The Role of Islamic Leadership in Vitalizing High Morale in the Workplace

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Abstract - Organizations are increasingly involved in the struggle of what is often known as an 'ethical dilemma', a condition that requires a clear definition of right and wrong actions caused by lines or boundaries that are increasingly blurred than before. Indeed, leadership and management are human activities as the art and skill of utilizing productive resources to achieve desired goals. Furthermore, it becomes clear, one of the factors that influence the formation of the moral character of employees is the role of spirituality in the work environment and the humility of leaders. The purpose of this research is to explore the relationship between Islamic leadership and high morale in the workplace. In relevant conditions, the role of a leader is as the person who leads and the person who manages to translate the vision, direction, and plans into effective actions for the progress of the organization. Thus, the role of the leader is key to shaping and developing organizational culture. This study is a theoretical development to form the basis for empirical studies of leadership models. This study indicated that Islamic values have a significant effect to boost high morale in the workplace. The role of the leadership needs to be empowered in order to build workers' awareness of the importance of Islamic values as a principle of life. Thus, this study expands the literature in the field of leadership styles that explores Islamic values in increasing morale in the workplace.

Keywords - Leadership style, Islamic value, high morale, principle of life, work environment, organization culture

I. Introduction

One of the most common problems faced globally by organizations today is malfeasance among employees in the workplace. This phenomenon has attracted the attention of many experts on workplace deviance due to its high incidence and negative impact on organizations (Bhatti et al., 2015). A healthy work environment is a demand for an organization. However, moral issues that trigger conflicts between employees are commonplace. For example, certain individuals or groups will feel they have power in the workgroup, intimidate and alienate certain individuals or parties who do not share the same thoughts. As a human being, it is natural for an individual to have deficiencies. However, these deficiencies must be corrected which will lead to progress. Regarding this phenomenon, many experts argue that the most important factor that determines the success or failure of an organization is largely determined by morale (Boudlaie et al., 2022; Erichsen & Reynolds, 2020; Minnameier, 2014; Halstead, 2007; Hari et al., 2006; Wilson-Evered et al., 2001) so that it will have an impact on increasing or decreasing organizational performance (e.g. Weakliem & Frenkel, 2006; Halstead, 2007; Noval & Stahl, 2017; Patterson-Silver Wolf et al., 2013). Thus, high morale has a positive impact on employees, driving strong

competitiveness, and making it easier to support the implementation of new strategies, helping businesses attract and retain talented people, making the workplace more manageable, and increasing productivity. This can reduce absenteeism and stress levels, create higher customer satisfaction and benefit for the company from a better financial standpoint (Bowles & Cooper, 2009). Furthermore, as previously mentioned by Bowles & Cooper (2009), high morale helps organizations successfully carry out planned programs such as attracting and retaining talented people, but this is also largely determined by the extent to which high morale members of the organization are part of the company's image and reputation. It is clear, further studies concentrating on micro-moral issues need to be conducted, before finally considering the macro effects of morale on the workforce and the profession as a whole (Day et al., 2006).

In practice, all professional workers are faced with various moral problems that must be resolved appropriately and wisely. In dealing with these situations, they must be able to distinguish between different types of situations and adjust their actions, rather than acting in perspective and taking situational constraints that may be irrelevant (especially self-consequences) (Minnameier, 2014). For example, in the education sector, Erichsen & Reynolds (2020) claimed that teacher morale has experienced pressures from accountability and professionalism. However, what is worst about these pressures is still not clearly identified. Based on recent theoretical work on the organizational culture of public schools, they hypothesized that pressures on accountability hurt teacher morale by increasing the risk of high turnover rates which could undermine the professional culture of schools and by reducing cooperation and trust in teachers. They found support for this hypothesis in a national sample of teachers in 2011–12, and a follow-up survey from 2012–13. The analysis tested whether the collective pedagogical teacher culture, which consists of professional and collaborative teacher cultures, buffers the impact of this demoralizing pressure on teachers. Contrary to the results of previous research, a strong collective pedagogical teacher culture does not protect teachers from the adverse effects of negative workplace conditions in the form of accountability pressures. Accountability pressures in the form of dismissals allowed teachers to leave the school. Of course, this relationship was due to a not strong professional culture. Accountability pressures partially undermine the goals of improving performance and equity in public schools by causing teacher dissatisfaction and ultimately contributing to teacher turnover. Indeed, this has a negative impact on student achievement which can lead to failure or a decline in students at the school.

