace as they foster trust and cooperation among diverse societies. According to Küng, these principles form the foundation of a "global ethic" that can guide humanity toward lasting peace and integrity in both personal and collective actions.[18]

Amartya Sen emphasizes that universal values for peace and integrity are embedded in the principles of justice, freedom, and equality, which are essential for human development and societal well-being. Sen argues these values promote ethical governance, reduce conflict, and support fair treatment across all societies. By advocating integrity and respect for rights, Sen posits that a commitment to these universal values encourages nations to pursue policies that uphold peace, discourage violence, and foster inclusivity, ultimately supporting a more equitable global order.[19]

Scholars like Hans Küng and Amartya Sen emphasize that universal values of peace and integrity are crucial for fostering a

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[18] Hans Küng, *Wisdom and a Global Ethic*, ed. Vincent Shen and Willard Oxtoby, *The Council for Research in Values and Philosophy*, XXII, vol. 22 (Washington: The Council for Research in Values and Philosophy, 1991), https://books. google.com.my/books?id=asPLEAAAQBAJ&source=gbs_navlinks_s.
[19] Amartya Sen et al., *Civil Paths to Peace*, ed. Amartya Sen et al., *The Publications Section Commonwealth Secretariat Marlborough House* (London: The Publications Section Commonwealth Secretariat Marlborough House, 2007), https://doi.org/ 10.14217/9781848590014-en.

harmonious global society. Küng advocates a "global ethic" based on justice, dignity, and mutual responsibility that transcends religious and cultural divides. At the same time Sen highlights the role of justice, freedom, and equality in promoting ethical governance and reducing conflict. Together, these perspectives underscore the importance of universal values in building a peaceful, inclusive, and equitable world.

Purpose and Scope

The purpose of this study is to explore the concept of Tawhidic Leadership, an Islamic leadership paradigm rooted in the principle of *Tawḥīd*, and examine its applicability and transformative potential within the modern global landscape.[20] This research aims to define and clarify the foundational aspects of Tawhidic Leadership, such as unity, accountability, ethical governance, and service to humanity, in order to present it as a holistic model that fosters moral integrity, social justice, and organizational sustainability. By grounding leadership practices in the principles of Tawḥīd, this study seeks to bridge traditional Islamic wisdom with contemporary leadership challenges, highlighting the relevance of spiritual values in addressing governance, ethics, and social cohesion crises in today's complex societies.

The scope of this study encompasses an analysis of Tawhidic Leadership principles and their practical applications within diverse sectors, including politics, corporate governance, education, and social organizations.[21] This research will examine case studies and real-world applications to identify how Tawhidic values can enhance ethical decision-making, accountability, and inclusive leadership. It will also explore comparative insights from other spiritual and ethical frameworks to position Tawhidic Leadership as a viable and adaptive model for modern leadership. The study will focus on both Muslim-

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[20] Kerry L. Neal, "The Path to the Water: Developing Islamic Legal Theories of Transboundary Aquifer Governance," *University of York* (University of York, 2021), https://doi.org/oai:etheses.whiterose.ac.uk:30521.

[21] Suhaimi Mohd Sarif, "Tawhidic Paradigm and Organizational Policy and Strategy Practices," *South East Asia Journal of Contemporary Business, Economics and Law* 5, no. 2 (2014): 28–35.

majority and multicultural societies, aiming to demonstrate how Tawhidic principles can contribute to effective leadership practices in a globalized world, promoting unity, justice, and mutual respect across cultural and religious boundaries.[22]

Many people believe that the Islamic world is experiencing democratic rule for the first time, influenced by Western ideologies. However, several scholars argue that Islam has its roots in democracy, both philosophically and practically, and the Quranic injunctions support this view.[23] Many classical and contemporary Islamic scholars have interpreted the Quranic principle of *shūrā* as a foundation for what might be termed an 'Islamic democracy.'[24] However, the term here does not denote 'democracy' as applied in the Western context; instead, it refers to shared values such as justice, equality, and public accountability, which both systems emphasize.[25] Shuracracy—a system rooted in Quranic consultation—predates Western democratic theories, which only emerged as formal systems in recent centuries, shaped by thinkers like Plato, Hobbes, Locke, and Aristotle.

In contrast, the Islamic political model, established over 1,400 years ago, was practically implemented through the Prophet Muhammad's (ﷺ) leadership. The Madinah Constitution exemplified these values, using consultation as a guiding principle to promote peace, harmony, justice, and equality within a unified community (*ummah*) under a divinely-centered (Tawhidic) framework.[26]

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[22] Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018), https://doi.org/10.3390/rel9110335.

[23] Abdulkadir Mubarak, "Democracy from Islamic Law Perspective," *Kom : Casopis Za Religijske Nauke* 5, no. 3 (2016): 1–18, https://doi.org/10.5937/kom 1603001m.

[24] Camille Mulcaire, "Can There Be an Islamic Democracy?," *Oxford University Press* 25, no. September (2014): 1–8, https://doi.org/https:// www.e-ir.info/pdf/ 52160.

[25] David Beetham et al., *Democracy : Its Principles and Achievement*, ed. David Beetham et al. (Geneva: The Inter-Parliamentary Union P.O.Box 438 1211 Geneva 19 Switzerland, 1998), http://archive.ipu.org/PDF/publications/ democracy_pr_E. pdf.

[26] Fisher Zulkarnain et al., "When the East Meets the West: Analyzing Rached Ghannouci's Synthesis of Democracy in Islam," *Journal of Al-Tamaddun* 17, no. 2 (2022): 127–41, https://doi.org/10.22452/JAT.vol17no2.10.

Therefore, *Shuracracy* is not only foundational to Islamic governance but also an early archetype of ethical governance, highlighting the timeless nature of its values. For example, Allah (ﷻ) forbade Prophet Muhammad (ﷺ) from deciding without consulting his companions and constantly sought their opinions before making a decision. Therefore, many Islamic political scholars referred to this Quranic verse as the basis of democracy in Islam, where Allah (ﷻ) said:

> It was thanks to Allah's mercy that you were gentle to them. Had you been rough, hard-hearted, they would surely have scattered away from you. So, pardon them, and pray for their forgiveness, and take counsel from them in matters of importance. And when you are resolved on a course of action place your trust in Allah; surely Allah loves those who put their trust (in Him).[27]

Many clerics and modern Islamic scholars interpret the Quranic verse mentioned above as a representation of Islamic democracy. Islamic scholars often view *shūrā* as foundational to an "Islamic democracy," emphasizing values such as justice, equality, and accountability, which are distinct from Western democratic models.[28] According to the previous paragraph, *Shuracracy*, based on Quranic consultation, predates Western democratic thought, emerging during the time of Prophet Muhammad (ﷺ) through the Madinah Constitution. This framework promoted peace, justice, and unity within the *ummah* under a Tawhidic approach, establishing *Shuracracy* as an early and enduring model of ethical governance.

The Prophet Muhammad (ﷺ) was urged to consult his companions and respect their opinions, even in matters of spiritual affairs. This principle of consultation extends beyond the Prophet (ﷺ) and his Companions, applying to all Muslims. Furthermore, the Qur'an encourages Muslims to engage in mutual consultation in

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[27] Qur'an, *Surah Āl ʿImrān*, 3: 159.

[28] Jaan Islam, "Contrasting Political Theory in the East and West: Ibn Khaldun versus Hobbes and Locke," *International Journal of Political Theory* 1, no. 1 (2016): 1–21, https://doi.org/10.22609/1.1.5.

worldly governance and socioeconomic matters.[29] Allah (ﷻ) said in the holy Qur'an:

> Who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them; and who enforce justice when wronged[30]

In early Islamic philosophy, democracy was viewed with mixed reactions. While some, like Al-Ghazali, saw it as a deviation from the Islamic leadership system, others, like Al-Mawardi, believed it was necessary without a pious caliph. Ibn Khaldun saw democracy as compatible with Islam as long as it adhered to Islamic law.[31]

This study explores Tawhidic Leadership as an Islamic leadership model, emphasizing unity, accountability, and ethical governance within modern contexts. By integrating spiritual principles into leadership, Tawhidic Leadership offers a framework for addressing global governance challenges, promoting social justice, and fostering sustainable organizational practices across diverse fields. Furthermore, Islamic political scholars highlight the concept of *shūrā* within Islamic teachings as an intrinsic value that parallels democratic ideals, suggesting that Islam has historical roots in participatory governance. By examining these values, this research contributes to the discourse on ethical and inclusive leadership, bridging Islamic wisdom with contemporary leadership needs across multicultural societies.

