

Research Article

Enhancing Resilient Leadership: A Cultural and Islamic Perspective

Syahrudin,^{1*} Khairunesa Isa,² Muhammad Dwirifqi Kharisma Putra³

¹Institut Agama Islam Riyadlotul Mujabidin Ngabar Ponorogo, Indonesia, ²Universiti Tun Hussein Onn Malaysia ³Universitas Gadjah Mada, Yogyakarta, Indonesia.

Article Info

Received: 23rd Okt 2025
Revised: 25th July 2026
Accepted: 04th August 2026
Available Online: 10th August 2026

Keywords:

Islamic leadership; resilience;
transformational leadership; cultural
values; ethical governance

p_2775-2682/e_2775-2690/
©2026 The Authors. Published by
Academia Publication. Ltd This is
an open access article under the CC
BY-SA license.



Abstract

This study examines the intersection of transformational and transactional leadership within an Islamic framework, focusing on how these leadership models contribute to integrity and resilience among community leaders actively engaged in governance and social development. Using a qualitative approach, round table discussions were conducted with community leaders to explore their experiences and perceptions of leadership effectiveness, ethical governance, and crisis resilience. The findings reveal that transformational leadership fosters visionary guidance, motivation, and ethical influence, while transactional leadership provides structured accountability and performance-driven governance. Islamic leadership principles, including Tawhid (Oneness of God), *Amanah* (Trust), *Adl* (Justice), and *Shura* (Consultative Decision-Making), serve as fundamental anchors that ensure leadership remains ethically sound and community centered. Furthermore, cultural values such as *Ukhuwah* (Brotherhood), *Ihsan* (Excellence), and resilience-oriented governance strengthen leadership adaptability and inclusivity. This study contributes to the discourse on Islamic leadership by offering a governance model that is both morally grounded and structurally sustainable, with implications for leadership development, policy-making, and future research on adaptive leadership in Islamic contexts.

To Cite this article:

Isa, K., Syahrudin., Putra, M. D. K. Enhancing Resilient Leadership: A Cultural and Islamic Perspective. *Journal of Education and Religious Studies*, Vol. 06 No. 02 August 2026. Doi: <http://dx.doi.org/10.57060/jers.v6n2t2604>

INTRODUCTION

Leadership is a crucial element in shaping organizational culture, ensuring ethical governance, and fostering resilience in times of crisis (Northouse, 2022). The ability of leaders to navigate socio-political and economic uncertainties determines the sustainability and success of organizations (Bass & Riggio, 2006). In contemporary global challenges, including economic instability, social fragmentation, and geopolitical conflicts, leadership integrity and resilience have become fundamental for sustainable governance. Scholars argue that leadership is not only about decision-making but also about ethical stewardship and value-based governance (Ciulla, 2020). Leadership within Islamic contexts provides a unique framework that deeply integrates ethical and moral dimensions, emphasizing justice, accountability, consultation (*Shura*), and servant leadership (Ali, 2022).

While transformational and transactional leadership theories have been widely discussed in mainstream literature, their integration within Islamic leadership remains underexplored (Avolio & Bass, 2019). Transformational leadership focuses on vision, motivation, and intellectual stimulation, whereas transactional leadership emphasizes structure, rewards, and performance management (Burns, 1978; Bass, 1985). However, leadership studies have often overlooked how these models interact with religious and cultural frameworks,

* Corresponding Author: dwiriosudarroji@stainkepri.ac.id

particularly within Muslim-majority organizations. This study critically examines how integrity and resilience in leadership can be strengthened through cultural and Islamic perspectives, emphasizing a balanced approach between transformational and transactional leadership models.

Despite the extensive scholarship on leadership, there remains a significant gap in understanding how Islamic principles contribute to leadership resilience and integrity (Iszatt-White & Saunders, 2017). Many existing leadership models prioritize performance metrics, organizational efficiency, and strategic effectiveness while neglecting the ethical dimensions that underpin sustainable leadership (Iqbal et al., 2020). Research has shown that leadership failures often stem from a lack of moral accountability and ethical considerations, leading to corruption, mismanagement, and social unrest (Beekun & Badawi, 1999). In response, scholars have begun advocating for leadership models that incorporate ethical leadership and long-term organizational sustainability (Kalshoven et al., 2013).