To identify this problem, according to Sholikhah et al. (2019), efforts to empower teachers' discretionary behavior are needed to anticipate deviant behavior. Therefore, a reputable school should employ staff who are able to promote pro-social behavior and mediate whenever anti-social behavior occurs. Meanwhile, another study by Weakliem & Frenkel, 2006) examined the relationship between workplace morale and productivity. Meanwhile, the sample used in the study is considered to be representative of workplaces in Australia. The study focused on three research questions namely: how do the relationships form, do moral effects depend on other factors, and the pathways by which any effects occur. The results of the research show that morale affects productivity linearly. The moral impact on employee productivity is greater when management adopts the concept that quality is very important and strives to develop corporate ethics and culture.

There are various approaches that can be applied by organizations to address moral issues in the workplace. For example, a system created to respond to the unique situation of workers will lead to the creation of dialogue among workers. The policies created by the organization are to respond to the positive attributes of employees leading to a system that supports employees towards professional development that provides a collegial and challenging work environment (Weiss, 1999) and satisfaction and enthusiasm for both workers and the organization (Reed, 2002). Meanwhile, other studies related to moral issues in the workplace suggest using social exchange media as an effective tool to build positive effects. However, a cybersecurity design system in the workplace will be appropriate if it is based on an in-depth understanding of the psychological profiles of organizational members (McBridges et al., 2012). Furthermore, according to Day et al. (2006), there are intrinsic and extrinsic variables that must be clearly identified to explain bad morals. Related to intrinsic factors, it includes professional value/respect, development opportunities/skills, workgroup relationships, and patient care. Meanwhile, extrinsic factors include organizational structure, operational issues, leadership traits/management style, communication and staffing.

Related to moral problems in the workplace, morale is very closely related to maximum employee productivity. However, the relationship between work effort and productivity is enhanced when the level of employee morale is higher. Thus, morale has a significant effect on productivity related to the problem of increasing the effectiveness of workers. Therefore, it is very important for management to have an in-depth understanding of the psychological profiles of its organizational members (McBridges et al., 2012). In particular, the following research data highlights the data shown by the Mercer Index Table of Engagement Factors by Country as Published in "Employee Morale" as shown in Table 1.

Table 1. Index Table of Engangement Factos

international statistics WHAT WORKERS ARE LOOKING FOR	Global	China	France	Germany	India	Japan	UK	US
Respect	125	121	133	129	104	90	144	122
Type of work	112	75	138	113	116	107	122	122
Work-life balance	112	98	133	106	97	119	119	111
Provide good service to customers	108	108	110	108	103	79	122	107
Base pay	108	113	110	105	103	140	117	114
People you work with	107	96	105	131	98	107	120	104
Benefits	94	127	81	110	94	75	76	112
Long-term career potential	92	91	89	77	108	94	88	92
Learning and development	91	83	67	80	98	86	85	82
Flexible working	87	85	77	92	80	88	83	88
Promotion opportunities	85	92	79	83	113	92	68	80
Variable pay/bonus	80	111	77	65	86	123	56	75

Source: Bowles & Cooper (2009)

In this case, many experts proved that in reducing or overcoming conflicts triggered by moral problems that are not rooted in a negative culture at work, leaders are the main actors who play an important role in shaping appropriate culture at the workplace (e.g. Hwang & Shin, 2023; Naqvi & Anjum, 2023; Kanyagarara, 2023; Bowles & Cooper, 2009). In this case, spiritual leadership has a strong connotation with religious beliefs because it is embedded in the purpose of human creation. A spiritual leadership style results in better employee performance at work. This leadership encourages employees to appear, act, and behave as citizens of the organization with good morals (Sholikhah et al., 2019). Then, a high self-awareness will maintain personal characteristics as individuals who are able to compete healthily (Hussain et al., 2007). Thus, creating the morale of members of the organization can encourage the creation of high morale for a sustainable leader. Nonetheless, "building and maintaining high morale in the workplace can be started from the top level of the organization by involving every individual in the organization. Thus, it is not only the responsibility of the Human Resource program". Furthermore, developing appropriate leadership is a challenge in the workplace even though it is difficult for a leader to achieve. (Bowles, & Cooper, 2009). It must be known that leadership and management are human activities which are the arts and skills of utilizing productive resources in achieving predetermined goals. However, the leader acts as the `leader' and `manager' to effectively realize the vision, direction, and plans. History has shown why certain leaders and management systems are effective, but not when applied to others. We are facing a situation with a more rapid and complex transformation of our current society (Bin Syed Agil, 2007).

