

## ISLAMIC ETHICAL LEADERSHIP AND MAQASHID AL-SHARIAH IN SUSTAINABLE HUMANITARIAN CRISIS MANAGEMENT

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### Abstract

This study examines the role of Islamic Ethical Leadership as a strategic approach for sustainable crisis management within humanitarian contexts, rooted in the principles of Maqashid Syari'ah (objectives of Islamic law) and Islamic ethics. By exploring the application of core values—honesty, trustworthiness, justice, social responsibility, and resource efficiency—this research highlights how these ethical foundations can enhance the effectiveness and accountability of crisis response efforts. Drawing from secondary data, including Islamic texts, ethical guidelines, and reports from humanitarian organizations, the study shows how Islamic Ethical Leadership aligns with Maqashid Syari'ah goals such as the protection of life (hifzh al-nafs) and property (hifzh al-mal). Findings suggest that transparency and justice in resource distribution, along with collaborative efforts across sectors, build trust and resilience in affected communities. Ultimately, the integration of Maqashid Syari'ah within leadership frameworks enables organizations to balance ethical obligations with operational demands, fostering long-term impact and societal well-being in humanitarian crisis management.

**Keyword:** *Islamic Ethical Leadership; Maqashid Syari'ah; Humanitarian crisis; Crisis management; Islamic ethics*

### A. INTRODUCTION

The global humanitarian crisis caused by natural disasters, conflicts, and resource scarcity requires a management approach rooted in ethical values and oriented toward collective welfare. This approach is crucial for effectively and sustainably addressing crises, especially in communities significantly influenced by considerations of social justice and morality in decision-making (Otegui, 2024). In this context, Islamic Ethical Leadership provides a framework based on religious principles, particularly Maqashid al-Shariah, to create a strategic approach for managing crises by emphasizing protection and sustainability (Chapra, 1992).

Maqashid al-Shariah, or the objectives of Islamic law, encompass five core aspects: the protection of faith (hifzh al-din), life (hifzh al-nafs), intellect (hifzh al-aql), lineage (hifzh al-nasl), and wealth (hifzh al-mal). In crisis situations, each aspect of Maqashid al-Shariah plays a critical role in ensuring the well-being of individuals and communities holistically, both physically and spiritually (Bhatti et al., 2016). For instance, the principle of hifzh al-nafs calls for leaders to take actions that protect and save human lives, while hifzh al-mal requires transparent and trustworthy resource management to prevent the misuse or wastage of aid funds (Beekun, 2006).

Within the framework of Islamic Ethical Leadership, core values such as honesty, trustworthiness, and social responsibility serve not only as moral guides but also as effective operational principles. Honesty, for example, enables leaders to build trust among stakeholders, both within and outside the organization. This is reflected in Surah Al-Baqarah, verse 282, which underscores the importance of transparency and honest documentation in transactions, a principle also relevant to aid distribution during crises (Usmani, 2021). This honesty fosters a strong bond between leaders and affected communities, which is essential for the long-term success of any humanitarian operation (Slim, 2015).

Trustworthiness, a key component of Islamic leadership, involves full accountability for managing resources entrusted to leaders. The Hadith of Prophet Muhammad (PBUH), which states, “Each of you is a shepherd, and each of you is responsible for his flock” (Sahih Bukhari and Muslim), emphasizes that a leader has a moral and spiritual duty to uphold the trust given to them. In the context of humanitarian crises, this trustworthiness underpins the management of aid funds and other resources to ensure they are used optimally and focused on the public good (Farook & Farooq, 2013).

The application of justice within Islamic leadership further strengthens responses to humanitarian crises. Ensuring fairness in resource distribution during crises guarantees that aid is allocated equitably to those most in need, without discrimination (Ali & Weir, 2005). This principle aligns with Surah An-Nisa, verse 135, which teaches Muslims to uphold justice even in challenging situations. Such an approach not only strengthens public trust but also mitigates conflict and social tension that often arise in times of crisis (Maali et al., 2006).