Research Problem

In an era marked by rapid globalization and complex socio-political challenges, Muslim-majority societies often face difficulties in aligning governance practices with the foundational Islamic concept

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[29] Ahmad Nabilul Maram, M. Ridlwan Nasir, and Husein Aziz, "The Islamic Values and Democratic Ideals: Navigating the Intersection of Islam and Democracy," *Jurnal Keislaman* 6, no. 2 (2023): 340–59, https://doi.org/10.54298/jk.v6i2.3909.

[30] Qur'an, *Surah al-Shūrā*, 42: 38-39).

[31] Zulkarnain et al., "When the East Meets the West: Analyzing Rached Ghannouci's Synthesis of Democracy in Islam."

of Tawhid and its associated values, such as *shūrā* and *amānah*.[32] Despite the rich legacy of Tawhidic principles in Islamic thought, modern governance structures in these societies are frequently influenced by secular or Western models that may lack ethical coherence with Islamic leadership ideals.[33] This incongruence has led to governance models that often suffer from reduced accountability, inclusivity deficits, and weakened moral foundations—factors that contribute to public distrust and diminishing civic engagement.[34]

The core research problem is to investigate how the Tawhidic principles of unity, consultation, and integrity can be effectively integrated into contemporary governance frameworks in Muslim-majority societies.[35] This study addresses theoretical and practical challenges, exploring how a Tawhidic Leadership model could offer an ethically grounded, inclusive, and sustainable approach to governance. By identifying actionable strategies for incorporating Tawhidic principles,[36,] this research aims to support the development of governance systems responsive to Muslim communities' ethical needs while navigating the complexities of the modern world.

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[32] Khalid Arar et al., *Islamic-Based Educational Leadership, Administration and Management: Islamic-Based Educational Leadership, Administration and Management: Challenging Expectations through Global Critical Insights*, ed. Khalid Arar et al., *Taylor & Francis* (Taylor & Francis, 2023), https://doi.org/10.4324/9781003360070.

[33] Mohammad Abdul-Monaem Abdul-Hamid Affan, "Competing Models of the Modern Islamic State: Wahhabi vs. Muslim Brotherhood Ideologies," *AUC Knowledge Fountain* (American University in Cairo, 2014), https://fount.aucegypt.edu/etds/1068.

[34] Ravza Altuntas-Cakir, "Muslim Democracy: The Return of Political Theory" (Durham University, 2018), http://etheses.dur.ac.uk/12644/.

[35] Fayzul Huq, Arshad Islam, and Kazi Afifa Khatun, "The Strategies and Practices of Sheikh Azizur Rahman Nesarabadi in the Pursuit of Unity in Diversity and Harmony: The Global Viewpoint," *Advances in Social Sciences Research Journal* 8, no. 1 (2021): 520–38, https://doi.org/10.14738/assrj.81.9664.

[36] Molina Ibrahim et al., "Addressing Contemporary Ethical and Moral Issues through Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 36–51, https://doi.org/10.35335/kbbzar83.

Literature Review

Integrating Tawhidic Governance into Today's Social Framework

Muhammad Rafiqul Hoque identifies key principles of Islamic governance as outlined in the Quran, such as Tawhid (Islamic monotheism), Shariah (way of life), *'adalah ʿadālah* (Justice), *hurriyah ḥurriyyah* (freedom), *musawah musāwah* (equality), *shūrā* (consultation), *wasaṭiyyah* (moderation), *khilāfāh* (vicegerency), *ummah* (commonwealth), *muhāsabah* (accountability), and *muʿāmalāt* (civil conduct).[37] These foundational elements are complemented by historical examples from Prophetic tradition, notably the *Madinah* Charter—recognized as the world's first written constitution[38]—and the Hudaibiyah Peace Pact, both of which emphasized multiculturalism, religious freedom, and women's participation.[39] Furthermore, M. Abdul Aziz's study reveals that the governance approach of the *Khulafāʾ al-Rāshidūn* was characterized by practices such as free and fair elections, decision-making through *shūrā*, respect for public opinion, and a commitment to transparency and accountability. Together, these aspects illustrate an Islamic political system that emphasizes justice, inclusivity, and ethical governance within a cohesive framework.[40]

Islamic leadership principles have long emphasized ethical governance, rooted in the core values of consultation *(shūrā)* and integrity (*amānah). Shūrā* is foundational in Islamic governance,

[37] Muhammad Rafiqul Hoque, "Identity of an Islamic Ideological State: An Analytical Study," *IIUC Studies* 7, no. October 2012 (2012): 147–78, https://doi.org/10.3329/iiucs.v7i0.12266.

[38] Badruzzaman Ishak and Shamrahayu Binti Ab Aziz, "The Madinah Charter in Light of a Modern Constitution," *IIUM Law Journal* 30, no. 1 (2022): 195–220, https://doi.org/10.31436/iiumlj.v30i1.713.

[39] Khaled Abdelhay Elsayed, "The Implication of Peace Treaties in Disseminating Da'wah Islamiyah (the Islamic Call) among Non-Muslims: A Special Reference to Hudaibiya Treaty," *Australian Journal of Basic and Applied Sciences* 6, no. 7 (2012): 204–12.

[40] Dr. M. Abdul Aziz, "The Principles of Islamic Polity in the Qur'an and Sunnah: Revisiting Modern Political Discourse," *Al-Burhān: Journal of Qurʾān and Sunnah Studies* 7, no. 1 (2023): 5–28, https://doi.org/10.31436/alburhn.v7i1.296.

reflecting the importance of collective decision-making as emphasized in the, Qur'an, *Surah al-Shūrā*, 42: 38, where believers are described as "those who conduct their affairs by mutual consultation." Classical Islamic scholars, such as Al-Mawardi and Ibn Taymiyyah, have expounded on *shūrā* as a mechanism that upholds justice, encourages diverse perspectives, and fosters a sense of accountability among leaders.[41] More recent studies by scholars like Esposito and Sachedina further highlight *shūrā* as a democratic principle that can be aligned with modern governance structures yet caution against oversimplifying this concept in Western political terms.[42]

Shūrā, however, can only function effectively with the ethical foundation of *amānah*, which encompasses trust, responsibility, and moral integrity. Islamic leadership is deeply rooted in the leader's moral character, with *amānah* described as a covenant between the leader and the community and between the leader and God. Scholars such as Al-Attas and Kamali have stressed that *amānah* requires leaders to act with sincerity, humility, and an unwavering commitment to justice, as neglecting these values undermines public trust and the legitimacy of governance.[43, 44]

Despite this rich tradition, much of the literature focuses either on the theoretical underpinnings of *shūrā* and *amānah* or on their

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[41] Ahmed Akgunduz, *Islamic Public Law - Islamic Law in Theory and Practice: Documents on Practice from the Ottoman Archives*, ed. Ahmed Akgunduz (Istanbul: IUR Press, 2011), https://books.google.com.my/books?hl=en&lr=lang_en&id=fafIAgAAQBAJ&oi=fnd&pg=PP1&dq=John+Esposito+(2000)++Al-Mawardi+and+Ibn+Taymiyyah,+have+expounded+on+Shura+as+a+mechanism+that+upholds+justice,+encourages+diverse+perspectives,+and+fosters+a+sense+of+ac.

[42] Tauseef Ahmad Parray, *Islam and Democracy in the 21st Century*, ed. Tauseef Ahmad Parray, *Oxford University Press* (New Delhi: Oxford University Press, 2023), https://doi.org/10.1093/oso/9789391050337.001.0001.

[43] Ahamad Faosiy Ogunbado, "Concept of Islamic Leadership in Syed Muhammad Naquib Al-Attas's Philosophy," *Riphah Journal of Islamic Thought & Civilization Published* 1, no. 2 (2023): 27–43, https://journals.riphah.edu.pk/index.php/jitc/article/view/1932.