According to Masa'deh et al. (2018), an important task for leaders is related to the fact that top managers form organizational values and orientations with an emphasis on strategic orientation or market orientation. Indeed, the values and orientations of members of such organizations have a positive impact on the level of strategic orientation or market orientation. Leaders can focus more on implementing more strategic alternatives in order to be able to improve performance and increase competitiveness from time to time. Organizations or the business world may face increasingly fierce competition and a dynamic environment which may lead them to respond by adjusting their strategy and adopting a different strategic orientation which can help improve performance. Thus, the role of the leader is the key to developing a corporate culture (Abeng, 1997). The literature on faith and spirituality is growing rapidly. This revival benefits employees and the organization and opens horizons for more dialogue and discussion on how employees can integrate their spirituality and religious beliefs in the workplace. Thus, this requires an in-depth understanding of the basics of religious spiritual practices adhered (Al Arkoubi, 2012).

A study by Garcia–Zamor (2003) highlighted specifically the role of spirituality in dealing with moral issues in the workplace. Many companies encourage the development of new trends with the view that a humanistic work environment creates a win-win situation for employees and the organization. If organizational members feel comfortable at work, they will be more productive, more creative, and more satisfied. High personal and moral satisfaction is closely related to the best performance and has a direct impact on the financial success of the organization. Conversely, when the workplace environment does not have high morale, it will decrease commitment to manifest itself in the organization. Besides, it also increases turnover rate, burnout, frequent stress-related illnesses, and absenteeism. Most importantly, the main aspect of spirituality is that employees feel that being part of the work community helps them in facing difficult circumstances in the future. In addition, two

factors that are closely related to the best performance of the organization are that with spiritual values in a humane work environment, employees are more creative and have higher morale. Ideally, building morals and values are fundamental paradigms in which morals help in shaping personal ethics (Haron et al., 2020). Individuals or members of an organization are to be good when they have an integrated and orderly internal unity in terms of physical, emotional and intellectual factors, fostered by the soul as God governs the universe. Ideal social morality in the Islamic sense is the basis for developing Islamic character in every Muslim and then implementing it in a harmonious community (Hussain et al., 2007). Therefore, Al Arkoubi (2012) focused on and interprets the relationship between spirituality and religion, and views both as the center of individual identity.

The purpose of fulfilling spiritual needs is that humans need religion as moral values for a way of life (Amaliah et al. 2015). Therefore, in Islam leadership is an integral part related to demands and responsibilities in carrying out religious obligations (Zaim et al., 2022). Between spirituality and religion in Islam is a unity that is interrelated and cannot be separated. However, in today's dynamic competitive environment, business ethics will guide Muslims from serious dilemmas. Thus, today's dynamic business environment warrants the need for the application of Islamic business ethics theories. Ideally, the 'theory' should also be able to ensure the validity of the business practice (Abeng, 2007). In this case, according to Moten (2011), leadership effectiveness is considered to be strongly influenced by commitment which is an important factor in shaping value. Significance will be obtained if a leader has the capacity to translate values into action. Therefore, the role of leadership is needed to intensively build a conducive work environment so as to encourage the birth of energy in employee productivity and ultimately through Islamic values will strengthen the foundation of organizational success which will certainly improve organizational performance. A study by Halstead (2007) examines the implications of the close relationship between morality and religion in Islamic thought. There is no separate ethical discipline within Islam, and the comparative importance of reason and revelation in determining moral values is open to debate. For most Muslims, what is considered halal (permitted) and haram (forbidden) in Islam is understood in terms defined by God as right and good. Ultimately, moral education is about inner change, which is a spiritual matter and occurs through the internalization of universal Islamic values.

