Embedding Sharia Leadership Values into Organizational Motivation: Integrating Islamic Ethics and Modern Motivation Theories

Dian Herdiana

Faculty of Sharia and Law, UIN Sunan Gunung Djati Bandung, Indonesia
dianherdiana@uinsgd.ac.id

Abstract

In the contemporary landscape of organizational behavior, the convergence of religious ethical values with modern motivation theories has gained scholarly attention. Islamic organizations, in particular, face the dual challenge of maintaining spiritual integrity while aligning with competitive management practices. This study explores the theoretical synthesis between *sharia leadership values* and contemporary motivation models, providing an integrative framework that aligns spiritual ethics with organizational performance. The objective of this paper is to bridge the conceptual gap between Sharia-based leadership principles and modern theories of motivation, including Maslow's hierarchy of needs, Herzberg's two-factor theory, and self-determination theory. Using a qualitative textual approach, the study analyzes foundational Islamic texts, classical Arabic leadership discourses, and modern organizational literature to uncover overlapping values and points of integration. Findings suggest that Sharia leadership encapsulates intrinsic motivational factors rooted in *amanah* (trust), *ikhlas* (sincerity), *mas'uliyyah* (responsibility), and *shura* (consultation), which correspond significantly with the internal drivers emphasized in modern psychological theories. Moreover, these principles provide a normative framework to counterbalance the instrumental rationality of conventional motivation strategies. The significance of this research lies in its theoretical contribution to Islamic economics and leadership studies, especially for organizations seeking to embed ethical leadership within performance-driven structures. This integrated model can serve as a foundational guideline for both scholars and practitioners aiming to implement spiritually grounded and effective motivation systems.

Keywords

sharia leadership; Islamic ethics; organizational motivation; modern motivation theory; Islamic organizational management

INTRODUCTION

Leadership has long been recognized as a critical determinant of organizational success, encompassing the ability to inspire, guide, and sustain motivation among

members. Within Islamic contexts, leadership transcends managerial function and encompasses a divine mandate rooted in moral responsibility (*amanah*) and spiritual accountability (*mas'uliyyah*). Modern organizational environments, however, are often shaped by secular theories that prioritize efficiency, productivity, and individual satisfaction (Robbins & Judge, 2011, p. 244). This dualism raises a vital question: can Islamic values meaningfully integrate with contemporary motivation paradigms?

Sharia leadership is based on deeply held ethical and spiritual principles. Classical Islamic thought—reflected in the works of scholars such as al-Māwardī and al-Ghazālī—emphasizes *ikhlas*, *taqwa* (piety), and *shura* as leadership virtues that build trust and intrinsic motivation (al-Ghazālī, 2005, p. 52). These values are not only normative but serve as psychological motivators that impact employee engagement and satisfaction.

On the other hand, theories like Maslow's hierarchy (1943), Herzberg's motivation-hygiene theory (1959), and Deci & Ryan's self-determination theory (1985) emphasize a psychological framework of needs and motivation that is empirically grounded. Despite their secular foundation, these models also value internal motivation, recognition, and autonomy—concepts that resonate with Islamic teachings when properly contextualized.

The integration of these paradigms is increasingly relevant, especially in Muslim-majority organizational settings seeking both spiritual adherence and economic performance. There is a growing academic interest in Islamizing knowledge across disciplines, particularly in economics, management, and leadership (Nasr, 1968, p. 122; Chapra, 1992, p. 211). However, the lack of integrative frameworks that systematically combine Islamic leadership values with motivation theories remains a significant gap.

Prior works have examined Islamic leadership in isolation or compared it to Western leadership styles (Beekun & Badawi, 1999). Yet, few have attempted to theoretically map the motivational aspects of Islamic leadership within the architecture of modern motivational psychology. Doing so can enhance both scholarly understanding and practical application in Islamic business organizations.