[44] Mohamad Hashim Kamali, "*Siyasah Shar'iyah* or the Policies of Islamic Government," *American Journal of Islam and Society* 6, no. 1 (1989): 59–80, https://doi.org/10.35632/ajis.v6i1.2833.

application in early Islamic governance. Few studies thoroughly explore how these principles can be applied in contemporary Muslim societies, especially in contexts where governance structures have evolved significantly. Modern governance challenges, including corruption, authoritarianism, and public distrust, pose significant obstacles to the implementation of *shūrā and amānah*. Scholars like El Fadl and Moussalli argue that a lack of moral integrity among leaders erodes the effectiveness of consultation and damages the socio-political fabric of Muslim-majority societies.[45, 46]

Additionally, while the concepts of *shūrā* and *amānah* are often studied separately, there needs to be more literature addressing the interplay between these principles and how they mutually reinforce each other in practice. Recent studies, such as those by Aboul-Enein and Hashim Kamali, begin to address this relationship but do not delve deeply into its implications for leadership models that balance ethical values with practical governance needs.[47, 48]

This study seeks to address these gaps by examining *shūrā* and *amānah* as complementary principles essential to Islamic leadership, both in historical contexts and contemporary governance.[49] By bridging classical interpretations with modern applications, this

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[45] Khaled Abou El Fadl, "Islam and the Challenge of Democratic Commitment," *Fordham International Law Journal* 27, no. 1 December (2003): 4–71, https://doi.org/10.1515/9781400873203.

[46] Ahmad S. Moussalli, "Islamic Democracy and Human Rights," *Istituto per l'Oriente C. A. Nallino* 87, no. 2 (2007): 437–55, https://www.jstor.org/stable/25818137.

[47] Youssef H. Aboul-Enein, *Ayman Al-Zawahiri: The Ideologue of Modern Islamic Militancy*, ed. Youssef H. Aboul-Enein, *USAF Counterproliferation Center, Air University*, 21st ed. (New York: USAF Counterproliferation Center, Air University, 2004), https://play.google.com/books/reader?id=Ik_dAAAAIAAJ&pg=GBS.PT4&hl=en_GB.

[48] Mohammad Hashim Kamali, "Catholics and Muslims in Dialogue: Working Together to Serve Others," *ICR Journal* 6, no. 1 (2015): 7–24, https://doi.org/10.52282/icr.v6i1.344.

[49] A A Abdullah and M Esa, "Towards Holistic Concept of Leadership in Islam for Sustainable Development Community," *International Journal of Social Policy and* 11 (2015): 27–49, https://ijsps.ism.gov.my/IJSPS/article/view/108%0Ahttps://ijsps.ism.gov.my/IJSPS/article/download/108/105.

research aims to provide a framework for ethical governance that prioritizes consultation and integrity, ultimately contributing to a more inclusive and morally sound leadership model for Muslim societies today.

Shūrā and Governance in the Perspective of the Quran and Hadith

The concept of *shūrā* holds significant importance in Islamic governance. It refers to seeking counsel, deliberating, and making decisions collectively.[50] This concept is firmly embedded within Islamic tradition and is underscored in the Qur'an and Hadith. The Qur'an, in particular, highlights the principle of *shūrā,* as a fundamental process for attaining truth and making well-informed decisions. Several verses emphasize the importance of *shūrā*. For example, Allah (ﷻ) mentions consultation in *Sūrah al-Shūrā*, 42:38, highlighting the significance of collective decision-making. Similarly, in *Sūrah Āl ʿImrān,* 3:159, Allah (ﷻ) further encourages the practice of consultation, stressing its value in fostering unity and wise leadership. These verses reflect the principles central to Islamic governance and ethical decision-making, as interpreted in various translations of the Qur'an.

During the time of the Prophet Muhammad (ﷺ) and his companions, *shūrā* was a fundamental aspect of governance. They actively sought advice from one another and made decisions collectively. The Prophet (ﷺ) practiced *shūrā* in various matters, including military strategies, community affairs, and legal rulings. For example, during the Battle of Uhud, the Prophet (ﷺ) consulted his companions on whether to fight within the city of Medina or outside it. His decision to follow the majority opinion, even though it differed from his initial inclination, underscores the significance of consultation in Islamic governance.[51] Additionally, the concept of

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[50] Uriya Shavit, "Is *Shūrā* a Muslim Form of Democracy? Roots and Systemization of a Polemic," *Middle Eastern Studies* 46, no. 3 (2010): 349–74, https://doi.org/10.1080/00263200902917085.

[51] Sayyid Abul A'la Maududi, *Modernist and Fundamentalist Debates in Islam-The Political Theory of Islam*, ed. Kamran Talattof Mansoor Moaddel, *Lahore: Islamic Publications Limited* (Lahore: Islamic Publications Limited, 1976),

ijmā' (consensus) relates to *shūrā*, as it involves reaching a collective agreement among scholars on specific issues.[52]

Hadith literature also supports the practice of *shūrā*. The Prophet Muhammad (ﷺ) said, *"The one who is consulted is in a position of trust"*[53] emphasizing the responsibility and significance of those involved in the consultative process. Another Hadith states, *"Consult with them in the matter. Then, when you have taken a decision, put your trust in Allah"*.[54]

The principles of *shūrā* include justice, equality, and collective will. *Shūrā* ensures that decisions are fair and just, as the Qur'an emphasizes, *"O believers! Stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate ˹from justice˺. If you distort the testimony or refuse to give it, then ˹know that˺ Allah is certainly All-Aware of what you do"*[55] *Shūrā* promotes equality by allowing diverse voices to be heard, preventing the concentration of power in the hands of a few. It reflects the collective wisdom and will of the community, preventing autocracy and fostering inclusivity.

However, some misconceptions exist regarding *shūrā*. It is not merely about majority rule but considers divine and intellectual criteria, not just popular opinion. *Shūrā* does not prioritize satisfying base desires but aims for the true benefit of society. Additionally, a powerful minority can influence public opinion, so *shūrā* should be guided by higher principles.[56]

Shūrā is vital to Islamic governance, ensuring justice, equality, and collective decision-making. The Quranic verses and Hadith reinforce these principles, emphasizing the pursuit of justice and the

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https://doi.org/10.1007/978-94-6300-106-9_5.

[52] Nazrul Islam and Saidul Islam, *Islam and Democracy in South Asia: The Case of Bangladesh*, *Islam and Democracy in South Asia: The Case of Bangladesh*, 2020, https://doi.org/10.1007/978-3-030-42909-6.

[53] *Sunan al-Tirmidhi*, Hadith 2822.

[54] *Sahih al-Bukhari,* Hadith 7208.

[55] Qur'an, 4:135.

[56] Abdeslam M. Maghraoui, "American Foreign Policy and Islamic Renewal," *Connections: The Quarterly Journal* 05, no. 4 (2006): 26–40, https://doi.org/10.11610/connections.05.4.02.

well-being of all.[57] Many Muslim-majority nations struggle to meet even the most basic standards of *shūrā* and governance. Minimal *shūrā* and governance are essential for ensuring morality, ethics, justice, fairness, freedom, equality, and the rule of law. The historical record of Western liberal democracy during both colonialism and postcolonialism cannot be defended in terms of its support for democracy and human rights abroad or its promotion of peace, morality, and ethics worldwide.[58]

When it comes to the compatibility of Islam and democracy, Muslim conservatives, fundamentalists, and Orientalists argue that Islam is inconsistent with democracy, while Muslim reformists claim the opposite. Some argue that most Islamic laws are specific to the context of early Islam and do not apply to modern times. Ultimately, the challenge lies in finding a balance between maintaining Islamic principles and adapting to contemporary democratic norms. This balance can promote a governance system that upholds justice, equality, and the rule of law, tailored to the unique socio-cultural contexts of Muslim-majority countries.[59]

According to the ethical-based Shari'ah, *shūrā* and governance are the most effective means of serving Islam's moral objectives. It has the potential to promote justice, protect human dignity, and allow for human freedom and liberation. From this perspective, the Shari'ah, consisting of ethical virtues, moral norms, and living standards, is permanent, unchanging, and timeless. It represents universal aspects of Islam that strongly support *shūrā* and governance.[60]

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[57] Azzam S Tamimi, "Democracy in Islamic Political Thought," *This Paper Is Based on a Lecture given at the Belfast Mosque*, no. October (1997): 1–26, https://doi.org/https://d-nb.info/1107773776/34.

