

# Planning, Organizing, Leading, and Controlling in Islam: A Value-Driven Approach to Organizational Management

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## ABSTRACT

This paper explores the implementation of the core management functions planning, organizing, leading, and controlling within an Islamic framework. Using a qualitative library research methodology, the study synthesizes insights from primary Islamic texts (Qur'an and Hadith), classical administrative models from Islamic history, and contemporary Islamic management literature. The use of library research methodology was chosen to provide a deep textual analysis of Islamic sources and management literature, offering a comprehensive understanding of how foundational Islamic principles inform modern management practices. The results highlight that Islamic management is grounded in tawhid (monotheism), amanah (accountability), and maslahah (public interest), creating a system that integrates operational efficiency with spiritual and moral values. Planning in Islam is anticipatory and data-driven, as exemplified by Prophet Yusuf's strategy during famine. Organizing prioritizes competence and fairness, reflecting the Prophetic model of delegation. Leadership (at-taujih) combines ethical guidance and collective consultation (shura), while controlling (al-riqabah) spans divine oversight, self-monitoring, and social accountability. These elements work together to form a comprehensive model of ethical governance that promotes both individual integrity and institutional excellence. The study concludes that Islamic management offers a practical and morally grounded alternative to secular models and recommends further empirical research into its modern applications.

**Keywords:** Islamic Management, Strategic Planning, Ethical Leadership, Accountability, Organizational Governance

**DOI:** <https://doi.org/10.64458/asbnic.v2.61>

## INTRODUCTION

Effective management hinges on the core functions of planning, organizing, leading, and controlling, all of which are essential for keeping an organization running smoothly. When we look at management through an Islamic lens, these foundational elements go beyond typical techniques—they are deeply intertwined with the core values and principles of Islam. This creates a comprehensive approach that balances organizational goals with ethical and spiritual considerations. In Islamic management, planning isn't just a strategic exercise; it's a value-driven process aimed at ensuring long-term sustainability and justice. It aligns organizational objectives with ethical principles rooted in Islamic teachings, emphasizing the well-being of employees and the community at (Putra et al., 2023). This approach incorporates divine guidance from Islamic sources that encourage fairness and balance in decision-making and resource allocation (Hammoudeh, 2016a). Organizing within an Islamic framework promotes structures rooted in

justice, equality, and collaboration, with roles clearly defined to nurture mutual respect and cooperation. Islamic principles advocate fair distribution of resources and opportunities, enabling everyone within the organization to contribute meaningfully to its success (Aydemir & Türkel, 2022a).

When it comes to leadership, Islamic management emphasizes high moral and ethical standards, drawing inspiration from the Qur'an and Hadith. Leaders are expected to exemplify honesty, trustworthiness, wisdom, and exemplary behavior (Mohamed et al., 2021a). They are encouraged to lead with humility, fairness, and compassion, representing servant leadership that prioritizes the development and well-being of their followers. Control in this context extends beyond mere oversight; it involves transparency, accountability, and a strong commitment to moral values ensuring the organization operates ethically and efficiently. By embedding Islamic values into these core managerial functions, Islamic management promotes a culture rooted in morality, justice, and social responsibility. This Islamic management comprehensive approach balances operational efficiency with collective well-being, benefitting both the organization and society at large (Gilani et al., 2024; Ullah et al., 2023a)

The research problem arises from the absence of comprehensive empirical studies that investigate how Islamic values in management influence organizational performance, employee satisfaction, and ethical decision-making across different sectors (Nuryanti & Fauji, 2024). Despite the growing interest in Islamic management, there is little understanding of how these principles perform in real-world business practices, particularly in comparison to Western management models. Furthermore, comparative studies are needed to explore the unique contributions of Islamic management, highlighting its strengths, challenges, and potential advantages over conventional management practices. Future research should address these gaps to understand better the practical implications and effectiveness of Islamic management principles in diverse organizational contexts.

While the theoretical foundations of Islamic management are well-established, there is a lack of empirical research on the practical application of these principles in diverse organizational settings. Most existing studies focus on theoretical frameworks or case studies from specific sectors, particularly banking and finance, leaving a significant gap in understanding how Islamic management functions specifically planning, organizing, leading, and controlling are implemented across other industries such as healthcare, education, and public administration. The limited scope of research has resulted in a need for broader studies that explore the actual impact of these management principles in a variety of organizational environments.

## LITERATURE REVIEW

Islamic management offers a distinctive approach to running organizations by integrating core Islamic principles and values into the fundamental functions of planning, organizing, leading, and controlling. The goal is to develop a management system that not only boosts efficiency but also aligns with ethical and moral standards derived from Islamic teachings. This review brings together insights from various studies to examine how Islamic values shape each of these key management areas.

### Planning

Planning is the first and most crucial function in management, involving the setting of goals and defining the means to achieve them. Henri Fayol, a pioneer in management theory, defines planning as “the process of defining goals, establishing strategies, and determining the actions required to achieve those goals” (Mahindru et al., 2018). This definition aligns with Islamic planning, where the process is not only about data-driven strategies but also about aligning intentions with divine guidance, ensuring decisions contribute to the greater good of society.

Peter Drucker (Drucker, 2012), a well-known management expert, suggests that planning is “the art of making results through people.” This perspective emphasizes the importance of not only strategic goals but also the ethical implications of those goals in managing people in accordance with Islamic values (Hadi, 2024). Planning in Islam (Peng & Min, 2020), therefore, integrates foresight and moral responsibility, as seen in the example of Prophet Yusuf's (Joseph) strategic management during the famine (Qur'an, Yusuf: 47).