Furthermore, many organizational models fail to internalize the spiritual dimensions of leadership and motivation. Islamic ethics, when abstracted from theology and aligned with psychological insights, may offer a more holistic and human-centered approach to motivation that transcends material incentives.

This study intends to answer the following research questions: (1) What are the core values of Sharia leadership relevant to organizational motivation? (2) How do modern motivation theories conceptualize individual and organizational motivation? (3) In what ways can Islamic ethical leadership principles be integrated with modern

motivation theories? (4) What theoretical implications arise from synthesizing these two perspectives?

Thus, this research provides a necessary theoretical articulation of *sharia leadership values* within the broader scope of motivation studies. The significance lies not merely in comparative analysis but in constructing a model that informs the ethical architecture of modern Islamic organizations.

LITERATURE REVIEW

The integration of Islamic leadership values with organizational motivation is a field of growing academic interest. Leadership in Islam is framed not just as a functional role but as a moral responsibility, deeply connected with accountability to Allah (swt) and service to others (*khidmah*). Foundational scholars like al-Māwardī (1985, p. 79) emphasize that leadership in Islam is a trust (*amanah*) that must be exercised with justice (*'adl*) and consultation (*shura*). These values align with intrinsic motivational drivers in modern theory, such as purpose, autonomy, and competence (Ryan & Deci, 2000, p. 67). The literature on Islamic ethics further underlines that ethical leadership is inherently motivational, as it inspires *ikhlas* (sincerity) and *ittiba'* (compliance rooted in trust), thus creating spiritually grounded work environments.

Several scholars have highlighted the philosophical differences between Western and Islamic approaches to motivation. While Western theories like Maslow's hierarchy focus on self-actualization, Islamic ethics prioritize *rida Allah* (seeking divine pleasure), which drives ethical behavior irrespective of external rewards (Siddiqi, 2001, p. 142). However, both frameworks converge in their acknowledgment of human needs and aspirations, albeit through different epistemological lenses. For instance, Herzberg's emphasis on intrinsic motivators like recognition and responsibility mirrors the Islamic call for *amanah* and *mas'uliyyah*, highlighting the potential for integration (Herzberg, 1959, p. 132).

The current literature on Sharia leadership is rich but often fragmented. Studies by Beekun and Badawi (1999) propose an Islamic leadership model based on *taqwa*, *adl*, and *shura*, but do not deeply explore its motivational dimensions. Similarly, Indonesian scholars such as Tasmara (2002, p. 94) and Syamsuddin (2010, p. 117) provide frameworks grounded in *akhlak* (ethics), but these works often lack engagement with contemporary organizational psychology. Thus, there remains a gap in bridging classical Islamic leadership principles with empirically validated motivational theories.

On the modern side, motivation theories such as Vroom's expectancy theory, McClelland's achievement motivation, and Locke's goal-setting theory have been

widely applied in corporate and public sectors (Robbins & Judge, 2011, p. 251). These models offer quantifiable approaches to motivation but are critiqued for overlooking moral and spiritual dimensions. Integrating Islamic leadership into these frameworks requires rethinking motivation not only as a behavioral outcome but as a reflection of moral intention (*niyyah*) and spiritual commitment.

A promising strand of literature seeks to Islamize management sciences by embedding religious ethics into management practices. Scholars like Chapra (1992, p. 211) and Nasution (2008, p. 64) argue for a paradigm shift where Islamic values inform the epistemology of organizational theory. This approach opens a path for reconciling Islamic leadership principles with psychological theories, not through replacement, but through constructive integration. This study aims to contribute to this emerging discourse by developing a theoretical synthesis between the motivational elements of Sharia leadership and established psychological models.

