

**THE APPLICATION OF QUR'AN AND SUNNAH IN CONTEMPORARY ORGANIZATIONAL MANAGEMENT:
A SYSTEMATIC LITERATURE REVIEW OF ISLAMIC MANAGEMENT PRACTICES**

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Abstract: This study examines the application of Qur'an and Sunnah in contemporary Islamic management through a systematic literature review (SLR) approach. The growing complexity of organizational governance and leadership in modern Muslim societies has generated increasing scholarly interest in integrating Islamic epistemological foundations, particularly Qur'anic principles and Prophetic guidance, into management theory and practice. However, existing studies remain fragmented, lacking a comprehensive synthesis of how Islamic sources are operationalized within contemporary organizational contexts. To address this gap, this study systematically reviews published literature using advanced searches in the Scopus and Web of Science (WoS) databases. The search strategy employed key terms including Islamic management, Qur'an and Sunnah, organizational management, and Prophetic leadership. The review process followed the preferred reporting items for Systematic Reviews and Meta-Analyses (PRISMA) framework, ensuring a transparent and rigorous selection process. After screening and eligibility assessment, a final corpus of 27 relevant studies was included for analysis. The findings were synthesized thematically, resulting in three core themes: (1) Islamic governance, leadership and administrative management, which highlights principles of justice, accountability, and Prophetic leadership models in institutional governance; (2) Islamic organizational ethics, human development and management practices, which emphasizes moral conduct, spiritual development, and ethical workforce management rooted in Qur'anic values; and (3) Qur'anic and Prophetic perspectives on social leadership, law and contemporary management challenges, which explores how Islamic legal and ethical frameworks respond to modern governance, social, and organizational challenges. The review concludes that Qur'an and Sunnah provide a comprehensive and adaptable framework for contemporary Islamic management, integrating ethical leadership, human development and governance principles. This synthesis contributes to bridging classical Islamic teachings with modern management discourse and offers directions for future research on applied Islamic organizational theory.

Keywords: Islamic management; Qur'an and Sunnah; Organizational management; Prophetic leadership

INTRODUCTION

The increasing complexity of modern organizations has intensified scholarly interest in ethical, sustainable, and value-based management systems capable of addressing contemporary administrative and leadership challenges. In this context, Islamic management has emerged as an important field that integrates spiritual, moral, and organizational dimensions through the guidance of the Qur'an and Sunnah (Apriantoro & Susanto, 2024; Deskasari et al., 2025; Khaled et al., 2023). Unlike conventional management models that often prioritize efficiency, profitability, and market competitiveness, Islamic management emphasizes holistic human development, accountability before God, justice, consultation (*shūrā*), trustworthiness (*amānah*), and social responsibility. The Qur'an and Sunnah provide foundational principles that regulate human interactions, leadership conduct, organizational ethics, and governance practices, making them highly relevant to contemporary management discourse (K. A. Ahmad et al., 2026). In recent years, global concerns regarding corruption, abuse of power, unethical leadership, workplace exploitation, and declining organizational trust have further increased the relevance of Islamic managerial values (Ibnu Sholeh et al., 2025; Kamaruding et al., 2023; Maulida & Rusydiana, 2023). Consequently, scholars and practitioners have begun revisiting prophetic leadership and Qur'anic governance principles as alternative frameworks for constructing ethical and human-centered organizations in both Muslim and non-Muslim contexts. The growing expansion of Islamic finance, halal industries, faith-based institutions, and socially responsible enterprises has also strengthened the academic and practical significance of Qur'an- and Sunnah-based management practices within contemporary organizational studies (Al Rahaleh et al., 2019; Hassan, 2023; Raimi et al., 2024).