[58] John O. Voll - John L. Esposito, *Islam and Democracy*, ed. John O. Voll - John L. Esposito, *Oxford University Press* (Oxford University Press, 1996), https://global.oup.com/academic/?lang=en&cc=my.

[59] Abdul Rashid Moten, "Social Justice, Islamic State and Muslim Countries," *Cultura. International Journal of Philosophy of Culture and Axiology* 10, no. 1 (2013): 7–24, https://doi.org/10.5840/cultura20131011.

[60] Nor Hazila binti Ismail, Mohamed Eskandar Shah Mohd Rasid, and Maizura Md Isa, "The Relevance of *Shūrā* in Promoting Shared Prosperity in Developed and Developing Countries: ICIS 2021," *Journal of Fatwa Management and Research* 26,

Despite the universal recognition of *shūrā* and governance as a system that embodies the principles of justice, equality, and the collective will of the people[61]—as illustrated by the guidance in the Holy Qur'an, *Sūrah al-Nisāʾ*, 4: 135 and *Sūrah al-Naḥl,* 16: 90 advocating for justice, goodness, and righteousness. The Islamic principles of divine sovereignty, the instrumentality of the world for future happiness, and the societal implementation of religious laws present a unique challenge to harmonizing democratic processes with Islamic values as mentioned in the Holy Qur'an:

> Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.[62]

According to Moten, the *khilāfah* embodies trust, responsibility, authority, duty, election, and service. Man's destiny and ultimate vocation is to serve Allah (ﷺ), as the Qur'an affirms, *"I have not created jinn and mankind except to serve Me"*[63] The faithful execution of this sublime responsibility is the essence of *ʿibādah*. As a *khalīfah*, human activities can be categorized as either *Ḥaqq Allāh* or *Ḥaqq al-ʿibād*, with the Qur'an emphasizing justice, trust, respect for life and property, patience, humility, thankfulness, and forgiveness in all dealings with others. There is no other way to fulfill this responsibility, and true civilization is only possible through a morality upheld by *Tawḥīd* alone among the known ideologies. Moreover, Muslim scholar-activists who followed earlier revivalists had strong anti-colonial rhetoric and activism coupled with Islamic commitments. Sayyid Qutb contrasted Islam against the political and economic development models prevalent in the West. He believed that the Western model was based on secularism, which

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no. 2 (2021): 78–88, https://doi.org/10.33102/jfatwa.vol26no2.402.

[61] Lailial Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021): 6552, https://doi.org/10.4102/HTS.V77I4. 6552.

[62] Qur'an, *Sūrah al-Naḥl*, 16: 90.

[63] Qur'an, 51:56.

is antithetical to Islam. In contrast, Islam is divine, and the Qur'an and the sayings and actions of the Prophet (ﷺ) serve as its foundation. Qutb argued that Islam was the only system with the values required for leadership and a way of life. All that is secular is sacred in the roots of its being.[64]

Strengthening Political Stability through Principles of Islamic Leadership

Islamic leadership principles offer a distinctive approach to governance, one rooted in ethical responsibility, justice, and community welfare. Core principles such as *shūrā*, *amānah*, *ḥurriyyah,* and *'adl* establish a framework that promotes accountability, inclusivity, and fairness—qualities crucial for fostering political stability.[65] In Islamic governance, leadership is viewed as *amānah* granted by both the community and divine authority, creating a moral obligation for leaders to prioritize the collective good over personal interests.[66] This ethical foundation encourages leaders to act with integrity and to make decisions in the best interest of the people they serve. By adhering to these principles, Islamic leadership offers a path to strengthening public trust and unity, which are essential for achieving and maintaining political stability.[67]

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[64] A. R. Moten, *Varieties of Islamisation: Varying Contexts, Changing Strategies*, *Cambridge Scholars Publishing* (Cambridge Scholars Publishing, 2023), https://books.google.com/books?hl=en&lr=&id=LRKsEAAAQBAJ&oi=fnd&pg=PR5&dq=%22islamization+of+science%22%7C%22integration+of+knowledge%22%7C%22environment+care%22&ots=YwyT2uSSDh&sig=1pWZ7irG-VG93A2ziGa57YLcpzc.

[65] Fuad Fachruddin, "Educating for Democracy: Ideas and Practices of Islamic Civil Society Association in Indonesia," *Graduate Faculty of School of Education, University of Pittsburgh* (University of Pittsburgh, 2005), https://core.ac.uk/download/pdf/12207662.pdf.

[66] Muhammad Usman Siddqiue, Syed Ali Sultan, and Dr. Arfan Arshad, "A Study of Islamic Perspective on Leadership," *Al-NASR*, 2023, 58–72, https://doi.org/10.53762/alnasr.02.03.e05.

[67] Firman Noor, "Institutionalising Islamic Political Parties in Indonesia: A Study of Internal Fragmentation and Cohesion in the Post-Soeharto Era (1998-2008)," *Doctor Philosophy in Arab and Islamic Studies, University of Exeter* (University of Exeter, 2012), https://doi.org/1512398029.

One of the most central principles in Islamic leadership, *shūrā*, emphasizes the importance of consultation and community involvement in decision-making processes. *Shūrā* encourages leaders to actively seek and consider the opinions and concerns of those affected by their decisions, fostering an environment of transparency and shared responsibility.[68] By incorporating diverse perspectives, leaders can better address the needs and aspirations of their communities, which, in turn, reduces the likelihood of dissent and dissatisfaction. Research has shown that inclusive decision-making can increase community engagement and create a stronger sense of belonging and loyalty within the populace. In politically unstable states, where marginalization and disenfranchisement often fuel unrest, the principle of *shūrā* offers a pathway to fostering unity and mitigating conflict by making governance a more participatory process.[69]

The principle of *amānah* further strengthens political stability by instilling ethical standards in leadership. Leaders who are perceived as honest and responsible are more likely to inspire public confidence and support, reducing the potential for social discord. In many Muslim-majority societies, political instability is exacerbated by corruption, lack of transparency, and misuse of power, which erodes public trust in governance. *Amānah*, as a guiding principle, requires leaders to act with integrity, resist corruption, and uphold their commitments to the community.[70] Studies on political ethics indicate that trust in leadership plays a critical role in achieving stability, as it directly impacts citizens' willingness to follow laws

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[68] Md Golam Mohiuddin and Mohammad Muzahidu Islam, "Decision Making Style in Islam: A Study of Superiority of *Shūrā* (Participative Management) and Examples from Early Era of Islam," *European Journal of Business and Management* 8, no. 4 (2016): 79–88, www.iiste.org.

[69] Mohammad Selim, "*Shūrā* or Consultative Decision Making and Its Effectiveness in Establishing Unity, Strength and Commitment," *2021 International Conference on Sustainable Islamic Business and Finance, SIBF 2021*, 2021, 90–93, https://doi.org/10.1109/IEEECONF53626.2021.9686349.

[70] Hasnah Haron et al., "Values in an Islamic University in Malaysia: Analysis from Western and Islamic Perspectives," *The Journal of Muamalat and Islamic Finance Research* 19, no. 1 (2022): 86–105, https://doi.org/10.33102/jmifr.v19i1.415.

and regulations.[71] By embodying the value of *amānah,* Islamic leadership can address one of the root causes of instability: the public's lack of faith in their leaders' intentions and actions.[72]

Justice (*'adl*) is another cornerstone of Islamic leadership with profound political stability implications. Islam highly values justice as a moral duty and prerequisite for societal harmony. Leaders are expected to uphold justice in all aspects of governance, ensuring that laws and policies are applied fairly and equitably to all citizens. When justice is perceived as consistent and impartial, it reduces grievances related to discrimination and inequality, often catalysts for social unrest. Political theorists argue that a just system not only deters conflict but also reinforces citizens' trust in governmental institutions.[73] In contexts where political instability is prevalent, upholding the principle of *'adl* can contribute to a sense of security and fairness, which are fundamental to stabilizing societies and creating a sustainable governance structure.[74]

Furthermore, Islamic leadership principles also stress the importance of accountability and stewardship, as seen in the concept of *khilāfāh* (stewardship or viceregency). Leaders are accountable to the people they serve and to a higher, divine authority, which emphasizes their role as caretakers of the community and environment. This dual accountability encourages leaders to act responsibly and with a long-term vision, considering the well-being

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[71] Mohammad Alabed, "Exploring the Islamic Principles on Leadership and Its Implementation between Muslim Leaders in Sweden," *Department of Civil and Environmental Engineering Division of Construction Management Chalmers University of Technology* (Chalmers University of Technology, 2017), https://odr.chalmers.se/server/api/core/bitstreams/93b1a 443-3648-476c-9a12-b36331844e51/content.