Theoretical Framework

This study is anchored in the theoretical convergence between Islamic ethical philosophy and modern motivational psychology. At the core of Islamic leadership lies a moral-teleological orientation, where actions are guided not only by results but by divine accountability (*mas'uliyyah*) and ethical integrity (*ikhlas*). Islamic ethics position leadership as a trust (*amanah*) with the goal of achieving communal welfare (*maslahah*) and spiritual well-being. Classical sources, such as al-Ghazālī (2005, p. 61), argue that leadership is a mechanism for facilitating justice and guiding others toward righteousness, rather than self-interest or power accumulation. This moral orientation offers a foundation for understanding intrinsic motivation from a religious perspective.

From a psychological standpoint, several modern motivation theories can serve as a conceptual bridge. Maslow's hierarchy of needs (1943) suggests that individuals are motivated through a progression from physiological to self-actualization needs. While Maslow's framework is secular, it aligns with Islamic views when reinterpreted through a spiritual lens: *tazkiyah al-nafs* (purification of the soul) and *rida Allah* (divine satisfaction) can be understood as higher forms of actualization (Chapra, 1992, p. 214). Thus, motivation in an Islamic framework moves beyond worldly needs toward spiritual fulfillment.

Herzberg's two-factor theory (1959) also offers insight. It divides motivational elements into hygiene factors (external) and motivators (internal). Sharia leadership inherently embodies internal motivators, such as *amanah*, *shura*, and *ikhlas*, which fulfill the same role as Herzberg's motivators: responsibility, achievement, and recognition. Islamic leadership, therefore, emphasizes these intrinsic factors not only

as tools for productivity but as moral imperatives that enhance both personal and organizational integrity.

Self-determination theory (Deci & Ryan, 1985) postulates that motivation thrives when individuals experience autonomy, competence, and relatedness. These three factors find natural parallels in Islamic ethics: *ikhtiyar* (free will), *kifayah* (competence/duty fulfillment), and *ukhuwah* (social harmony). In Islamic organizations, leaders foster these states through moral example, *shura*-based decision-making, and mutual respect. This suggests that Sharia-based leadership creates the psychological environment necessary for optimal motivation according to both Islamic and psychological criteria.

Thus, the theoretical framework proposed here integrates Islamic ethical leadership—rooted in classical Arabic and Indonesian texts—with Western motivation theories. Rather than treating these paradigms as oppositional, the integration model views them as complementary systems. The goal is not merely to Islamize existing theories but to construct a shared framework that is both spiritually meaningful and behaviorally effective. This theoretical synthesis underpins the analytical direction of this study and supports the formulation of a motivation model embedded in Islamic values.

Previous Research

Beekun & Badawi (1999) explored Islamic leadership principles within modern organizational settings, emphasizing ethical values like *taqwa*, *shura*, and *adl*. Their work introduced the notion of leadership accountability to God, but it lacked a structured linkage to motivational psychology. Though insightful in presenting Islamic leadership ideals, the study remained primarily normative and theological without operationalizing these values in relation to employee motivation.

Robbins & Judge (2011) offered a comprehensive examination of motivation in organizational behavior through empirical theories such as Maslow's hierarchy, Herzberg's motivator-hygiene theory, and self-determination theory. Their work is foundational in modern management studies but notably secular, omitting any integration with religious or ethical dimensions of motivation, particularly from an Islamic perspective. The absence of a spiritual or moral component limits its applicability in faith-based institutions.

Tasmara (2002) discussed leadership from an Islamic moral standpoint, focusing on *akhlak al-karimah* and the internal transformation of leaders and followers. He emphasized values such as *sabar*, *ikhlas*, and *amanah* as motivators within Islamic

organizations. However, Tasmara's analysis lacked dialogue with global motivation theories, remaining within the framework of Islamic preaching rather than organizational science.

Syamsuddin (2010) analyzed the impact of Islamic leadership on employee discipline and productivity in Indonesian institutions. He found that leaders who modeled Islamic virtues improved workplace harmony and motivation. While empirical, his study did not frame these findings within a broader theoretical integration between Sharia values and motivational psychology, limiting its generalizability and theoretical advancement.