In Islamic management, strategic planning emphasizes aligning organizational objectives with Islamic principles. Ethical considerations and long-term sustainability are central to formulating strategies, making sure that the organization pursues economic goals without compromising social welfare. For instance, research on Islamic banking emphasizes the importance of Shariah governance structures in guiding strategic decisions. These frameworks help organizations stay true to Islamic laws while supporting their credibility (Karbhari et al., 2020). Besides, value-based management (VBM) in Islamic contexts combines financial and strategic approaches to maximize value without sacrificing moral integrity, ensuring success is balanced with ethical responsibility (Ashtari & Nazemi, 2009).

Research by (Sinta Sukma Ayu & Zuhrial M. Nawawi, 2023a) emphasizes the importance of aligning business management planning with sharia values. Their study illustrates that Islamic business planning ensures not only organizational success but also socio-economic benefits for society. The concept of planning in Islamic business management, therefore, integrates economic activities with the welfare of the community, ensuring that business objectives adhere to Islamic moral values.

### **Organizing**

Organizing involves structuring resources and responsibilities to ensure that the tasks needed to achieve goals are completed effectively. George R. Terry (1960) defines organizing as “the process of arranging and utilizing the resources of the organization in a way that ensures success (Terry, 1960).” In Islamic organizations, organizing focuses not only on efficiency but also on justice and fairness, which are core principles in Islam. As per the teachings of the Prophet Muhammad (SAW), roles and responsibilities should be assigned based on competence and trustworthiness, ensuring that each member of the organization fulfills their role with Amanah (trust).

James A.F. Stoner (2009) elaborates, stating that organizing is “the arrangement of human, financial, and physical resources to achieve organizational goals” (Stoner, 2022). Islamic organizing prioritizes social justice, fairness, and equitable distribution of resources, ensuring everyone has an opportunity to contribute meaningfully to the organization's success (Qur'an, Al-Mujadila: 11). This method of structuring aligns the operational functions with Islamic moral values (Warner & Wenner, 2006).

The Sinta Sukma Ayu & Zuhrial M. Nawawi (2023b) further highlight that organizing in Islamic business management involves creating structures that are not only efficient but also sustainable and socially responsible, ensuring that strategic decisions take into account their impact on society (Sinta Sukma Ayu & Zuhrial M. Nawawi, 2023a).

### **Leading**

Leading involves influencing others to work toward achieving organizational goals. Peter Drucker further defines leading as “the art of making others perform a task towards achieving organizational objectives.” In the Islamic context, leadership goes beyond authority; it is rooted in ethical guidance, consultation (Shura), and the welfare of followers. As Mary Parker Follett (1926) argues, leadership is “the art of getting things done through people, (Feldheim, 2003)” highlighting the importance of ethical leadership and mutual respect in guiding others. According to Rober Katz (1974) (Katz, 1974a, 1974b),

leading requires three key skills: technical, human, and conceptual skills. In Islamic leadership, these qualities align with the values of Shidiq (honesty), Amanah (trustworthiness), Fathonah (wisdom), and Tabligh (effective communication). These characteristics influence how leaders interact with their teams, fostering trust, respect, and ethical conduct (Qur'an, Al-Imran: 159).

Leadership in Islamic management is rooted in the teachings of the Quran and Prophet Muhammad (SAW). Key leadership qualities include honesty (Shidiq), trustworthiness (Amanah), effective communication (Tabligh), and wisdom (Fathonah) (Farihin, 2023). These traits influence how leaders interact with their teams, helping create an environment based on trust, respect, and ethical conduct. Islamic leadership also promotes cultivating a strong organizational culture centered on shared values and moral principles. Research indicates that such leadership enhances employee motivation and performance, promoting a work environment driven by shared ethical standards (Abdelwahed et al., 2025). Research by Muhammad (Islam Muhamad, N., Rokonuzzaman, M., Iyer, P., & Leong, V., 2023) (Ullah et al., 2023b) highlights that effective leadership in Islamic organizations relies on principles like integrity, consultation, and accountability, ensuring that leaders act in the best interest of both their followers and society.

### Controlling

Controlling involves monitoring performance and ensuring that organizational activities align with the goals set during planning. Henri Fayol (1916) defines controlling as “ensuring that everything occurs in conformity with the plan (Fayol, 1916)” In Islamic management, controlling goes beyond administrative supervision; it includes divine oversight (Al-Riqabah) and self-monitoring based on Islamic ethical principles. According to George R. Terry, controlling is “the process of monitoring and correcting the activities to keep them on track towards achieving organizational goals.” In the Islamic context, this function stresses accountability not only to the organization but also to Allah, ensuring moral behavior in all actions (Qur'an, Al-Baqarah: 77).

In Islamic thought, controlling (Abbasi, 2022) is about maintaining transparency, accountability, and ethical conduct through divine oversight (Al-Riqabah) and social responsibility (Hisbah). This idea is reinforced by the Qur'anic verse: “Do not pursue that of which you have no knowledge” (Qur'an, Al-Isra: 36), which underlines the importance of integrity and accountability in organizational operations.

Applying Islamic values (Toumi, 2023) to management functions ensures that organizational activities align with broader Islamic principles, fostering ethical behavior and social responsibility. This revised section integrates the definitions provided by various management scholars into the key functions of Planning, Organizing, Leading, and Controlling within an Islamic context. By aligning these universal management concepts with Islamic values, it becomes clear how these functions are deeply rooted in ethical principles that guide the operations and behavior within organizations. nvironment, which is critical for long-term organizational succes(Aydemir & Türkel, 2022b).

