

Ethics of Organizational Leadership in Islamic Perspective

Muhammad Aziz Mahyuti¹, Nadya Ferisca Siregar², Khoiril Ardi³

¹Universitas Islam Negeri Sumatera Utara, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

³Universitas Islam Negeri Sumatera Utara, Indonesia

Article Information	Abstract
Article History: Received: 1 September 2024 Accepted: 15 September 2024 Published: 30 September 2024	<i>Organization is an important element in students. Behavior and ethics are formed by how the organization runs according to the existing vision and mission. Leadership in the organization is an important factor in the success of the organization. Problem solving in the organization is the responsibility of all members of the organization. Good leadership will guide its members to be more integrity in finding solutions to existing problems. Ethics in Islam are norms and teachings that have been taught by Islamic teachings. Organizational leadership according to Islam will be discussed in this article. This study uses a qualitative method in the form of a literature review. Based on the results obtained by the author, that the ethics of organizational leadership according to the Islamic perspective have the meaning of goodness (al-khair), happiness (al-sa'adah), and virtue (al-fadilah). All of which will form a good and integrity organization in the future.</i>
Keywords: <i>Ethics, Organization, Islamic, Leadership</i>	

✉ Correspondence Address:
khoirilardi88@gmail.com

© 2024 Indonesia

INTRODUCTION

As social creatures, we require communication to establish intimate connections. Communication is paramount. The act of transmitting situational information to others to influence or alter their behavior is termed communication. Comprehending corporate culture is a crucial aspect for all students. Organizational culture influences individuals' conduct in interactions with external parties. This may be understood as an organizational culture that has directly or indirectly assimilated specific cultural values (Nazira, Kholil, Rasyid, & Hutagalung, 2025).

Students must distinguish themselves, as society perceives them to possess a superior degree of education, leading to the belief that they may articulate desires as an expression of their own voice. The newer generation of pupils possesses innovative concepts and ideas. Students express these thoughts and ideas by participating in many activities, including joining organizations both on and off campus. Students participate in organizations to develop their soft skills. Soft skills and performance indicators are essential attributes

required post-graduation. This can be accomplished by joining groups or student associations.

Furthermore, as agents of change, students must embody strong character and ethics to ensure that their contributions yield beneficial results. Possessing strong character and ethics enables us to evolve into mature adults capable of contributing to the nation. Contemporary pupils belong to Generation Z, sometimes referred to as Zoomers, who possess considerable proficiency in technology (Manjusha & Khaire, 2023). The application of technology in all aspects of life undoubtedly impacts the character and ethics of pupils. The beneficial impact of technology on the personality development of contemporary pupils is characterized by their open-mindedness and cognitive flexibility. This enables pupils to acquire more comprehensive views and avoid restricted thinking. Due to technological advancements, contemporary pupils exhibit a rapid pace of learning. Consequently, institutions must evolve by providing online academic information systems.

Nonetheless, it is undeniable that technology adversely affects the ethical education of Generation Z, particularly among students. Students today, on average, are unable to disengage from their phones and social media. When assembled, the majority of students are preoccupied on their phones or engaging in social media. Even in the presence of the teacher, some students remain preoccupied on their phones. Consequently, it is imperative for pupils to possess strong character and ethics, which are cultivated through education and their surroundings. Organizations and campus institutions can also cultivate good character and ethics. Organizations possess distinct values and cultures that must be comprehended.

Nonetheless, it is undeniable that technology adversely affects the ethical education of Generation Z, particularly among students. Students today, on average, struggle to disengage from their phones and social media. When assembled, the majority of students are preoccupied on their phones or engaging with social media. Despite the teacher's presence in the classroom, certain students remain preoccupied with their phones. Consequently, it is imperative for pupils to possess strong character and ethics, which are cultivated through education and their surroundings. Organizations and campus institutions can also cultivate good character and ethics. Organizations possess distinct values and cultures that must be comprehended.

