



Uncovering Justice as New Dimension of Islamic Leadership: A Hybrid Systematic Literature Review and Bibliometric Analysis

Syamsul Hadi^a, Jain Yassin^b, Utik Bidayati^c, Alifah Widya Rachmawati^d

^a Universitas Sarjanawiyata Tamansiswa, Indonesia

^b Universiti Teknologi Mara, Malaysia

^c Universitas Ahmad Dahlan, Indonesia

^d Universitas Mercu Buana Yogyakarta, Indonesia

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Abstract: A multitude of inquiries have explored Islamic leadership over the past few decades. Nevertheless, the academic literature on this topic remains limited. Therefore, the present investigation seeks to conduct an organized academic assessment, combined with a bibliometric evaluation, of Islamic leadership, anchored in currently available observational data. This study employs a structured literature review as its primary investigative framework, using the keyword phrase "Islamic leadership" across "Article Titles, Abstracts, and Keywords" in the Scopus database, yielding a collection of 1,745 documents published between 1983 and 2025. This data extraction took place on January 31, 2025. Subsequently, the gathered information was subjected to a bibliometric examination utilizing the VOSviewer application. Research on Islamic leadership remains limited in non-Muslim-majority regions, with prior studies largely centered on countries such as Malaysia and Indonesia. Future research should expand to more diverse geographical contexts. Beyond bibliometric findings that emphasize ethical and performance-related themes, this study advances the theoretical framework by positioning justice (*al-adl*) as a core dimension of Islamic leadership, complementing the established prophetic traits of honesty (*ash-shidq*), trust (*al-amanah*), knowledge (*al-fathanah*), and communication (*at-tabligh*). In practice, the proposed framework provides guidance for organizations to embed ethical governance and equitable decision-making into leadership and HR practices. Socially, it supports policymakers and educators in promoting social cohesion and cross-cultural understanding. Overall, while Islamic leadership research is expanding globally, studies on its conceptual development and dimensional structure remain scarce. Originality – Research on Islamic leadership is growing globally. However, studies examining the development of Islamic leadership and its dimensions remain limited.

*Corresponding author.

syamsul.hadi@ustjogja.ac.id (Hadi, Syamsul)

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Introduction

Islamic leadership is a concept that has been developing and has gained increasing attention in recent years due to its potential to offer an alternative perspective on leadership in various organizational contexts, specifically in facing the challenges of social disharmony, cultural shocks, economic imbalances, and political instability (Ali, 2023), alongside the growing dynamics of leadership work at the global level. Islamic leadership offers a strong theoretical foundation rooted in the Quran and Hadith, providing guidelines for moral and responsible decision-making, and is based on Islamic values such as spirituality, ethical values, justice, compassion, and equality in various socio-cultural, economic, and political contexts (Azzuhri et al., 2024; Iqbal et al., 2020). Models of Islamic leadership, such as the 'adl relational global Leadership (ARGL), integrate global leadership with Islamic values, promoting internationalization and openness in higher education institutions. This demonstrates the adaptability of Islamic leadership principles in diverse and global contexts (El Junusi et al., 2024). The relevance of Islamic leadership is increasingly apparent in the current global climate, as evidenced by various literatures on the concept that have spread across different regions, including Southeast Asia (Jati, 2024; Nurkidam, 2023; Salleh et al., 2020), South Asia (Nazam et al., 2022; Sujitha et al., 2024), West Asia (Muthuswamy & Umarani, 2023), East Asia (Teitelbaum, 2020), Europe (Alghamdi et al., 2022; Ariel, 2024), North America (Mobeen et al., 2019; Zaim et al., 2024), Oceania (Parry & Faris, 2022) and several other regions.

Islamic leadership is grounded in principles that include honesty (*ash-shidq*), trust (*al-amanah*), knowledge and wisdom (*al-ilm and al-fathanah*), as well as effective communication (*at-tabligh*). An Islamic leader is expected to be just (*al-adl*), engage in consultation (*ash-shura*) when making decisions, and uphold ethical values such as integrity and honesty (Farrag & Sobh, 2023; Mohamed et al., 2021). Furthermore, an Islamic leader must guide their followers in spiritual matters, engage in social activities, and be adaptable to change (Ali, 2023; ElKaleh, 2023; Iqbal et al., 2020). This creates a balanced leadership foundation that focuses on managerial skills and profound moral and spiritual values. Islamic leadership fundamentally differs from conventional leadership in several ways: (1) Islamic leadership emphasizes spiritual, ethical, and moral values rooted in the teachings of the Quran and Hadith, unlike Western leadership, which tends to be more secular and does not always integrate religious elements (Said & Sharif, 2023); (2) Islamic leadership is influenced by intrinsic factors such as spirituality, as well as extrinsic factors such as the socio-religious context, making it more holistic compared to conventional leadership models that focus on organizational factors (ElKaleh, 2023); (3) Islamic leadership is highly adaptive to cultural and contextual factors in shaping leadership behavior, adaptability that is often less emphasized in conventional leadership models, which adopt a universal approach (Said & Sharif, 2023; Siregar et al., 2021).

Despite growing interest in Islamic leadership research, there remains a scarcity of exhaustive academic works that methodically investigate the historical progression, the dispersion of academic literature, and the theoretical and practical implications for future research. Studies reviewing the development of Islamic leadership and its dimensions are also limited. While some studies have explored the theoretical foundations and practical applications of Islamic leadership, such as Ariel (2024) on leadership in the judiciary, Amatullah (2024) on Muslim women leaders in Islamic schools, Amatullah (2024) on Islamic leadership and Sharia involvement, and Sujitha et al. (2024) on leadership in the prevalence of voice issues among readers of the Adhaan, there remains a lack of studies that synthesize existing literature and provide structured analysis through SLR combined with bibliometrics. These analyses offer deeper insights into the structure and impact of Islamic leadership research (Marzi et al., 2025; Nirwana et al., 2024).

While previous review studies have made valuable contributions, they often exhibit methodological limitations. For instance, recent bibliometric studies, such as [Udin \(2024\)](#), have mapped the field using VOSviewer but restricted their scope to a limited timeframe (2010–2023) and lacked an in-depth qualitative synthesis of the underlying theoretical dimensions. Conversely, pure qualitative reviews often lack the macro-level quantitative mapping necessary to identify broader global trends and network collaborations. To address these gaps, this study employs a hybrid approach integrating a Systematic Literature Review (SLR) with a comprehensive bibliometric analysis without imposing a restrictive starting timeframe (capturing literature from 1983 to 2025). Therefore, this paper extends beyond a mere bibliometric mapping exercise. It critically synthesizes the conceptual evolution of Islamic leadership and proposes a more nuanced dimensional framework. Specifically, it seeks to explore how core attributes, particularly the concept of justice (*al-adl*), are positioned within contemporary literature, thereby providing new, evidence-based insights for future organizational practices and leadership theories. The research questions posed are:

RQ1: Does the academic investigation into Islamic leadership remain a pertinent theme for upcoming scientific examinations?

RQ2: How are scholarly inquiries distributed concerning Islamic leadership?

RQ3: How do these findings conceptually and functionally guide upcoming academic investigations?

The present research employs a Systematic Literature Review (SLR) coupled with Bibliometric Analysis to address the three formulated inquiries. This systematic literature review method is appropriate for consolidating prior scholarly work, pinpointing gaps, trends, and future research directions, and delivering empirically grounded observations capable of shaping regulatory frameworks and professional applications, and subsequent academic endeavors. Such an approach guarantees that deductions are formulated utilizing an extensive, well-represented collection of academic papers, simultaneously illuminating specific domains requiring subsequent exploration ([Agazu & Debela, 2024](#); [Arar et al., 2022](#); [Said & Sharif, 2023](#); [Snyder, 2019](#)). The bibliometric analysis will complement the review by quantifying the distribution and impact of publications on Islamic leadership. Using VOSviewer and the Scopus database, this study will analyze publications from various journals, focusing on articles published up to January 31, 2025. This methodology enables comprehensive mapping of this field's development and provides a deeper understanding of its growth and future research directions.