In an Islamic context, controlling extends beyond monitoring activities—it ensures that organizational actions are consistent with Islamic values. Effective control mechanisms include strong governance frameworks emphasizing accountability and transparency, which are fundamental in Islam. For example, Shariah governance in Islamic banks helps verify that all operations comply with Islamic law, maintaining integrity and trust (Karbhari et al., 2020). Besides, value-based personnel management measures how decisions align with both organizational and personal moral standards, making sure that control supports not just efficiency but also ethical conduct and social responsibility (Gaponenko et al., 2021).

### Integrating Islamic Values in Management Functions: Planning, Organizing, Leading, and Controlling

In the context of Islamic business management, organizing involves structuring the organization in a way that reflects Islamic values such as justice, trust, and social welfare. According to the findings of (Febriansyah & Bahri, 2024a), the organizing process in Islamic organizations is guided by the principles of fairness and social responsibility. The research emphasizes that organizational structures should support both operational efficiency and ethical integrity. (Alam, 2024) further argue that the integration of Islamic values into organizational practices leads to the promotion of accountability and social justice within the workplace, creating an environment where every member of the organization can contribute to its success while upholding moral values.

Leadership within Islamic management is deeply influenced by the teachings of the Qur'an and Hadith, emphasizing qualities such as honesty (Shidiq), trustworthiness (Amanah), communication (Tabligh), and wisdom (Fathonah) ((Farihin, 2023)). Islamic leadership is considered a model of ethical governance that fosters a culture of transparency, justice, and compassion. According to (Anggraini & Aslami, 2023a), the integrity of Islamic values in leadership strategies has a positive impact on shaping an ethical organizational culture, which increases employee involvement and strengthens organizational identity. These leadership qualities not only ensure effective communication and consultation within the organization but also create a collaborative work environment based on shared values and ethical conduct. The study by (Abdelwahed et al., 2025) further highlights that Islamic leadership positively influences employee motivation and performance, thus enhancing overall organizational success.

In Islamic business management, controlling goes beyond simple monitoring of operations; it involves ensuring compliance with Shariah principles, promoting accountability, and maintaining transparency. (Sinta Sukma Ayu & Zuhrinal M. Nawawi, 2023c) emphasize the importance of continuous monitoring and evaluation of business sustainability, ensuring that organizational practices align with Islamic ethical standards. The Shariah governance framework, particularly in Islamic banks, is designed to ensure that operations are compliant with Islamic law, which is essential for maintaining organizational integrity and trust, (Karbhari et al., 2020). Additionally, controlling mechanisms must focus on ensuring the fair distribution of profits and the overall alignment of the business with its Islamic objectives, as detailed in the research of (Gaponenko et al., 2021).

## RESEARCH METHOD

The study employs a qualitative-descriptive approach, utilizing library research methodology to analyze the principles of Islamic management, with a specific focus on planning, organizing, leading, and controlling. The primary reference is (2014, السلمي), *Management in Islam*, which offers comprehensive insights into Islamic management principles, particularly in organizational behavior, leadership, and ethical governance. Data were collected from various sources discussing the practical application of these principles within Islamic administration, framed by foundational concepts such as tawhid (oneness), amanah (trust), and maslahah (public interest). These epistemological concepts provide the ontological and axiological foundation of the study.

The interpretive process integrates divine revelation (wahy) and rational inquiry ('aql), ensuring that the resulting management strategies meet organizational needs while adhering to ethical and theological integrity. Additionally (Qomar et al., 2022), works like Barai, M. A., & Mursi, M. A. H. (1990), *Islamic Management: Proceedings of the Symposium*, and (Qomar et al., 2022)), *Islamic Epistemology and Management Practices*, further enrich the analysis by comparing Sharia-based management principles with modern management theories. These references offer valuable perspectives on how Islamic values can be applied in both public and private sectors.

## RESULTS

The study demonstrates how Islamic management principles (Mohamed et al., 2021b) guide the core functions of planning, organizing, leading, and controlling, ensuring both operational efficiency and ethical governance.

*Planning In Islamic management*, planning is guided by the broader goals of Maqasid al-Shariah (objectives of Islamic law), which aim to preserve religion, life, intellect, lineage, and wealth. This value-driven approach ensures that organizational strategies are not only aligned with operational goals but also focused on the well-being of society. For example, in education, planning emphasizes the development of intellect and character, while in healthcare, strategies prioritize patient safety and the preservation of life. In public administration, planning centers on justice and equity, ensuring that policies benefit society as a whole.

*Organizing in Islamic management* is based on principles of fairness and competence, where roles and responsibilities are assigned according to ability and trust (Amanah). This ensures a just distribution of tasks within an organization. In sectors such as education, organizing frameworks help ensure effective teaching and leadership, while in healthcare, they ensure fair distribution of resources and access to quality care for all patients. In public administration, organizing promotes transparency and accountability, creating systems that serve the public's interest.

*Leadership in Islamic management* is centered on ethical guidance, responsibility, and Shura (consultation). Leaders are expected to embody virtues such as Amanah (trustworthiness), Fathonah (wisdom), and Shidiq (honesty) (Anggraini & Aslami, 2023b). In education, leadership promotes a collaborative environment, ensuring that decisions are made in consultation with all stakeholders. In healthcare, leaders prioritize both patient care and staff well-being, fostering an environment of teamwork. In public administration, leadership is characterized by transparency, accountability, and engagement with the community to promote public trust.