RESEARCH METHOD

This research employs a qualitative methodology. This research is a qualitative study conducted using library research. The primary data sources utilized comprise diverse scientific literature, including both books and scholarly publications pertinent to the discourse on organizational leadership ethics from an Islamic viewpoint. Concurrently, the secondary data sources utilized in the research comprise numerous scientific literature pertinent to the primary subject of this study. Collecting samples from entities within the vicinity of the State Islamic University of North Sumatra Medan.

RESULTS AND DISCUSSION

According to Robbins, organizational culture is a system of meanings and values possessed by its members that differentiates the organization from others. Robbins asserts that a system of meanings and beliefs is established by its members, hence distinguishing it from other organizations. This system of meanings and beliefs comprises essential attributes

derived from the organization's ideals. Organizational culture is a framework comprising a collection of institutions and participants who contribute to achieving a mutually established objective, hence forming a sustainable culture or tradition.

Islamic ethics is a crucial element that regulates personal conduct and societal relationships in everyday life. This ethical framework is grounded in the teachings of the Qur'an and Hadith, together with the insights of scholars. This study will examine the comprehension of ethics in Islam, the origins of ethical principles, the fundamental tenets of Islamic ethics, and the implementation of ethics in everyday life.

Islamic ethics can be characterized as principles or moral standards that govern human conduct in accordance with religion doctrines. This ethics encompasses both the relationship between humanity and Allah (*hablum minallah*) and the relationship between humans and one another (*hablum minan-nas*). The objective of this ethics is to establish a harmonious and equitable existence.

In Islam, ethics are termed *akhlak*, originating from the Arabic word *al-akhlak* (*al-khuluq*), signifying character, quality, or inclination. The Qur'an states, "Indeed, you, Muhammad, are on an exalted standard of character." Consequently, Islamic ethics aligns with the discipline of *akhlak*, which encompasses the study of virtues and the means to cultivate them, enabling individuals to embody these qualities, as well as the examination of vices and the methods to eschew them, thereby liberating individuals from such traits. Ethics is frequently regarded as synonymous with morality. Both concepts address the issues of virtuous and immoral human behavior; however, *akhlak* is more closely associated with conduct or character in a practical sense, whereas ethics primarily emphasizes its philosophical underpinnings, exploring the principles of good and evil.

In certain Islamic texts, it is termed *akhlaqiyyah* philosophy, frequently disregarded by Islamic scholars. This perspective is predicated on the conviction that the entirety of the Qur'an embodies the ethical framework of Muslims, from which all branches of Islamic knowledge are derived, thus rendering these disciplines as repositories of ethical principles that can inform moral values. Conversely, an alternative viewpoint posits that the endeavor to articulate ethics throughout Islamic history was undertaken by several intellectuals across diverse fields, including jurists (sharia or exoteric), theologians, mystics, and philosophers.

The objective of ethics, from a philosophical perspective, is a universal "ideal" applicable to all humans across all times and locations. In pursuing this objective, ethics has challenges due to the relativity of physical actions and individual views of morality, as each person or group possesses a distinct understanding. Moreover, ethics establishes the criteria for assessing good and harmful action as far as it can be comprehended by human reason. Islamic teachings dictate that all acts of worship, as well as life and death, are exclusively devoted to Allah; thus, the paramount objective of human conduct, in accordance with Islamic ethics, is to attain Allah's pleasure. to Ibn Miskawaih, morality, ethics, or *akhlak* is a cognitive disposition that encompasses the impetus to act impulsively, devoid of reflection and deliberation. Mental attitudes are classified into two categories: those that stem from character and those that arise from habits and training. Morality derived from character

seldom yields good ethics, sometimes resulting in poor ethics. Conversely, training and habituation are more likely to yield commendable ethics.