[72] D.N. Ayoob, M. and Lussier, *The Many Faces of Political Islam: Religion and Politics in Muslim Societies*, ed. M. and Lussier Ayoob, *The Many Faces of Political Islam*, 119th ed. (University of Michigan Press., 2020), https://doi.org/10.3998/mpub.189346.

[73] Mukhlis Latif, Muhammad Mutawalli, and Zulhilmi Paidi, "Fiqh Peradaban and the Actualization of Religious and State Life in the Modern Society," *Fikrah* 11, no. 1 (2023): 151, https://doi.org/10.21043/fikrah.v11i1.22570.

[74] Muhammad Imran Pasha, Sobia Riaz, and Anum Riaz, "Social Harmony and Governance: A Case Study of Muslim States," *Global Sociological Review* VII, no. I (2022): 16–26, https://doi.org/10.31703/gsr.2022(vii-i).03.

of future generations. When leaders exercise such stewardship, they are more likely to implement policies that promote sustainable development, social equity, and economic stability.[75] This proactive and holistic approach can help prevent the structural issues that often underlie political instability, such as economic disparities, environmental degradation, and social fragmentation.[76]

In conclusion, the principles of Islamic leadership—consultation, integrity, justice, and stewardship—provide a comprehensive framework that aligns with the ethical and practical requirements for achieving political stability. These principles address key factors that contribute to stability, such as public trust, fair governance, and social cohesion, offering a model that is particularly suited to addressing the challenges faced by politically unstable states. By integrating these values into governance structures, Muslim-majority countries have the potential to create leadership models that are both ethically grounded and resilient, promoting stability in a way that resonates with Islamic traditions and meets contemporary needs. In a world where many political systems struggle with legitimacy and accountability, Islamic leadership principles offer an alternative approach that prioritizes the welfare of the people and the ethical integrity of governance.

Research Objectives

This study examines the principles of *shūrā* and *amānah* as central to Tawhidic Leadership in Islamic governance. To achieve a comprehensive understanding, the research will focus on the following objectives:

1. **To analyze the concept of *shūrā* within Tawhidic governance:** This objective involves exploring the origins,

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[75] M Abdul Aziz, "The Principles Studied in Islamic Political Thought: Revisiting Modern Political Discourse," *IJISH (International Journal of Islamic Studies and Humanities)* 6, no. 1 (2023): 65–86, https://doi.org/10.26555/ijish.v6i1.6974.

[76] Yuli Andriansyah, "Globalization, Economic Imbalances, and Sustainable Development: What Islam Can Contribute to Solve It?," *International Conference and Call for Paper on Law and Sustainable Development amongst Developed and Developing Countries 2014*, no. November (2014), https://doi.org/10.13140/RG.2.1.1532.3049.

definitions, and applications of *shūrā* as a means of achieving unity and collective decision-making within an Islamic framework. It will investigate classical and modern interpretations to understand how *shūrā* fosters inclusivity, accountability, and ethical decision-making in leadership.

2. **To investigate the role of *amānah* as a core value in Tawhidic Leadership:** The study will delve into *amānah* and its emphasis on trustworthiness, moral responsibility, and accountability under the concept of Tawhid. This objective seeks to highlight how integrity strengthens leadership, builds public trust, and ensures justice within governance structures.

3. **To examine the interplay between *shūrā* and *amānah* in Tawhidic governance:** This objective focuses on understanding how consultation and integrity are interdependent within Islamic leadership. It will explore how leaders can balance *shūrā* and *amānah* to achieve ethical, inclusive, and effective governance. It will examine how *shūrā* without *amānah* may lead to ineffective consultation, while *amānah* without *shūrā* may result in autocracy.

4. **To evaluate the relevance of *shūrā* and *amānah* in contemporary governance models within Muslim societies:** This objective aims to assess how *shūrā* and *amānah* can be applied to modern governance settings, addressing both challenges and opportunities for integrating these principles. Case studies from Muslim-majority societies will be examined to understand how Tawhidic Leadership principles are adapted to current leadership and governance practices.

5. **To propose a Tawhidic Leadership framework grounded in consultation and integrity:** Based on the analysis, this objective will outline a model that integrates *shūrā* and *amānah* as foundational values for leadership. This framework will offer theoretical and practical guidance for ethical governance that aligns with Islamic principles and is intended to serve leaders, policymakers, and scholars as a

basis for fostering morally grounded and sustainable governance.

Through these objectives, the study aims to deepen the understanding of Tawhidic Leadership by illustrating how consultation and integrity can inform a governance model that is both ethically sound and relevant to the complexities of the modern world.

Significance of Study

This study bridges theoretical and practical insights on Tawhidic Leadership within modern governance by highlighting *shūrā* and *amānah* as essential principles that foster transparency, accountability, and ethical responsibility. Grounded in the concept of *Tawḥīd*, the framework integrates Islamic values into leadership, responding to the need for governance that reflects the ethical and cultural values of Muslim societies. By incorporating *maqāṣid al-sharī'ah* (the objectives of Islamic law) and emphasizing *ummah* (community) and *khalifah* (stewardship), the model supports governance rooted in justice and spiritual values. This approach aligns with Quranic leadership qualities—Godly, ethical, humane, and balanced— ensuring that authority derives from Allah (ﷻ) and is directed towards ethical ends, addressing the demand for moral decision-making in today's political and organizational contexts.[77]

Practically, this research provides leaders and policymakers in Muslim-majority societies with a governance model that is both value-driven and relevant to contemporary challenges. By illustrating how *shūrā* and *amānah* can be applied today, it offers a blueprint for leadership that strengthens public trust and promotes civic engagement. In contributing to the fields of political science and Islamic studies, this study enriches the discourse on ethical

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[77] Mohamed Sulaiman et al., "The Influence of Spirituality and Responsibility on Business Leadership Effectiveness: An Empirical Analysis," *Journal of Social Sciences and Humanities* 10, no. 2 (2015): 310–34, https://www.researchgate. net/profile/Naail-Mohammed-Kamil /publication/299487371_the_influence_of_spirituality_and_responsibility_on_busin ess_leadership_effectiveness_an_empirical_analysis/links/56fb5bff08aef6d10d9058 96/the-influence-of-spirituality-and-re.

governance, offering a grounded model for leadership that emphasizes social justice, accountability, and community welfare within the Tawhidic ethical framework.[78]

Research Methodology

This study adopts a secondary data analysis approach, using qualitative descriptive methods to examine Tawhidic Leadership through *shūrā* (consultation) and *amānah* (integrity),[79] as well as additional principles like *hurriyah ḥurriyyah* (freedom),[80] *'adālah* (justice), and respect for humanity, animal rights, and environmental stewardship.[81] By analyzing classical Islamic texts, including the Qur'an and Hadith, alongside secondary literature and contemporary scholarship, this research aims to uncover the ethical and governance dimensions of these principles within a modern context.[82]

The methodology includes a comprehensive review of primary sources and existing literature to build an integrated view of Tawhidic Leadership's potential role in addressing current governance needs.[83] A thematic analysis identifies and categorizes

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[78] N S M Al-Salmani, "Quality Management Guidelines for Islamic Societies," *VU University Press* (Vrije Universiteit Amsterdam, 2017), https://doi.org/978 90 8659 752 9.