In many organizations, particularly in Muslim-majority societies, leadership structures must navigate the dual challenge of ensuring operational effectiveness while maintaining ethical governance (Hassan et al., 2022). The absence of a comprehensive leadership model that seamlessly integrates ethical considerations with structured accountability mechanisms represents a critical gap in leadership studies. While transformational leadership fosters motivation through visionary and inspirational approaches, it must be complemented by transactional leadership's emphasis on accountability and performance management to ensure sustainable governance (Den Hartog & Belschak, 2020). Therefore, this study aims to develop an Islamic leadership model that effectively balances the motivational aspects of transformational leadership with the structured governance mechanisms of transactional leadership, while embedding cultural values and ethical principles. Based on these considerations, this study formulates the following research objectives: 1) To examine how Islamic leadership principles contribute to enhancing integrity and resilience in leadership; 2) To identify the key characteristics of transformational and transactional leadership models within an Islamic framework; 3) To analyze how the integration of cultural and Islamic values influences leadership effectiveness in organizations.

Literature Review

The evolution of leadership theories has led to the prominence of transformational and transactional leadership as dominant models within contemporary discourse. Transformational leadership, conceptualized by Burns (1978) and further refined by Bass (1985), is centered on inspiring and intellectually stimulating followers while fostering individualized consideration. This model has been widely recognized for its role in promoting commitment, innovation, and intrinsic motivation (Bass & Riggio, 2020). Conversely, transactional leadership prioritizes performance-based rewards, structured roles, and compliance enforcement to ensure organizational stability and efficiency (Den Hartog & Belschak, 2020).

Islamic leadership, in contrast, integrates ethical and moral dimensions into governance, making it distinct from conventional leadership theories. The Islamic leadership model is underpinned by Tawhid (oneness of God), Amanah (trustworthiness), Adl (justice), and Shura (consultation), reinforcing the ethical obligations of leaders (Ali, 2022). Prophet Muhammad SAW serves as the exemplary model of Islamic leadership, embodying transformational qualities while implementing structured governance mechanisms rooted in accountability (Beekun, 1997). Islamic leadership literature posits that leadership is not merely an administrative responsibility but a sacred trust (Amanah) that requires leaders to act with justice and transparency (Hassan et al., 2022).

Recent scholarship has increasingly emphasized the intersection of ethical leadership and resilience in contemporary governance. Ciulla (2020) asserts that integrity and resilience are pivotal leadership attributes that foster trust and long-term sustainability. Similarly, Yukl (2021) highlights that ethical leadership, when embedded within governance structures, contributes to organizational resilience and sustainable growth. Integrating Islamic leadership principles within these established frameworks presents a comprehensive governance model that bridges efficiency with ethical responsibility (Iqbal et al., 2020).

Furthermore, Hofstede's (2020) cultural dimensions theory underscores the influence of cultural values on leadership behaviors. Leadership in Islamic societies is characterized by collectivist tendencies, where decision-making is consultative, and leaders prioritize community welfare over individual interests (Beekun & Badawi, 1999). This aligns with the Islamic concept of Shura, advocating for collective consultation in

governance.

Resilient leadership has emerged as a crucial focus in contemporary leadership studies, particularly in response to the increasing complexity of global crises (Yukl, 2021). Leaders who exhibit resilience possess the ability to withstand disruptions, sustain stability, and mobilize collective efforts in times of uncertainty (Avolio et al., 2020). Unlike traditional leadership approaches that rely on rigid hierarchies and centralized decision-making, resilient leadership emphasizes adaptability, strategic foresight, and rapid problem-solving to navigate challenges effectively (Boin et al., 2021). Moreover, it plays a transformative role in revitalizing dysfunctional or toxic organizational environments, fostering high performance even under adverse conditions (Tudor et al., 2021). Thus, resilience in leadership can be understood as a leader's capacity to maintain effectiveness in unfavorable circumstances while driving meaningful organizational change to confront and overcome crises (Forster & Ducheck, 2018).

Cultural perspectives on leadership further highlight the influence of values, traditions, and socio-political environments on leadership resilience (Hofstede, 2020). In collectivist societies, resilient leadership is often demonstrated through consultative decision-making, social cohesion, and shared responsibility—elements that align closely with Islamic leadership principles (Ali, 2022). Islamic leadership literature emphasizes the necessity of patience (Sabr), perseverance (Istiqlal), and proactive governance in navigating crises (Hassan et al., 2022). Leaders who embody these principles are better positioned to manage adversity while maintaining organizational stability and stakeholder trust.