Several researchers conducted studies of direct and indirect effects on leadership variables. In a direct relationship, there is the role of Muslim leaders and their influence, especially on followers' moral behavior and working spirituality (e.g. Boudlaie et al., 2022; Hage & Posner, 2015). The results of the study show the influence of Muslim leaders' humility on the moral and spiritual behavior of workers. Leader humility has a positive and significant effect on spirituality in the workplace. Thus, spirituality in the workplace has an increasing effect on the work ethic of employees. Furthermore, regarding the indirect relationship, a study by Zaim et al. (2022) showed a positive relationship between Islamic leadership and job performance. In addition, organizational commitment partially mediates the relationship between Islamic leadership and job performance. Sholikhah et al. (2019) examined the role of two mediating variables i.e. Organization-Based Self-Esteem (OBSE) and workplace spirituality as followers' intrinsic motivation and self-concept factors in the relationship between spiritual leadership and Organizational Citizenship Behavior (OCB). The results show that there is a mediating role for OCB in the relationship between spiritual leadership and. The results reveal that there are some mediates the role of OBSE as a follower motivational concept of the relationship between spiritual leadership and organizational citizenship behavior. Thus, it was found that spiritual leadership has a positive impact on spiritual workplaces. These findings have directed Muslim leaders to hire employees with strong moral integrity and a good work ethic. Meanwhile, they themselves also play an important role in exemplifying exemplary behavior and taking the initiative in instilling good values in the hearts and minds of their subordinates. Muslim leaders realize that in order to ensure the effective and efficient execution of tasks, workers with good character qualities, and knowledgeable and competent workers are needed (Bin Syed Agil et al., 2007).

However, there is still less attention on Islam and its values because the existing leadership literature is dominated by Western cultural influences (Zaim et al., 2022). Indeed, the study of moral issues in the workplace that apply Islamic values is limited. Moreover, even Western thinkers ignore the importance of Muslim leadership (Moten, 2011; Sholikhah et al., 2019). Even though it is very limited, we can see the results of previous studies that lead to the evidence on the direct and indirect effects of the influence of the role of Islamic values on morals in the workplace either through direct or indirect relationships. Then, this research endeavors to fill this gap by exploring the role of Islamic leadership in high morale in the workplace.

II. Literature Review

Moral Concept
Morals are formed from values that help individuals to determine attitudes or actions when in a dilemma. Thus, morals are the core values of an individual as a belief. Therefore, morality acts as a guide that directs an individual to live properly and wisely. On the other hand, ethics is said to be the principles that guide to decide what is good or bad and helpful either by individuals or groups. Ethics is a code of behavior that is accepted and valid in society and can be said to be a "moral value" in attitude or action. Ethics regulates behavior in every activity or activity. Meanwhile, when discussing morals, the discussion will lead to the concept of integrity,

namely strong moral principles and the values of moral honesty contained therein. Therefore, ethics will direct individuals to a moral embodiment. Then, integrity concentrates on the personal characteristics of an individual. Therefore, ethics can be interpreted as rules and regulations that have been formed and enable an individual to work in accordance with moral principles. When workers choose or determine attitudes to act according to their ethics, then it can be said that the employee has integrity behavior. Thus, integrity is the implementation of honest behavior that shows employee compliance in being honest and compliance (Haron et al., 2020; Day et al., 2006; Bin Syed Agil et al., 2007).

Meanwhile, the fact that there is no complete understanding of moral concepts is the reason for definitive empirical studies of moral phenomena to be somewhat sporadic (Day et al., 2006). In particular, a literature review by Day et al. (2006) regarding Nursing morale indicates that morals can be divided into several key themes, namely intrinsic factors and extrinsic factors. Specifically, intrinsic factors arise from the nurse's own personality. It can be said that intrinsic factors will have an impact on the moral level of nurses such as professional values/respect, skills development, and workgroup relations. Extrinsic factors involve variables that are controlled either by the organization or by other external forces that are largely outside the control of the nurses or the groups in which they work, namely organizational structure, operations, leadership traits/management style as well as communication and staffing (Huselid, 1995).