Moreover, Islamic Ethical Leadership endorses social responsibility (mas'uliyah) as part of a holistic approach to crisis management. This principle resonates with Surah Al-Maidah, verse 2, which encourages Muslims to cooperate in righteousness. In crisis situations, this sense of social responsibility guides leaders to prioritize the welfare of affected communities, beyond mere organizational goals. Studies indicate that strong social responsibility enhances an organization's commitment to providing aid that is not only immediate but also sustainable, promoting the long-term well-being of impacted communities (Djakfar & SH, 2012).

However, implementing Islamic Ethical Leadership in the context of humanitarian crises also faces significant challenges, particularly regarding cultural differences, resource limitations, and economic pressures. Overcoming these challenges requires patience and perseverance, as reflected in Surah Al-Anfal, verse 46: “And be patient, for indeed, Allah is with the patient.” This verse emphasizes that patience and reliance on Allah (tawakkul) are essential traits for Islamic leaders, especially in difficult circumstances that demand wisdom and courage to act in accordance with sharia principles (Bhatti et al., 2016).

By integrating the principles of Maqashid al-Shariah and Islamic ethical values, Islamic Ethical Leadership provides a powerful strategic approach to managing humanitarian crises. This approach focuses not only on achieving short-term goals but also on ensuring the long-term welfare of affected communities, which is the essence of sharia objectives. This study aims to explore how Islamic Ethical Leadership can be applied in humanitarian organizations to strengthen resilience, enhance efficiency, and foster justice in crisis response.

## **B. METHODOLOGY**

This study employs a qualitative approach with a descriptive-analytical method, focusing on secondary data gathered from various literature and documents related to Islamic Ethical Leadership and Maqashid al-Shariah in the context of humanitarian crisis management. Data sources include the Quran, hadith, as well as academic literature and humanitarian organization documents, such as annual reports, ethical guidelines, and crisis policies. The data is analyzed thematically to identify key patterns in the application of Islamic values in decision-making and crisis management, supporting an in-depth understanding of the relevance of Islamic ethical principles and sharia objectives in crisis management (Cresswell, 2013).

## **C. Research and Discussion**

### **Honesty and Transparency as Foundations of Islamic Ethical Leadership in Crisis Management**

Honesty (ash-shidq) and transparency are core values in Islamic Ethical Leadership, forming a critical foundation for building public trust. In the Quran, honesty is emphasized in Surah Al-Baqarah, verse 282, which advocates for documenting transactions to ensure openness. In crisis management, this transparency is reflected through accurate reporting on fund management, aid distribution, and progress of humanitarian programs. This transparency not only enhances the credibility of the organization but also strengthens accountability in managing funds and resources directed to affected communities (Beekun, 2006).

Transparency is also essential for managing the expectations of affected communities, ensuring they receive honest information about the aid available. For example, a transparent humanitarian organization can communicate priority distribution plans to vulnerable groups, helping communities develop realistic expectations about the distribution process. This approach is key to avoiding dissatisfaction or internal conflicts and fosters a positive perception of the organization as an entity that prioritizes integrity and honesty in its humanitarian services (Kamali, 2017).

Additionally, transparent reporting benefits donors and other stakeholders who seek to understand how their contributions are utilized. Islamic humanitarian organizations often provide annual or special reports that detail fund allocation and outcomes achieved through aid programs. Thus, honesty and transparency function not only as internal values but also as external communication tools that strengthen relationships between the organization, the public, and donors. The trust built through these practices helps garner future support, bolstering the long-term sustainability of humanitarian initiatives.

### **Trustworthiness in Resource Management to Support Maqashid Sharia Objectives**

Trustworthiness (amanah) is a fundamental principle in resource management within Islamic Ethical Leadership, serving as a reminder to leaders of their responsibility to safeguard entrusted assets, particularly donations and other resources, for humanitarian purposes. This aligns with the Prophet Muhammad's (SAW) hadith, which emphasizes every leader's responsibility to uphold their trust. In crises, amanah includes careful management of funds and materials collected to assist those in need, with each decision aimed at maximizing the impact of the aid provided (Farook & Farooq, 2013).

