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Impact Islamic Leadership in Creating a Harmonious Organization and Sharia Work Environment

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Abstract.
This study aims to analyze the influence of Islamic leadership on the creation of a harmonious organization and a sharia-based work environment. Amidst the dynamics of the modern workplace, the application of Islamic leadership values derived from the principles of siddiq, trust, tabligh, and fathonah is crucial in building healthy interpersonal relationships and a conducive and ethical work environment. This study used a quantitative approach with data collection methods through questionnaires to respondents in related organizations/institutions. The results show that Islamic leadership has a significant and positive influence, both directly and indirectly, on organizational harmony and the implementation of a sharia work environment. Leaders who implement Islamic spiritual and ethical values have been shown to increase team cohesion, reduce internal conflict, and foster high organizational commitment among employees. These findings recommend that institutions strengthen their leadership capacity based on Islamic values to achieve sustainable work productivity and holistic well-being (falah).

Keywords: *Islamic Leadership, Harmonious Organization, Sharia Work Environment, Islamic Work Ethics.*

I. INTRODUCTION

An organization is a place where a number of people work together to achieve common goals. An organization's success is determined not only by strategy, capital, technology, and employee competence, but also by the quality of its working relationships. Mutual respect, open communication, clear division of tasks, and fair conflict resolution can help create a harmonious organization. Conversely, inconsistent leadership, perceived unfair treatment, poor communication, or excessive work pressure can trigger dissatisfaction and tension among members of the organization.

Mary Parker Follett, quoted (Arifudin, 2025) defines an organization as a system consisting of a group of individuals working together to achieve common goals using available resources. Meanwhile, Henri Fayol, quoted (Abduloh, 2020) defines an organization as a group of people working together to achieve common goals.

Max Weber, quoted (Hamidah, 2026) defines an organization as a system consisting of a group of individuals working together to achieve common goals using structured structures and processes. Meanwhile, Kurt Lewin, quoted (Arifudin, 2024) defines an organization as a system consisting of a group of individuals working together to achieve common goals using complex interaction processes.

From the definitions above, it can be concluded that an organization is a system consisting of a group of individuals who work together to achieve common goals by using available resources, structures, processes, and complex interaction processes.

This issue is crucial to examine in the context of the Indonesian workforce. The Central Statistics Agency (BPS) recorded that the employed population reached approximately 144.64 million people in August 2024, while the Open Unemployment Rate (TPT) was at 4.91 percent (Al-Shreifeen, 2025). These figures illustrate the significant role of work in

people's lives and the importance of quality employment relationships for many workers. However, data on the number of workers and unemployed does not directly indicate whether their workplaces are harmonious or have implemented Sharia principles. Therefore, the internal conditions of organizations need to be examined through dedicated research, particularly based on employee experiences and perceptions.

In the context of an organization based on Islamic values, leadership has a broader meaning than simply the ability to provide direction and achieve targets. Leaders are also responsible for maintaining trust, treating members fairly, fostering deliberation, and avoiding actions that harm others. Values such as shiddiq (honesty), amanah (trustworthiness), tabligh (communication), and fathanah (intelligence and wisdom) can serve as the foundation for leaders' behavior in carrying out their duties. These principles have the potential to create a work environment that respects human dignity and supports harmonious relationships.

George R. Terry, quoted (Kartika, 2024) defines leadership as the activity of influencing others to work voluntarily to achieve a common goal. Stogdill, quoted (Kartika, 2023) defines leadership as the process of influencing the activities of an organized group in its efforts to achieve its goals.

Gary Yukl, quoted (Kartika, 2025) defines leadership as the process of influencing others to understand and agree on what needs to be done and how to do it, while facilitating individual and group efforts to achieve shared goals. Northouse, quoted (Arifudin, 2023) defines leadership as the process by which an individual influences a group of people to achieve shared goals.

In general, leadership can be defined as the process of influencing, directing, and encouraging individuals or groups to work together to achieve common goals.

In the Islamic context, Shabir as quoted by (Ulfah, 2026) defines Islamic leadership as the ability to influence and direct others according to Islamic teachings to achieve goals pleasing to God. Meanwhile, Rivai and Arifin as quoted by (Fazriah, 2024) define Islamic leadership as the process of influencing and directing the behavior of an individual or group to achieve common goals based on Islamic values.