Literature Review and Hypothesis Development

Islamic leadership begins with the Prophet Muhammad (SAW), who served as a role model of justice, wisdom, and moral integrity ([Almoharby & Neal, 2013](#)). After his era, the caliphate system was established to address succession, with the first four caliphs (*ar-rashidun*) strengthening Islamic leadership and expanding the Muslim empire ([Zengin, 2021](#)). As it developed, Islamic leadership began to be published in early literature on religious issues, such as the work of [Kats G. \(1983\)](#) titled "Family Planning and the Religious Issue," which has evolved into a broader and influential framework, especially in the context of organizational development and Managementmanagement. Recent research has highlighted the importance of this concept in various aspects, including organizational values, culture, employee performance, job satisfaction, work motivation, and work engagement ([Abdelwahed et al., 2025](#); [Aldjufri et al., 2024](#); [Sodiq et al., 2024](#); [Zaim et al., 2024](#)). Islamic leadership, by emphasizing ethical behavior, responsibility, and spiritual guidance, creates an environment that not only enhances organizational outcomes but also ensures the workforce's sustainability and resilience ([Ariatin et al., 2024](#)). The integration of Islamic values into leadership practices

has increasingly been recognized as positively impacting economic development and social welfare (Sari & Widiyanto, 2019).

Islamic leadership is a concept that guides followers toward a common goal, grounded in the principles of the Qur'an and Hadith, and focused on collective well-being and justice (Santoso et al., 2023). This leadership is characterized by qualities of honesty (*ash-shidq*), trust (*al-amanah*), intelligence (*al-fathanah*), and effective communication skills (*at-tabligh*), which strengthen emotional bonds and build trust among followers (Bunyamin et al., 2024). Additionally, Islamic leadership emphasizes guidance that leads to achieving common goals with attention to ethics and spirituality in individual development (Kadir, 2023). This leadership aligns with the principles of Islam, aiming to achieve objectives under the guidance of Allah SWT by applying high moral values and the principle of consultation in decision-making (Kustiawan et al., 2023; Sodik et al., 2024). For example, Islamic leadership prioritizes the influence of leaders who motivate their followers to achieve social goodness, including through dedication and responsible decision-making, integrating the principles of the Qur'an and Hadith with a focus on collective welfare, justice, and individual development while emphasizing ethics, morality, and consultation in decision-making to achieve common goals.

The current literature shows that Islamic leadership shares several similarities with other leadership theories, such as ethical, spiritual, servant, and transformational leadership. Islamic leadership emphasizes moral and ethical principles, aligning with ethical leadership by integrating Islamic values such as morals, *maslahah*, and *amanah* to strengthen social cohesion in multicultural settings (Thoha et al., 2025) and by reflecting ethical beliefs in shaping leadership mindsets (Alazmi & Bush, 2024). Islamic leadership also accommodates spiritual leadership styles, such as the integration of Al-Ghazali's core values and the concept of Qalb, in Indonesia (Azzuhri et al., 2024). This spiritual aspect aligns with the concept of transcendental leadership, which values moral principles and metaphysical beings, thereby connecting Islamic leadership with spiritual leadership theories (Theissen et al., 2024). Servant leadership shares similarities with Islamic leadership, especially in its focus on community and value alignment, both of which are important for employee prosperity and workplace spirituality (Vesal & Alam, 2025). In addition, Islamic leadership strongly emphasizes aspects of transformational leadership in its practices to improve quality, for example, in education and graduates, by emphasizing inspirational motivation, intellectual stimulation, and individual consideration (Luqman & Karim, 2025). However, Islamic leadership differs in its integration of cultural and religious values, such as *ash-shura* (consultation) and *itqan* (excellence), which influence leadership behavior and orientation (Alqhaiwi et al., 2023). Overall, Islamic leadership offers a unique blend of ethical, spiritual, servant, and transformational elements, enriched by its cultural and religious foundations.

Charisma in Islamic leadership is vital to inspire followers, encouraging them to work together toward a larger vision and achieve desired outcomes (Aldjufri et al., 2024; Racman, 2022). Islamic leadership also promotes a balance between worldly and spiritual success, as exemplified by Prophet Muhammad SAW, by considering family, business, and social aspects in Leadership (Mahamid, 2023). Furthermore, Islamic leadership integrates piety, righteousness, and spiritual excellence, guiding leaders' behavior to achieve higher goals (Purnomo, 2022). By adhering to these principles, Islamic leadership enhances performance and work ethic, leading to more holistic personal development within society (Mahamid, 2023; Sahri, 2021). The charisma of leaders in Islamic leadership promotes a balance between worldly and spiritual success, enhancing performance and leading to more holistic personal development within society. Several studies have widely used the concept of Islamic leadership across various contexts (see Table 1), suggesting that it is grounded in the principles of the Qur'an and Hadith and emphasizes values such as honesty, trust, intelligence, and effective

communication. Islamic leaders are crucial in guiding the *al-ummah* (community) toward common goals while upholding justice, welfare, and ethics, and balancing spiritual and social aspects to seek Allah's pleasure.

Table 1. Defining Elements of Islamic Leadership

No.	Defining factors of islamic leadership	Reference
1	Islamic leadership is characterized by adherence to the foundational teachings of the Qur'an and Hadith, honesty (<i>ash-shidq</i>), trust (<i>al-amanah</i>), intelligence (<i>al-fathanah</i>), and effective communication (<i>at-tabligh</i>).	(Santoso et al., 2023)
2	Islamic Leadership emphasizes working for the collective welfare of society, promoting justice, and fostering an environment oriented towards welfare, free from discrimination and oppression.	(Patel et al., 2019)
3	Islamic Leadership focuses on the leader's influence in guiding subordinates towards a common goal through cooperation, emphasizing ethics and spirituality for individual development.	(Kadir, 2023)
4	Islamic leadership aligns with Islamic principles and aims to achieve goals under the guidance of Allah SWT, including <i>ash-shidq</i> (truth), <i>al-amanah</i> (trust), <i>al-fathanah</i> (intelligence), and <i>at-tabligh</i> (honesty).	(Astuti et al., 2020)
5	Islamic leadership is characterized by the integration of spiritual values, emotional relationships, and authenticity, which are essential to inspire and train followers toward a shared vision	(Wahid et al., 2019)
6	Leadership within an Islamic context is identified by a leader's capacity to guide personnel towards predetermined objectives, while strictly adhering to Qur'anic decrees, prophetic traditions, and the customary actions of the Prophet Muhammad.	(Sodiq et al., 2024)
7	Islamic leadership is reflected in credibility, knowledge, and wisdom, used for social benefit and justice through mutual consultation.	(Kustiawan et al., 2023)
8	Islamic leadership is defined by fundamental principles, including faith, piety, and spiritual excellence, which influence leaders' conduct and encompass trust, justice, and truth.	(Amatullah, 2024)
9	Islamic leadership emulates Prophet Muhammad's model, integrating business, familial, social, and spiritual success.	(Supriyanto, 2019)
10	Islamic leadership is marked by adherence to noble traits such as honesty, justice, kindness, truth, trust, courage, composure, decisiveness, and perseverance for effective leadership, both for men and women.	(Racman, 2022)
11	Islamic leadership is fundamentally focused on delivering effective direction to subordinates, characterized by integrity (<i>ash-shidq</i>), reliability (<i>al-amanah</i>), effective communication (<i>at-tabligh</i>), and acumen (<i>al-fathanah</i>).	(Bunyamin et al., 2024)
12	Islamic leadership is marked by good character, ethical behavior, and charisma that foster trust and respect. It is followed by idealism that guides leaders to uphold high moral values.	(Aldjufri et al., 2024)
13	Islamic leadership is characterized by the ability to apply Islamic law (<i>syariah</i>) and manage matters of war and jihad effectively, demonstrating sufficiency (<i>al-kifaya</i>) in leadership roles.	(Mahamid, 2023)
14	According to Al-Ghazali, Islamic leadership is characterized by the inseparability of religion and state, where both functions strengthen each other.	(Sahri, 2021)
15	Islamic leadership encourages people to achieve goals by guiding them toward the blessings of Allah SWT.	(Purnomo, 2022)

In the current global business environment, aligning business practices with Islamic ethics is crucial, as it ensures long-term sustainability and fosters trust and equality (Putra et al., 2023). This is evident in various global research contexts, such as Southeast Asia (Jati, 2024; Nurkidam, 2023; Salleh et al., 2020), South Asia (Nazam et al., 2022; Sujitha et al., 2024), the Middle East (Muthuswamy & Umarani, 2023), East Asia (Teitelbaum, 2020), Europe (Alghamdi et al., 2022; Ariel, 2024), North America (Mobeen et al., 2019; Zaim et al., 2024), and other regions. The recognition of Islamic leadership research is increasingly gaining attention, even in predominantly non-Muslim societies. The broader implications of Islamic

leadership influence organizational performance and shape the dynamics of cultural and social integration in diverse societies. Therefore, Islamic leadership is expanding beyond religious roots to other sectors, including halal tourism, where it continues to influence and improve practices aligned with ethical and spiritual values.