Deci & Ryan (2000) elaborated on self-determination theory, focusing on autonomy, competence, and relatedness as central to motivation. While their theory is widely used across educational and organizational contexts, it omits cultural and religious variations in defining motivation. As such, their work provides a valuable structure but requires contextual reinterpretation to be compatible with Sharia-based organizational settings.

Although several studies discuss Islamic leadership or organizational motivation, few explicitly explore the theoretical intersection of these domains. Most Islamic leadership literature is prescriptive, drawing from scriptural and moral traditions without integrating established psychological frameworks. Conversely, modern motivation theories often disregard spiritual and ethical variables that are crucial in Islamic settings. This study fills the gap by systematically embedding *nilai-nilai kepemimpinan syariah* into modern motivational theory, thus proposing a holistic model that is both theologically grounded and empirically applicable.

RESEARCH METHODS

This study employs a qualitative research approach, specifically a theoretical and textual analysis design. Qualitative methodology is suitable for exploring abstract concepts such as *kepemimpinan syariah* and motivation theories, which are best understood through interpretive frameworks rather than statistical generalization. The method emphasizes depth over breadth and allows for the integration of philosophical, ethical, and behavioral dimensions (Bogdan & Biklen, 1992, p. 62). Since this research seeks to build theoretical integration, the qualitative approach enables an inductive process grounded in literature and textual interpretation.

The data sources consist of three main categories: (1) classical Islamic leadership texts (e.g., al-Ghazālī, al-Māwardī), (2) modern organizational behavior and motivation theory literature (e.g., Robbins, Herzberg, Deci & Ryan), and (3) Indonesian scholarly contributions from Sinta-accredited journals and Islamic leadership books (e.g.,

Tasmara, Syamsuddin). Arabic books were selected based on their alignment with Islamic ethical foundations, following transliteration standards from SKB 158/1987 and 0543b/U/1987. Indonesian references were chosen for their contextual relevance to Islamic organizational behavior in Southeast Asia. Only sources published up to 2013 were included to meet the academic constraint of historical relevance.

In terms of data types, this study relies on textual and conceptual data—definitions, philosophical frameworks, leadership models, and psychological theories. These texts were analyzed thematically to extract key concepts related to leadership values (*amanah*, *ikhlas*, *mas'uliyyah*, *shura*, etc.) and motivation constructs (needs, incentives, autonomy, recognition, etc.). This form of content analysis is appropriate for theory-building research (Miles & Huberman, 1994, p. 18), particularly when working across epistemological paradigms.

Data collection was conducted through purposive document selection, ensuring the inclusion of both classical Islamic and modern psychological texts. Sources were categorized and coded using NVivo-style thematic nodes, allowing for the identification of overlapping values and concepts. The method focused on relevance, frequency of concept emergence, and conceptual compatibility. Cross-validation was done by comparing themes across Arabic, English, and Indonesian sources, thereby triangulating findings for consistency.

For data analysis and conclusion drawing, this study followed Miles and Huberman's (1994, p. 21) three-step model: data reduction, data display, and conclusion verification. Themes were clustered around motivation theory domains (e.g., intrinsic vs extrinsic motivation) and then mapped against Sharia leadership values. The final synthesis emerged from iterative comparisons and integration, allowing the researcher to propose a theoretical model of embedded Islamic motivation. This model is validated conceptually through internal consistency and external relevance to both Islamic ethics and organizational theory.

Core Values of Sharia Leadership Relevant to Organizational Motivation

Sharia leadership is rooted in divine responsibility and ethical orientation, where the leader serves as a trustee (*amin*) of organizational integrity. In contrast to transactional or autocratic leadership models, *kepemimpinan syariah* emphasizes moral obligations derived from Qur'anic and prophetic traditions (al-Māwardī, 1985, p. 79). This concept positions the leader not only as a decision-maker but as a servant-leader whose authority is legitimized through justice (*'adl*), consultation (*shura*), and accountability (*mas'uliyyah*).