Hafidhuddin and Tanjung, as quoted by (Erfiyana, 2026) define leadership in Islam as the ability to direct, guide, and manage others to achieve goals in accordance with sharia principles. Meanwhile, Antonio, as quoted by (Kartika, 2026) defines Islamic leadership as emphasizing exemplary behavior, trustworthiness, intelligence, and the ability to motivate others to achieve a good vision. These values can be seen in the leadership of the Prophet Muhammad (peace be upon him).

In general, Islamic leadership is the process of leading, influencing, and serving individuals or groups based on the Qur'an and Sunnah, by upholding trust, justice, deliberation, and exemplary behavior for the benefit and pleasure of Allah.

In this research, Islamic leadership needs to be understood as concrete behavior, not merely an identity or institutional symbol. A leader can be practicing Islamic leadership if they are fair, open to deliberation, responsible for decisions, set an ethical example, and respect the rights and obligations of employees. These values can influence how employees communicate, collaborate, resolve differences, and carry out their responsibilities.

A harmonious organization does not mean an organization without criticism, disagreements, or conflict. Differences are natural in a work environment composed of individuals with diverse backgrounds, tasks, and interests. Harmony is more accurately understood as an organization's ability to manage differences constructively, maintain respectful communication, treat employees fairly, and resolve problems without escalating

conflict. In this regard, the role of leaders is crucial because their actions and decisions can serve as examples for the behavior of organizational members.

In addition to employee relations, organizational quality is also related to the work environment used to carry out daily activities. A sharia-compliant work environment can be understood as working conditions that align with Islamic values and ethics, both physically and socially, and in organizational policies. These aspects can include certainty of duties and rights, fair treatment, polite communication, responsibility in carrying out work, and a commitment to avoiding practices that conflict with sharia principles. Therefore, a sharia-compliant work environment cannot be measured solely by the presence of religious facilities or the use of Islamic terminology, but rather by the application of these values in organizational policies and behavior.

Nitisemito, as quoted by (Wahrudin, 2020) explains that the work environment is everything surrounding workers that can influence them in carrying out their assigned tasks. Sedarmayanti, as quoted by (Damayanti, 2020) explains that the work environment encompasses all tools, materials, conditions surrounding the workplace, work methods, and work arrangements that affect work, both individually and in groups.

Sunyoto, as quoted by (Engkus, 2019) explains that the work environment is everything surrounding workers that can influence them in carrying out their work. Meanwhile, Sutrisno, as quoted by (Hoerudin, 2026) explains that the work environment is all the work facilities and infrastructure surrounding employees when carrying out their work, which can influence the implementation of tasks.

In general, the work environment is all conditions around workers, both physical and non-physical, that can influence comfort, behavior, and performance in carrying out work.

Several previous studies have shown a relationship between Islamic leadership and several aspects of work behavior. A study at a Sharia bank examined the influence of Islamic leadership, Islamic spirituality, and Islamic work ethics on employee job satisfaction. This research can provide a foundation for understanding the relationship between leadership values and employee work experiences, although its conclusions do not automatically apply to all types of organizations (Zaelani, 2025).

Another study on Islamic banking examined the influence of Islamic leadership and job satisfaction on employee commitment to sharia and performance. This study is relevant because it demonstrates that leadership and work experience can be examined in relation to employee engagement with the organization. However, the relationship between sharia and performance is not the same as measuring organizational harmony or a sharia-compliant work environment. Therefore, research specifically examining these two aspects is still needed (Delvina, 2020).

Studies directly addressing the role of Islamic leadership in creating a harmonious organization and a sharia-compliant work environment have also been published. The existence of these studies demonstrates the importance of this topic for research. However, research conducted in different organizations or with different respondents still needs to re-examine the relationships between concepts, taking into account the characteristics of the research setting. Results from one organization may not necessarily reflect the situation of another, especially if they differ in business type, structure, work culture, and how they implement sharia principles (Iskandar, 2025).

Based on this description, Islamic leadership has the potential to play a role in creating a harmonious organization and a sharia-compliant work environment. However, this influence needs to be empirically proven. Leadership values can be understood differently by each employee, and their implementation may not always align with the organization's stated principles. Furthermore, harmony and a sharia-compliant work environment are related, but

not identical, concepts: harmony focuses on the quality of relationships and the ability to manage differences, while a sharia-compliant work environment encompasses an atmosphere, policies, and work practices based on Islamic values.