For example, Islamic humanitarian organizations that practice amanah in resource management enforce strict budget policies to ensure the majority of funds are directed to beneficiaries rather than non-essential operational costs. Many organizations also implement both internal and external audit systems to ensure continuous monitoring of fund usage in compliance with Sharia principles. These measures demonstrate amanah in financial management and reassure donors that their contributions are genuinely being directed to urgent needs on the ground, maintaining transparency with all stakeholders (Ragab Rizk, 2008).

Amanah in resource management also involves protecting funds and aid from misuse, with preventive actions such as secure storage, distribution oversight, and strict reporting systems to prevent losses or misappropriations. In practice, amanah ensures that all assistance reaches those most in need. Thus, amanah extends beyond personal responsibility to encompass systems and policies that engage all operational aspects, ensuring that every received asset is genuinely used to achieve collective welfare in alignment with Maqashid Sharia, particularly hifzh al-mal (protection of wealth).

### **The Principle of Justice ('Adl) in Aid Distribution**

Justice is a vital element in Islamic leadership, particularly when distributing aid in situations that require a swift and accurate response. Surah An-Nisa, verse 135, emphasizes the importance of upholding justice in all aspects of life, including the fair distribution of aid to those most in need. In crisis contexts, justice becomes a crucial principle that prevents bias or discrimination in aid allocation. Islamic humanitarian organizations apply this principle by using objective criteria, such as damage severity or social vulnerability, to prioritize distribution (Chapra, 2008).

For instance, humanitarian organizations grounded in the principle of justice often conduct initial field assessments to identify the areas most in need. This data ensures that aid is distributed appropriately to the most vulnerable, including children, the elderly, and families with severely damaged homes. By upholding the principle of justice, organizations provide aid according to need, fostering a sense of fairness among affected communities, who feel treated impartially regardless of social status, ethnicity, or affiliation (Ali & Weir, 2005).

Furthermore, justice in aid distribution includes transparency in beneficiary selection processes, which are communicated publicly to prevent potential conflicts or accusations of unfairness. By establishing an equitable and transparent distribution system, Islamic humanitarian organizations can reduce social tensions in crisis-affected areas and enhance community trust in the organization. This contributes to operational effectiveness in the field and facilitates community acceptance of the aid provided, ultimately amplifying the positive impact of each humanitarian intervention.

### **Social Responsibility (Mas'uliyah) and Cross-Sector Collaboration**

Islamic Ethical Leadership underscores the importance of social responsibility (mas'uliyah), which includes a commitment to work collaboratively with various parties to achieve broader humanitarian goals. This principle is supported by Surah Al-Maidah, verse 2, which encourages Muslims

to work together in acts of goodness and piety. In humanitarian crises, cross-sector collaboration is a key strategy for extending aid reach and leveraging diverse expertise from sectors such as logistics, healthcare, and communication (Slim, 2015).

For example, in a major natural disaster, Islamic humanitarian organizations may partner with local health agencies to provide emergency medical facilities or with logistics organizations to improve aid distribution efficiency. Such collaboration enables each party to contribute according to its expertise, increasing aid effectiveness and ensuring that urgent needs are promptly met. By working with local governments, humanitarian organizations can also gain easier access to affected areas that are hard to reach, allowing for timely and targeted aid distribution (Kamali, 2017).

Cross-sector collaboration not only enhances operational efficiency but also builds mutual trust between humanitarian organizations and communities, which view coordinated efforts as tangible proof of the organization's commitment to social responsibility. Additionally, this collaboration allows Islamic humanitarian organizations to access external resources without incurring additional costs, meaning more funds can be allocated to direct aid. Through effective social responsibility and collaboration, Islamic Ethical Leadership creates a long-term strategy focused on the resilience and sustainability of affected communities.