Leadership Concept

Leadership Concept Leaders are required to adapt their leadership style (delegative, supportive, directive, coaching) to suit various aspects such as the level of religious, personal, and psychological maturity of their followers. This understanding refers to a transformational theory that concentrates on the style or method of motivating leaders, ignoring self-interest, and forming and sharing visions with followers. Therefore, transformational leadership contrasts with transactional leadership which concentrates on contingent strengthening. Transformational leadership emphasizes the interaction between leaders and followers. Leaders provide motivation to good followers with promises, praise, and rewards. Meanwhile, transactional leaders are more oriented to values such as consistency, honesty, and responsible behavior in an effort to achieve goals (Moten, 2011). Leadership which has been studied for centuries by scholars has always been a controversy contested by scholars because it is related to ethics and morality in various multidisciplinary fields. However, between the Western and Eastern worlds, there are differences in understanding regarding leadership which are largely due to the culture and worldview of each of these countries. Then, the Western leadership perspective dominates the world of learning and ultimately tends to ignore the Eastern perspective (Moten, 2011).

Leadership literature has been based more on assumptions based on Western culture. Most of the leadership theories that have existed so far are prevalent and have empirical evidence that supports them with typical Western characteristics such as America or Europe. A major component of Western leadership theory is separating individual and professional lives. The main attributes of Western leadership are experience, expertise, and decision-making skills needed to complete tasks, achieve goals, ensure self-interest, and concentrate on the values and ethics of forming the character of leaders as the roots of contemporary leadership crisis solutions (Moten, 2011). Resick et al. (2006) conducted a Western-based study of leadership and ethics in order to identify the characteristics of an ethical leader. Data from the Global Leadership and Organizational Effectiveness (GLOBE) project are used in analyzing four aspects of ethical leadership i.e. character/integrity, altruism, collective motivation, and encouragement as important factors or aspects for effective leadership across cultures. However, cultures also vary. In recent years, there have been many ethical deviations by leaders from both the business sector and government, making headlines around the world and ultimately bringing public attention to the issue of ethical leadership to the forefront (Resick et al. (2006). In particular, leadership from a Western Perspective both understood in theory and practice seen as a concept of leadership that thoroughly alters the nature, scope, and purpose of power, is a common feature of the West and other secular political systems and has been criticized by Western scholars themselves (Moten, 2011).

Furthermore, leadership in an Islamic perspective obliges to take the initiative in relations with followers in pursuing a goal towards the actualization of monotheism in a space-time context which requires, among other things, upholding sharia through socio-political justice so that leadership in Islam is an activity that refers to morals and goal-directed communication process. On the other words, Islamic leadership determines the depth of purpose that connects leaders and followers and each other does not use power to influence and benefit the other party. Leaders and followers understand goals and agree to strive for goals. The goal is divine, so the struggle to achieve it is as worship or 'worship. Therefore, leaders need to adapt leadership styles (delegative, supportive, directive, coaching) to suit different levels of religious, personal, and psychological maturity of their followers as this view leads to transformational theories that focus on how leaders motivate, go beyond self-interest, shape and share the vision with followers. Transformational leadership is always contrasted with transactional leadership which advocates contingent reinforcement. In transactional leadership, there is an interaction between leaders and followers such as through promises, praise, and rewards as an approach to motivate followers. Thus, transactional leaders emphasize values such as honesty, consistency, and responsible behavior to achieve their goals. However, what is still being debated in transactional leadership is whether followers need not be motivated

through rewards (Moten, 2011). Thereby, a leader is an individual who embraces integrity and behaves in the right way or method, even when no one else sees it (Haron, et al., 2020). There are several reasons that role models are effective: first; the fact that there is continuous contact between the exemplar and the imitator. Second, in long-term association or social interaction, there is consistent and deep reinforcement for the same pattern of behavior and ends up becoming a habit as a permanent character. Third, the respect earned by role models is considered a role model. Leaders earn the respect of their subordinates in a variety of ways. Leaders exemplify necessary qualities and ensure that followers carry out tasks efficiently and effectively (Bin Syed Agil et al, 2007).