Method

An organized academic review using bibliometric techniques numerically evaluates publications to identify trends, structural models, and primary scholarly components within a specific academic domain. Applying protocols such as PRISMA ensures an exhaustive and reproducible manuscript review, yielding an explicit and unambiguous understanding of the subject under study (Chotisarn & Phuthong, 2025; Hadi et al., 2020). The choice to use this hybrid approach is based on its ability to provide both qualitative insights through SLR and empirical data through bibliometric analysis, making it a robust method for mapping research trends in a specific field. The parameters for inclusion that were formulated consisted of: (1) manuscripts released prior to January 31, 2025, (2) English-language texts, alongside (3) centering upon the subject of Islamic leadership. A bibliometric assessment was conducted using VOSviewer to visualize publication records and evaluate reference linkages, joint authorship, and interconnected terminology, uncovering the academic framework and developmental shifts within this scholarly domain. This approach was chosen over alternatives as it provides a clear, data-driven map of how Islamic leadership has been explored across multiple disciplines, identifying key authors and research themes over time. Merging bibliometric evaluation with an organized literature survey helps scholars integrate observational discoveries and outline the scope of scholarly endeavors, including pinpointing principal authors and identifying emerging patterns. Uniting these two methodologies yields an exhaustive grasp of the evolutionary, historical, and future directions of the research field, making it highly beneficial for cross-disciplinary research seeking a deeper understanding (Marzi et al., 2025; Wang & Yi, 2025). Bibliometrics is also applied to tactical objectives in academic publishing, initially established by Bertrand et al. (1970) to assess scholarly periodicals based on their commercial value.

The initial stage of the current academic inquiry entails selecting search terms, a process achievable via a broad-level strategy (top-down), advancing from broad investigative pathways toward highly narrowly defined studies and subjects. Therefore, given an assessment of constraints identified in prior literature and the rarity of scholarly works on Islamic Leadership, the present study adopts the term "Islamic leadership" as a central element in the manuscript's heading, summary, and indexing terms. This focused keyword strategy was selected to ensure precision and relevance in the included articles, as broader keywords might have yielded less relevant literature, thereby diluting the specificity of the review. Moreover, the Scopus index is used by academics for a multitude of research applications, including conducting academic surveys, identifying domain experts, and monitoring scholarly activity. Based upon the query results extracted on January 31, 2025, out of the Scopus index applying the manuscript heading, summary, and search terms: "Islamic AND leadership" throughout varied scholarly fields, extending from the initial release during 1983 until the latest during 2025, the aggregate volume of publications concerning Islamic leadership equals 1,745 records. To ensure the relevance and quality of the selected literature, a systematic screening process was conducted in accordance with PRISMA guidelines (as illustrated in Figure 1). In the first stage, 1,624 documents were excluded because they did not contain the specific keywords relevant to the

study's core focus, leaving 121 documents. In the second stage, screening was conducted by document type; 38 documents were excluded because they were not journal articles (e.g., conference papers, book chapters, or reviews), yielding 83 articles. Finally, a language filter was applied, leading to the exclusion of 3 non-English articles. Through this rigorous, step-by-step selection process, a final dataset of 80 articles was established for inclusion in the bibliometric mapping and systematic literature review. This study aims to answer *RQ1: Does the academic investigation into Islamic leadership remain a pertinent theme for upcoming scientific examinations? RQ2: How are scholarly inquiries distributed concerning Islamic leadership? RQ3: How do these findings conceptually and functionally guide upcoming academic investigations?*