### **Efficiency in Resource Management and Asset Protection (Hifzh al-Mal)**

Efficiency in resource management is a core pillar of Islamic Ethical Leadership, directly linked to the principle of hifzh al-mal in Maqashid Sharia. This principle requires that all funds and aid received be managed optimally, so limited resources are used to their fullest potential for affected communities. This efficiency includes reducing operational costs, utilizing technology for logistics management, and closely monitoring aid distribution. By doing so, organizations ensure that every donated dollar yields significant benefits for beneficiaries (Maali et al., 2006).

For instance, several Islamic humanitarian organizations have adopted digital technology to facilitate aid management, such as mobile applications that allow donors to track aid distribution in real-time. This technology not only increases transparency but also accelerates the distribution process, which is critical in emergencies. By streamlining logistics and administrative costs, more funds can be directed toward direct assistance on the ground (Karim, 2011).

Beyond operational efficiency, asset protection in resource management includes safeguarding the trust donors and communities have placed in the organization. Islamic humanitarian organizations implement regular audits to ensure funds are managed in accordance with Sharia and not misappropriated. By upholding the principle of hifzh al-mal, Islamic Ethical Leadership helps organizations maintain their reputation and public trust, which is crucial for the sustainability of future aid programs and fundraising efforts.

### **Implications of Maqashid Sharia in Islamic Ethical Leadership for Sustainability**

The application of Islamic Ethical Leadership grounded in Maqashid Sharia has significant implications for the sustainability of humanitarian organizations and the long-term well-being of affected communities. With principles such as hifzh al-nafs (protection of life) and hifzh al-mal (protection of wealth), organizations focus on immediate needs while strengthening community resilience post-crisis. For example, organizations prioritizing life protection emphasize medical assistance and provision of basic necessities immediately after a crisis to ensure urgent needs are met (Ragab Rizk, 2008).

Additionally, Maqashid Sharia provides guidance to ensure actions are not only aimed at short-term solutions but also at building community capacity for the long term. For instance, during the recovery phase, Islamic humanitarian organizations may offer vocational training or educational support to affected communities, helping them rebuild their lives and achieve economic stability. Through this approach, Islamic Ethical Leadership not only assists communities in emergencies but also lays a foundation for sustainability and empowerment (Amalia, 2014).

By integrating Maqashid Sharia, Islamic Ethical Leadership fosters a comprehensive model of leadership focused on holistic well-being, creating lasting positive impacts for crisis-affected communities. This approach strengthens the organization's resilience against long-term challenges and enhances its reputation as an entity committed to ethics and social justice. It also improves the organization's ability to secure future support, ensuring the sustainability of humanitarian programs based on Sharia values that bring lasting benefits to society.

#### D. Conclusion

The findings of this study indicate that Islamic Ethical Leadership, rooted in Islamic ethical values and Maqashid Sharia (the objectives of Sharia), is an effective and strategic approach to addressing humanitarian crises sustainably. Core principles such as honesty, trustworthiness (amanah), justice, social responsibility, and efficiency enable Islamic humanitarian organizations to fulfill their responsibilities with transparency, accountability, and a commitment to the well-being of affected communities. Honesty and transparency foster trust between the organization and the public, while trustworthiness ensures careful management of donations and resources for the common good. Justice in aid distribution promotes fair and targeted responses, and social responsibility combined with cross-sector collaboration broadens the reach and effectiveness of relief efforts. Resource management efficiency ensures that all funds are optimally used in line with the principle of hifzh al-mal, or asset protection.

Integrating the values of Islamic Ethical Leadership with Maqashid Sharia yields a crisis response that not only addresses immediate needs but also promotes long-term development and resilience in affected communities. This approach strengthens community resilience by prioritizing life protection (hifzh al-nafs), asset protection (hifzh al-mal), and social welfare, creating a lasting positive impact. Islamic Ethical Leadership, grounded in Sharia values, proves relevant not only to Islamic humanitarian organizations but also holds broad potential for application in various humanitarian contexts. This conclusion affirms that this leadership model effectively balances ethics with operational efficiency, enhances accountability, and builds strong relationships between organizations and the communities they serve.

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