The Role of Leadership in Vitalizing High Morale in The Workplace

The moral impact on productivity is greater when management adheres to the view that product quality is important and also focuses on efforts to develop corporate ethics and culture. When enthusiasm is associated with work effort or productivity, the relationship between work effort and productivity is stronger at high levels of morale. So, morale plays a role in influencing productivity in an effort to increase the effectiveness of workers' efforts. Meanwhile, dissatisfied members of the organization will also reduce or reduce their output to zero and even hinder the work of others. In work settings, autonomy is a matter of degree so the moral impact on productivity can increase with the degree of autonomy. Trade unions increase autonomy by providing worker protection against dismissal and other forms of discipline. Autonomy is generally applied more in skilled jobs because it generally requires more judgment on the part of workers. In this case, managers are asked to group labor into several groups so that the average skills or skills can be measured by the proportion of manual and professional workers (Weakliem & Frenkel, 2006). Workers who have high morale make maximum efforts and more efforts lead to increased productivity. Furthermore, high morale increases the effectiveness of work effort which implies that the influence of morale and work effort on productivity is interactive. Thus, morale facilitates agreement between workers and management so that it is easier to bring about various changes in an effort to increase worker productivity. With low enough morale, workers will respond to bad work, waste of resources, or even sabotage. Thus, workers with unusually high or low morale will not be able to contribute to increasing productivity (Weakliem & Frenkel, 2006).

In this case, leadership models do not operate in the same way between one place and another. Leadership behavior is influenced by morals, religious roots, and humanity. When studying leadership, knowledge about culture, religion, and morals is needed (Moten, 2011). Therefore, organizational behavior and psychology are 2 fields of interest to researchers starting with the emergence of behavioral management theory in the early twentieth century (Javed, 2017). Furthermore, there is still debate about the relationship between ethics and leadership. Most studies show that adherence to moral codes of ethics and ethical principles plays a role in the development of a leader's character. In the end, it will be more effective when exercising power and influencing its followers (Javed, 2017). For example, Weiss (1999) conducted a study of the relationship between perceptions of the workplace by teachers, and morale, career choice commitment, and retention of first-year teachers in the United States. They revealed that a school culture that supports teacher collaboration and participation in decision-making is strongly influenced by high morale, a strong commitment to teaching, and the intention to remain in the profession. They stressed the importance for schools to provide supportive workplace conditions so as to encourage new teachers to be collaborative and have a participatory work ethic to sustain commitment. Hence, they claimed, there is a demand to focus on the relationship between the social organizational aspects of the school environment and the commitment of new teachers. In addition, the function of school leadership can be evaluated by how effectively it has succeeded in creating a collaborative and supportive school culture.

Meanwhile, previous research proved the direct effect and indirect effects of leadership variables that adhere to Islamic values, including (Hage & Posner, 2015; Zaim et al. 2022; Boudlaie et al., 2022; Sholikhah et al., 2019). However, based on the description of the literature that has been discussed previously, it appears that the role of Islamic leadership is as a bridge that will encourage the acceleration of high morale in the workplace. Therefore, this study attempts to explore the role of Islamic leadership in high morale in the workplace. We will look in more detail at the concept and role of Islamic leadership in this study that has clarified the impact of behavior in the workplace, especially in Muslim countries or workplaces with a Muslim majority. That, Islam has a framework for the economic system. One can argue using evidence from the Al-Qur'an and hadith/Sunnah of the Prophet Muhammad Sallahualaihiwasalam (S.A.W.) and thus obtain a business conduct doctrine that is so precise and comprehensively related to organizational behavior theory (Javed, 2017). Prophet Muhammad (S.A.W.) as a leader never exploit power and influence for personal gain. Instead, he always defends justice for all people. He said, "If any ruler who has the authority to govern the Muslim people dies while he deceives them, Allah will forbid him paradise" (Sahih Bukhari) (Javed et al., 2017). Furthermore, Boudlaie et al. (2022) confirmed that humility beautifies individual behavior, but is more appropriate and a must for leaders to have. Javed et al. (2017) claimed that the Islamic way of life encourages the election of a leader and also links many important things to the ethical behavior of leaders. There are so many examples from the life of the Prophet Muhammad S.A.W. extraordinary and packaged within ethical boundaries. He stated that a leader is required to have "taqwa" and "faith" remain fair and not feel more than the people around him (Sahih Muslim) (Javed et al., 2017).