*Controlling: In Islamic management*, controlling combines divine oversight (Al-Riqabah) with self-monitoring and community accountability. Leaders and members are accountable to both their organization and to Allah, ensuring ethical behavior across all levels. In education (Febriansyah & Bahri, 2024b), controlling mechanisms involve regular evaluations to uphold high ethical standards in teaching. In healthcare, control processes ensure that medical practices align with ethical guidelines and prioritize patient safety. In public administration, controlling ensures transparency and ethical governance, holding public officials accountable to the community.

## DISCUSSION

### Islamic Management Functions

In Islamic thought, management is not perceived as an ultimate objective but rather as a strategic instrument to realize higher, divinely ordained goals (Jubaedah, 1979). The success of this endeavor is contingent upon a comprehensive understanding of the various dimensions, components, and operational functions of management. While Islamic administrative functions may resemble those found in conventional systems, they are distinguished by unique characteristics that reflect Islamic ethical principles, spiritual values, and ultimate purposes.

The Islamic approach to management is holistic, encompassing methodical planning grounded in knowledge, efficient organizational structuring, principled leadership, and active supervisory mechanisms (2014, بالسلمي). These functions collectively aim to ensure that institutional processes align with predetermined timelines, financial constraints, structural forms, and qualitative standards. Effective and wise management is not only fundamental for organizational sustainability, but also serves a critical role in societal development and individual well-being by promoting the optimal use of resources, enhancing capacity, and fulfilling community needs in a sustainable and equitable manner.

## Planning in Islam – Foundations, Strategies, and Implementation

In the Islamic worldview, planning (takhtīt) is not merely a managerial process but a moral and spiritual obligation embedded in the concept of khilāfah (vicegerency). Human beings, as trustees of Allah on earth, are responsible for organizing life in accordance with divine guidance (Mohamed et al., 2021b). Planning is thus seen not only as an administrative function but also as an act of worship, aligning intention, strategy, and execution with the ultimate purpose of seeking Allah's pleasure.

### 1. Foundations of Planning in Islam

The foundation of Islamic planning is based on the principle of ibāḥah (permissibility), which affirms that actions are considered lawful unless explicitly prohibited by the Qur'an or Sunnah. This includes the domain of administrative planning:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رَجْسٌ

"Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal, or blood spilled out, or the flesh of swine—for indeed, it is impure.'" (Qur'an, Al-An'ām: 145).

Furthermore, the moral and social compass for Islamic planning lies in the maqāṣid al-sharī'ah (objectives of Islamic law), which include: Preservation of religion (ḥifẓ al-dīn), Preservation of life (ḥifẓ al-nafs), Preservation of intellect (ḥifẓ al-'aql), Preservation of lineage (ḥifẓ al-nasl), Preservation of wealth (ḥifẓ al-māl) (Hammoudeh, 2016b; Jubaedah, 2011).

Any strategic plan that contradicts these objectives is deemed invalid from an Islamic ethical perspective.

### 2. Strategic Dimensions of Islamic Planning

Islamic planning emphasizes knowledge-based and ethical decision-making (Mariyana et al., 2024). The Qur'an strongly discourages speculative judgments:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ﴾

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin." (Qur'an, Al-Hujurat: 12).

﴿ وَمَا لَهُم بِهِ مِنْ عِلْمٍ ۖ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴾

"And they have no knowledge of it. They follow not except assumption, and indeed, assumption avails nothing against the truth." (Qur'an, An-Najm: 28).

Strategic planning (Fusarelli et al., 2018) also requires realism and alignment with human capability, as outlined in these verses:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

"Allah does not burden a soul beyond that it can bear." (Qur'an, Al-Baqarah: 286)

﴿ وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ﴾

"And We do not burden any soul except [according to] its capacity." (Qur'an, Al-Mu'minun: 62).

Moreover, the cosmic order reflects the ideal model of divine planning that human planners should emulate:

﴿ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴾

"The sun and the moon [move] by precise calculation." (Qur'an, Ar-Rahman: 5).

Intentionality (niyyah) also plays a central role. The Prophet ﷺ said:

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ"

"Verily, actions are judged by intentions." (Ṣaḥīḥ al-Bukhārī & Muslim).

Planning in Islam thus demands sincere intention, clarity of purpose, and ethical strategy.

### 3. Implementation and Ethical Execution

Planning in Islam culminates in actionable implementation. A striking example is found in the story of Prophet Yusuf (AS), who executed a national economic strategy to manage agricultural surplus and impending famine:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ

"You will plant for seven years consecutively, and whatever you harvest leave in its spikes, except a little from which you will eat." (Qur'an, Yusuf: 47).

Beyond design, Islamic planning emphasizes systematic implementation—defining roles, allocating time, and ensuring accountability. The Qur'an advises steadfastness in following divine instructions:

(ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا ۚ)

"Then We put you on a path of the matter; so follow it and do not follow the inclinations of those who do not know." (Qur'an, Al-Jāthiyah: 18).

Islamic implementation is strengthened by internal spiritual discipline (muraqabah), communal oversight (hisbah), and ultimate divine accountability (al-riqābah al-ilāhiyyah). Thus, Islamic planning is a complete system that integrates intention, ethical principles, and operational discipline to achieve institutional excellence and divine approval.

### 4. Implementing Islamic Values in planning Functions Across Education, Healthcare, and Public Administration Sectors

The implementation of maqāṣid al-sharī'ah in the education sector focuses on fostering ethical behavior and moral values through ethical curriculum planning, community involvement, and continuous evaluation. By integrating spiritual and ethical dimensions into the educational framework, institutions can promote the holistic development of students, preserving intellect and religion Engaging (Islam, 2022) the community in educational planning ensures that educational goals reflect Islamic values and societal needs, while regular evaluations allow educators to adapt their approaches to maintain alignment with maqāṣid al-sharī'ah.