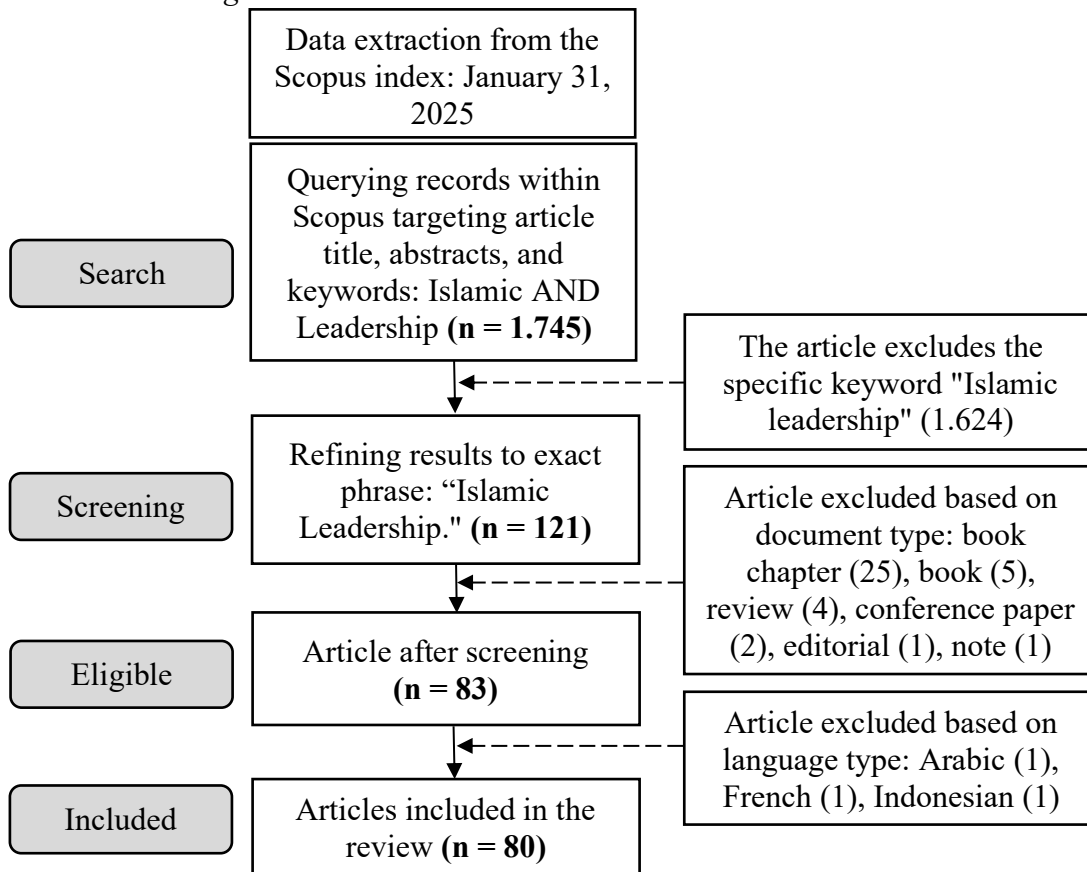


Figure 1. Systematic Literature Review information flow using PRISMA

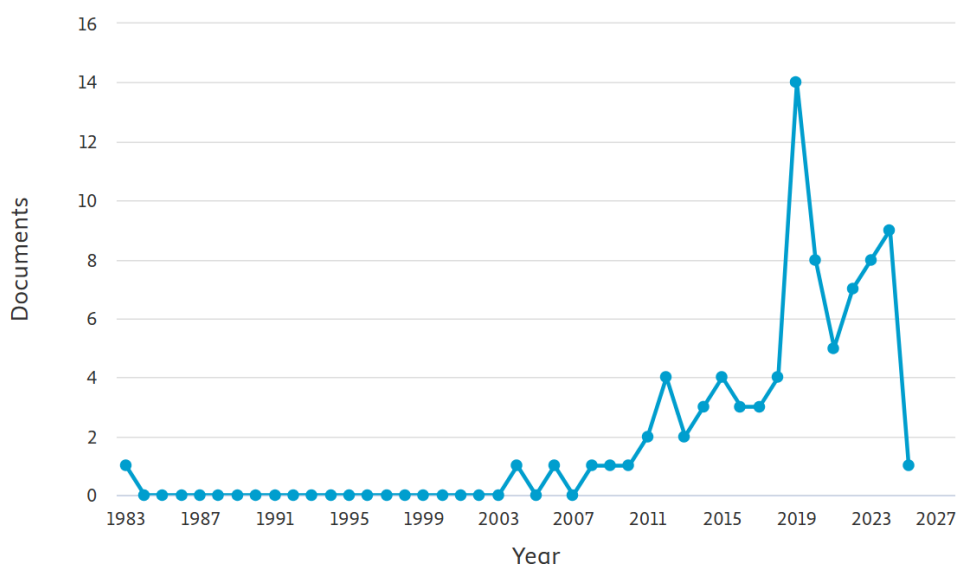
Analysis and Discussion

The outcomes of this research focus on discoveries from 80 manuscripts in the Scopus repository on Islamic leadership. Such information is acquired through tracking the volume of released papers, annual publication trends, alongside their respective periodical origins. The current assessment also underscores the dominant factors characterizing Islamic leadership, including the contributors, institutional ties, and participating nations.

RQ1: Does the academic investigation into Islamic leadership remain a pertinent theme for upcoming scientific examinations?

Based on statistics extracted from the Scopus database, over the past 40 years, the academic literature on Islamic leadership comprises 80 publications, suggesting that examinations of Islamic leadership remain relatively limited, as shown in Figure 2. The exploration of Islamic leadership began its progressive development in 2011. The inaugural study was conducted by

Kats G. (1983) and titled "Family Planning and the Religious Issue," marking the initial appearance of the concept currently acknowledged as Muslim governance. Nowadays, the developmental trajectory of studies concerning Islamic leadership is starting to captivate numerous academics, with a primary focus on the enhancement of organizational value, organizational culture, workforce output, occupational contentment, professional motivation, and occupational involvement (Abdelwahed et al., 2025; Aldjufri et al., 2024; Sodiq et al., 2024; Zaim et al., 2024). Furthermore, Islamic leadership contributes significantly to resilience in dynamic competition (Ariatin et al., 2024).



Source: Scopus

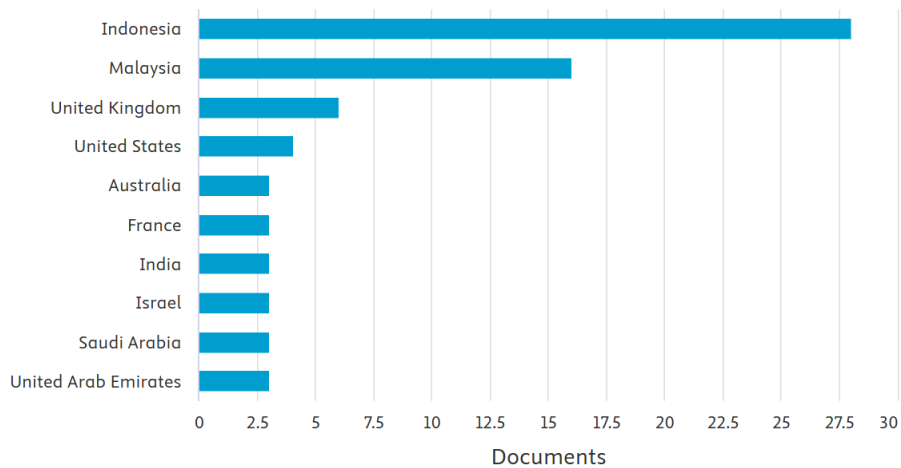
Figure 2. Number of Islamic leadership publications

Since 1983, academic publications on Islamic leadership have remained sparse, primarily because of the scarcity of studies published in highly ranked periodicals. Consequently, this creates a fertile avenue for prospective academics to bridge the existing void. The current investigation holds considerable value in advancing our understanding of Islamic leadership, influencing individual behaviors, and the progressive development of this Islamic leadership model. Such an approach could enable a deeper understanding of how to implement Islamic leadership effectively and enduringly across a range of industries.

RQ2: How are scholarly inquiries distributed concerning Islamic leadership?

Evaluating how Islamic leadership studies are distributed across the 80 articles was done by classifying these publications by nation, region, affiliation, source, and author, with only the top 10 articles per classification. Acumen regarding the distribution of scholarship pertinent to Islamic leadership proves highly beneficial for academics and professionals aiming to clarify future investigative priorities, notably to foster the enduring progression of this Islamic leadership framework.

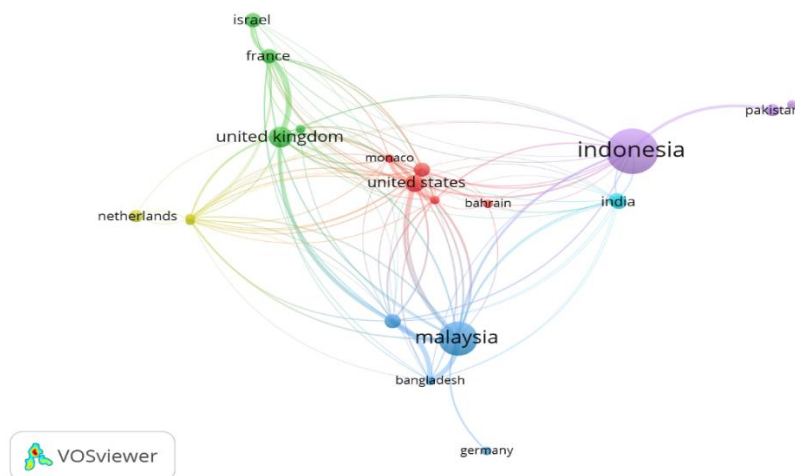
First, the distribution of academic investigations concerning Islamic leadership, when sorted according to country and regional borders, is heavily led by Indonesia with 28 articles, Malaysia with 16 articles, the United Kingdom with 6 articles, the United States with 4 articles, Australia with 3 articles, France with 3 articles, India with 3 articles, and Israel with 3 articles (see Figure 3).



Source: Scopus

Figure 3. Number of publications sorted by state or region (top 10 countries)

The allocation of scholarly inquiries into Islamic governance, classified by geographic region, highlights Indonesia's preeminence, with 28 manuscripts, followed by Malaysia with 14. Additionally, numerous countries that have made significant contributions to this academic field include the United Kingdom (6 articles), the United States (4 articles), and Australia, France, India, and Israel (3 articles each). Such results suggest that the subject of Islamic leadership has garnered interest far beyond states predominantly inhabited by Muslims, expanding into Western territories and diverse regions, underscoring its worldwide applicability. Scholars are also set to evaluate the collaborative linkages among nations engaged in Islamic leadership studies using VOSviewer software. Such a step proves crucial for constructing an organized future academic framework. The examination's VOSviewer findings illustrate the collaborative networks linking countries across the exploration of the Islamic leadership subject (see Figure 4).