However, a study by Hage & Posner (2015) identified a relationship between religious leaders and religiosity towards leadership practices in the context of leaders of non-Western Christian and Muslim organizations. The results obtained are different. There are some studies that are consistent, while some studies are contradictory. Differences that need to be noted in the hypothesized relationship are partly due to religious affiliation, religiosity, and leadership practices of organizational leaders. Religion and religiosity have an influence on the behavior and practices of organizational leaders. In this case, the principles of Islamic leadership mainly come from four (4) main sources. The first is that the Al-Quran is a guide to the spiritual, social, economic, and political aspects of human life, faith, struggle, search for knowledge, piety, charity, and decision-making and as the main attributes and qualities that form the core principles of leadership. The second is an example by Prophet Muhammad (S.A.W.). as the greatest leader whose life, deeds, speech, and personal qualities serve as a guide for valuable leadership lessons. Third, the wise Caliph and fourth are pious followers (Bin Syed Agil, et al., 2007).

Therefore, a capable Islamic leader must have 2 important aspects, namely spiritual awareness and rational awareness which will lead to mental, soul, and emotional balance to encourage activities and behavior that are blessed by Allah (Zaim et al. al., 2022). Furthermore, Abeng (1997) suggests three basic ingredients that a leader as a Muslim must have: vision, values, and courage as follows: Vision It should be known that "without vision, people will perish,". In business nothing is absolute or everything is relative. Putting oneself in a competitive position is the only proper way to measure success and thus survival in business. Visionary leadership will always lead to growth in business**. Vision inspires all members of the organization to participate and participate in striving to achieve challenging business goals. What is important, is that the vision must be able to be translated by all organizations and can be achieved within the limits of organizational capabilities or can be reached because the vision is beyond the reach of available resources and can direct and encourage organizational behavior toward ethical limits. The mandatory thing that must be owned by a leader is a value system with reference to or guided by a moral culture. In Islam, the long-term survival and growth of a business are concomitant with approved business conduct based on 'freedom' and 'justice-oriented principles. Freedom, including property rights, must be seen in the context of the organization's (business) long-term goals for prosperity and development. In the second principle, a fairness-become organizational concentration that a successful business in the long term does not depend on a monolithic structure that seeks to maximize profits from each transaction (but rather a partnership that is managed in a relevant manner and benefits all parties i.e. in a spirit that provides a win-win situation).

Furthermore, the moral value of behavior must include:

- First, fairness: in this aspect, the company's internal policies and procedures become very important so that everyone in the organization is treated the same. Fair is also interpreted as the treatment of employees. Exceptions are important things to avoid as much as possible because they become rules for sources of unfair practices.
- Second, commitment to business integrity: these activities and relationships are built on previously agreed terms and conditions, rules, etc. by all employees. In this case, business integrity reflects sincerity in fulfilling commitments, fulfilling promises, and the accuracy of weights and measures.
- Finally, on the aspect of courage: Muslim leaders are faced with difficult decisions. In its various disciplines, management science cannot be expected to overcome the risk of making the wrong decision. Valuation is playing an increasingly important role in today's dynamic business environment. A Muslim is obliged to do the right thing, namely by applying the accumulated knowledge and skills possessed with full honesty and sincerity and accompanied by the belief that the final result is left to the Almighty, namely Allah.

Meanwhile, Bin Syed Agil et al. (2007) suggested that the management system of Muslim leaders is based on nine principles namely; adherence to religious texts and exercising ijtihad, shared mission, missions and values, character building, putting the right people in the right places, timelessness and dynamism, strong human relations, group consultation, control and justice and selective adaptation. These attributes must be owned by leaders and managers who adhere to modern and contemporary concepts. Even the management principles of the Islamic leader system also match the management principles in modern literature. Most importantly, these principles can also be adopted, including in the government sector. Meanwhile, Zaim et al. (2022) suggested that the appropriate factors for implementing the Islamic leadership model consist of the dimensions of wisdom, religiosity, justice, and kindness. In particular, this study attempts to construct the dimensions as a model of Islamic Leadership as follows (see Table 2).