Existing research demonstrates substantial scholarly engagement with Islamic management theories and prophetic leadership models. Previous studies have examined various dimensions of Islamic management, including organizational ethics, servant leadership, decision-making processes, human resource management, workplace spirituality, and governance structures inspired by Islamic teachings (K. A. Ahmad, Asni, et al., 2025; Ariffin et al., 2019; Asni, Perlis, et al., 2023). Researchers have highlighted that the Prophet Muhammad's leadership exemplified strategic vision, emotional intelligence, justice, consultation, and compassion, all of which remain relevant for contemporary organizational administration. Studies on Islamic work ethics further suggest that integrating spiritual values into management practices contributes positively to employee commitment, organizational trust, productivity, and social cohesion (K. A. Ahmad et al., 2024; Ali et al., 2025; Asni, Hasbulah, et al., 2023). Moreover, contemporary literature has explored the application of Qur'anic principles such as justice (*ʿadl*), excellence (*ihsān*), accountability (*muḥāsabah*), and consultation (*shūrā*) in modern governance and institutional management (Abbasi et al., 2010; Tisnawati et al., 2024; Zain & Zakaria, 2022). Scholars have also investigated the compatibility between Islamic management principles and modern theories such as transformational leadership, ethical leadership, and corporate social responsibility. Despite these developments, much of the existing literature remains fragmented across disciplines including Islamic studies, business management, leadership studies, and organizational behavior. Many studies are conceptual or normative in nature, focusing primarily on theoretical discussions without providing systematic synthesis or empirical validation across organizational contexts. Furthermore, there remains limited integration between classical Islamic sources and contemporary management frameworks, particularly regarding the methodological use of Hadith in organizational analysis. Differences in interpretation, selective application of religious texts, and varying socio-cultural contexts have also contributed to inconsistencies in defining a comprehensive Islamic management model applicable to modern institutions (K. A. Ahmad et al., 2022; K. A. Ahmad, Shohibuddin, et al., 2025; Asni, Hasbulah, et al., 2023; Asni, Zulkifli, et al., 2023). Although the literature on Islamic management continues to expand, several gaps and unresolved issues require further scholarly attention. First, there is a lack of systematic literature reviews that comprehensively synthesize existing studies on the application of Qur'an and Sunnah in contemporary organizational management. Current research often emphasizes isolated themes such as leadership or ethics while neglecting broader organizational dimensions including strategic management, innovation, governance sustainability, and digital organizational culture. Second, the operationalization of Islamic management principles remains insufficiently developed, particularly regarding measurable organizational outcomes and practical implementation strategies in multicultural environments. Third, some contemporary studies tend to romanticize prophetic leadership without critically examining contextual differences between classical Islamic governance and modern corporate structures. Future research should therefore move beyond descriptive discussions toward interdisciplinary, evidence-based, and application-oriented approaches capable of integrating Islamic teachings with contemporary organizational realities. Greater emphasis should also be placed on empirical investigations, comparative cross-cultural studies, and methodological rigor in the interpretation of Qur'anic and Hadith sources (K. A. Ahmad et al., 2021; Asni et al., 2022; Asni, Hasbulah, et al., 2023; Jalil et al., 2025). This study argues that a systematic literature review is essential to map current research trends, identify dominant themes, evaluate methodological patterns, and propose a clearer conceptual framework for Islamic management studies. Such efforts may contribute significantly toward developing a more balanced, ethical, and sustainable organizational paradigm rooted in the spiritual and moral foundations of the Qur'an and Sunnah while remaining responsive to the demands of contemporary global management practices (Fatkhurin Fuad et al., 2023; Iqbal Saifani, 2025; Thoyib et al., 2024).

LITERATURE REVIEW

Integration of Qur'an and Sunnah in Organizational Leadership. The Qur'an and Sunnah provide foundational principles for leadership and management in Islamic organizations, emphasizing justice, trustworthiness, and social responsibility. Islamic leadership models, derived from these sources, advocate ethical governance, transparency, and collective well-being. For instance, the principles of *sidq* (truthfulness), *amānah* (trustworthiness), and *faṭānah* (sound judgment) are central to decision-making and stakeholder trust, aligning with modern management paradigms like transformational leadership and Lean Construction (Kamaruding et al., 2026). Additionally, Islamic leadership encourages empowering employees, fostering cooperation (*ta'awun*), and promoting ethical behavior, which are essential for creating a harmonious organizational culture (Abdul Cader, 2017; Salleh, 2018). These values are operationalized through frameworks such as the Qur'anic management model, which integrates justice (*al-ʿadl*), integrity (*al-amānah*), and social responsibility (*mas'ūliyyah ijtimā'iyah*) to address ethical challenges in contemporary workplaces (Akilah et al., 2026). Such approaches demonstrate the adaptability of Islamic principles to modern organizational contexts, ensuring sustainability and ethical practices.

Islamic Management Practices and Organizational Culture. Islamic management practices, rooted in the Qur'an and Sunnah, aim to create ethical organizational cultures that prioritize collective welfare over individual gain. The application of the '5 Pillars of Islam' in management influences leader behavior, roles, and organizational culture, fostering justice, sustainability, and employee well-being (Noor Hilyati et al., 2025). For example, Islamic principles stress fairness in

employment, honesty in trade, and courtesy in interpersonal interactions, which are essential for building an inclusive and ethical workplace (Hussin & Mutalib, 2021). Furthermore, the concept of Islamic Spiritual Well-Being (ISWB) highlights the role of spirituality in enhancing organizational ethics and individual behavior, providing a validated framework for assessing religious adherence in workplace settings (Bagis et al., 2024). These practices not only align with Shariah principles but also contribute to the development of socially responsible enterprises that prioritize *maslahah* (public benefit) (Sirat et al., 2016). By embedding Islamic values into organizational policies, businesses can achieve higher efficiency, ethical governance, and a positive impact on society.