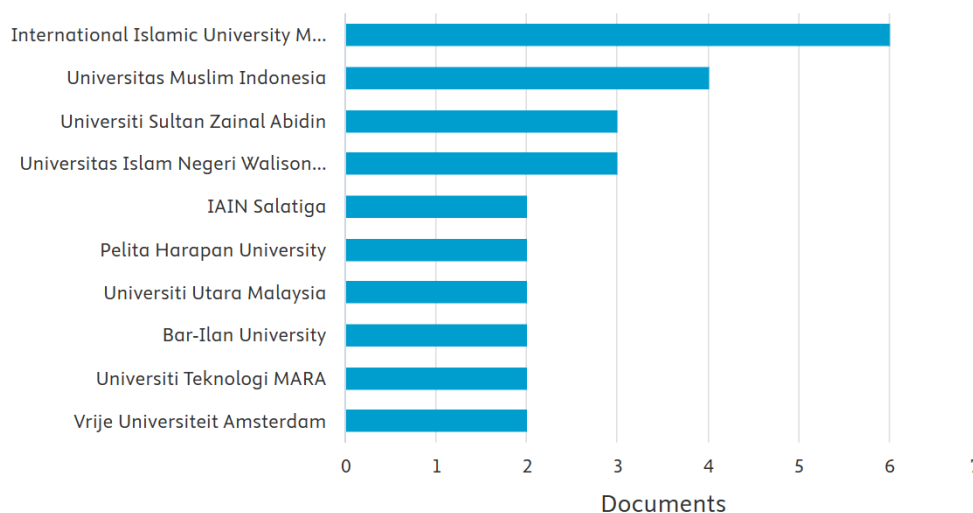
Source: Output VOSviewer software

Figure 4. Network country visualization

The present outcomes additionally consolidate the notion that the principle underpinning Islamic governance extends beyond mere academic focus in Muslim-dominant nations like Indonesia and Malaysia, as it simultaneously garners scrutiny across an array of minority-

Muslim-majority states. The concept of Islamic leadership is highly applicable to nearly all countries seeking to integrate its core values to construct broader leadership paradigms.

Second, the distribution of academic literature regarding Islamic leadership based upon university associations is largely dominated by International Islamic University Malaysia (Malaysia) with 6 articles, Universitas Muslim Indonesia (Indonesia) with 4 articles, Universiti Sultan Zainal Abidin (Malaysia) with 3 articles, Universitas Islam Negeri Walisongo Semarang (Indonesia) with 3 articles, IAIN Salatiga (Indonesia) with 2 articles, Pelita Harapan University (Indonesia) with 2 articles, Universiti Utara Malaysia (Malaysia) with 2 articles, Bar-Ilan University (Israel) with 2 articles, Universiti Teknologi MARA (Malaysia) with 2 articles, and Vrije Universiteit Amsterdam (Netherlands) with 2 articles (see Figure 5).

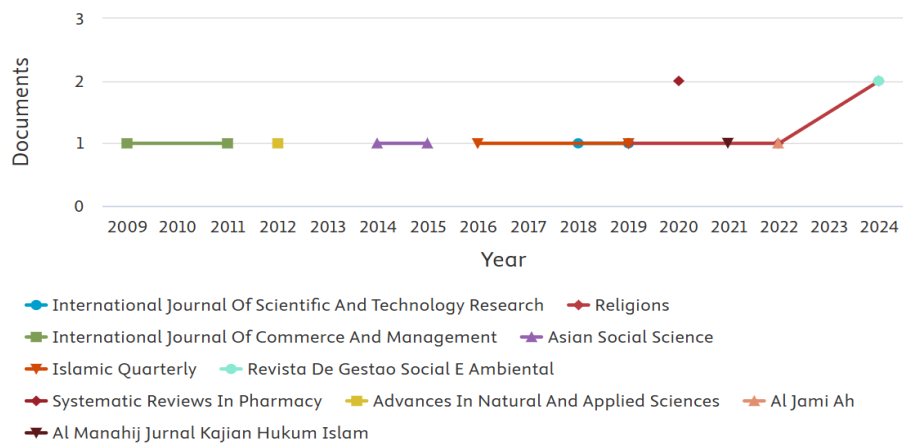


Source: Scopus

Figure 5. Geographic Network Map

The distribution of Islamic leadership academic literature across the top 10 journals, categorized by institutional ties, indicates that this subject extends beyond the research focus of universities in Muslim-majority nations (such as Malaysia and Indonesia) and also attracts scholarly attention from universities in regions where Muslims are a minority.

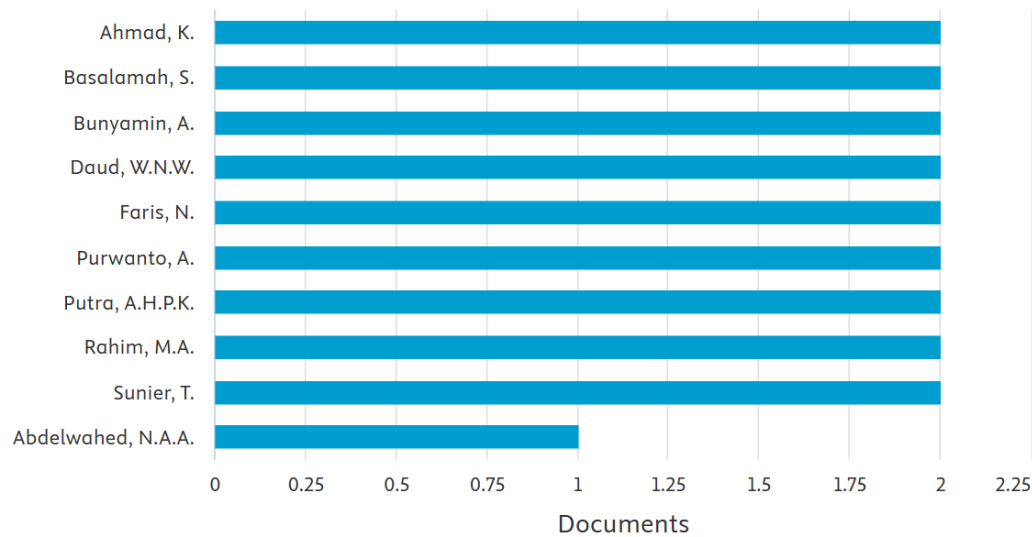
Furthermore, the distribution of studies focusing on Islamic leadership when categorized by publication outlet is primarily led by Religions with 4 articles, Asian Social Science featuring a pair of publications, alongside the International Journal of Commerce as well as Managementmanagement containing two papers, the International Journal of Scientific and Technology Research contributing two studies, the Islamic Quarterly providing two pieces, and the Revista de Gestão Social e Ambiental also presenting two manuscripts, Systematic Reviews in Pharmacy with 2 articles, Advances in Natural and Applied Sciences with 1 article, Al Jami Ah with 1 article, and Al Manahij Jurnal Kajian Hukum Islam with 1 article (as illustrated in Figure 6).



Source: Scopus

Figure 6. Top 10 sources of articles

Fourth, the distribution of research on Islamic leadership by authors reveals no clear dominance. Among the top 10 authors, 9 of them (Ahmad, K.; Basalamah, S.; Bunyamin, A.; Daud, W.N.W.; Putra, A.H.P.K.) have each written 2 articles, while only 1 author (Abdelwahed, N.A.A.) has written a single article (see Figure 7).