Table 2. Model of Islamic Leadership

Dimension	Author (Year)
Vision, value, and courage	Abeng (1997)
Religiosity (taqwa), wisdom (hikmah), Shared vision, and humility	Zaim et al. (2022)
Adherence to religious texts and exercising ijtihad, shared mission, missions and values, character building, putting the right people in the right places, timelessness and dynamism, strong human relations, group consultation, control and justice, selective adaptation	Bin Syed Agil et et al (2007)
Intention (niya), piety (taqwa), trust (sidq), sincere (sincere), Self-improvement (Itqan), Consultation (Syura), and patience	Marbun (2013)
Kindness or integrity (Ihsan)	Zaim et al. (2022), Marbun (2013)
Justice (adl)	Zaim et al. (2022), (2022), Marbun (2013)
Monotheism, shari'ah, deliberation to reach consensus (shura), justice ('adl)	Moten (2011).
Trust (amanah),	Moten (2011), Marbun (2013)

Source: Authors (compiled), 2023

Furthermore, Abeng (1997) suggested that there are five habits that must be instilled by Muslim leaders (including of course Muslim business leaders), namely: 1. Manage your time well. Take control, and don't let it control you, by making every second count. 2. Focus on concrete results. Concentrate on results rather than just the work itself. 3. Build on strengths, not weaknesses. Acknowledge and accept your own strengths and weaknesses and be able to accept the best in others without feeling your position is being threatened. 4. Concentrate on a few key areas where consistent hard work will yield great results so you stick to your priorities. 5. Put your full trust in Allah and high goals rather than limiting your goals to only safe and easy things. As long as you work for Him, fear nothing Thus, Islamic leadership is a mandate (Amanah) that requires leaders to guide, protect and treat their followers fairly. So, leadership in Islam is rooted in the Qur'an and as a mandate (Amanah) is guided by the words of Allah and the Sunnah, the sayings and deeds of the Prophet Muhammad so that Tawhid is the values of leadership in Islam. The leader (Khalifah) who adheres to monotheism truly believes in the oneness and sovereignty of God. Thus, leaders are always aware of vertical responsibility to God and horizontal responsibility to others for all their actions and actions. Leaders always try to command good and forbid evil. In addition, leaders are guided by shari'ah and make decisions based on mutual consultation (shura) in an effort to create a high level of trust and support from followers to enhance their commitment to pleasing Allah and serving humanity (Moten, 2011).

III. Discussion and Conclusion

Morality is a phenomenon so complex that it cannot be seen globally, with a few quick "adjustments" to provide a universal elixir. Instead, it needs to be explored from a micro perspective by considering different elements (Day et al., 2006). Thus, morale is taken into account as a worker or organizational program that can measure the extent of organizational culture and climate and also reflects the position of workers, educational background, and demographics of workers (Patterson-Silver Wolf et al., 2013). In relation to Islamic and moral values in the workplace, spiritual leadership links individual religious values to the behavior of organizational members (Sholikhah et al., 2019). It is recommended that the management of the organization should pay special attention to the spiritual aspect in the workplace and the humility of managers and supervisors so as to lead to the implementation of work ethics. Furthermore, organizations can improve employee ethical behavior by building spiritual components within the organization (Boudlaie et al., 2022). In particular, Muslim leaders in the past who successfully carried out their roles highlighted an important agenda, namely the power of managing workers so that they not only manage the potential and skills of human resources but more importantly, how to manage human beings. Managing the human self means focusing on personal development on understanding basic and fundamental issues as well as the goal of increasing the potential of workers, applying religious values, and changing attitudes and perceptions to a higher level, morality and accountability (Bin Syed Agil et al., 2007).

IV. Implication of The Study

Furthermore, this study presents implications in terms of theoretical implications and managerial implications. Referring to the theoretical implications, this study can become the basis for the area of leadership style, namely by applying Islamic values as an effective approach in dealing with moral problems in the workplace. While referring to managerial implications, this study will serve as a guideline for organizations in order to build employee awareness of the importance of instilling Islamic values as a philosophy of life. Thus,

this study provides input on leadership issues to overcome problems arising from morale in the workplace by instilling Islamic values. Referring to these limitations, for future research, it is suggested to use other factors that can have a significant influence on the influence of leadership to explore the role of Islamic values in the workplace.

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Conflict Interest

There is no conflict interest in this study

Author's Contribution

The first author: collected references as a whole and prepared the section of the introduction, the second and third author: prepared the section of literature review, discussion and conclusion. The fourth and fifth author: prepared the section of literature review and implications

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