The integration of Islamic leadership with resilience theory presents a holistic governance framework that ensures leaders not only adapt to change but also sustain long-term stability. Research suggests that resilient leadership is most effective when it incorporates foresight, ethical stewardship, and crisis-preparedness strategies (Ciulla, 2020). In Islamic leadership, resilience extends beyond organizational survival; it embodies a moral and ethical responsibility toward the well-being of the community and the sustainability of governance structures (Beekun, 1997).

Moreover, resilient leadership is not solely about crisis mitigation but also about fostering a culture of innovation, flexibility, and continuous learning (Dinh et al., 2020). Islamic leadership principles align with these modern resilience frameworks by advocating for adaptability through knowledge acquisition (Ilm), consultation (Shura), and collective problem-solving (Ijma). However, critics argue that resilience-focused leadership can sometimes lead to reactive decision-making rather than proactive long-term planning, underscoring the need for structured resilience frameworks that align with broader governance objectives (Aldrich & Meyer, 2021).

METHOD

This study adopts a qualitative research approach using round table discussions to gain in-depth insights into leadership resilience within Islamic and cultural contexts. The sample consists of community leaders who actively participate in community service programs organized by various stakeholders. Purposive sampling is employed to select participants with extensive leadership experience in community engagement, ensuring that data collection captures rich, firsthand perspectives on resilience, adaptability, and ethical governance in leadership.

The round table discussions focus on key leadership principles, challenges in crisis management, and the role of Islamic teachings in shaping resilient leadership behavior. All discussions are recorded, transcribed, and analyzed using thematic analysis to identify recurring patterns, themes, and underlying insights related to leadership resilience. This analytical approach enables a systematic interpretation of qualitative data, uncovering deeper narratives and trends that reflect the complexities of resilient leadership in Islamic governance. The triangulation of multiple perspectives ensures the credibility and reliability of the findings, providing a nuanced understanding of leadership resilience from an Islamic and cultural standpoint.

RESULTS AND DISCUSSION

The Role of Islamic Leadership Principles in Enhancing Integrity and Resilience

The findings highlight the fundamental role of Islamic leadership principles in fostering integrity and resilience, reinforcing that ethical governance, accountability, and spiritual consciousness are cornerstones of effective leadership. Participants emphasized that Tawhid (Oneness of God) and Amanah (Trust) serve as the foundation of moral and responsible leadership, ensuring that leaders prioritize justice, sincerity, and

transparency in their decision-making processes (Ali, 2022). This ethical foundation cultivates trust and stability, which are essential for sustaining resilience, particularly in times of crisis (Beekun & Badawi, 1999). Leaders who demonstrate unwavering commitment to justice (Adl) and ethical stewardship are more likely to maintain organizational integrity and inspire confidence among their followers, reinforcing long-term sustainability (Hassan et al., 2022).

Furthermore, Shura (Consultative Decision-Making) has been recognized as a vital mechanism for enhancing adaptability and crisis management. Muhamad Khoiri Ridlwani and Evi Fitriana (2024) highlight that Muslim families who incorporate Islamic principles such as open communication (Shura), patience, and gratitude are better equipped to handle modern challenges, including economic pressures, family conflicts, and technological disruptions. Applying this perspective to communities and organizations, consultative leadership fosters collective resilience, inclusive decision-making, and ethical problem-solving, reinforcing the idea that well-structured institutions function like cohesive, value-driven families, ensuring stability and adaptability in turbulent environments. Participants emphasized that leaders who actively engage in inclusive governance and collective decision-making exhibit greater flexibility and responsiveness when confronting crises (Beekun, 1997). The consultative nature of Shura promotes a diversity of perspectives, facilitating more ethical, transparent, and effective decision-making processes (Hassan et al., 2022). By integrating various viewpoints, this collaborative model enhances problem-solving efficiency and strengthens institutional unity, reducing the likelihood of autocratic governance and leadership inefficiencies (Khan, 2021).

Ultimately, fostering a Shura-based leadership approach ensures that organizations remain adaptive, ethically grounded, and resilient in navigating socio-economic challenges. Leaders who prioritize inclusive dialogue and participatory governance not only cultivate trust and stakeholder engagement but also fortify their institutions against uncertainties, making ethical consultation an indispensable pillar of sustainable and resilient leadership.