Source: Scopus

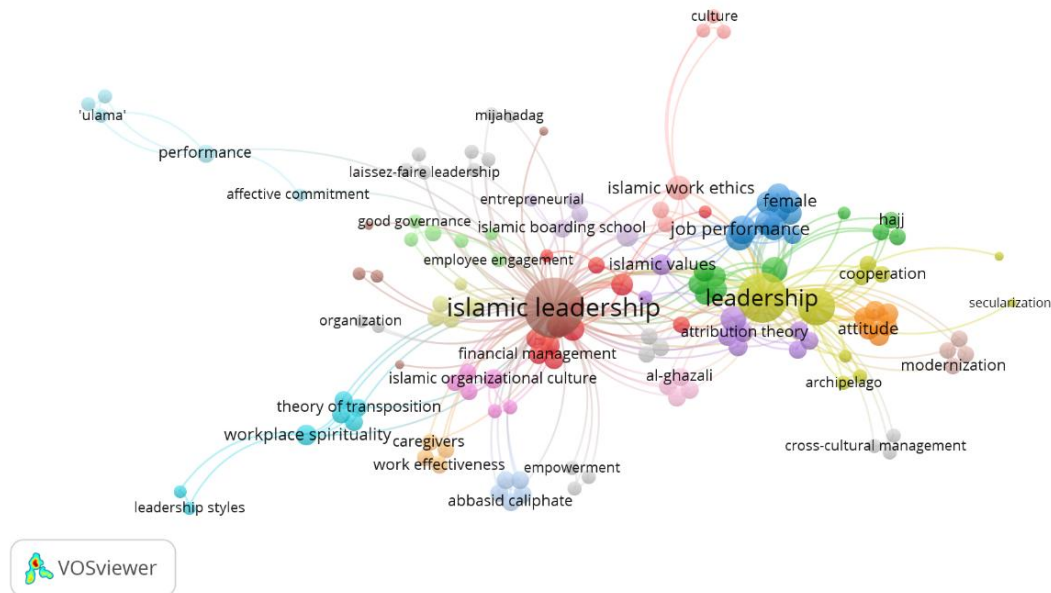
Figure 7. Count of publications by author (top 10 authors)

RQ3: How do these findings conceptually and functionally guide upcoming academic investigations?

This assessment was conducted using eighty published articles retrieved via the Scopus database. The VOSviewer tool was used to demonstrate how the findings may yield conceptual and functional implications for future investigations of Islamic leadership. The results of this metadata evaluation using VOSviewer will assist scholars and professionals in better understanding the core premises and empirical evidence associated with Muslim management models. Applying bibliometric mapping with VOSviewer reveals the specific parameters that are heavily documented versus those that remain under-investigated, thereby establishing a solid base for upcoming academic work. Viewed through an operational lens, the results of the literature review derived from VOSviewer will enable organizational leaders to implement

Islamic governance frameworks consistently over time, while simultaneously advancing this Islamic managerial approach worldwide.

From Figure 8, the occurrences of job satisfaction (12), Islamism (13), job performance (19), leadership (80), Islamic management (14), Workplace spirituality (7), Interpersonal communication (7), Islamic leadership (112), Islamic organizational culture (7), Islamic work ethics (12), Educational Leadership (4), Charisma (5), Muslim Leadership (6), Organizational commitment (9), performance (5), Organizational climate (4), Political development (4), Theo democracy (5), Praying leader (4), Cross culture management (3), Innovation work behavior (3), Laissez faire leadership (3), Spiritual leadership (3), Work motivation (2), Shariah compliant (2), Finally, these 10 most frequent keywords are shown in **Table 2**.



Source: Output VOSviewer software

Figure 8. Co-occurrence framework and representation of key terms

Table 2. Keywords by authors

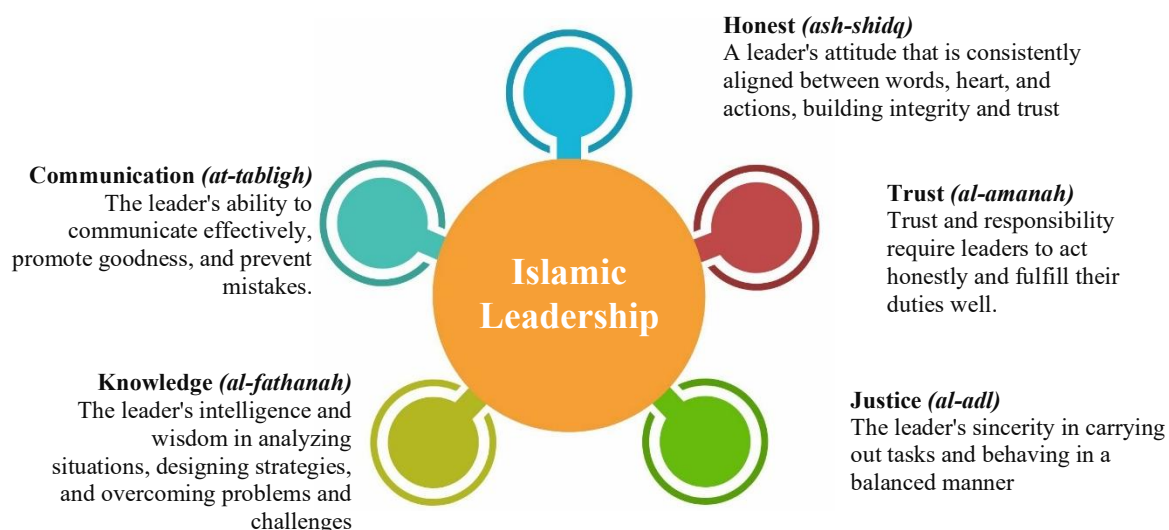
Rank	Keyword	Total link strength
1	Islamic leadership	112
2	leadership	80
3	Job performance	19
4	Islamic management	14
5	Islamism	13
6	Islamic work ethics	12
7	Job satisfaction	12
8	Organizational commitment	9
9	Workplace spirituality	7
10	Islamic organizational culture	7

Source: Output VOSviewer software

Based on these analytical findings, combined with an evaluation of prior studies, a notable limitation is identified in the prior literature: a preponderance of studies were conducted in nations or territories with a Muslim-dominant population (as depicted in Figures 3 and 5). Consequently, subsequent investigations need to target areas characterized by non-Muslim majorities. This study serves to bridge the gaps found in prior research while delivering a more thorough understanding of Muslim-oriented management models in improving organizational performance, which merits investigation across a broader global framework and their

effectiveness in diverse cultural settings throughout emerging nations, where Islamic leadership fosters critical advancements in financial growth and community prosperity (Daud et al., 2014; Sari & Widiyanto, 2019). Thus, integrating Islamic values in leadership practices can enhance organizational sustainability by aligning business practices with ethical and moral standards, which are increasingly important in the current global business environment (Putra et al., 2023). Research conducted by Amatullah (2024) in Canada, which has a non-Muslim majority population, has begun to recognize the importance of Islamic leadership. Another study by Belhaj (2022) indicates that Islamic leadership in France is important because it focuses on the struggle for equality and the recognition of the different rights between Muslims and non-Muslims, while in the Philippines, the perspective of Muslim women in leadership through the lens of Sultana is being explored (Racman, 2022).

The findings from studies on Islamic Leadership conducted by previous leaders show that attention should be paid to the fundamental aspects that are key attributes to the success of Islamic leadership, namely being grounded in the principles of the Qur'an and Hadith, which emphasize values such as honesty, trust, intelligence, and effective communication, while maintaining a balance between spiritual and social aspects in efforts to seek the pleasure of Allah SWT (see Figure 9).



Source: Adobted from previous research (Aldjufri et al., 2024; Alqhaiwi et al., 2023; Amatullah, 2024; Bunyamin et al., 2024; Daud et al., 2014; Kustiawan et al., 2023; Muthoifin et al., 2020; Nurkidam, 2023; Patel et al., 2019; Putra et al., 2023; Racman, 2022; Sari & Widiyanto, 2019; Scott-Baumann et al., 2019; Sodiq et al., 2024)

Figure 9. Islamic Leadership Attribute

Islamic leadership denotes an individual's capacity to sway and galvanize others towards collaboration in realizing specific objectives outlined in the Qur'an and hadiths. It is distinguished by five principal characteristics: Honesty (*ash-shidq*), Trust (*al-amanah*), Justice (*al-adl*), Knowledge (*al-fathanah*), and Communication (*at-tabligh*). Such characteristics highlight the fundamental need for moral uprightness and virtuous conduct across leadership roles within Islam. Islamic leadership is people-oriented, focusing on providing efficient guidance and support to subordinates. Leaders are expected to adhere to Islamic teachings, ensuring their actions align with the principles of the Qur'an and Hadith (Bunyamin et al., 2024). The Qur'an emphasizes that both men and women can hold leadership positions, indicating that leadership is a shared responsibility based on mutual support and cooperation (Racman, 2022). The conceptual model of Islamic leadership is based on the principles of

Islamic teachings, emphasizing a theocentric worldview in which leadership is seen as a form of worship. The importance of social responsibility and maintaining family ties is also highlighted (Amatullah, 2024).