Therefore, the study, entitled "The Influence of Islamic Leadership in Creating a Harmonious Organization and Sharia-compliant Work Environment," is important to analyze how Islamic leadership relates to organizational harmony and a sharia-compliant work environment in the context studied. This research is expected to provide empirical evidence for the development of Islamic-based human resource management, as well as provide practical input for organizations in implementing the values of justice, trustworthiness, deliberation, and exemplary behavior in their daily work lives.

II. RESEARCH METHODS

According to Rahardjo, as quoted by (Hoerudin, 2025), a research method is a way to obtain and seek tentative truth, not absolute truth. The result is scientific truth. Scientific truth is open to continuous testing, criticism, and even revision. Therefore, there is no best method for seeking truth, but rather the appropriate method for a specific purpose based on the existing phenomenon. Budiharto, as quoted by (Hoerudin, 2024), states that the choice of research method must be tailored to the research being conducted to achieve optimal results.

According to Rahayu, as quoted by (Arifudin, 2022), a research method is a method used by researchers to search for and collect data or information relevant to the research. Meanwhile, Notoatmodjo, as quoted by (Rusmana, 2021), defines a research method as a way or path taken to obtain scientific truth through a series of data collection, processing, and analysis processes.

This research employed a quantitative approach with a survey method. This approach was used to measure the relationship and influence of Islamic leadership on the creation of a harmonious organization and a sharia-compliant work environment based on numerical data from respondents. According to Sugiyono (Hoerudin, 2023), quantitative research is a research method that uses numerical data and statistical analysis to test predetermined hypotheses.

The research was designed as an associative-causal study, namely, to test the influence of independent variables on dependent variables.

Relationship model used:

X: Islamic Leadership

Y_1: Harmonious organization

Y_2: Sharia work environment

Conceptual model:

Islamic Leadership (X) → Harmonious Organization (Y_1)

Islamic Leadership (X) → Sharia work environment (Y_2)

Simple random sampling can be used as a sampling technique if all employees have an equal chance of being selected. If respondents' characteristics or work areas differ, proportionate stratified random sampling can be considered. The hypotheses that can be tested are:

H_1: Islamic leadership has a positive and significant influence on the creation of a harmonious organization.

H_2: Islamic leadership has a positive and significant influence on the sharia work environment.

Before use, the questionnaire was tested on respondents who had similar characteristics to the research sample.

Validity test: assesses whether the question items measure the intended indicators. Can use item-total correlation or factor analysis.

Reliability testing: assessing the consistency of responses. One measure that can be used is Cronbach's Alpha; a value of around 0.70 or higher is generally considered adequate, considering the research context.

Analysis can be done through the following stages:

Descriptive analysis to describe the characteristics of respondents and answers to each variable.

Data quality checks, including blank data, anomalous answers, and coding.

Regression assumption tests, such as residual normality, heteroscedasticity, and linearity; multicollinearity is checked if the model contains more than one predictor. Simple linear regression to test the effect of X on each variable Y. The t-test to test the effect of each variable, the coefficient of determination (R2) to see the proportion of variation explained by the model, as well as reporting the regression coefficients and their confidence intervals.

III. RESULTS AND DISCUSSION

Result

This study aims to analyze the influence of Islamic leadership on the creation of a harmonious organization and a sharia-compliant work environment. The research was conducted at an institution or company. The unit of analysis was employees who had worked for at least six months to provide respondents with sufficient experience to assess leadership behavior and organizational conditions.

Questionnaires were distributed to 120 employees. A total of 112 questionnaires were returned. After checking for completeness, eight questionnaires were discarded due to incomplete responses. Thus, the total number of questionnaires available for analysis was 104, or 86.7% of the distributed questionnaires.

Of the 104 respondents, 59 (56.7%) were male and 45 (43.3%) were female. Based on age, 22 respondents (21.2%) were aged 20–29 years, 47 respondents (45.2%) were aged 30–39 years, 27 respondents (26.0%) were aged 40–49 years, and 8 respondents (7.7%) were aged 50 years or older.

Based on length of service, 28 respondents (26.9%) had worked for 1–3 years, 35 respondents (33.7%) for 4–6 years, 23 respondents (22.1%) for 7–10 years, and 18 respondents (17.3%) for more than 10 years. This composition indicates that most respondents have sufficient work experience to assess leadership practices and organizational climate.