In the healthcare sector, maqāṣid al-sharī'ah principles guide the preservation of life and welfare through patient-centered ethical care, community health programs, and accountability measures. Islamic ethical frameworks ensure healthcare services respect patient dignity and autonomy while reducing suffering (Danaeefard, 2023). Initiatives that involve community input help create accessible healthcare resources aligned with maqāṣid, while continuous monitoring and quality assurance practices ensure healthcare institutions remain accountable for patient welfare (Anggraini & Aslami, 2023b).

In public administration, maqāṣid al-sharī'ah underscores the importance of ethical governance, justice, and community participation in policy-making. Government policies must reflect ethical standards that protect individuals and promote community welfare (Fitria, 2023). Promoting active community participation in decision-making processes enhances public trust and ensures policies align



with societal needs. Additionally, performance evaluation metrics based on maqāṣid al-sharī'ah (Hajimin Marinsah, S., Adul, S., Ramli, I., & Amin, M., 2024a) foster accountability and integrity within public administration, supporting a just and effective governance system.

## Organizing in Islamic Administrative Thought – Foundations, Strategies, and Implementation

The framework of Islamic administration, organizing is not just about arranging tasks—it's about building a system that reflects both spiritual values and practical needs. It means shaping the structure of an institution in a way that is clear, purposeful, and aligned with the mission of serving the community through Islamic principles. Organizing ensures that everyone knows their roles and responsibilities, and that the skills and qualifications required for each position are clearly defined. It takes into account the realities of the legal, social, and economic environment, while remaining rooted in the ethics and teachings of Islam. This thoughtful approach helps institutions function smoothly and with integrity (2014, a). (السلمي).

### 1. Foundations of Organizing in Islam

Organizational function in Islamic administration is intrinsically linked to the systematic and consistent design of organizational structures, tailored to the operational needs and aligned with the legal, economic, and social contexts relevant to Islamic organizations (Muhammad, 2023). Organizing involves detailed structuring of tasks, responsibilities, roles, functions, and processes, as well as the establishment of competency standards and qualifications for each position.

In this process, religious foundations and principles of faith must be emphasized, as stated by Allah ﷻ:

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Is the one who laid the foundation of his building on piety to Allah and (His) good pleasure better, or the one who laid the foundation of his building on the edge of a crumbling cliff that tumbled down with him into the fire of Hell? And Allah does not guide the wrongdoing people." QS. At-Taubah: 109).

This verse illustrates that an organization (Mohiuddin & Bulbul, 2012) must be built upon the foundation of piety and divine approval. Organizational structure in Islamic administration serves to define internal frameworks and individual responsibilities essential for fulfilling administrative goals. This concept is supported by the Hadith of the Prophet ﷺ:

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم كمثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى

"The example of the believers in their mutual love, mercy, and compassion is that of a single body; if one part complains, the rest of the body responds with sleeplessness and fever." (HR. Muslim).

### 2. Strategic Framework for Organizing in Islam

An organizational (Rizki, A. R., & Purnomo, 2020) chart outlines the network of relationships, communication channels, authority distribution, and role specifications, facilitating alignment with the institution's mission and responsibilities. Islamic tradition emphasizes the importance of organization since the earliest stages of the Prophet Muhammad's ﷺ mission, including the creation of structured groups, leadership appointments, and early Islamic administrative governance in Madinah.

Basic principles of organizing in Islam are as essential as the conditions and pillars of prayer. No new organization is considered valid without these foundational principles. As the Prophet ﷺ instructed:

عَنْ نَعْمِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَوْ تَوَّأْنَا فِي صَنَعِكُمْ، وَفَرَّجُوا فِي مَرَأَفِكُمْ

"Straighten your rows and fill in the gaps between you." (HR. Bukhari).

Leadership is emphasized as a critical component in Islamic organizational strategy. The Prophet ﷺ said:

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ

"If three people set out on a journey, they should appoint one among them as a leader" (HR. Abu Dawud).

Leadership (Abdullah, 2024) in Islam is not merely about authority but encompasses responsibility, mentoring, and awareness. The Prophet ﷺ was known for his consultative leadership style:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: "مَا رَأَيْتُ أَحَدًا أَكْثَرَ مُشَاوَرَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ﷺ "I have never seen anyone consult his companions more than the Messenger of Allah" (HR. Tirmidzi).

Islam recognizes differences (Sulaiman et al., 2024) in individuals' knowledge, experience, and capabilities as part of divine wisdom, as emphasized in the following verses:

(وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

"And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful" (QS. Al-An'am: 165).

أَهُمْ يَفْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٣٢﴾

"Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate." (QS. Az-Zukhruf: 32).

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۗ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

"That was Our argument which We gave to Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing" (QS. Al-An'am: 83).

أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا فَيَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴿١١﴾

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"O you who have believed, when you are told, 'Space yourselves' in assemblies, then make space; Allah will make space for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do." (QS. Al-Mujadilah: 11).

Each Muslim is positioned based on their capacity and qualifications, utilizing talents for the benefit of the community. Allah says:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا ۗ

"Say, 'Are those who know equal to those who do not know?' Only they will remember [who are] people of understanding." (QS. Az-Zumar: 9)

### 3. Implementation of Organizational Function in Islam

History confirms that righteous leaders never abused power but upheld truth, protected rights, and fulfilled responsibilities. Islam upholds universal brotherhood:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy" (QS. Al-Hujurat: 10).

الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ

"A believer is a brother to another believer. He does not oppress him nor abandon him." (HR. Bukhari and Muslim).

Hence, tiered development within administrative tasks is essential and governed by the nature of the work, its needs, and operational conditions. Islamic organizations maintain unity while acknowledging diversity of roles, even among prophets:

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَأَنبَأْنَا دَاوُدَ زَبُورًا

"And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms]." (QS. Al-Isra: 55).

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

"Those messengers—some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree." (QS. Al-Baqarah: 253).

Organizing in Islam therefore represents a holistic integration of structure, leadership, merit, and moral responsibility, all rooted in divine revelation and prophetic practice.

### 4. Implementing Islamic Values in Organizing Functions Across Education, Healthcare, and Public Administration Sectors

In the education sector, organizing functions emphasize inclusivity, respect for diversity, and commitment to excellence. Islamic educational frameworks promote multicultural education, ensuring that curricula and practices respect cultural and religious diversity, aligning with equity and justice principles (Junaedi et al., 2024). Organizing roles in education also prioritize collaboration, ensuring excellence and integrity in teaching, reflecting the Islamic value of working towards the common good (Sari, 2017). Additionally, character development is central to Islamic education, with organizing practices supporting moral and ethical instruction, guiding students to become responsible citizens (Hamdanah & Sholihah, 2023).

In healthcare, organizing functions are rooted in compassion, human dignity, and equity. Collaborative healthcare environments, which respect individual needs and cultural backgrounds, enhance trust and empathy between providers and patients, reflecting the Islamic principle of human dignity (Harun & Senawi, 2023). Organizing also ensures equity in resource allocation, with decision-making guided by Islamic ethical standards to promote social responsibility (Mariat et al., 2024). Furthermore, integrating community engagement in healthcare emphasizes mutual aid and collaboration, addressing health disparities through cross-sector partnerships (Blebu et al., 2023).

In public administration, organizing functions prioritize transparency, accountability, and ethical governance. Islamic principles of justice and fairness are reflected in clear organizational structures that foster trust and ethical behavior from public officials (Wulandari et al., 2022). Participatory governance

is also emphasized, promoting collaboration between citizens and government representatives to align decisions with community needs (Faruq & Sunoko, 2021). Additionally, ethical frameworks guide administrative actions, ensuring that decisions serve the public good and align with Islamic values of social justice and communal responsibility (Aristovnik et al., 2022).

## Leading in Islamic Administrative Thought – Foundations, Strategies, and Implementation

Leading is a fundamental function in Islamic management. The flow of commands, transmission of instructions, and coordination of data and information across various levels of administrative departments reflect the central nervous system of the Islamic management structure.

### 1. Foundational Principles of Leading in Islam

Leading (al-taujih) is a core function in Islamic management. It encompasses the structured flow of instructions, delegation, and information management across various levels within an Islamic organization. This function serves as the central nervous system of the management body. The foundation of leadership begins with Islamic creed ('aqidah), which mandates moral guidance through the principles of enjoining what is right and forbidding what is wrong:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

"Let there be a group among you who call others to good, and enjoin what is right, and forbid what is wrong. It is they who will be successful." (QS. Āli 'Imrān: 104).

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah." (QS. Āli 'Imrān: 110).

Leading reflects prophetic ethics, founded on justice, compassion, and principled decision-making.

### 2. Strategic Framework for Leading

Unity of Command ensures clarity and avoids conflicts within instructions:

"It is not permissible for three people on a journey except that they appoint one of them as a leader." (HR. Abu Dawud).

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ

"Then We put you on a path of the matter; so follow it and do not follow the inclinations of those who do not know." (QS. Al-Jāthiyah: 18).

Shūrā (Consultation) in decision-making encourages collective wisdom:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ

"Consult them in affairs. Then when you have made a decision, put your trust in Allah." (QS. Āli 'Imrān: 159).

Collective Responsibility emphasizes shared accountability:

"Every one of you is a shepherd and every shepherd is accountable for his flock" (HR. Bukhari and Muslim).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

"Do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned." (QS. Al-Isrā': 36).

Human-Centered Values underpin Islamic leadership ethics:

... وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

"Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid." (QS. At-Tawbah: 115).

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong" (QS. At-Tawbah: 71).

وَلِكُلِّ دَرَجَةٌ مِمَّا عَمِلُوا ۖ وَرَبُّكَ بِعَمَلٍ عَمَّا يَعْمَلُونَ

"For all are degrees [of rank] from what they have done." (QS. Al-An'ām: 132).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do." (QS. Al-Mā'idah: 8).

### 3. Implementation of Leading in Islamic Administration

Competence and Experience form the second foundation of Islamic leadership. Responsibilities must be assigned according to capacity:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾

"Allah does not burden a soul beyond that it can bear." (QS. Al-Baqarah: 286).

التَّائِبُونَ الْعَابِدُونَ

"Those who repent, those who worship." (QS. At-Tawbah: 112).

Wisdom and Patience are necessary for organizational guidance:

... يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ

"O you who have believed, seek help through patience. (QS. Al-Baqarah: 153).

... فَصَبْرٌ جَمِيلٌ

"The repentant, the worshippers..." (QS. Yusuf: 18).

وَأَصْبِرْ لِحُكْمِ رَبِّكَ

"So be patient with the decision of your Lord..." (QS. At-Tur: 48).