[79] Abbas Ramdani, "Negotiation in Islamic Financial System: Developing a *Sharī'ah*-Compliant Negotiation Model," *College of Arts and Sciences, Universiti Utara Malaysia* (Universiti Utara Malaysia, 2017).

[80] Nur Kumala, "Hadis Studies The Contextual Qur'anic Interpretation of Jihad," *Journal of Qur'an and Hadis Studies* 2, no. 2 (2021): 186–206, https://media.neliti.com/media/publications/559756-the-contextual-quranic-interpretation-of-364d3568.pdf.

[81] Irfan Abdurahman, Asep Lukman Daris Salam, and Erfan Shofari Sholahuddin, "Perkembangan Pemikiran Hukum Keluarga Islam Tentang Norma Hukum Waris, Wasiat, Dan Hibah," *AL-AFKAR: Journal for Islamic Studies* 7, no. 2 (2024): 891–903, https://doi.org/10.31943/afkarjournal.v7i2.1237.

[82] Imran H Khan Suddahazai, "Examining the Concept of Educational Leadership from the Classical Islamic Worldview," *Khazanah Pendidikan Islam* 5, no. 1 (2023): 20–38, https://doi.org/10.15575/kp.v5i1.25283.

[83] Arbaiah Abdul Razak, Suhaimi Mhd. Sarif, and Yusof Ismail, "Islamic Leadership for Sustainability: A Systematic Literature Review Using Prisma," *Online Journal of Islamic Management and Finance* 2, no. 2 (2022): 59–81, https://doi.org/10.22452/ojimf.vol2no2.4.

core themes,[84] focusing on how values such as consultation, justice, and integrity foster inclusivity and ethical responsibility. Case studies from Muslim-majority nations further demonstrate the real-world application of these principles, illustrating challenges and adaptability in governance structures.[85] Through this approach, the study seeks to provide a descriptive model for ethically grounded leadership informed by Islamic teachings and relevant to modern governance frameworks.[86]

Research Hypotheses on Tawhidic Leadership in the Modern World

This study hypothesizes that Islamic leadership based on *shūrā* (consultation), *amānah* (integrity), *ḥurriyyah* (freedom), and *'adālah* (justice) enhances governance by fostering ethical, accountable, and inclusive practices. Specifically, it proposes:

1. Primary Hypothesis: Leadership grounded in *shūrā, amānah*, *ḥurriyyah*, and *'adālah* strengthens public trust and civic engagement in Muslim societies.
2. Secondary Hypothesis One: *Shūrā* enhances inclusivity and responsiveness, reinforcing social cohesion.
3. Secondary Hypothesis Tow: *amānah* promotes ethical standards, reducing corruption through accountable leadership.
4. Secondary Hypothesis Three: Together, *shūrā, amānah, ḥurriyyah,* and *'adālah* create a sustainable model of

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[84] Ahmad, N. S. et al., "Exploring Al Ghazali's Theory for Professional Development in Middle Leadership : A Systematic Literature Review," *Management Research Journal* 13, no. 1 (2024): 98–111, https://doi.org/https://doi.org/10.37134/mrj.vol13.1.8.2024.

[85] Siti Fairuz bt Ramlan, "Refining the Theoretical Construct of Islamic Work Ethic: A Qualitative Study," *Academy of Islamic Studies, University of Malaya* (University of Malaya, 2017), http://210.48.222.80/proxy.pac/dissertations-theses/refining-theoretical-construct-islamic-work-ethic/docview/2877962749/se-2.

[86] Houda Abadi, "International Norms Project Seeking an Islamic Framework towards Peacebuilding and Women's Inclusion," *Firoz Lalji Institute for Africa*, 2022, 1–36, https://eprints.lse.ac.uk/115252/1/Seeking_an_islamic_framework_published.pdf.

governance that addresses both Islamic ethical values and modern societal needs.

These hypotheses evaluate the impact of consultation, integrity, freedom, and justice on governance and propose that they are core pillars of a relevant and ethical leadership model.
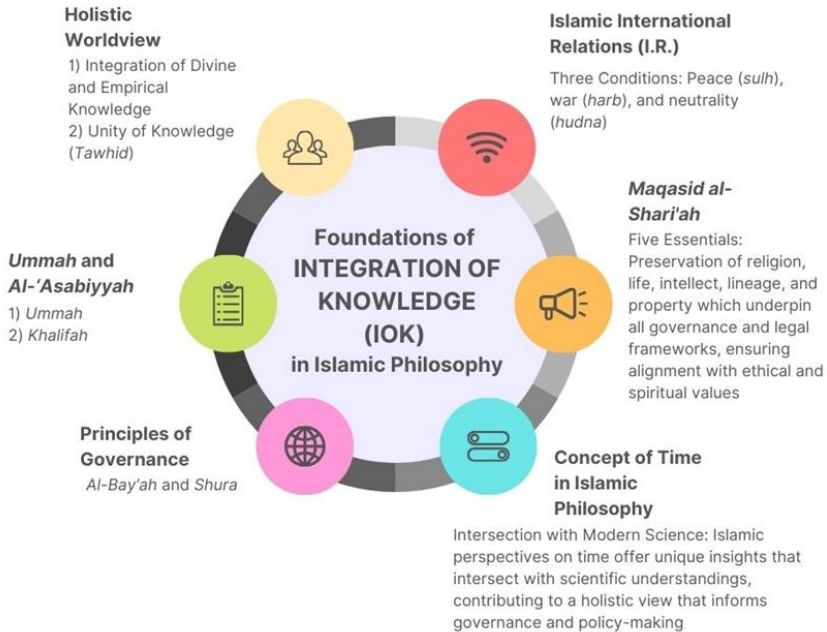

Holistic Worldview
1) Integration of Divine and Empirical Knowledge
2) Unity of Knowledge (*Tawhid*)

Islamic International Relations (I.R.)
Three Conditions: Peace (*sulh*), war (*harb*), and neutrality (*hudna*)

Ummah and Al-'Asabiyyah
1) *Ummah*
2) *Khalifah*

Foundations of INTEGRATION OF KNOWLEDGE (IOK) in Islamic Philosophy

Maqasid al-Shari'ah
Five Essentials: Preservation of religion, life, intellect, lineage, and property which underpin all governance and legal frameworks, ensuring alignment with ethical and spiritual values

Principles of Governance
Al-Bay'ah and Shura

Concept of Time in Islamic Philosophy
Intersection with Modern Science: Islamic perspectives on time offer unique insights that intersect with scientific understandings, contributing to a holistic view that informs governance and policy-making

Figure 1.0: Tawhidic Leadership: A Philosophical Integration of Knowledge for Governance and Societal Development
Source: (Author 2024)

The chart presents the foundational elements of the Integration of Knowledge (IOK) within Islamic philosophy, highlighting a holistic approach to understanding and applying knowledge in governance and society.[87] Central to this model is a holistic

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[87] Jasmin Omercic, "Integration of Knowledge (IoK) Methodological Reasoning of Islamic Economics (IE) as the Wisdom of Humanity: A Heterodox Economic Approach," *International Journal of Islamic Economics and Finance (IJIEF)* 4, no.

worldview that integrates divine and empirical knowledge, unified under the concept of *Tawḥīd*.[88] In terms of governance, the principles of *bayʿah* (pledge of allegiance) and *shūrā* provide a framework for decision-making rooted in collective engagement and accountability. The concept of *ummah* and *khalīfah* further emphasize communal responsibility and leadership within the Islamic community.[89]

The model also incorporates *maqāṣid al-sharīʿah*, which defines five key objectives—preservation of religion, life, intellect, lineage, and property—as foundational to ethical and spiritual governance.[90] Additionally, Islamic perspectives on time intersect with scientific understanding, offering a unique lens for policy-making that respects both tradition and modernity. Finally, Islamic International Relations (I.R.) outlines conditions for peace, war, and neutrality, providing guidelines for ethical engagement on a global scale. Together, these elements establish a comprehensive framework for knowledge integration that aligns with Islamic values and principles.[91]

Analytical Findings and Discussion

The study's findings indicate that *shūrā* and *amānah* are central to Islamic governance, providing essential foundations for participative and ethically grounded leadership. The results, organized into tables and visual representations, underscore how *shūrā* fosters inclusiveness by involving the community in decision-making processes, which contrasts with unilateral or top-down governance models. *Shūrā* allows leaders to gauge public sentiment and gather

2 (2021): 233–62, https://doi.org/10.18196/ijief.v4i2.11658.