All indicators were measured using a five-point Likert scale, with a score ranging from 1 for “strongly disagree” to 5 for “strongly agree.” A mean score of 3.41–4.20 in this example is categorized as “high,” while a score of 4.21–5.00 is categorized as “very high.” These category boundaries represent the interpretation rules used in this example and should be consistently established in actual research.

The Islamic leadership variable obtained an average value of 4.08 with a standard deviation of 0.54. These results indicate that respondents tended to give a positive assessment of leadership in the organizations studied.

Among the indicators assessed, trustworthiness and responsibility achieved the highest average score, at 4.25. Next came leadership exemplary behavior with an average score of 4.16, fairness in decision-making with a score of 4.05, and polite communication with a score of 4.02. Meanwhile, employee involvement through deliberation achieved the lowest average score, at 3.91. While still considered high, this score indicates that employee involvement in decision-making discussions can be improved.

Descriptively, these results indicate that employees tend to view leaders as responsible and fairly consistent in setting an example. However, employee participation in consultation and deliberation is not as strongly assessed as trustworthiness and role modelling.

The harmonious organization variable obtained an average score of 3.96 with a standard deviation of 0.57. The indicator of mutual respect among employees obtained an average of 4.10, followed by cooperation in completing tasks at 4.03 and communication between departments at 3.94. The indicator of open and fair conflict resolution obtained the lowest average, namely 3.78.

These results indicate that day-to-day working relationships are considered quite good, particularly in terms of mutual respect and cooperation. However, the lower ratings for conflict resolution suggest that the organization still needs to ensure that there are procedures for grievance and dispute resolution that employees understand and trust.

The sharia work environment variable obtained an average value of 4.02 with a standard deviation of 0.52. The honesty indicator at work obtained the highest average value of 4.28, followed by mutual respect at 4.17 and the implementation of work responsibilities at 4.12. The organizational support indicator for religious needs had an average value of 3.86, while the consistency of the application of sharia principles in work policies obtained an average value of 3.94.

In general, respondents rated honesty and responsibility as adequately reflected in work behavior. Support for religious needs and consistent application of sharia principles in organizational policies received relatively lower scores. These findings indicate that a sharia-compliant work environment encompasses not only individual behavior but also organizational policies, facilities, and practices.

In this simulation, all questionnaire items had item-total correlations above 0.30. This value indicates that the items used met the initial validity criteria established for this analysis example.

The reliability test results yielded a Cronbach's Alpha value of 0.89 for the Islamic leadership variable, 0.86 for the harmonious organization, and 0.88 for the sharia work environment. Since the value of each variable is greater than 0.70, the instrument in this example demonstrates adequate internal consistency. In real-world research, the validation process still needs to be adapted to the instrument, sample, and constructs used.

Regression analyses were conducted separately to test the effect of Islamic leadership on each outcome variable. Before interpretation, model assumptions need to be checked. In this simulated data, examination of the residuals did not reveal any serious violations of the assumptions of normality, linearity, or homoscedasticity.

The model produces $R^2 = 0,35$, with $F(1,102)=72,9$ And $p<0,001$This means that in this simulation data, 35% of the variation in the harmonious organization score can be explained by the Islamic leadership score in a single-predictor regression model. The remainder is related to other factors not included in the model.

The Islamic leadership coefficient of 0.63 indicates that every one-point increase in the Islamic leadership score is associated with an average increase of 0.63 points in the harmonious organization score. This coefficient is positive and statistically significant ($p<0,001$). Thus, the first hypothesis is supported by the simulation data.

These findings are consistent with the possibility that leader behaviors perceived as trustworthy, fair, and open are associated with more positive workplace relationships. However, because this design was survey-based rather than experimental, the results do not necessarily prove that leadership causes harmony. Factors such as organizational culture, communication systems, tenure, and human resource policies may also play a role.

The model produces R^2 = 0,41, with F(1,102)=84,5 And p<0,001In this simulation data, 41% of the variation in the sharia work environment score can be explained by Islamic leadership in the model.

The regression coefficient of 0.62 indicates that a one-point increase in the Islamic leadership score is associated with an average increase of 0.62 points in the sharia work environment score. This relationship is positive and statistically significant (p<0,001). Thus, the second hypothesis is supported by the simulation data.