The value of *amanah* (trust) lies at the heart of Islamic leadership. It denotes a leader's commitment to honesty and the protection of entrusted duties. According to al-Ghazālī (2005, p. 55), *amanah* is both a legal and moral obligation placed upon individuals in positions of power. In organizational contexts, leaders who uphold trust stimulate a sense of psychological safety among employees, which is a prerequisite for intrinsic motivation (Ryan & Deci, 2000, p. 68).

Equally important is *ikhlas* (sincerity), which defines the purity of intention behind every action. Leaders who demonstrate *ikhlas* refrain from self-serving behaviors and instead seek *rida Allah* (divine approval). Herzberg (1959, p. 133) argues that internal motivators such as purpose and recognition drive long-term satisfaction. When leaders embody *ikhlas*, they inspire similar values among subordinates, fostering intrinsic motivation rooted in ethical behavior (Tasmara, 2002, p. 94).

The Islamic concept of *mas'uliyyah* (responsibility) includes a spiritual dimension where leaders are accountable not only to the organization but to God. This ethical burden transforms leadership from a power-oriented role to a mission of service (Chapra, 1992, p. 214). Within organizational theory, this corresponds to psychological ownership and the sense of duty emphasized in self-determination theory (Deci & Ryan, 1985, p. 103).

Another foundational value is *shura*, or collective consultation. As found in Islamic governance traditions, *shura* ensures participatory decision-making that honors each stakeholder's voice (al-Māwardī, 1985, p. 84). This practice mirrors the autonomy principle in modern motivation theories. When leaders incorporate employees into deliberations, it enhances engagement and ownership, essential for motivation (Robbins & Judge, 2011, p. 257).

Indonesian perspectives reinforce these classical views. Syamsuddin (2010, p. 117) found that Islamic organizations practicing *shura* experienced greater employee satisfaction and performance. Likewise, Tasmara (2002, p. 97) emphasizes that ethical leadership values such as *amanah* and *ikhlas* increase employee morale, leading to higher motivation and organizational commitment.

It is worth noting that these values are not rigid religious dogmas but dynamic motivational constructs. When leaders internalize and model these values, they build a culture of trust, responsibility, and sincerity. This culture, in turn, becomes the engine of intrinsic motivation and sustainable performance (Beekun & Badawi, 1999).

In conclusion, the core values of Sharia leadership—*amanah*, *ikhlas*, *mas'uliyyah*, and *shura*—serve not only as ethical imperatives but as psychological motivators that align with modern understandings of human behavior. These principles provide a moral-

spiritual framework that enriches organizational motivation, particularly in Islamic institutions.

How Modern Motivation Theories Conceptualize Individual and Organizational Motivation

Modern motivation theories have long attempted to decode the underlying drivers of human behavior in organizational settings. These theories range from hierarchical models of human needs to cognitive-behavioral approaches emphasizing choice, expectancy, and psychological empowerment. At their core, these models aim to understand what inspires individuals to act with purpose, effort, and persistence within workplace environments (Robbins & Judge, 2011, p. 256).

Abraham Maslow's hierarchy of needs (1943) is one of the most cited frameworks in organizational psychology. It presents motivation as a progressive satisfaction of needs, from physiological up to self-actualization. Though secular in nature, Maslow's framework resonates with the Islamic notion of holistic well-being (*kāmil al-insān*), where human needs include both material and spiritual dimensions (Chapra, 1992, p. 211). In Islamic institutions, the concept of self-actualization may be extended to *rida Allah*—a sense of fulfillment derived from spiritual purpose.

Frederick Herzberg's two-factor theory (1959) distinguishes between hygiene factors (which prevent dissatisfaction) and motivators (which promote satisfaction). According to his empirical findings, motivators such as recognition, responsibility, and achievement are intrinsic in nature and more likely to generate long-term commitment. These motivators parallel Islamic leadership values like *amanah* and *mas'uliyyah*, which instill a deep sense of internal responsibility among followers (Herzberg, 1959, p. 132; Tasmara, 2002, p. 96).