Honest (*ash-shidq*)

Honesty is one of the key qualities underlying effective leadership, especially in the context of Islamic leadership. This honesty refers to the deep consistency between a leader's words, heart, and actions. It fosters integrity and builds trust, which is essential in forming strong relationships between leaders and followers (Nurkidam, 2023). Honesty in leadership also encompasses integrity in every aspect of a leader's life, in words and deeds. Daud et al. (2014) argue that honesty creates clear moral standards in society and organizations. A truthful leader will nurture a positive organizational culture and build trust among stakeholders, thereby improving the organization's performance and reliability.

Furthermore, Sari & Widiyanto (2019) emphasize that honesty should be translated into actual actions, not just words. A leader who practices honesty in all aspects of life will set a good example for their subordinates and foster respect. Honesty is about saying what is true and doing what is right in every decision and action taken. Therefore, a leader who consistently adheres to the principle of honesty will always be considered trustworthy and respected (Alqhaiwi et al., 2023; Putra et al., 2023).

Bunyamin et al. (2024) explain that honesty in leadership involves speaking the truth and making decisions aligned with high moral and ethical principles. According to Muthoifin et al. (2020), an honest leader will naturally earn the respect of their followers. This shows that honesty is a fundamental quality essential for a leader. In contrast, a leader who is dishonest or lies will damage the trust relationship with their followers and lose the respect they deserve. Overall, honesty (*ash-siddiq*) in leadership is key to creating a stable, transparent, and trusting environment. An honest leader will encourage better performance, strengthen stakeholder relationships, and build a positive and sustainable organizational culture. Honesty is a value and the foundation for creating effective leaders who are respected by all parties involved.

Trust (*al-amanah*)

Trust is one of the key principles of leadership, requiring a leader to act honestly and fulfill their duties. Nurkidam (2023) states that amanah not only signifies honesty but also reflects the level of trust a leader must have to fulfill their responsibilities. This trust is crucial for building mutually beneficial relationships between leaders and their followers, which fosters a productive and harmonious work environment. Sari & Widiyanto (2019) explain that good collaboration between leaders and employees in fulfilling their duties reliably is one of the key aspects of maintaining amanah. Amanah demands fairness, truth, and a strong sense of responsibility from leaders to ensure that their trust is not misused (Muthoifin et al., 2020). Bunyamin et al. (2024) explain that trust-based leadership fosters responsible decision-making and task execution. Trust is also defined as the expectation that every individual within an organization will fulfill their duties, act predictably, and negotiate fairly, even when there are opportunities for dishonesty (Daud et al., 2014).

According to Putra et al. (2023), Amanah not only entails fulfilling obligations but also entails respecting the rights of others. Amanah is also an explicit contract between the leader and followers that reflects the leader's responsibility to guide, protect, and treat followers fairly. Alqhaiwi et al. (2023) emphasize that Amanah is a core component that every leader must understand and apply in Islamic leadership. A trustworthy leader will always uphold and honor the trust given to them, managing affairs responsibly for the common good. Overall, amanah is one of a leader's most important virtues. A trustworthy leader will always maintain the trust

entrusted to them and be accountable in every aspect of their leadership. This trust is the foundation for effective leadership, enabling wise task delegation, long-term strategic thinking, and ensuring the well-being of all parties involved.

Knowledge (al-fathanah)

Leadership knowledge encompasses a leader's ability to analyze situations, design strategies, and effectively address problems and challenges. Fathonah combines intellectual intelligence and wisdom, enabling leaders to fulfill their duties responsibly. As Nurkidam (2023) stated, Fathonah underscores the importance of knowledge and wisdom in effective government and leadership. A leader with fathonah will be able to make the right decisions based on extensive knowledge and careful situational assessment. Daud et al. (2014) and Sari & Widiyanto (2019) emphasize that fathonah involves intelligence crucial for leaders to analyze conditions and develop effective strategies. Bunyamin et al. (2024) expand the understanding of fathonah by explaining that leadership that reflects its character includes intellectual and emotional intelligence, creativity, and innovation in problem-solving. A leader with fathonah must also be able to manage organizational resources, such as workforce, facilities, and funds, to achieve the desired goals. According to Putra et al. (2023), a leader with fathonah is also expected to demonstrate creativity and innovation in decision-making and in developing programs that are not only of high quality but also beneficial to the organization's advancement. A wise leader must be able to make decisions based on a clear vision, focusing on results that bring significant benefits to the organization and society.

Muthoifin et al. (2020) add that fathonah also involves higher-than-average intelligence, accompanied by self-confidence. A visionary leader will not easily give up in the face of challenges and can resolve problems accurately and efficiently. Fathonah combines intellectual intelligence, problem-solving skills, creativity, wisdom, and a commitment to lifelong learning. A leader with fathonah can manage challenges, design appropriate strategies, and optimize resources to achieve organizational goals. Leadership based on fathonah will drive positive change and sustainable progress within the organization and society.

Communication (at-tabligh)

Communication is a leadership quality that encompasses a leader's ability to convey information, guide others, and prevent organizational errors. Nurkidam (2023) states that tabligh reflects a leader's responsibility to promote good and prevent mistakes through effective communication. In this regard, a leader must be able to advise, direct, and inspire followers to achieve common goals. According to Daud et al. (2014), effective communication is crucial in leadership to articulate ideas clearly and inspire others to follow the set vision. A leader who masters communication skills can foster teamwork, build constructive relationships, and uphold organizational justice. Sari & Widiyanto (2019) also emphasize that practical communication skills enable a leader to foster a collaborative atmosphere that supports organizational goals. Bunyamin et al. (2024) state that leadership that prioritizes communication (*at-tabligh*) will make the leader a source of motivation and encouragement for their followers. A leader who communicates effectively and transparently can inspire others to work hard, do well, and create a constructive, pleasant work environment. In this context, the leader serves as an exemplary role model for followers to emulate.

At-tabligh, in this context, also includes a leader's ability to convey the truth in a way that guides others to take the right actions. Muthoifin et al. (2020) found that an effective leader must communicate information accurately and clearly, guiding people in carrying out activities that are correct and aligned with the organization's goals. Tabligh also underscores the importance of clear, transparent communication to build strong relationships between leaders

and followers. Putra et al. (2023) add that a leader with strong character, such as charisma and a friendly demeanor, will inspire just and effective leadership. Tabligh is an important leadership quality that motivates, inspires, and guides others through effective communication. A leader who masters these skills can create a constructive work environment, foster teamwork, and maintain justice within the organization. A good leader not only delivers messages clearly but also ensures that the vision and good values are accepted and implemented by all organization members.