The development of character, values, and morality arises from several circumstances encountered by individuals or groups through personal or communal experiences (Hutabarat, Nasution, & Gea, 2023). Character embodies an individual's personality as it pertains to activities that evolve into daily routines, which may be either beneficial or harmful. This is contingent upon the process of character development within the surrounding environment (Wiedarjati & Sudrajat, 2021). According to Aristotle in Gunawan, "character is intimately connected to habits frequently observed in behavior."

The term ethics is etymologically derived from the Greek words *Ethos* and *ethikos*. *Ethos* denotes character, nature, habits, and the position one frequently inhabits. *Ethikos* pertains to virtuous behaviors, civility, and courteous conduct (Pratiwi, Puspitasari, Hikmawati, & Bagus, 2021). Ethics is frequently synonymous with morality. Nonetheless, while both pertain to the notions of good and bad in human conduct, ethics and morality possess distinct meanings. Morality emphasizes the ethical and unethical principles inherent in each individual's activities. Ethics is the examination of morality and immorality. Consequently, ethics can be characterized as a theoretical framework about moral conduct. In philosophical discourse, ethics is occasionally regarded as synonymous with moral philosophy. Ibn Miskawaih underscored the need of education in cultivating virtuous character. He placed considerable stress on childhood, viewing it as the connection between the animal spirit and the human soul. Ibn Miskawaih maintains that the core of moral studies encompasses goodness (*al-khair*), happiness (*al-sa'adah*), and virtue (*al-fadilah*). Goodness represents the pinnacle and perfection of existence. There exist two categories of goodness: general goodness and specific goodness. General goodness refers to the ethical standards applicable to all humans in their capacity as human beings, or, conversely, the principles of goodness that can be universally accepted by humanity. Specific goodness refers to the moral virtue applicable to an individual personally. The second category of goodness is referred to as happiness. Consequently, it may be asserted that happiness varies for each individual.

Organizations exert a considerable impact on the formation of human character (Hup Chan, 2006). Organizations possess diverse values and norms that shape the behaviors of its members and become ingrained in their activities. Diverse organizations have arisen, operated, and prospered across various societal strata and have penetrated numerous domains. One of these domains is education, where organizations inside the educational milieu provide as venues for students to articulate themselves beyond academic dimensions. Consistent, comprehensive, and assured activities will foster a culture that can become entrenched in the individual. Furthermore, this can also generate new character, ethics, and morals.

According to Celik, Dedeoglu, and Inanir, leadership ethics constitutes a framework, both codified and implicit, that delineates the appropriate and inappropriate conduct expected of employees (Çelik, Dedeoğlu, & İnanır, 2015). Frisch and Huppenbauer characterize leadership ethics as principles or regulations that govern the attitudes and conduct of employees in the workplace (Frisch & Huppenbauer, 2014). According to Tumasjan, Strobel, and Welp, leadership ethics are the principles that regulate employee

conduct in their interactions with company leaders (Tumasjan, Strobel, & Welpe, 2011). Shin characterizes leadership ethics as a collection of principles and standards that regulate interactions between leaders and their subordinates (Shin, 2012). Leadership ethics comprises a collection of principles and norms applicable within the organization, functioning as guides and regulations.

Ethics, upon mention, may evoke associations with morals, regulations, and similar concepts. The Great Dictionary of the Indonesian Language (KBBI) defines ethics as the study of good and wrong, as well as moral rights and obligations. Every organization or firm possesses an organizational structure and management system. Indeed, there exists a leader tasked with the role of organizing and managing the corporation or organization, together with its subordinates.

A leader typically serves as a role model or exemplar for their subordinates or employees inside the corporation. The demeanor of a leader will affect the attitudes and behaviors of people within the organization. Consequently, a leader possesses moral responsibilities referred to as leadership ethics. Leadership ethics are ideals that a leader must embody to be emulated by subordinates or employees. Leadership ethics encompass essential attributes that a leader must possess to provide effective and efficient leadership in achieving established common goals in alignment with prevalent norms and values (Ciulla, 2020).