Victor Vroom's expectancy theory (1964) brings a rationalist perspective by arguing that motivation depends on the belief that effort leads to performance and that performance results in desired outcomes. Although this model primarily deals with calculative thinking, its structure is relevant to Islamic organizations, especially when spiritual rewards are integrated into the expectancy matrix (Robbins & Judge, 2011, p. 261). For instance, leaders may motivate employees by linking effort not just to financial outcomes, but also to communal good (*maslahah*) and divine accountability.

Another significant framework is Deci and Ryan's self-determination theory (1985), which suggests that motivation thrives when individuals experience autonomy, competence, and relatedness. This model has strong compatibility with Islamic concepts. Autonomy aligns with *ikhtiyar* (free will), competence with *kifāyah* (adequate

fulfillment of duty), and relatedness with *ukhuwwah* (brotherhood). When applied in Sharia-driven organizations, these psychological needs can be met through *shura*-based leadership and value-oriented task design (Deci & Ryan, 2000, p. 67).

In addition, McClelland's theory of needs (1961) identifies three dominant motivators: the need for achievement, power, and affiliation. While these needs are evident in all individuals, Islamic teachings emphasize moderation and ethical balance in pursuing them. The desire for power, for instance, must be tempered with *taqwā* and guided by service, not control (al-Ghazālī, 2005, p. 72). Such ethical filters enhance the moral grounding of psychological models.

Despite their utility, many of these Western-origin models have limitations in religious or value-based organizations. They often omit transcendental factors such as purpose, intention (*niyyah*), and spiritual reward. Islamic organizations thus require a motivational model that not only meets psychological standards but also aligns with their theological and ethical goals (Nasr, 1968, p. 102).

Indonesian literature supports this integrative need. Syamsuddin (2010, p. 113) observed that Islamic-based motivation surpasses material expectations and emphasizes sincerity and collective benefit. Similarly, Kamil (2002, p. 88) contends that spiritual elements such as *ikhlas* and *amal jariyah* can serve as powerful, long-term motivators in professional contexts.

To conclude, modern motivation theories provide a foundational understanding of human needs and behavioral triggers. However, when applied to Islamic organizations, these models must be reinterpreted through a spiritual-ethical lens. Doing so enhances their relevance and effectiveness while honoring the unique identity and mission of faith-based institutions.

Integration of Islamic Ethical Leadership Principles with Modern Motivation Theories

The integration of Islamic ethical leadership and modern motivation theories presents a compelling interdisciplinary synthesis that enhances the moral and psychological depth of organizational practice. Rather than treating Islamic ethics and motivation psychology as competing frameworks, this integration approach identifies points of convergence where spiritual values and behavioral science reinforce one another. The result is a leadership model that is not only effective in enhancing performance but also grounded in moral integrity and spiritual purpose (Beekun & Badawi, 1999).

A central premise in this integration is that Sharia values such as *ikhlas*, *amanah*, and *shura* function as intrinsic motivators—parallel to Herzberg's (1959) motivators like achievement and recognition. For instance, *ikhlas* promotes purposeful action devoid of external rewards, aligning closely with Herzberg's notion of self-driven performance (Herzberg, 1959, p. 136). When leaders exemplify sincerity, they cultivate a culture where intrinsic motivation thrives among team members (Tasmara, 2002, p. 98).

Shura, or participatory decision-making, offers another clear overlap with the concept of autonomy in self-determination theory. Deci and Ryan (2000, p. 70) argue that autonomy enhances engagement and psychological wellness. In Islamic leadership, *shura* not only empowers individuals but fosters a sense of ownership and community (*jama'ah*), satisfying both psychological and spiritual needs (al-Māwardī, 1985, p. 83).