Challenges and Opportunities in Implementation. Despite the potential benefits, implementing Qur'anic and Sunnah-based management practices faces challenges such as cultural resistance, limited leadership competency, and difficulty integrating Islamic values into diverse organizational environments (Kamaruding et al., 2026). Educational institutions play a crucial role in addressing these challenges by transforming curricula to produce skilled graduates who can apply Islamic principles effectively in contemporary contexts (Amran et al., 2025). Strategic planning based on Islamic teachings, such as the National Higher Education Strategic Plan in Malaysia, demonstrates the feasibility of aligning modern administrative practices with Islamic values (S. N. S. Ahmad et al., 2013). Additionally, frameworks like the NAMS Cycle, inspired by the Qur'an and Sunnah, offer structured approaches to continuous improvement in organizational processes (Afrin et al., 2020). By fostering awareness and training leaders in Islamic management strategies, organizations can overcome barriers and leverage the transformative potential of these principles to achieve ethical and sustainable development (Al Eid & Arnout, 2020).

In conclusion, contemporary Islamic organizations strive to integrate Qur'anic and Sunnah teachings into their management practices by fostering ethical leadership, promoting justice, and ensuring Shari'ah compliance. However, further development of structured frameworks could enhance the effectiveness of these practices. This review synthesizes insights from the abstracts to highlight the relevance and application of Qur'an and Sunnah in contemporary Islamic organizational management.

MATERIAL AND METHODS

Identification. In accordance with the PRISMA framework, the identification phase represents a critical foundation for ensuring the comprehensiveness and transparency of the systematic literature review. Using a carefully constructed set of keywords *Qur'an and Sunnah Applied, Digital Islam, Technology-Mediated Religious Practices, Online Religiosity, and Digital Technology* a total of 954 records were retrieved from two major bibliographic databases: 432 from Scopus and 522 from Web of Science. This relatively high volume of initial records reflects both the breadth and interdisciplinary nature of the topic, which spans Islamic studies, media and communication, sociology of religion, and information technology. The slightly higher yield from Web of Science may be attributed to its broader indexing of social sciences and humanities journals, as well as its inclusion of conference proceedings and emerging interdisciplinary outlets. Meanwhile, Scopus offers extensive coverage of peer-reviewed journals and tends to capture applied and technologically oriented research more effectively. The combined use of these databases thus strengthens the methodological rigor of the review by minimizing publication bias and ensuring a more representative dataset across disciplinary boundaries. Importantly, the selection of keywords demonstrates a deliberate balance between specificity (e.g., "Qur'an and Sunnah Applied") and generality (e.g., "Digital Technology"), allowing the search strategy to capture both explicitly religious studies and adjacent scholarly conversations relevant to digital religiosity. Beyond the numerical results, the identification of 954 records also signals the growing scholarly interest in the intersection between Islam and digital technology, particularly in the context of lived religious practices. However, this large dataset should not be interpreted as evidence of conceptual coherence within the field; rather, it likely reflects a high degree of thematic dispersion. Many of these records may engage with "Digital Islam" or "online religiosity" without explicitly grounding their analysis in the applied dimensions of the Qur'an and Sunnah, thereby necessitating careful screening in subsequent PRISMA stages. This underscores a key methodological challenge: the tension between inclusivity and relevance. While a broad search strategy enhances sensitivity and reduces the risk of omitting pertinent studies, it also increases the burden of filtering out conceptually weak or tangential works. From an analytical standpoint, the disparity between keyword-driven retrieval and conceptual alignment reveals an important research gap namely, the limited integration of foundational Islamic sources within digital religion scholarship. Therefore, the identification phase not only provides a quantitative baseline but also offers an early indication of the field's fragmentation and the need for a more focused synthesis. This justifies the present study's emphasis on *Qur'an and Sunnah Applied* as a unifying analytical lens, which aims to move beyond descriptive accounts of digital practices toward a more grounded understanding of how revelation is operationalized in technologically mediated contexts. Table 1 shows the search string that are used for the identification process.

Table 1. The search string

Databases	The search string
Scopus	TITLE-ABS-KEY (("Qur'an" OR Quran OR "al-Quran" OR "Islamic teachings") AND (Sunnah OR Hadith OR "Prophetic tradition*" OR "Prophetic guidance") AND ("organizational management" OR "Islamic management" OR management OR leadership OR governance OR administration))
Web of Science	("Qur'an" OR Quran OR "al-Quran") AND (Sunnah OR Hadith OR "Prophetic tradition*" OR "Prophetic guidance") (Topic)