[88] Suddahazai, "Examining the Concept of Educational Leadership from the Classical Islamic Worldview."

[89] A Muqtedar Khan, "What Is Islamic Democracy? The Three Cs of Islamic Governance," *E-International Relations* 7, no. June (2015): 1–4, https://www.e-ir.info/2015/01/07/what-is-islamic-democracy-the-three-cs-of-islamic-governance/.

[90] Jaser Auda, *Maqāṣid al-Sharīʿah as Philosophy of Islamic Law: A Systems Approach,* (Herndon, VA:International Institute of Islamic Thought Washington 2008).

[91] Bouhedda Ghalia and Belayet Hossen, "Integration of Knowledge: A Time Befitting Step," *'Abqari Journal* 19 (2019): 1–21, https://doi.org/10.33102/abqari.vol19.1.

diverse perspectives, enhancing the quality of decisions and fostering trust between leaders and followers.

Meanwhile, *amānah* is presented as the guiding principle for accountability and trustworthiness, ensuring that leaders act in the community's best interest. This analysis utilizes various graphs and tables to illustrate how these principles have historically been employed in Islamic governance and how they could be applied today, making the results accessible and visually compelling for a broad audience.

Interpretation of Data

The interpretation delves deeper into the significance of *shūrā* and *amānah*, linking these principles to the research question of how Tawhidic governance can inform modern governance models. The data suggest that *shūrā,* by promoting community involvement and consensus-building, not only bolsters trust but also strengthens communal ties by ensuring that individuals feel heard and respected. Leaders who prioritize *shūrā* can better maintain social harmony, which is critical for governance in diverse, multicultural societies.

Amānah is similarly shown to be integral to ethical governance, with the data indicating a strong association between leaders' adherence to *amānah* and public trust. This principle encourages leaders to act with transparency, honesty, and a commitment to the common good. The study interprets these findings as evidence that *shūrā* and *amānah* together foster a balanced and ethical governance framework that prioritizes both communal welfare and moral integrity.

Comparison to Existing Studies

When placed alongside existing research, this study's findings offer a fresh perspective on Islamic governance principles by emphasizing the synergy between *shūrā* and *amānah*. Past studies have often examined these principles individually; however, this study highlights how they interact to form a comprehensive approach to ethical leadership. For instance, while prior research has shown *shūrā* to be crucial for inclusivity, this study demonstrates that without the

integrity provided by *amānah*, consultation alone may fail to result in ethical decisions.

Conversely, *amānah*, when practiced without *shūrā*, could lead to overly rigid governance that lacks public engagement. By comparing these findings to prior studies, the research shows that integrating both *shūrā* and *amānah* allows for a governance model that is ethically sound and responsive to public needs, setting a unique benchmark in Islamic governance literature.

Key Insights or Themes

Several themes emerge from the data analysis that are critical to understanding Tawhidic governance. The principles of justice, inclusivity, and accountability are consistent themes that characterize governance frameworks inspired by Islamic teachings. Justice, as outlined in Islamic governance, is not merely procedural but is rooted in a deep moral responsibility to treat individuals equitably and to uphold fairness in all affairs. Inclusivity is a second key theme, reflected in the practice of *shūrā,* where decision-making is seen as a collective responsibility rather than the sole prerogative of the leader.

Accountability, tied closely to *amānah*, emerges as the foundation of a governance model that respects public trust and ethical principles. These themes reinforce the study's main assertion that Islamic governance can contribute significantly to contemporary debates on ethical governance by prioritizing moral values that are universally applicable across diverse societies.

Theoretical Implications

The study offers a nuanced view of existing governance theories by presenting a Tawhidic model of leadership that is both ethically grounded and adaptable to diverse governance contexts. Core elements of *shūrā* (consultation) and *amānah* (integrity), integral to Tawhidic Leadership, provide a fresh lens through which to view participative and ethical governance. This framework emphasizes a leader's accountability to society and a higher moral authority, which is unique compared to secular models that often focus solely on institutional accountability.

Traditional governance theories, especially those rooted in representative democracy and centralized authority, may lack a holistic moral dimension. Tawhidic Leadership, grounded in the Oneness of Allah (ﷻ) (Tawhid), introduces a governance model that embodies the principles of *'adālah* (justice), *ḥurriyyah* (freedom), and *khilāfāh* (stewardship). These principles ensure that governance not only serves the material needs of a society but also upholds ethical obligations and long-term societal welfare. By prioritizing values such as *wasaṭiyyah* (moderation), the model extends the theoretical discussion on governance to include a balanced and principled approach, positioning Tawhidic Leadership as an alternative capable of addressing complex, contemporary governance challenges.

Practical Applications

The findings suggest a practical blueprint for embedding Tawhidic principles into governance structures, especially for policymakers in Muslim-majority societies. Implementing *shūrā* could take the form of establishing consultative councils or community forums, where public opinion is actively solicited and plays a central role in decision-making. Such structures ensure inclusivity and foster civic engagement, which is essential for enhancing public trust and participation in governance.

Amānah can be institutionalized by adopting transparent accountability mechanisms, such as regular public reporting on government actions and financial transparency initiatives. This approach aligns leaders' actions with community expectations of ethical governance, reducing corruption and enhancing public trust. Furthermore, by integrating *khilāfāh*, policymakers are reminded of their duty to act as caretakers of the community and environment, fostering sustainable development and long-term social equity.

These applications demonstrate that Tawhidic Leadership principles offer more than just theoretical insights; they provide practical tools for establishing governance systems that are culturally resonant and ethically grounded. Such a model is particularly relevant in today's world, where issues of public trust, inclusivity, and ethical accountability are paramount.

To practical applications of Tawhidic (divinely-centered) leadership principles that align with ethical governance, transparency, and societal welfare in today's context. Here are some examples and suggestions:

Ethical Integrity and Public Trust: In Tawhidic Leadership, a leader is accountable to both the community and to divine principles, embodying honesty, integrity, and fairness. In modern governance, this can translate into policies that prioritize ethical standards, resist corruption, and protect public trust. For instance, adopting clear codes of conduct and ethics oversight mechanisms for public officials can mirror this principle by holding leaders accountable and promoting trust within society.

Community-Centric Decision-Making: *Shūrā*, or consultative governance, emphasizes collective decision-making and public consultation. Today, this can be practically applied through inclusive policymaking, where communities are actively engaged in decision-making processes. Examples include participatory budgeting initiatives or policy consultations that allow citizens to have a say in decisions impacting their lives, reflecting the Islamic principle of *shūrā* by valuing diverse perspectives in governance.

Justice and Social Welfare Programs: Islamic governance places a strong emphasis on *'adl* (justice) and the welfare of the *ummah* (community). In today's world, Tawhidic Leadership can inspire policies that prioritize equitable resource distribution, access to quality education, and healthcare as fundamental rights. Scandinavian countries, for example, have welfare systems that focus on reducing inequality and promoting social cohesion, demonstrating how justice and equity can lead to stable, prosperous societies.

Environmental Stewardship and Sustainability: Tawhidic principles include stewardship *(khilāfāh)* over the earth. A modern application is seen in sustainable development policies prioritizing the environment, reflecting Islamic ethical responsibility toward creation. The concept of *khilāfāh* suggests that leaders and citizens alike are custodians of natural resources, which can be practically implemented through green policies, renewable energy projects, and regulations that protect natural ecosystems.

Transparent and Accountable Institutions: The principle of *amānah* (trust) implies that public offices are a trust and should be

executed responsibly. This could encourage the establishment of transparent governance frameworks, such as independent audit bodies, freedom of information laws, and anti-corruption commissions. New Zealand, for example, is recognized for its low corruption levels and transparent institutions, which align with *amānah* by ensuring that leadership serves the public, not personal interests.