Justice (al-adl)

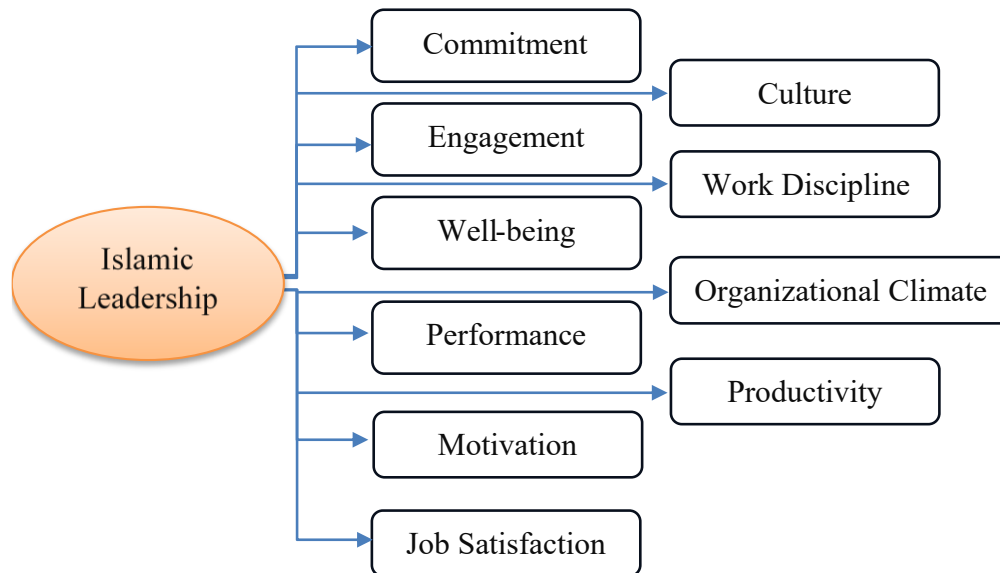
While the bibliometric analysis in this study delineates a strong prevalence of broader ethical and performance-based research trends, a systematic qualitative synthesis of the dataset reveals a critical theoretical gap: the explicit categorization of justice in leadership frameworks. Traditionally, Islamic leadership models have predominantly emphasized four prophetic dimensions (honesty, trust, knowledge, and communication). However, our literature review indicates that recent empirical studies increasingly point to fairness, equality, and ethical decision-making as pivotal mechanisms for achieving the aforementioned performance outcomes. Consequently, rather than asserting justice as an entirely novel discovery derived from bibliometric mapping, this study synthesizes these existing scholarly insights to propose elevating justice (*al-adl*) as a distinct, fifth foundational dimension. From an Islamic perspective, justice is defined as equality and truth for all, as explained in the Qur'an and Hadith, which emphasize safeguarding the rights of every individual in society. The principle of impartiality becomes especially important in the legal enforcement process, particularly for judges who play a vital role in upholding justice (Mia Amiati et al., 2024). Judges must act without bias and prioritize justice and the common good. Justice in Islamic law is not limited to punishment or sanctions; it also encompasses the restoration of relationships among the offender, the victim, and society. This restorative process reflects how justice in Islam repairs social relations and restores societal balance. The principles of justice in Islam also include *al-adl* (justice), *al-ihsan* (goodness), and *ash-salam* (peace) (Hadi Sucipto et al., 2024). These three principles form the foundation of a more holistic approach to justice, which demands punishment and goodness in every action and peace as the ultimate goal.

Justice in Islamic leadership also creates conditions in which moral agents can effectively practice Islamic principles, focusing on promoting inclusion and equality for all members of society (Javaid, 2024). Justice is about ensuring that both parties in a relationship are treated fairly and creating an equal space for each individual to perform their role, whether in social, economic, or political relationships. Overall, the principle of justice in Islamic leadership emphasizes the need for fair and impartial actions, particularly in business and social relationships (Wibowo et al., 2024). A just leader will be able to create a harmonious environment and prioritize the well-being of society as a whole.

This article also presents a conceptual model of Islamic leadership (see Figure 10). The conceptual model integrates traditional theological values, moral authority, and rational pluralism, providing a foundation for leaders to make decisions with a just approach and grounded in ethics. This model demonstrates that Islamic leadership is focused on individual or group performance and on creating an environment that supports and motivates all members of the organization (Bunyamin et al., 2024).

As explained by Aldjufri et al. (2024), Islamic leadership significantly impacts job satisfaction and performance, creating a reciprocal relationship between just leadership and improvements in employee productivity and work discipline. Furthermore, this model emphasizes the direct influence of leadership on organizational climate and work effectiveness, aligning with Patel et al.'s (2019) view that effective leadership can foster a conducive work

atmosphere and enhance performance. The contingency approach by Nurkidam (2023) also underscores the importance of aligning leadership style with society's specific situation, allowing leaders to be more responsive to emerging challenges and needs. Effective Islamic leadership is expected to guide and inspire followers toward a shared vision (Daud et al., 2014) and uphold higher ethical and moral standards, thereby enhancing the organization's overall productivity and well-being (Sari & Widiyanto, 2019). Values such as honesty, justice, and goodness are fundamental principles that leaders must apply, as exemplified by Racman (2022), who emphasizes that effective leadership should not depend on external factors such as the leader's gender but on their noble characteristics.



Source: The author's elaboration is based on previous research

Figure 10. Conceptual model of Islamic leadership

Moreover, the Islamic leadership model also teaches that leadership is a form of worship that must be carried out with full responsibility and integrity (Amatullah, 2024). In this context, values such as *ayb* (honor), *wasta* (good intermediation), and *karam* (generosity) play a crucial role in shaping effective leadership behavior (Alqhaiwi et al., 2023). Additionally, the principles of Islamic leadership, which align with the philosophies of *Ing Ngarso Sung Tulodo*, *Ing Madyo Mangun Karso*, and *Tut Wuri Handayani*, emphasize exemplary leadership, initiative, and guidance and provide a more holistic and in-depth approach to guiding followers towards shared goals (Muthoifin et al., 2020). Finally, this model shows that Islamic leadership can positively influence syariah engagement and employee job satisfaction, directly impacting organizational performance improvement (Sodiq et al., 2024). Overall, Islamic leadership emphasizes the importance of leaders who lead wisely, fairly, and with high moral integrity, focusing on the interests of the people and collective well-being.

Conclusion

This investigation examines 80 scholarly articles from Scopus and outlines a quintet of principal deductions. Firstly, inquiries pertinent to Islamic leadership have remained comparatively infrequent over the preceding 40 years since its initial appearance in 1983. Secondly, inquiries regarding Islamic leadership are disseminated across diverse nations, albeit their allocation remains inconsistent. Thirdly, inquiry on Islamic leadership is not solely conducted and concentrated in nations with Muslim-majority demographics (such as Malaysia

and Indonesia) but is also proliferating in countries where Muslims are a minority (such as the United Kingdom, United States, Australia, France, India, Israel, and several other nations). Fourth, while bibliometric trends underscore ethical and performance outcomes, our systematic qualitative synthesis advocates for a theoretical extension of the traditional leadership framework. The authors propose formally integrating justice (*al-adl*) as a fifth core attribute of Islamic leadership alongside honesty, trust, communication, and knowledge to more robustly address contemporary organizational demands for fairness and social equity. Lastly, a theoretical framework for Islamic leadership is formulated throughout this study, especially regarding its impact on organizations, including involvement, well-being, performance, organizational climate, motivation, job satisfaction, productivity, work discipline, culture, and commitment.

In terms of practical application, these results provide functional guidance for corporate executives and human resource practitioners. Rather than remaining a theoretical ideal, the proposed five-dimensional framework, particularly the integration of justice (*al-adl*), can serve as a foundational diagnostic tool for designing leadership training and development programs. In the short term, multinational corporations and educational institutions can operationalize these attributes by embedding them into performance evaluation metrics and ethical compliance training. In the long term, organizations can leverage this framework to design more inclusive governance structures, particularly in cross-cultural or non-Muslim-majority environments where ethical, justice-oriented leadership is critical for stakeholder trust and social cohesion. Theoretically, this study bridges the gap between theology-based leadership ideals and empirical organizational science. By systematically mapping the literature, this paper lays a strong foundation for future researchers to operationalize and empirically test the proposed dimensions. Future research should transition from conceptual explorations to empirical validations, such as developing rigorous psychometric scales to measure *al-adl* in leadership behavior, or conducting longitudinal studies to assess the impact of these five dimensions on employee well-being, human resource sustainability, and organizational resilience across diverse geographic contexts.

Finally, the authors furthermore concede that the present study carries certain constraints. First, the current inquiry relies solely on publications extracted exclusively from Scopus, potentially restricting the broader applicability of the results. Subsequent investigations are anticipated to amalgamate data from both the Scopus and Web of Science databases to enhance the comprehensiveness of the research outcomes. Future inquiries could delve into domains within this discipline to augment the findings. Lastly, although the researchers have implemented a rigorous methodology to mitigate interpretational bias, forthcoming studies could employ novel analytical approaches that supplement the conclusions drawn in the present investigation.

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