Screening

Following the identification stage, the screening process was conducted systematically in accordance with the PRISMA framework to ensure the selection of high-quality and contextually relevant studies for analysis. From the initial 340 records identified through Scopus and Web of Science databases, a rigorous filtering procedure was applied based on predetermined inclusion and exclusion criteria. The screening process resulted in 39 eligible records from Scopus and 5 records from Web of Science, producing a final total of 44 studies for subsequent review stages. A total of 296 records were excluded due to several factors, including non-English publications, studies published before 2023, conference proceedings, book chapters, review articles, and in-press publications. Additionally, studies indexed outside the disciplinary domains of Social Sciences, Arts and Humanities, and Business, Management and Accounting were removed to maintain thematic consistency with the objectives of the present study. The decision to focus exclusively on recent publications from 2023 onward reflects the intention to capture contemporary scholarly discussions and emerging developments related to Qur'an- and Sunnah-based management practices in modern organizational settings. Given the rapidly evolving nature of governance, leadership, workplace ethics, and digital organizational culture, recent literature is considered more capable of representing current theoretical trends, managerial challenges, and institutional applications within Islamic management studies. Moreover, limiting the dataset to peer-reviewed journal articles enhances the credibility, academic rigor, and methodological consistency of the review process, as journal publications generally undergo stricter scholarly evaluation compared to conference papers or unpublished materials. The screening results also reveal important implications regarding the current state and structure of Islamic management scholarship. The substantial reduction from 340 initial records to only 44 eligible studies suggests that although the discourse on Islamic management appears broad, a significant portion of existing literature may lack direct relevance, empirical depth, or disciplinary alignment with contemporary organizational management. Many excluded studies were found to discuss Islamic teachings in general ethical or theological contexts without specifically addressing organizational, administrative, or managerial dimensions. This finding highlights an important fragmentation within the literature, where Islamic management research is often dispersed across multiple academic domains without a unified analytical focus. Furthermore, the absence of duplicate records removed (n = 0) may indicate that the search strategy across Scopus and Web of Science captured relatively distinct publication sets, reflecting differences in indexing policies, journal coverage, and disciplinary categorization between the two databases. The notably smaller number of eligible studies from Web of Science compared to Scopus also reinforces the argument that Scopus offers broader coverage for interdisciplinary and emerging fields such as Islamic management and prophetic leadership studies. Nevertheless, the final selection of 44 studies provides a sufficiently focused and methodologically manageable corpus for in-depth systematic analysis. More importantly, the stringent screening criteria strengthen the validity and reliability of the review by ensuring that only contemporary, peer-reviewed, and thematically relevant studies are included. This process ultimately contributes to producing a more coherent synthesis of current knowledge while enabling clearer identification of research gaps, methodological trends, and future directions in the application of Qur'anic and Prophetic principles within contemporary Islamic organizational management. Table 2 shows the search criteria that are used for the screening process.

Table 2. The selection criterion is searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2023 – 2025	< 2023
Literature type	Journal (Article)	Conference, Book, Review
Publication Stage	Final	In Press
Subject	Social Sciences, Arts and Humanities, Business, Management and Accounting	Besides Social Sciences, Arts and Humanities, Business, Management and Accounting

Eligibility: The eligibility phase constitutes a critical stage within the PRISMA framework, as it determines the final body of literature to be synthesized and analyzed in the systematic review. Following the screening process, a total of 44 articles were subjected to full-text assessment to evaluate their relevance, methodological suitability, and alignment with the objectives of the present study. During this phase, 17 articles were excluded based on several predetermined criteria, including studies that were outside the scope of organizational management, titles that lacked significant relevance to the research focus, abstracts that did not address the objectives of the study, and articles with inaccessible full texts. Consequently, 27 studies were retained and included in the qualitative synthesis. The exclusion of out-of-field studies was necessary to preserve conceptual consistency and ensure that the review remained specifically focused on the application of Qur'anic and Prophetic principles within contemporary organizational and managerial contexts. Although some excluded studies discussed Islamic law, theology, politics, or social issues, they lacked substantial engagement with management practices, organizational governance, leadership frameworks, or administrative applications. Similarly, articles with ambiguous titles or unrelated abstracts were removed because they did not contribute directly to the analytical dimensions of Islamic management intended in this review. The decision to exclude inaccessible full-text articles also reflects methodological rigor and transparency, as systematic reviews require comprehensive evaluation of complete studies rather than reliance solely on abstracts or bibliographic information. This eligibility refinement process therefore enhanced the academic reliability, thematic coherence, and analytical depth of the final dataset.

The final inclusion of 27 studies indicates that the field of Qur'an- and Sunnah-based organizational management remains relatively specialized and conceptually selective despite the broader expansion of Islamic studies literature. This finding suggests that while many contemporary publications reference Islamic values or ethics, only a limited number provide direct and meaningful discussions concerning organizational management, governance structures, leadership practices, or institutional administration grounded explicitly in Qur'anic and Prophetic teachings. The eligibility process further reveals an important scholarly gap in the literature, namely the fragmentation between Islamic normative discourse and applied management research. Many studies appear to discuss Islamic concepts in general theoretical terms without translating them into operational organizational frameworks or measurable managerial applications. As a result, the remaining 27 articles represent a more focused and academically relevant corpus capable of supporting deeper thematic synthesis and critical analysis. Furthermore, the relatively small final sample size should not be interpreted as a limitation, but rather as evidence of stringent quality control and methodological precision. High-impact systematic reviews often prioritize thematic relevance and analytical quality over numerical quantity in order to produce more coherent and meaningful findings. The selected studies collectively provide valuable insights into contemporary Islamic governance, organizational ethics, leadership models, sustainability practices, educational management, and socio-administrative applications inspired by the Qur'an and Sunnah. More importantly, the eligibility phase highlights the emerging nature of Islamic management as an interdisciplinary field that still requires stronger theoretical integration, empirical validation, and methodological standardization. Therefore, the inclusion of 27 carefully selected studies establishes a robust foundation for qualitative synthesis while simultaneously emphasizing the need for future research capable of bridging classical Islamic teachings with contemporary organizational realities and global management challenges.