In summary, Tawhidic Leadership principles such as *amānah*, *shūrā*, and *'adl* can inspire modern governance models that are both ethically grounded and socially responsible. When applied practically, these principles demonstrate the timeless relevance of Islamic governance ideals and their potential to foster an inclusive, fair, and sustainable society in **today's world.**

Limitations of Findings

This study acknowledges several limitations, such as the reliance on historical data, which may not fully capture the complexities of modern governance challenges. Additionally, the cultural and political diversity of Muslim-majority countries means that a one-size-fits-all application of *shūrā* and *amānah* may be overly simplistic. The interpretation of these principles can vary widely based on socio-political contexts, and future research would benefit from cross-cultural empirical studies that assess the adaptability of these concepts across different environments.

Another limitation is the scarcity of empirical studies on the real-world application of *shūrā* and *amānah* in modern governance, making it challenging to quantify their impact. Addressing these limitations could enhance the applicability of this study's findings and provide a more nuanced understanding of Tawhidic governance in diverse political landscapes.

Future Research Directions

Building on this study, future research could examine the operationalization of *shūrā* and *amānah* in various governance structures, both in Muslim-majority and secular contexts. For example, comparative studies that evaluate the effectiveness of consultative governance models in different socio-political settings

could provide valuable insights into how Islamic governance principles interact with modern democratic systems. Additionally, research on the role of technology in facilitating *shūrā* could explore how digital platforms enable real-time public consultation, making participative governance more feasible in large, diverse populations.

Further studies might also consider how the principles of *shūrā* and *amānah* can be adapted to address emerging governance challenges, such as climate change or socio-economic inequality, thereby extending the relevance of Islamic governance principles to a broader range of contemporary issues.

Conclusion

Tawhidic Leadership is a model of leadership grounded in the concept of *Tawḥīd* (the Oneness of God), which shapes leadership as an ethical,[92] Divinely-centered responsibility. In this model, leaders recognize that ultimate authority and accountability belong to God, which instills a profound sense of duty to lead with integrity, justice, and compassion. Tawhidic Leadership requires leaders to act as stewards (*khalifah*) who prioritize the well-being of the *ummah*, uphold *amānah*, and consult others or *shūrā* in decision-making.[93] This leadership framework fosters a holistic approach, encouraging leaders to serve selflessly and maintain social justice, reflecting a commitment to both spiritual and societal obligations.[94]

A Tawhidic Leadership model offers a compelling framework for modern governance by integrating universal values for peace,

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[92] Ashiqun Nabi and Suhaimi Mhd Sarif, "Tawhidic Paradigm and Ethical Leadership : The Views of Students," *Conference Work*, 2012, 1–8, http://irep.iium.edu.my/22283/1/ICLSC1222_TP_EthicalLeadership.pdf .

[93] Imtiyaz Yusuf, *Essential Writings Ismail Al Faruqi*, ed. Imtiyaz Yusuf, *Islamic Book Trust* (Virginia USA: Center for Islam in the Contemporary World (CICW) Shenandoah University 44160 Scholar Plaza Suite 100 Leesburg, Virginia 20176 USA, 2021), https://www.contemporaryislam.org/uploads/1/2/2/1/122197478/pdf_edition_-_ismail_al_faruqi_essential_writings.pdf.

[94] UROOJ KHAN and Danish Ahmed Siddiqui, "How Belief of Tawhid Leads to Well-Being in Muslims: The Serial Mediation of Tawakul, and Self-Regulation, Complemented by the Belief of Reward in the Afterlife," *SSRN Electronic Journal* 13, no. June (2024): 1–56, https://doi.org/http://dx.doi.org/10.2139/ssrn.4864011.

integrity, and accountability within a divinely centered approach.[95] "Universal values for peace and integrity" refer to principles such as justice, compassion, responsibility, and communal harmony [96]— values foundational to both ethical societies and sound leadership.[97] These values align with Tawhidic principles, as *Tawḥīd* emphasizes unity, accountability to a higher moral authority, and respect for human dignity, transcending individual or self-serving interests. Unlike secular models, Tawhidic Leadership introduces a divine accountability that reinforces ethical decision-making and self-restraint, grounding leaders in a sense of spiritual and social responsibility that shapes just governance.[98]

While modern political systems like democracy and *shuracracy* embrace principles such as consultation (*shūrā*) and public trust (*amānah*), a Tawhidic model synthesizes these values to form a balanced and cohesive leadership approach.[99] *Shūrā*, or consultative governance, ensures that decision-making reflects the collective will and wisdom of the community, preventing autocratic

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[95] Alizaman D. Gamon and Mariam S. Tagoranao, "Integrating Tawhidic Human Values within a Secular Framework : Implications for Muslim Communities in Southeast Asia," *IIUM Today | Designed by: Theme Freesia | WordPress*, 2024, https://news.iium.edu.my/?p=180929.

[96] Sigit Susilo, Suwito Eko Pramono, and Joko Sutarto, "Integrating Faith and Ethics in Police Education : A Phenomenological Study on Character Cultivation at the Indonesian Police Academy," *Journal of Educational Development* 12, no. 2 (2024): 53–62, https://journal.unnes.ac.id/journals//jed.

[97] Mariah Darus et al., "Ethical Governance through *Maqāṣid Sharī'ah* Perspective : A Conceptual Framework," *International Journal of Academic Research in Business and Social Sciences* 14, no. 10 (2024): 920–32, https://doi.org/10.6007/IJARBSS/v14-i10/23148.

[98] Esra Aras, "The Question of the West in the Ideology of Revivalism: Perspectives From Mawlana Abu'l-A'La Mawdudi, Sayyid Qutb and Ayatollah Ruhollah Khomeini," *Department of International Relations of Graduate School of Social Sciences, Middle East Technical University* (Middle East Technical University, 2008), https://www.bertelsmann-stiftung.de/fileadmin/files/BSt/ Publikationen/GrauePublikationen/MT_Globalization_Report_2018.pdf%0Ahttp://eprints.lse.ac.uk/43 447/1/India_globalisation, society and inequalities(lsero).pdf%0A https://www. quora.com/What-is-the.

[99] Abdul Syatar, "Democracy and Modern State: *Siyasah Shar'iyyah* Analysis," *Jurnal Al Tasyri'Iyyah* 1, no. 1 (2021): 1–14, https://doi.org/10.24252/jat.v0i0. 20139.

rule and valuing diverse perspectives. Combined with *amānah*, or the ethical stewardship of resources and power, Tawhidic Leadership fosters trust and transparency, as leaders see themselves as caretakers accountable to both the community and God.[100]

The study's practical implications suggest that policymakers and leaders in Muslim-majority contexts can benefit from adopting a Tawhidic Leadership model, where foundational elements—*shūrā*, *amānah, 'adl*, and *ḥurriyyah* —work in unison to establish a balanced, ethical, inclusive, and principled approach to leadership.[101] By grounding governance in the unity of divine principles and human well-being, Tawhidic Leadership offers a sustainable model that cultivates peace and integrity at all levels of society. Practicing Tawhidic Leadership within modern political systems not only reinforces ethical governance but also creates a holistic framework fostering unity, accountability, and social harmony in ways secular models may struggle to achieve alone. Additionally, through *khilāfāh* and *ummah,* Tawhidic leaders are reminded of their responsibility to act as caretakers not only of their people but also of the environment, promoting sustainable development and ensuring the long-term welfare of society.[102]

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[100] Md Nazrul Islam, "God in Politics : Islamism and Democracy in Bangladesh," *School of Humanities and Social Sciences, Nanyang Technological University, Singapore* (Nanyang Technological University, Singapore., 2017), https://doi.org/ https://doi.org/10.32657/10356/69470.

[101] Muliati Usman et al., "The Role of Islamic Leadership in Vitalizing High Morale in the Workplace," *Journal of International Business, Economics and Entrepreneurship* 8, no. 2 (2023): 32–41, https://doi.org/10.24191/jibe.v8i2.22950.

[102] Rusnah Muhamad, Mohd Edil Abd. Sukor, and Mohd Rizal Muwazir@Mukhazir, "Corporate Social Responsibility: An Islamic Perspective," *Asian Journal of Accounting Perspectives* 1, no. 1 (2008): 43–56, https://doi.org/10.22452/ajap.vol1 no1.4.

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