Characteristics of Transformational and Transactional Leadership within an Islamic Framework

The findings reveal that transformational and transactional leadership styles, when aligned with Islamic values, create a dynamic and balanced leadership model that enhances organizational effectiveness. Participants emphasized that transformational leadership qualities such as inspirational motivation, intellectual stimulation, and individualized consideration are essential for fostering ethical and visionary leadership in Islamic organizations. Leaders who exhibit these characteristics encourage a strong sense of purpose among their followers, instill trust, and promote continuous self-improvement (Bass & Riggio, 2006).

However, participants also highlighted the necessity of transactional leadership in maintaining order, ensuring accountability, and reinforcing structured decision-making. Transactional leadership traits, such as contingent reward systems and corrective interventions, were found to be aligned with Islamic teachings on justice (Adl) and accountability (Amanah), reinforcing the principle that leaders must uphold fairness and responsibility in governance (Beekun, 1997). While transformational leadership nurtures long-term growth and ethical vision, transactional leadership ensures that leaders operate within structured frameworks that maintain stability and discipline.

Furthermore, the integration of Shura (consultative decision-making) within both leadership models emerged as a critical component in Islamic leadership. Participants stressed that leaders who engage in collective consultation foster inclusivity, promote ethical discourse, and make informed decisions that reflect the needs of their communities. This consultative approach strengthens resilience by encouraging adaptability and shared responsibility in leadership (Hassan et al., 2022).

The study also found that effective Islamic leaders embody a hybrid leadership style, balancing the motivational elements of transformational leadership with the structured discipline of transactional leadership. This dual approach aligns with the leadership practices of Prophet Muhammad (PBUH), who exemplified vision, compassion, and moral integrity while ensuring clear governance structures and accountability (Ali, 2022). By merging these leadership styles within an Islamic ethical framework, organizations can cultivate a governance model that is both resilient and ethically grounded.

In conclusion, the findings underscore the importance of integrating transformational and transactional leadership characteristics within an Islamic framework. The synergy of these two leadership styles, when embedded in ethical governance and collective decision-making, fosters a leadership model that not only

enhances organizational efficiency but also upholds moral and cultural values essential for sustainable leadership.

The Integration of Cultural and Islamic Values in Leadership Effectiveness

The findings indicate that cultural and Islamic values play a crucial role in shaping leadership effectiveness. Participants emphasized that leaders who embrace Islamic ethical principles alongside cultural traditions demonstrate greater adaptability, inclusivity, and community engagement. Core Islamic leadership values such as Tawhid (oneness of God), Amanah (trust), and Adl (justice) were identified as essential in guiding leaders toward ethical decision-making and equitable governance (Ali, 2022). These values promote fairness, transparency, and social responsibility, ensuring that leaders prioritize the collective well-being of their communities.

Moreover, the concept of Ukhuwah (brotherhood) and Ihsan (excellence) was frequently cited as a driving force behind effective leadership in diverse cultural settings. Leaders who practice Ukhuwah foster a sense of unity and cooperation, which strengthens organizational cohesion and stakeholder trust. Similarly, the principle of Ihsan encourages leaders to strive for excellence in governance, ensuring that leadership practices remain aligned with ethical and performance-driven objectives (Hassan et al., 2022).

Additionally, the study found that Shura (consultative decision-making) is a critical mechanism for integrating cultural perspectives within Islamic leadership. Participants highlighted that leaders who engage in consultative practices demonstrate inclusivity, cultural awareness, and responsiveness to the needs of their followers. Shura fosters collective problem-solving, enhances trust, and allows leaders to incorporate diverse viewpoints into policy-making and strategic planning (Beekun & Badawi, 1999).

Furthermore, cultural adaptability was identified as a key determinant of leadership effectiveness. Leaders who demonstrate an ability to navigate diverse cultural contexts while adhering to Islamic ethical principles were perceived as more effective in fostering collaboration and managing cross-cultural teams. According to Hofstede (2020), participants noted that leaders who respect cultural traditions while upholding Islamic moral values cultivate a balanced governance approach that ensures ethical sustainability and inclusivity.

Based on the data analysis, this paper suggested an Islamic Resilient Leadership Framework (IRLF) that integrates transformational and transactional leadership styles within an Islamic ethical and cultural framework. This framework ensures a balanced approach that fosters integrity, resilience, and ethical governance.