Further, *mas'uliyyah*—the deep sense of responsibility toward God and society—can be mapped to the competence element of self-determination theory. A sense of *mas'uliyyah* drives individuals to master tasks and fulfill duties with excellence, not merely for reward, but as an act of devotion (*ibadah*). This expands the motivational spectrum from performance-oriented goals to spiritually significant efforts (Chapra, 1992, p. 216).

Ukhuwwah (brotherhood), a value often embedded in Islamic leadership texts, aligns well with the relatedness dimension in modern theory. In organizations where leaders promote mutual care and solidarity, employees feel connected and emotionally supported—conditions necessary for motivation and organizational cohesion (Ryan & Deci, 2000, p. 71; Syamsuddin, 2010, p. 115).

Moreover, Islamic ethics introduce unique concepts that can extend existing motivational frameworks. The principle of *niyyah* (intention) emphasizes the internal motive behind actions. Unlike Western theories that focus on observable behavior, Islamic leadership begins with the heart—what the individual aims to achieve spiritually. This value can supplement expectancy theory by reinterpreting outcomes not only in material terms but also in terms of moral and spiritual gain (Robbins & Judge, 2011, p. 259).

In practical application, leaders in Islamic organizations can utilize modern tools such as performance appraisals and rewards while embedding them with Sharia-compliant values. For example, instead of competition-based incentives, Islamic leadership promotes collective achievements and shared recognition, guided by fairness and sincerity (Kamil, 2002, p. 92). These practices encourage organizational motivation that is both psychologically sound and ethically balanced.

Indonesian scholarship has begun exploring this synergy. Ismail (2009, p. 27) proposes a model of Islamic HRM where employee motivation is shaped through spiritual

development and ethical leadership. His framework mirrors contemporary motivation theories while grounding them in Islamic principles, demonstrating the viability of integrative models in real-world contexts.

Ultimately, the integration of Islamic leadership values with modern motivation theory provides a dual advantage: it humanizes the workplace and elevates motivation to a spiritual endeavor. Employees become not only productive workers but also morally conscious contributors to societal well-being and divine objectives (*maqāṣid al-sharīʿah*).

Theoretical Implications of Synthesizing Islamic Leadership and Motivation Theories

Synthesizing Islamic leadership ethics with modern motivation theories carries significant implications for both theoretical development and practical application in organizational behavior. At a foundational level, the synthesis challenges the bifurcation between spiritual and psychological paradigms in understanding motivation. It demonstrates that values such as *ikhlas* (sincerity), *amanah* (trust), and *shura* (consultation) are not merely religious virtues but also correspond to empirically validated constructs of intrinsic motivation, autonomy, and social connectedness (Ryan & Deci, 2000, p. 68).

One key implication is the expansion of the conceptual scope of motivation. Modern theories, especially those developed in secular Western contexts, often limit motivation to individualistic and material outcomes—such as productivity, satisfaction, or financial gain (Robbins & Judge, 2011, p. 244). The Islamic perspective introduces metaphysical dimensions like spiritual accountability (*mas'uliyyah*) and divine purpose (*rida Allah*), which significantly broaden the motivational spectrum. This integration allows for the inclusion of both worldly success and afterlife consideration in motivational models (Chapra, 1992, p. 211).

Another theoretical implication is the reframing of leadership influence. While contemporary leadership models emphasize vision and charisma (Gibson et al., 2000, p. 195), the Islamic model positions leadership as stewardship (*khilāfah*) and moral responsibility. This ethical reframing suggests that motivation is not merely the product of strategic management but the outcome of trust-building, justice, and the embodiment of ethical values (al-Māwardī, 1985, p. 91).

Moreover, the synthesis provides a platform for localizing global theories. In Muslim-majority countries such as Indonesia, leadership cannot be divorced from religious and cultural contexts. By embedding Islamic ethics into universal motivation theories,

organizations can construct frameworks that resonate with employees' values and beliefs. Syamsuddin (2010, p. 114) argues that ignoring religious values in management theory creates dissonance and reduces organizational commitment among Muslim employees.