Moral Excellence and Exemplary Behavior define ideal leadership:

... فَاقِمِ وَجْهَكَ لِلدِّينِ حَنِيفًا (QS. Ar-Rūm: 30)

"The best among you are those with the best character." (HR. Bukhari).

... قَدْ أَفْلَحَ الْمُؤْمِنُونَ (QS. Al-Mu'minūn: 1-4)

"I was sent to perfect good character." (Hadith).

Leading in Islamic management is a structured, principled, and ethical process grounded in revelation, collective effort, and human dignity. It is a comprehensive approach that blends operational leadership with spiritual responsibility.

#### 4. Implementing Islamic Values in Leading Functions Across Education, Healthcare, and Public Administration Sectors

The implementation of leadership principles in the Islamic education sector consists of three key aspects. First, ethical leadership grounded in integrity, justice, and trust, as outlined in the Quran and Hadith, is crucial for building credibility within educational institutions) (Astra Hendrawati, T., & Andriyana, D., 2024). Second, the principle of consultation (shūrā) fosters an inclusive environment by involving all stakeholders in decision-making, as demonstrated by Indonesian Islamic boarding schools during the COVID-19 pandemic (Hanafi Taufiq, A., Saefi, M., Ikhsan, M., Diyana, T., Thoriquattyas, T., ... & Anam, F., 2021). Third, a community focus and social development approach integrates work ethics and unity into educational goals, contributing to community development and fostering a sense of belonging among students (Jackson & Tomlinson, 2020).

In the healthcare sector, the implementation of leadership principles is crucial for delivering care that aligns with Islamic values. First, compassionate care and human dignity are central to Islamic leadership, ensuring that all patients are treated with respect and empathy, which reflects the core value of human dignity (Budi et al., 2022). Second, innovation and responsiveness to change are necessary as healthcare technology evolves. Islamic leadership ensures that innovations like telemedicine are adopted in ways that prioritize patient welfare, confidentiality, and ethical practices. Finally, effective healthcare leadership involves fostering teamwork and collaboration. By promoting transparent communication and shared responsibilities, leaders can enhance care quality, as Islamic leadership principles encourage collective responsibility and improve team dynamics, employee satisfaction, and organizational performance (Zaim et al., 2022).

In public administration, Islamic leadership emphasizes transparency, accountability, and ethical governance. First, transparency and fairness, guided by the Quranic principle of being "witnesses in justice" (QS. Al-Mā'idah: 8), build trust between citizens and government (Kamaldien, 2022). Second, community empowerment ensures public participation in decision-making, enhancing governance and policy outcomes, as seen in Abdullah's (2024) work. Finally, ethical governance, based on Quranic and Sunnah principles, strengthens public sector legitimacy and effectiveness (Abdullah, 2024).

#### Controlling in Islamic Administrative Thought – Foundations, Strategies, and Implementation

Administration cannot succeed without proper supervision and control. In Islam, supervision encompasses various interconnected aspects, including divine oversight from Allah Subḥānahu wa Ta'ālā over human beings, administrative supervision by leaders over subordinates, by administrators over organizational members, and societal oversight over rulers and their behavior. Therefore, administrative supervision in Islam must be comprehensive, integrated, and deeply rooted.

##### 1. Foundations of Controlling in Islam

Controlling in Islamic administration begins with firm theological underpinnings. The foundational belief is that Allah ﷻ is the ultimate overseer of all human actions—visible or hidden. This divine oversight functions as an internal moral compass for every believer and is a powerful motivator for accountability.

**Divine Oversight (الرقابة الإلهية):** Islamic management begins with the understanding that Allah is the ultimate supervisor over all creation. This belief forms the core foundation of all monitoring in Islamic administration.

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"Not a word does he utter but there is a watcher by him ready to record it." (QS. Qaf: 18).

فَذُكِّرُوا آيَاتِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

"So, remember the favors of Allah and do not spread corruption in the land." (QS. Al-A'raf: 74).

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

"Do they not know that Allah knows what they conceal and what they declare?" (QS. Al-Baqarah: 77).

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

"Whether you speak secretly or openly—He certainly knows best what is hidden in the heart." (QS. Al-Mulk: 13).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۗ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (QS. Qaf: 16)

"We created man and We know what his soul whispers to him; and We are closer to him than his jugular vein" (QS. Qaf: 16).

This divine supervision ensures a perpetual sense of accountability in every action.

## 2. Strategies of Controlling in Islam

Strategies for control in Islamic (Alshehhi M., 2022) administration combine theological ethics with practical managerial mechanisms. These strategies prioritize internalizing values before implementing external systems.

Self-Monitoring (الرقابة الذاتية): Each individual is responsible for observing and evaluating their own actions, grounded in conscience and faith.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ

"That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify to what they used to earn." (QS. Ya Sin: 65).

"كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ"

"Each of you is a shepherd and each of you is responsible for his flock." (HR. Muslim).

This strategy instills ethical consciousness and promotes a culture of proactive responsibility.

## 3. Implementation of Controlling in Islam

Practical implementation involves structured administrative supervision and active participation from society to ensure compliance with Islamic principles.

**Administrative Supervision:** Leaders and managers monitor subordinates to maintain cohesion and quality.

مَثَلُ الْقَوْمِ الَّذِينَ يَسْتَحْدِثُونَ فِي السَّفِينَةِ إِذَا كَانُوا فِي السَّفِينَةِ وَقَفُوا فِي قَاعِهَا وَفَجَاءَ زُرُودٌ فِيهَا فَفَجَاءَ سَبَبُهُ لَا يَعْرِفُونَ

"The example of the people who initiate something new while on a ship: when they are aboard the ship, some stand at its lower deck, and if water begins to seep in through a hole, and they cause harm unknowingly, they do not understand the consequence."