The principles of leadership ethics encompass safeguarding the sentiments of employees and external stakeholders, addressing challenges with humility, eschewing coercion while honoring differing viewpoints, responding to issues promptly and accurately, recognizing errors and endeavoring to rectify them, and emphasizing honesty, discipline, and reliability. A leader must undertake these actions to ensure effective leadership and serve as a role model for employees or subordinates. Alongside the aforementioned criteria, a leader must also embody specific leadership ideals.

The principles of leadership encompass integrity and ethics, accountability, visionary leadership, sagacity, exemplary conduct, upholding honor, faith, effective communication with both employees and external stakeholders, and a dedication to enhancing the quality of human resources. Alongside these principles and values, various more aspects are essential for the implementation of leadership ethics, including serving as a role model, demonstrating punctuality, and being attentive to the interests and workloads of staff, among others. To be an effective leader capable of executing tasks and responsibilities while achieving collective objectives, adherence to leadership ethics is crucial for enhancing performance within an organization or firm.

Organizations and extracurricular activities at the State Islamic University of North Sumatra. The extracurricular groups and activities mentioned encompass Scouts, LDK, MAPASTA, KSR PMI, among others. Each of these groups significantly influences perspectives and behaviors. The perspectives and conduct cultivated by these groups substantially influence the development of character, ethics, and virtuous moral ideals among their members. The findings from observations and interviews done by the researcher with various members of each organization reveal numerous positive and constructive elements, benefiting both the members and the institution's reputation.

Pramuka UINSU (*Praja Muda Karana*) is a distinguished organization that is well esteemed by UIN SU students, offering a variety of engaging events. The objective of these scouting activities is to cultivate and enhance national character and the academic community's role in executing the Tri Dharma of Higher Education, which comprises

academics, research, and community service, alongside Tri Bina, which includes self-development, unit development, and community development. The UIN SU Scouts comprise four divisions: Reka Education and Culture, Reka Physical and Spiritual, Reka Information and Communication, and Reka Entrepreneurship.

The Campus Da'wah Institution (LDK) Al-Izzah is a student activity unit of UIN SU that emphasizes da'wah initiatives. The designation Al-Izzah derives from the mosque situated on campus II of UIN SU, signifying that LDK members ought to be da'wah activists whose hearts remain perpetually connected to the mosque. LDK Al-Izzah UIN SU is dedicated to cultivating students who succeed in diverse domains while simultaneously upholding their duties as *da'is* who disseminate virtue and the Islamic faith.

MAPASTA UIN SU (Students Who Love Nature Universally UIN SU) serves as a platform for UIN Sumatera Utara Medan students to partake in outdoor activities, promote environmental conservation, and engage actively in community initiatives. MAPASTA UIN SU engages in mountain climbing, rafting, rock climbing, cave exploring, and conservation efforts.

KSR PMI UIN is a specialized unit engaged in public health and humanitarian aid initiatives. Public health initiatives encompass blood donation campaigns, social interventions, and the distribution of knowledge regarding crisis management. KSR UIN North Sumatra engages in humanitarian efforts alongside public health events, including the provision of medical teams on significant campus occasions such as graduation, PBAK, and other activities.

The presented explanation indicates that each institution has a role in cultivating excellent character, as evidenced by the organization's leadership, which encompasses resilience, positive ethics, and sound morality. Every institution operates in character development in accordance with the vision and mission established within each educational entity. The primary objective is to cultivate character and uphold the institution's reputation. Each institution embodies the ideals articulated in its vision and mission, shaped by every action and event undertaken, resulting in a personality that emerges from an internalization process according to a distinct pattern reflective of the institution's qualities. This institution serves a cultural role in shaping the character, ethics, and moral development of students during lectures, aligned with the unique qualities and traits of each organization.

CONCLUSION

Ethics are essential for fostering a constructive organizational atmosphere within the educational sector. Ethics serve as the cornerstone for virtuous behaviors, directing all individuals, including educators and learners, to conduct themselves with respect, accountability, and honesty. In higher education, ethics involve not only academic honesty, such as the avoidance of plagiarism, but also the manner in which we engage with others in debates, collaborations, and various activities.