This synthesis also revitalizes the Islamization of knowledge discourse. Al-Attas (1991, p. 58) and Nasution (2008, p. 72) both stress the importance of critically adapting Western theories through the lens of Islamic epistemology. The integration achieved in this study demonstrates such adaptation in action—selectively incorporating relevant psychological insights while filtering them through Sharia principles such as *maqāṣid al-sharīʿah* and *ʿadl* (justice).

From a practical perspective, the integrated model fosters a holistic motivational environment where professional and spiritual goals are mutually reinforcing. When employees see their work as a form of *ibādah* (worship) and their leader as a moral guide, their motivation becomes sustainable, meaningful, and ethically aligned. This convergence allows organizations to cultivate high performance without compromising spiritual identity (Beekun & Badawi, 1999).

Furthermore, this synthesis can influence curriculum development in business and management education. Islamic universities and institutions can adopt this model to teach leadership and motivation not as separate disciplines but as interdependent frameworks. Kamil (2002, p. 88) emphasizes the importance of integrating *akhlak* (morality) in HR and management training, which aligns with the theoretical model proposed in this research.

The final implication pertains to research methodologies. This integration encourages multi-method approaches that combine textual Islamic studies with empirical behavioral science. Such cross-disciplinary methods foster richer insights and more contextually appropriate applications. Future research can explore how this model performs in practice across various industries and cultures.

In summary, synthesizing Islamic leadership values with modern motivation theories reshapes how we understand, teach, and apply motivation in organizations. It bridges disciplinary silos, addresses contextual gaps, and offers a model of leadership that is psychologically sound, spiritually grounded, and organizationally impactful.

CONCLUSION

The findings of this study affirm that the intersection between Sharia leadership values and modern motivation theories is not merely conceptual but profoundly practical.

Both frameworks recognize the power of internal drivers—whether spiritual purpose in Islamic ethics or psychological needs in motivation science. When integrated, these systems produce a leadership model that is ethically grounded, participatory, and performance-oriented.

Unlike conventional secular models that often isolate motivation from ethical or spiritual dimensions, this integrated approach embeds meaning into every leadership function. Employees are no longer viewed merely as units of labor, but as *mukallafīn*— spiritually accountable individuals whose work has implications for both worldly success and eternal significance. This expanded view elevates organizational motivation from transactional compliance to purposeful devotion.

By synthesizing classical Islamic values—*amanah*, *ikhlas*, *mas'uliyyah*, and *shura*—with key principles of motivation psychology, this study presents a holistic framework that unifies spiritual ethics and behavioral science. These values are not abstract moral exhortations but tangible psychological drivers that influence behavior, enhance commitment, and foster engagement. Their application cultivates environments where trust, consultation, and sincerity organically elevate both morale and output.

This integration also redefines the nature of leadership in Islamic institutions. It replaces the artificial dichotomy between ethics and efficiency with a unified paradigm of value-driven performance. Leaders are envisioned not only as strategic managers but as moral stewards who align organizational goals with divine objectives. The convergence of these paradigms creates a sustainable motivation system rooted in moral trust, spiritual alignment, and psychological fulfillment.

Practically, this model serves as a strategic foundation for Islamic organizational development. It offers guidance for embedding ethical values in leadership training, performance evaluation, and human resource management. By balancing religious identity with organizational excellence, the model helps Islamic institutions nurture both ethical culture and operational success.

Ultimately, this research contributes to the broader discourse on the Islamization of knowledge and organizational theory. It demonstrates that faith-based values and scientific rigor can coexist and enrich one another. Through this lens, motivation is transformed—not just into a managerial tool—but into a means of realizing holistic well-being, institutional harmony, and divine purpose.

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