Data Abstraction and Analysis: An integrative analytical approach was employed in this study as a systematic assessment strategy to examine, evaluate, and synthesise findings derived from various qualitative research designs. The primary objective of this approach was to identify recurring patterns, dominant issues, and emerging themes related to the application of the Qur'an and Sunnah in contemporary Islamic management. Theme development began with the data extraction stage, where relevant information was carefully collected from the selected studies. As illustrated in Figure 2, the authors conducted a thorough examination of 27 eligible articles to identify significant statements, concepts, and findings associated with the focus of the present review. Particular attention was given to studies discussing Islamic organizational management, governance, leadership, ethics, and management practices grounded in Qur'anic and Prophetic principles. In addition, the methodologies adopted in the selected studies, together with their principal findings and scholarly contributions, were systematically reviewed and compared to ensure analytical consistency and conceptual depth.

Subsequently, the authors collaboratively developed thematic categories based on the evidence and patterns identified throughout the analysis process. Continuous analytical documentation was maintained to record interpretations, emerging ideas, reflections, methodological observations, and other insights relevant to the data synthesis. This process enabled the researchers to critically evaluate relationships between concepts while ensuring transparency and reliability in the interpretation of findings. To enhance the credibility of the thematic construction, the authors repeatedly compared and refined the identified themes in order to minimize inconsistencies and overlapping interpretations. Any differences in interpretation or conceptual disagreements among the researchers were resolved through scholarly discussion and consensus-building. This collaborative analytical process strengthened the validity of the final thematic framework and ensured that the resulting synthesis accurately represented the current landscape of research on Qur'an- and Sunnah-based contemporary Islamic management practices. Figure 1 shows the flow diagram of the proposed search study. The questions are as follows below:

1. How are Qur'anic principles and Prophetic leadership models conceptualized and operationalized in contemporary Islamic governance and administrative management practices?
2. In what ways do Qur'an and Sunnah contribute to the development of organizational ethics, human development, and sustainable management practices within modern Islamic organizations?
3. How do Qur'anic and Prophetic teachings address contemporary social leadership, legal governance issues, and emerging management challenges in modern institutional and societal contexts?

These three questions collectively ensure conceptual coverage of governance structures, ethical-human capital development, and applied socio-legal challenges, while maintaining strong alignment with your PRISMA-based SLR and thematic synthesis.