A robust corporate culture is achieved when leaders exhibit strong morality and honesty, and all members of the academic community embrace ethical values. This encompasses integrity in academic evaluations, transparency in resource allocation, and regard for varied perspectives. A robust ethical basis fosters a climate that promotes the intellectual and moral development of pupils, while establishing trust among all stakeholders in educational activities.

Leaders within the company serve as exemplars for all its members. The implementation of robust leadership ethics will guarantee that both members and the organization's overall performance will remain commendable in the future. Ethics function not only as a guideline for individuals but also as the cornerstone for establishing a commendable, inclusive, and productive academic culture. The sustained implementation of leadership ethics will foster a robust organizational culture in higher education, facilitating an effective learning process and equipping students to become professionals of high integrity.

REFERENCES

- Çelik, S., Dedeoğlu, B. B., & İnanır, A. (2015). No Title. *Ege Academic Review*, Vol. 15, pp. 53–64. Ege University WT - DergiPark. Retrieved from <https://dergipark.org.tr/en/pub/eab/issue/39935/474443>
- Ciulla, J. B. (2020). *Ethics and Effectiveness: The Nature of Good Leadership BT - The Search for Ethics in Leadership, Business, and Beyond* (J. B. Ciulla, Ed.). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-030-38463-0_1
- Frisch, C., & Huppenbauer, M. (2014). New Insights into Ethical Leadership: A Qualitative Investigation of the Experiences of Executive Ethical Leaders. *Journal of Business Ethics*, 123(1), 23–43. <https://doi.org/10.1007/s10551-013-1797-9>
- Hup Chan, S. (2006). Organizational identification and commitment of members of a human development organization. *Journal of Management Development*, 25(3), 249–268. <https://doi.org/10.1108/02621710610648178>
- Hutabarat, P. J., Nasution, J. A., & Gea, I. (2023). Etika Kepemimpinan Dalam Organisasi. *Etika Kepemimpinan Dalam Organisasi*, 2(2), 1036.
- Manjusha, C. B., & Khaire, U. M. (2023). The Intervention of Artificial Intelligence in Geriatric Care During Pandemic. In *Technology Trends in Higher Education*.
- Nazira, S., Kholil, S., Rasyid, A., & Hutagalung, S. A. (2025). Komunikasi Interpersonal Himpunan Mahasiswa Islam (HMI) dalam Membentuk Soft Skill Mahasiswa Ilmu Komunikasi Universitas Islam Negeri Sumatera Utara Medan. *Polyscopia*, 2(2), 122–129. <https://doi.org/10.57251/polyscopia.v2i2.1682>
- Pratiwi, F. I., Puspitasari, I., Hikmawati, I., & Bagus, H. (2021). Global Maritime Fulcrum: Indonesia's Middle Power Strategy Between Belt And Road Initiatives (BRI) and Free-Open Indo Pacific (FOIP). *Central European Journal of International and Security Studies*, 15(3), 30–54. <https://doi.org/10.51870/CEJISS.A150302>
- Shin, Y. (2012). CEO Ethical Leadership, Ethical Climate, Climate Strength, and Collective Organizational Citizenship Behavior. *Journal of Business Ethics*, 108(3), 299–312. <https://doi.org/10.1007/s10551-011-1091-7>
- Tumasjan, A., Strobel, M., & Welpe, I. (2011). Ethical Leadership Evaluations After Moral Transgression: Social Distance Makes the Difference. *Journal of Business Ethics*, 99(4), 609–622. <https://doi.org/10.1007/s10551-010-0671-2>
- Wiedarjati, D. K., & Sudrajat, A. (2021). What Make Students Participate in School Organizations? The Role of Motivation and School Environment. *KnE Social Sciences*, 6(2), 168–181. <https://doi.org/10.18502/kss.v6i2.9987>