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

"Do you order righteousness to the people and forget yourselves while you recite the Scripture? Will you not reason?" (QS. Al-Baqarah: 44)

The goal of such oversight is not punishment but preemptive guidance and correction.

**Community Oversight:** Islamic society shares the responsibility of holding institutions accountable.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong." (QS. At-Tawbah: 71).

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ."

"Whoever among you sees an evil, let him change it with his hand; if he is not able to do so, then with his tongue; and if he is not able to do that, then with his heart—and that is the weakest level of faith." (Narrated by Muslim)

This inclusive approach empowers the entire community in the enforcement of ethical norms

In conclusion, the Islamic system of controlling integrates divine omniscience, internal conscience, institutional governance, and societal duty to ensure holistic, ethical, and effective supervision in all dimensions of administration.

#### 4. Implementing Islamic Values in Controlling Functions Across Education, Healthcare, and Public Administration Sectors

Control models play a crucial role in ensuring accountability and efficiency across various sectors, particularly in education, healthcare, and public administration. In the education sector, integrating technology and standardized frameworks helps enhance accountability, with emerging tools like IoT and performance budgeting systems optimizing educational processes and improving outcomes (Hassan et al., 2006)). Ethical governance models also promote transparency and engagement, fostering collaboration among stakeholders to ensure effective policy implementation ((Hilman Maulana, 2021)

In healthcare, control models are essential for optimizing service delivery while adhering to ethical and religious standards. The private sector's involvement, alongside public health organizations, improves healthcare outcomes, particularly in resource-limited areas (Hajimin Marinsah, S., Adul, S., Ramli, I., & Amin, M., 2024b). Performance metrics and regulatory frameworks for medical education also ensure quality health practices fi (TANRIVERDi, 2024) Tailored models that align with Islamic values enhance healthcare delivery and foster improved health outcomes.

In public administration, performance budgeting and participatory approaches reinforce accountability and transparency in governance, ensuring that policy outcomes align with societal goals (Belhassan, 2023). The integration of digital tools in public sectors facilitates data management and performance monitoring (TANRIVERDi, 2024), while capacity-building and ethical considerations ensure that public institutions are well-equipped to meet evolving challenge. These comprehensive control models promote effective governance aligned with Islamic principles across sectors (Acharya, 2021).

## CONCLUSION

This study has established that Islamic management, grounded in the principles of Tawhid, Amanah, and Maslahah, provides a robust framework for ethical governance within organizations. The core functions of planning, organizing, leading, and controlling in Islamic management are closely aligned with the objectives of Maqasid al-Shariah, ensuring that organizational decisions are not only efficient but also ethically grounded. The principle of Tawhid reinforces the idea of unity in decision-making, which is reflected in the planning process, ensuring long-term sustainability and societal welfare. Amanah guides organizing by ensuring roles are assigned based on trust and competence, while Maslahah aligns leading



and controlling functions with the public good. This relationship underscores that Islamic management practices are inherently structured to contribute positively to society while achieving organizational goals.

The findings demonstrate a strong correlation between these core Islamic principles and real-world organizational practices across sectors such as education, healthcare, and public administration. In education, for instance, the Maqasid al-Shariah values of preserving intellect and ensuring ethical development are visible in the planning and organizing of curricula and pedagogical strategies. Similarly, in healthcare, the principles of Maslahah are clearly reflected in the prioritization of patient well-being and the equitable distribution of resources, in alignment with the preservation of life. In public administration, Amanah plays a pivotal role in ensuring transparency and accountability in the distribution of services, maintaining public trust.

However, the study also reveals that while the principles of Islamic management are clearly represented in theory, challenges remain in their practical implementation. These challenges often arise from external factors, such as cultural diversity or institutional resistance, which may hinder the full realization of these values in non-Islamic or multicultural settings. Additionally, the integration of Islamic management with contemporary global practices remains underexplored, which could limit its adaptability in modern organizational environments. These findings highlight the need for further empirical research to better understand the practical applications and barriers to the implementation of Islamic principles in diverse organizational contexts.

Future research should aim to bridge this gap by exploring the empirical impact of Islamic management principles in real-world settings, particularly in non-Islamic or multicultural contexts. Studies should also explore how these principles can be integrated with contemporary management practices, such as agile or lean methodologies, to ensure that Islamic values can thrive in globalized and dynamic business environments.

## RECOMMENDATIONS

Given the multidimensional framework of Islamic management highlighted in this study—rooted in divine accountability, ethical leadership, and communal responsibility—it is recommended that future research investigate how these principles can be translated into measurable practices in modern organizational settings. Empirical case studies within Islamic educational institutions, waqf organizations, or zakat management bodies could reveal how planning, organizing, leading, and controlling are actualized based on Qur’anic guidance and Prophetic models. Comparative studies with conventional Western frameworks may also help identify areas where Islamic management contributes unique strengths, such as value-based leadership or spiritually driven performance indicators.

Additionally, policy makers, curriculum developers, and management consultants are encouraged to integrate Islamic administrative values into leadership training programs and institutional governance strategies. Embedding principles such as shūrā (consultation), ‘adālah (justice), and amanah (trustworthiness) into administrative systems may improve not only efficiency but also trust and ethical behavior across organizations. Such integration would support the creation of institutions that are both professionally sound and spiritually grounded, aligning operational success with the broader Islamic vision of human flourishing (falāḥ).

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