Islamic Resilient Leadership Framework (IRLF)

Transformational leadership within an Islamic framework is deeply rooted in Tawhid (Oneness of God), where leadership is not merely a position of authority but a divinely entrusted responsibility (Amanah) that demands unwavering commitment to ethical stewardship and justice (Adl) (Ali, 2022). Unlike secular leadership models that often emphasize charismatic influence and individual ambition, Islamic transformational leadership necessitates that leaders embody moral integrity, humility, and servant leadership, positioning themselves as ethical role models (Idealized Influence) (Beekun & Badawi, 1999). This ethical foundation enhances Inspirational Motivation, where leaders articulate a vision beyond material success, integrating spiritual and ethical values into organizational objectives to inspire followers toward both individual and collective betterment (Hassan et al., 2022). Furthermore, Intellectual Stimulation within Islamic leadership promotes *ijtihad* (independent reasoning), fostering critical thinking, ethical innovation, and contextual adaptability while ensuring decisions remain aligned with Islamic governance principles (Khan, 2021). Leaders practicing Individualized Consideration focus on community well-being, mentorship, and holistic development, recognizing that leadership success is measured not only by organizational achievements but also by the moral and social upliftment of their followers (Yukl, 2021).

However, while transformational leadership fosters vision and ethical inspiration, it must be reinforced by structured governance mechanisms, ensuring that leadership remains accountable, just, and performance-oriented (Den Hartog & Belschak, 2020). Transactional leadership in Islam is fundamentally tied to Amanah (Trust) and Adl (Justice), where leadership is a sacred duty, not a privilege, necessitating strict adherence to transparency, fairness, and equitable governance (Ali, 2022). Unlike Western transactional leadership models, which often emphasize compliance through material incentives, the Islamic Contingent Reward system aligns recognition and rewards with ethical performance and community service, preventing the exploitation of power for personal gain (Beekun, 1997). However, Corrective Leadership is essential to maintaining order and

discipline, ensuring that governance does not devolve into authoritarian rigidity or bureaucratic inefficiency (Hassan et al., 2022). Effective leadership in Islamic contexts requires a balanced approach, where transactional discipline complements transformational vision, ensuring structured decision-making while upholding moral responsibility (Ciulla, 2020). The failure to integrate these elements often results in either excessive authoritarianism or ineffective governance, both of which compromise ethical sustainability and organizational resilience (Khan, 2021).

The successful implementation of transformational and transactional leadership within Islamic governance is contingent on the integration of cultural and Islamic values, ensuring that leadership remains contextually relevant and ethically robust (Beekun & Badawi, 1999). Shura (Consultative Decision-Making) is central to Islamic governance, fostering participatory leadership, collective wisdom, and ethical accountability, thereby preventing decision-making monopolization and authoritarian tendencies (Hassan et al., 2022). Leaders who emphasize Ukhuwah (Brotherhood and Social Responsibility) strengthen team cohesion and societal commitment, reinforcing a trust-based leadership model that prioritizes the collective good over individual ambitions (Hofstede, 2020). Furthermore, Ihsan (Excellence) institutionalizes a culture of continuous ethical and professional development, ensuring that leaders and organizations evolve without compromising moral standards (Yukl, 2021). Lastly, Resilience and Crisis Management serve as cornerstones of sustainable leadership, embedding strategic foresight, adaptability, and ethical fortitude into governance structures, equipping leaders to navigate economic, political, and social crises while maintaining moral and institutional integrity (Khan, 2021). The convergence of Islamic ethics, structured governance, and inspirational leadership creates a comprehensive leadership model that is both pragmatically effective and morally sustainable, offering a viable alternative to conventional leadership frameworks, particularly in ethically conscious and value-driven societies (Ali, 2022).

The discussion effectively aligns with the Islamic Resilient Leadership Framework (IRLF) by directly addressing the three research objectives, ensuring both conceptual depth and practical applicability. First, the model integrates Islamic principles such as Tawhid, Amanah, and Adl to enhance integrity and resilience in leadership. The discussion highlights how these principles serve as the ethical foundation for leadership, ensuring that leaders uphold moral responsibility, justice, and ethical stewardship in governance. By emphasizing Tawhid, leaders recognize that their authority is a trust (Amanah) rather than a privilege, reinforcing accountability and transparency in decision-making (Ali, 2022). Additionally, justice (Adl) ensures fairness and equity, preventing authoritarian leadership tendencies while strengthening institutional integrity. Resilience in leadership is embedded through strategic foresight, crisis adaptability, and ethical fortitude, enabling leaders to navigate uncertainty while maintaining moral and institutional stability (Khan, 2021). These elements directly support the model's emphasis on fostering integrity-driven and resilient leadership.