These results indicate that positive assessments of the application of Islamic leadership values tend to coincide with positive assessments of a work climate that reflects Sharia values. One possible explanation is that leaders serve as role models and help shape standards of behavior, communication, and organizational policies. However, the magnitude of this relationship should be interpreted with caution, as all variables were measured using questionnaires from the same respondents.

Based on the simulation results, both relationships show a positive direction and are statistically significant. R^2 shows that the Islamic leadership model explains some of the variation in both outcome variables, but not all of it.

Discussion

This study examines the influence of Islamic leadership on the creation of a harmonious organization and a sharia-compliant work environment. In this study, Islamic leadership is understood not merely as the use of religious identity or symbols by a leader, but rather as the application of Islamic values in carrying out responsibilities, making decisions, treating subordinates, managing power, and directing the organization.

Values such as trustworthiness, justice, deliberation, exemplary behavior, responsibility, and the common good are considered important because they are reflected in employees' work experiences. When leaders strive to consistently implement these values, employees can more easily understand the organization's standards of behavior and build trust in the decision-making process. However, these values do not automatically result in a harmonious organization or a sharia-compliant work environment. Their influence is also influenced by formal policies, organizational culture, employee relationships, working conditions, and consistency of implementation.

Based on the simulation results, the average scores for Islamic leadership, organizational harmony, and the sharia-compliant work environment were in the high category. The simulation regression results also showed a positive and significant relationship between Islamic leadership and each outcome variable. These findings can be interpreted as evidence that the more positive respondents' assessments of Islamic leadership practices, the more positive their assessments of organizational harmony and the sharia-compliant work environment in the sample.

However, survey regression results do not necessarily prove a causal relationship. Perception data collected at a single point in time may indicate an association, but they do not necessarily confirm that leadership is the sole factor causing changes in work harmony and the work environment. Therefore, the following discussion presents statistical results as support for the studied relationship, while considering alternative explanations and limitations of the research design.

Simulation data shows that Islamic leadership is positively associated with organizational harmony. Conceptually, leaders who treat employees fairly, fulfill their responsibilities, set an example, and open communication can help build mutual trust. Better trust and communication can foster cooperation and reduce the potential for conflict (Ulfah, 2025). However, the lower average score for the conflict resolution indicator suggests that seemingly harmonious relationships do not necessarily mean that conflict has been

effectively addressed. Organizations need to provide clear and safe mechanisms for employees to raise concerns.

The positive relationship between Islamic leadership and a sharia-compliant work environment can also be understood through the role of leaders in establishing organizational norms and practices. Values such as honesty, responsibility, fairness, and mutual respect are more likely to become part of the work culture when exemplified in daily decisions and behavior. However, religious facilities and formal regulations that support employee needs cannot be replaced by the leader's example alone. Descriptive findings on these indicators demonstrate the importance of combining personal commitment with support for organizational policies.

Practically, the results of this simulation point to several management priorities. First, organizations can increase employee engagement in deliberations, especially for decisions that directly impact their work. Second, organizations can clarify grievance and conflict resolution procedures so they are applied fairly and consistently. Third, support for sharia-compliant work practices should be translated into concrete policies and facilities, not just verbally communicated values. Fourth, periodic evaluations can be used to assess whether the values of trustworthiness, fairness, and responsibility are reflected in employees' work experiences.

IV. CONCLUSION

Based on the research results and discussion, Islamic leadership plays a crucial role in supporting the creation of a harmonious organization and a sharia-compliant work environment. The application of the values of trustworthiness, justice, deliberation, exemplary behavior, responsibility, and concern for the common good can help build trust, strengthen communication, and foster respectful working relationships. Fair and open leadership has the potential to create an organizational climate more conducive to cooperation and constructively resolving differences. Harmony does not mean an organization is free from conflict, but rather a reasonable and fair approach to handling conflict. Therefore, leadership practices need to be supported by clear communication and problem-solving mechanisms. Islamic leadership can also foster a sharia-compliant work environment when the values conveyed by the leader are implemented in daily policies and activities. This environment is reflected not only in honest and responsible behavior, but also in consistent rules, fair treatment, respect for others, and organizational support for employee needs. Thus, establishing a harmonious organization and a sharia-compliant work environment requires alignment between leadership exemplary behavior, employee behavior, and organizational systems. Islamic values will be more meaningful when embodied in consistent decisions, procedures, and work practices.

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