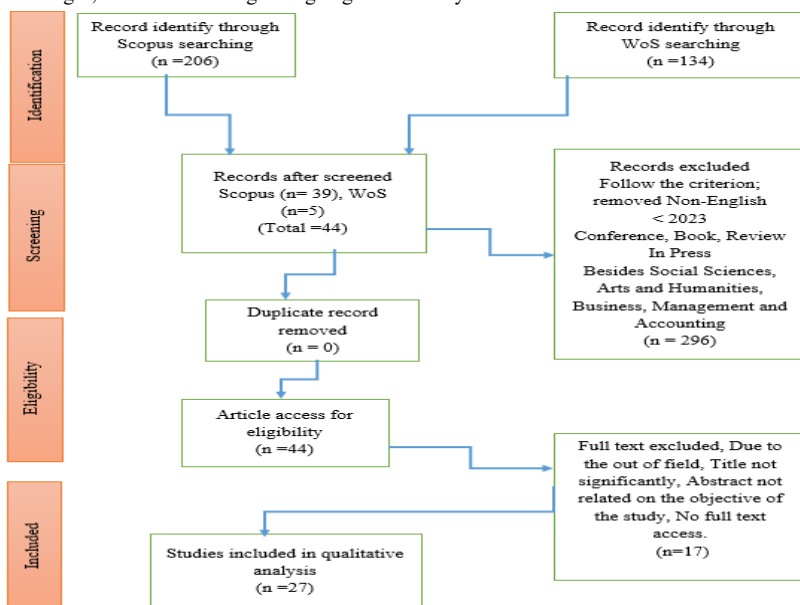


Figure 1: Flow diagram of the proposed search study

RESULTS AND FINDING

Islamic Governance, Leadership and Administrative Management. Islamic governance and leadership literature consistently demonstrates that Qur'anic and Prophetic principles remain foundational in shaping ethical, accountable, and value-driven administrative systems within contemporary Muslim societies. Studies indicate that governance in Islam is deeply anchored in divine guidance derived from the Qur'an and Sunnah, which emphasise justice (*'adl*), consultation (*shūrā*), trust (*amānah*), and moral responsibility in leadership structures. For instance, Wu and Kamarudin (2024) highlight that Islamic political thought establishes governance legitimacy through divine authority and ethical consultation, contrasting with secular governance models (Wu & Kamarudin, 2024). Similarly, Sohail et al. (2025) argue that Islamic legal traditions prioritise moral accountability before God, shaping institutional governance through a justice-oriented framework (Sohail et al., 2025). In addition, Sahrasad et al. (2024) further reinforce that Islamic nomocracy is grounded in Qur'an and Sunnah, where governance is conceptualised as a trust that integrates justice, equality, and public welfare (Sahrasad et al., 2024). Collectively, these studies suggest that Islamic governance is not merely administrative but fundamentally ethical and spiritually regulated, positioning leadership as a moral responsibility rather than a purely bureaucratic function. This convergence indicates that Qur'anic and Sunnah-based governance frameworks continue to offer alternative paradigms for modern administrative systems seeking ethical legitimacy and social stability. Further analysis of the literature reveals that Islamic governance is increasingly being reinterpreted through contemporary frameworks such as maqāsid al-sharī'ah, legal reform, and institutional accountability. Syamsuar et al. (2024) demonstrate that good governance principles articulated by Nurcholish Madjid are strongly aligned with maqāsid-based objectives, particularly in safeguarding religion and promoting human dignity through tawhidic governance principles (Chapakia & Hamsa, 2024). Mukhlis et al. (2024) extend this perspective by showing that regional autonomy systems can be interpreted through fiqh siyasah, where Islamic law supports decentralised governance aimed at justice and public welfare (Mukhlis et al., 2024). Similarly, Allo et al. (2025) argue that Islamic legal principles, when integrated into institutional frameworks such as anti-corruption governance, strengthen prosecutorial efficiency and moral legitimacy through maqāsid-based reasoning (Allo et al., 2025). These findings collectively indicate that Islamic governance is increasingly operationalised through institutional adaptation rather than purely theoretical exposition. The integration of classical jurisprudence with modern administrative systems reflects a dynamic interpretative tradition in Islamic thought, where governance is continuously recontextualised to address contemporary challenges such as corruption, decentralisation, and public sector inefficiency.

In addition, leadership and administrative management within Islamic frameworks are increasingly linked to organizational performance, sustainability, and socio-economic development. Khan (2024) highlights that Qur'anic Total Quality Management extends beyond conventional profit-oriented models by embedding holistic values encompassing spiritual, social, and economic dimensions of well-being (Khan, 2024). Similarly, Uddin et al. (2024) emphasise that Shari'ah governance in Islamic banking requires structured collaboration between scholarly authorities and institutional managers to ensure compliance with Qur'anic and Prophetic principles while maintaining sustainability goals (Uddin et al., 2024). Amin et al. (2023) further demonstrate that the evolution of Islamic judicial leadership under Caliph 'Umar Ibn al-Khaṭṭāb reflects a governance model grounded in justice, accountability, and adherence to divine law, where leadership is exercised through strict ethical adherence to Qur'an and Sunnah (Amin & Sarimov, 2023). These studies collectively illustrate that Islamic administrative leadership is not only historical but also adaptable to modern institutional contexts such as banking, judiciary systems, and organisational management. The convergence of these findings highlights a growing scholarly recognition that Islamic governance frameworks provide viable alternatives for addressing contemporary administrative inefficiencies while reinforcing ethical leadership paradigms rooted in divine guidance.

Islamic Organizational Ethics, Human Development and Management Practices. Islamic organizational ethics and human development literature consistently emphasise that Qur'an and Sunnah function as foundational sources in shaping holistic, value-driven, and spiritually grounded management practices. A recurring theme across studies is the integration of Islamic epistemology into ethical behaviour, governance, and organisational responsibility. Mokhtar et al. (2025) highlight that mothers, as *Rabbatu al-Bayt*, play a crucial role in embedding Qur'anic and Prophetic values within household-based environmental and health education, demonstrating how Islamic teachings extend into family-level management of wellbeing (Mokhtar et al., 2025). Similarly, Al-Munzir et al. (2024) identify that Islamic public relations effectiveness is strongly influenced by Qur'anic principles such as *siddiq* (truthfulness), *taqwa* (God-consciousness), *adab* (ethical conduct), and *sulh* (conflict resolution), which collectively guide organisational communication ethics (Al-Munzir et al., 2024). In addition, Suhartini et al. (2023) argue that organisational commitment in Islamic institutions is strengthened when psychological contracts are interpreted through a spiritual framework grounded in Qur'an and Hadith, extending motivation beyond material exchanges toward accountability in both worldly and spiritual dimensions (Suhartini et al., 2023). Collectively, these findings indicate that Islamic ethics in management are not limited to institutional policies but are deeply embedded in interpersonal behaviour, family structures, and organisational culture, reinforcing a holistic model of human development rooted in divine guidance.