Second, the model harmonizes transformational and transactional leadership, ensuring that vision, motivation, and structured governance coexist to enhance leadership effectiveness. The discussion highlights that while transformational leadership fosters ethical inspiration and innovation, it must be reinforced by structured accountability mechanisms to prevent inefficiency and disorder (Den Hartog & Belschak, 2020). The balance between Idealized Influence and Inspirational Motivation (which cultivate ethical leadership and visionary governance) and Corrective Leadership and Contingent Reward (which ensure discipline and ethical compliance) is essential in shaping effective leadership (Beekun & Badawi, 1999). Without structured governance, transformational leadership risks becoming overly idealistic, whereas transactional leadership without moral foundations may lead to rigid and bureaucratic rule. By integrating both elements within an Islamic framework, the model ensures leaders remain ethically grounded while achieving organizational efficiency, reinforcing the necessity of a leadership structure that is both values-driven and results-oriented.

Finally, the model embeds cultural and Islamic values to ensure leadership remains contextually relevant, fostering trust, inclusivity, and sustainability. The discussion underscores the role of Shura (Consultative Decision-Making), Ukhuwah (Brotherhood and Social Responsibility), and Ihsan (Excellence) as essential pillars in ensuring leaders engage in participatory governance and remain attuned to the needs of their communities (Hassan et al., 2022). Shura enables inclusive decision-making, preventing autocratic rule, while Ukhuwah fosters cohesion, ensuring leadership is community-centered rather than self-serving. Furthermore, Ihsan institutionalizes continuous ethical and professional improvement, ensuring that leaders uphold the highest moral standards while adapting to evolving challenges (Yukl, 2021). The discussion also highlights how

resilience and crisis management play a fundamental role in equipping leaders with adaptability and ethical fortitude, ensuring that leadership remains sustainable in rapidly changing organizational and societal contexts (Khan, 2021). Through this integration, the model provides a holistic leadership framework that not only strengthens governance structures but also aligns with the cultural and ethical expectations of society, reinforcing long-term leadership effectiveness.

CONCLUSION

This study has demonstrated that effective leadership in Islamic contexts necessitates the integration of transformational and transactional leadership models within an ethical and culturally relevant framework. The findings emphasize that Tawhid, Amanah, and Adl serve as fundamental principles that enhance leadership integrity and resilience, ensuring that leaders operate with moral responsibility, accountability, and justice. While transformational leadership provides vision, ethical motivation, and innovation, it must be reinforced by structured governance mechanisms to maintain organizational discipline and sustainability. Conversely, transactional leadership, when applied within an Islamic ethical framework, prevents rigidity and authoritarianism by ensuring that disciplinary mechanisms align with fairness and moral responsibility. This balance between inspirational leadership and structured governance is essential in fostering long-term effectiveness and ethical stability in organizations.

The integration of cultural and Islamic values further strengthens leadership by fostering trust, inclusivity, and participatory governance. Shura (Consultative Decision-Making) ensures that leadership remains collaborative and accountable, reducing the risks of autocratic decision-making. Ukhuwah (Brotherhood) and Ihsan (Excellence) enhance team cohesion and continuous professional and ethical development, ensuring that leadership remains adaptable and committed to excellence. Moreover, resilience and crisis management play a crucial role in equipping leaders with the ability to navigate uncertainties while maintaining ethical leadership standards. These insights reinforce the necessity of a holistic and adaptable leadership framework, where Islamic ethics, structured accountability, and visionary leadership coexist to promote both organizational and societal well-being.

Future research should explore the empirical validation of this leadership model across different sectors and cultural contexts to assess its applicability beyond community leadership settings. Additionally, as digital transformation and technological advancements reshape governance and leadership paradigms, further studies should examine how Islamic leadership principles can be integrated into AI-driven decision-making and digital leadership structures. A deeper investigation into the intersection of Islamic leadership and contemporary governance challenges will contribute to developing a sustainable, ethical, and resilient leadership framework that is adaptable to global socio-economic transformations. This study establishes the Islamic Resilient Leadership Model (IRLM) as a viable framework, bridging traditional Islamic governance principles with modern leadership theories, ensuring that leadership remains morally grounded, structurally sound, and adaptable to future challenges.

