


# Chapter 15

## A Proposed Measurement Scale of Islamic Leadership in Business Settings

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### ABSTRACT

*Islamic Leadership (IL) is a unique phenomenon, and, unlike conventional leadership, it can never be understood in isolation from Islamic principles nor from the afterlife conception and preparedness for it. It combines aspects of the charismatic, transformation, servant, spiritual, sustainable and ethical styles of conventional leadership. However, to date, IL remains widely understudied quantitatively in both organizational and non-organizational settings. This is primarily due to the lack of comprehensive measurement scales. A few models exist but tend to over-emphasize the personal characteristics and do not capture the full impact of the Muslim leader on diverse organizational aspects. Therefore, this chapter addresses the concept of IL in business settings and, accordingly, proposes a 28-items measurement scale which balances IL comprehensiveness with conciseness to facilitate respondents' task. When properly validated, the scale will aid researchers in carrying quantitative examination of IL antecedents (as an outcome variable) and implications (as a predictor).*

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## INTRODUCTION

Islam, as a unique way of life, guides its followers in all aspects of life; from etiquettes and manners to impactful matters such as how to lead organizations and rule nations. Leadership is one of the aspects that are crucial to the well-functioning on Muslim nations, communities, and organizations. Nonetheless, the concept of Islamic leadership is anchored in the teachings and commands of Islam and emphasizes a set of noble characteristics that leaders must display in the workplace. This includes, but is not limited to, justice, tolerance, compassion, brotherhood, humility, and societal service. A good deal of the characteristics advocated by Islam and how Muslims should display them are clear to almost every Muslim individual. This also includes aspects related to understanding the meaning of leadership across different Muslim geographies (Almaki et al., 2016). However, exceptions can be made to some business practices, particularly those related to the use of money as well as commercial and business transactions. In comparison with conventional leadership styles, Islamic leadership combines aspects of the charismatic, transformation, servant, spiritual, sustainable and ethical approaches (Ahmad & Fontaine, 2011; Alabed, 2017; Koehrsen, 2021; Mutalib et al., 2022; Elkaleh, 2023).

The importance of IL can be captured through the power of its moral system and the impactful behaviors of Muslim leaders. IL is recognized as a source of organizational success (Gazi, 2020). It has the power to mitigate the ethical dilemmas' that are increasingly taking place in organisations (Boudlaie et al., 2022). Islamic work ethics are further to have empirically have significant impact on job satisfaction as well as organizational commitment (Nasution & Rafiki, 2020).

However, despite its importance, Islamic leadership has not been well studied in business settings in Muslim organizations; let alone non-Muslim organizations. One key reason for this is the absence of scales to measure it. If available, these scales would aid researchers in conducting quantitative research to assess the extent and nature of impact that Muslim leaders would bring in different contexts and how they lead to change and betterment of individuals and institutions. In relation to this, Baqutayan (2016) called for the inclusion of successful Muslim leadership characteristics in various discussions and concluded that failure to ensure the leadership characteristics among Muslim will encourage negative values such corruptions and injustice. Yet, studying Muslim leadership from whatever angle improves our knowledge of this phenomenon, its intricacies and roles, and open doors for improvements in the macro level as well as in the micro level.

Most importantly, this chapter responds to the call of Zaim et al. (2024) who encouraged researchers to develop comprehensive measurements of Islamic leadership. They say in this context (p. 147): *“researchers may develop a conceptual study that includes broaden subjects to contribute as a core source to Islamic leadership*

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