Further analysis of the literature reveals that Islamic human development and management practices are strongly associated with socio-economic empowerment, sustainability, and ethical resource governance. Zubair and Muhammed-Mikaaeel (2023) demonstrate that Islamic law provides structured frameworks for debt management and financial sustainability, emphasising Qur'anic and Sunnah-based principles as alternatives to conventional economic systems that often lead to instability and excessive borrowing (Zubair & Muhammed-Mikaaeel, 2023). Mahboob et al. (2025) further reinforce this perspective by showing that Islamic agricultural finance contracts such as *Salam*, *Muzara'ah*, and *Musaqah* promote risk-sharing mechanisms that enhance financial inclusion, economic empowerment, and social justice for farming communities (Mahboob et al., 2025). Similarly, Fanani and Pohl (2024) highlight that transformative fiqh grounded in Qur'anic and Prophetic ethics can empower farmers through participatory development approaches that integrate *maslahah* (public benefit) and sustainable agroecological practices (Fanani & Pohl, 2024). These studies collectively suggest that Islamic management is increasingly operationalised as a tool for socio-economic development rather than remaining solely within normative discourse. The emphasis on justice, equitable resource distribution, and ethical financial governance reflects a consistent pattern in which Islamic teachings are applied to address real-world developmental challenges, particularly in poverty alleviation, financial inclusion, and rural empowerment.

Moreover, Islamic organizational ethics are increasingly linked with sustainability, education, and environmental stewardship as dimensions of holistic human development. Mokhtar et al. (2025) further extend the discussion by demonstrating that Islamic family-based education contributes to planetary health awareness through practices such as waste management, conservation, and hygiene, reflecting an integration of spiritual and environmental ethics (Wan Mokhtar et al., 2025). Jadda et al. (2024) argue that Qur'anic legal values provide a structured environmental governance framework grounded in divine stewardship (*khalifah*) and balance (*mizan*), which positions humans as responsible agents in ecological management (Jadda et al., 2024). Additionally, Salman and Asmanto (2024) show that Hadith-based environmental ethics, when analysed through sociological approaches, reinforce collective responsibility for ecological sustainability and community-based environmental governance (Salman & Asmanto, 2024). Naldi et al. (2025) further emphasise that tawhidic reflection after environmental disasters strengthens both spiritual awareness and ecological responsibility, highlighting the interconnection between human development, disaster resilience, and environmental ethics (Naldi et al., 2025). Together, these studies demonstrate that Islamic organizational ethics extend beyond workplace settings into broader societal and ecological systems, where human development is understood as a multidimensional process integrating spirituality, sustainability, and social responsibility. This integrated perspective highlights the relevance of Qur'an and Sunnah in addressing contemporary global challenges through ethical, environmental, and developmental frameworks.

Qur'anic and Prophetic Perspectives on Social Leadership, Law and Contemporary Management Challenges. This theme demonstrates a strong convergence between Islamic epistemology and modern governance dilemmas, particularly through the integration of Qur'an, Sunnah, and classical jurisprudential tools such as *ijtihad*, *maqasid al-shariah*, and *fiqh* reasoning. Across multiple studies, Islamic legal thought is consistently positioned as a dynamic framework capable of addressing evolving socio-political and managerial complexities. For instance, Bambang (2024) highlights that *ijtihad* functions as a methodological bridge between revelation and contemporary realities, enabling adaptive governance in areas such as human rights and social justice (Bambang, 2024). Similarly, Sembiring et al. (2024) demonstrate that Qur'anic leadership principles emphasize integrity, competence, and inclusivity in political selection (Sembiring et al., 2024), while Ahmad et al. (2024) extend Islamic legal reasoning to international justice systems by comparing war crime prosecution frameworks between Islamic and global legal traditions (Chin et al., 2024). Collectively, these works indicate that Qur'anic and Prophetic guidance is not static but remains epistemologically relevant in shaping modern governance ethics and institutional accountability. A second dominant strand in the literature focuses on ethical governance, leadership legitimacy, and gender justice within Islamic frameworks, revealing interpretive diversity in applying Qur'an and Hadith to contemporary leadership issues. Muqtada et al. (2024) illustrate how feminist reinterpretations of Qur'anic and Hadith texts in Indonesia and Malaysia challenge patriarchal constraints, arguing for competency-based leadership (*qawwām*) rather than gender-based exclusion (Muqtada et al., 2024). In a similar vein, Goudarzi (2025) demonstrates how

dynamic jurisprudential interpretation allows for the recognition of women's political authority within Shiite legal thought, expanding conventional fiqh boundaries (Goudarzi, 2025). Complementing these perspectives, Ramli et al. (2024) emphasize that Malay Muslim women's leadership participation is often constrained more by cultural patriarchy than by foundational Islamic texts (Ramli et al., 2024). These studies collectively suggest that Islamic sources, when interpreted through contextual hermeneutics, provide flexible foundations for inclusive governance and social leadership reform, challenging rigid traditionalist readings.