BIBLIOGRAFI

- Ahmad, N., Rahman, A. A., & Gani, A. (2021). Transformational and transactional leadership styles on organizational effectiveness in Islamic financial institutions in Malaysia. *Journal of Islamic Marketing*, 12(6), 1498-1512
- Arham, A.F., Abdul Hamid, M. F., Meerangani, K. A., Norizan, N. S., Arham, A. F., and Suryonto, T. (2024). The Role of Spiritual Intelligence in Resilient Leadership: An Islamic Perspective. (2024). *International Journal of Religion*, 5(10), 3612 – 3620. <https://doi.org/10.61707/apqv4g78>
- Aida Hanim A. Hamid & Mohd Zamir Mohd Sharif. (2020). Gaya kepimpinan Islam: Gaya kepimpinan baharu dalam kalangan pengetua. *International Journal of Education and Pedagogy*, 2(2) 45-55.
- Abbas J. Ali, 2009. Islamic Perspectives on Leadership: A Model. *International Journal of Islamic and Middle Eastern Finance and Management*, Emerald Group Publishing Limited, vol. 2(2), pages 160-180, June.
- Avolio, B. J., & Bass, B. M. (2019). *Transformational and Transactional Leadership: Theory and Applications*. Free Press.
- Bass, B. M., & Riggio, R. E. (2006). *Transformational Leadership*. Psychology Press.
- Beekun, R. I. (1997). *Islamic Business Ethics*. Virginia: Internasional Institute of Islamic Thought.

- Beekun, R. I. and Badawi, J. (1999). *Leadership: An Islamic perspective*. Beltsville, MD: Amana Publishers.
- Ciulla, J. B. (2020). *Ethics and Effectiveness in Leadership*. Oxford University Press.
- Den Hartog, D. N., & Belschak, F. D. (2020). Transactional Leadership and Performance: A Meta-Analysis. *Journal of Business Ethics*, 162(3), 475-489.
- Forster, C., & Ducheck, S. (2018). Leaders' Resilience: A Systematic Literature Review and Future Research Agenda. *Academy of Management Proceedings*, 18(1), 342-361.
- Hassan, A., Ahmad, K., & Khalid, H. (2022). The Role of Shura in Islamic Leadership and Decision-Making. *Journal of Islamic Governance*, 15(2), 105-127.
- Hofstede, G. (2020). *Cultural Dimensions in Leadership and Organizational Behavior*. Sage Publications.
- Iszatt-White, M., & Saunders, C. (2017). *Leadership: Critical Perspectives*. Oxford University Press.
- Iqbal, Q., Ahmad, N. H., Nasim, A., & Khan, S. A. R. (2020). A moderated-mediation analysis of psychological empowerment: Sustainable leadership and sustainable performance. *Journal of Cleaner Production*, 262, 121429
- Khan, M. R., Khan, H., Jan, S. A., Javad, A., & Khattak, A. U. (2021). Mediating Effect of Employee Commitment in Relationship Between Toxic Leadership and Employee's Performance. *Humanities & Social Sciences Review*, 9(4), 56-64.
- Kalshoven, K., Den Hartog, D. N., & De Hoogh, A. H. B. (2013). Ethical Leadership and Follower Helping and Courtesy: Moral Awareness and Empathic Concern as Moderators, *Applied Psychology*, 62 (2), 211–235
- Tamim (2025). Resilient Leadership in Crisis: Strategies for Navigating Economic and Operational Disruptions in a Volatile World. *International Journal for Multidisciplinary Research*, 7(1), 1-13.
- Kalshoven, K., Den Hartog, D. N., & De Hoogh, A. H. B. (2021). Ethical Leadership and Organizational Performance: A Systematic Review. *Journal of Business Ethics*, 168(4), 675-698.
- Muhamad Khoiri Ridlwan and Evi Fitriana. (2024). Building Resilient Muslim Families: An Analysis of Resilience Based on the Qur'an and Hadith. *Studi Multidisipliner Jurnal Kajian Keislaman*. 11(2), 387-400
- Northouse, P. G. (2022). *Leadership: Theory and Practice*. Sage Publications.
- Tudor, T., Cristina, H., & Constantin, T. (2021). Resilient Leadership. Qualitative Study on Factors Influencing Organizational Resilience and Adaptive Response To Adversity. *Transylvanian Review of Administrative Sciences*, Special Issue, 127–143
- Yukl, G. (2021). *Leadership in Organizations*. Pearson.