Another significant dimension concerns contemporary governance ethics, economic integrity, and institutional management under Islamic principles, particularly in response to modern systemic challenges. Nuraeni and Abdullah (2023) argue that the principle of *al-ridha bi al-syai' ridha bima yatawalladu minhu* strengthens transactional ethics in Islamic economics by ensuring transparency, informed consent, and alignment with maqasid al-shariah, especially in modern fintech and banking systems (Nuraeni & Abdullah, 2023). Likewise, Awaluddin et al. (2025) critically examine electoral ethics, demonstrating how Islamic jurisprudence distinguishes genuine charity (*sadaqah*) from politically manipulative vote-buying through concepts of *niyyah* and *qarinah* (Awaluddin et al., 2025). In governance and financial administration, Adinugraha et al. (2024) further show how zakat integration into tax systems enhances social redistribution and economic justice (Adinugraha et al., 2024). Together, these studies illustrate that Islamic law provides not only moral principles but also operational governance mechanisms that can regulate contemporary economic and political systems. Finally, the literature also highlights broader systemic applications of Qur'anic governance principles in social development, pluralism, and institutional resilience, particularly in addressing modern global challenges. Yongbao (2023) emphasizes that Qur'anic pluralism sustains inclusive governance systems that protect diversity and social cohesion (Wang, 2023), while Bambang (2024) reinforces that ethical reasoning through maqasid al-shariah is essential for governance adaptation in globalized contexts. In environmental and social management, Islamic principles are also extended into ecological ethics and public welfare, as seen in broader governance discourses across the dataset (Sulistio et al., 2024). These findings collectively reinforce the argument that Qur'an and Sunnah function as comprehensive governance frameworks that integrate legal, ethical, and managerial dimensions, offering adaptive solutions to contemporary leadership, institutional reform, and societal transformation challenges.

DISCUSSION AND CONCLUSION

This systematic literature review was conducted to examine the application of Qur'an and Sunnah in contemporary Islamic management, with a specific focus on studies indexed in Scopus and Web of Science (WoS). The review covered literature within a defined scope of Islamic management, Qur'anic and Prophetic guidance, organizational management, and Prophetic leadership. Using the PRISMA framework, a structured screening and eligibility process was applied to ensure methodological rigor, resulting in a final set of selected studies that directly address the research questions related to governance, organizational ethics, and socio-legal challenges in Islamic management. The synthesis of findings reveals three dominant and interrelated themes. First, Islamic Governance, Leadership and Administrative Management demonstrates that Qur'anic principles and Prophetic leadership models are consistently used as ethical and operational foundations for organizational governance, emphasizing justice, accountability, and consultative leadership. Second, Islamic Organizational Ethics, Human Development and Management Practices highlights the centrality of moral integrity, spiritual development, and human-centered management approaches derived from Islamic teachings, which contribute to sustainable organizational performance. Third, Qur'anic and Prophetic Perspectives on Social Leadership, Law and Contemporary Management Challenges illustrate how Islamic legal and ethical frameworks respond to modern governance issues, including leadership legitimacy, institutional ethics, and regulatory complexity. The contribution of this review lies in the integration of fragmented literature into a coherent thematic structure that links classical Islamic sources with contemporary management discourse. The study provides a synthesized framework that positions Qur'an and Sunnah not only as spiritual references but also as practical foundations for governance systems, ethical management practices, and socio-legal solutions. This structured categorization offers a clearer conceptual understanding of Islamic management as an interdisciplinary field bridging theology, law, and organizational studies.

From a practical perspective, the findings offer implications for policymakers, organizational leaders, and educational institutions in developing management systems grounded in Islamic values. The synthesized evidence supports the design of governance models that enhance ethical accountability, leadership effectiveness, and human development in Muslim-majority contexts. However, limitations are acknowledged in terms of database coverage, language restrictions, and potential exclusion of non-indexed studies. Future research is encouraged to expand empirical investigations, incorporate comparative frameworks, and explore applied case studies across diverse organizational settings.

In conclusion, systematic literature reviews play a crucial role in advancing Islamic management scholarship by consolidating dispersed knowledge and identifying conceptual patterns across studies. This process strengthens theoretical clarity and provides a structured evidence base for future research and practical implementation. The integration of Qur'an and Sunnah within modern management discourse demonstrates the continued relevance of Islamic epistemology in addressing contemporary organizational and societal challenges.

ACKNOWLEDGMENT

This research was funded by a grant from the Universiti Islam Antarabangsa Tuanku Syed Sirajuddin in Short-term Research Grant STG-092/2023.

CONFLICTS OF INTEREST

The authors declare that they have no conflicts of interest to report regarding the present study.

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