

## **Integrating Prophetic Leadership into the Strategic Management Process of Muslim Entrepreneurs: A Conceptual Model**

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### **ABSTRACT**

Prophetic leadership, grounded in the four cardinal traits of the Prophet Muhammad SAW which includes siddiq (truthfulness), amanah (trustworthiness), fathonah (wisdom), and tabligh (effective communication) represents the foundation of comprehensive and ethical Islamic leadership. However, the integration of these prophetic values into the strategic management process of Muslim entrepreneurs remains underexplored in contemporary scholarship. Therefore, this study aims to propose a conceptual model that illustrates the integration of prophetic leadership within the three core phases of strategic management: strategy formulation, implementation, and evaluation. Employing a qualitative approach through conceptual analysis and theoretical synthesis, this study draws upon Islamic sources (the Qur'an and Hadith), the Strategic Management framework by David and David (2023), and Antonio's (2010) Prophetic Leadership and Management Wisdom model. The findings suggest that siddiq guides the formulation of truthful and integrity-based strategies; amanah ensures responsible and accountable implementation, while fathonah and tabligh strengthen the evaluation process through wisdom and transparent communication. This study contributes to the body of Islamic leadership and strategic management literature by introducing a prophetic-value-based strategic management framework, offering practical guidance for Muslim entrepreneurs in developing ethical, effective, and sustainable business strategies.

**Keywords:** Prophetic Leadership; Strategic Management; Muslim Entrepreneurs; Islamic Values; Conceptual Model

**Received:**  
October 15,  
2025

**Revised:**  
November 14,  
2025

**Accepted:**  
November 23,  
2025

**Online  
Published:**  
November 26,  
2025

## **INTRODUCTION**

In the era of globalization and increasingly complex economic competition, the ability of Muslim entrepreneurs to effectively manage business strategies is crucial to ensuring the sustainability and competitiveness of their enterprises. Strategic management not only involves the processes of planning, implementing, and evaluating business strategies but also requires a strong foundation of values and ethics to guide decision-making at every stage. In this context, strategic management grounded in Islamic principles must be emphasized to ensure that strategies are not solely profit-oriented but also bring about *barakah* (spiritual blessings) and collective well-being.

However, most conventional strategic management models currently adopted by Muslim entrepreneurs remain influenced by secular paradigms such as those proposed by Porter (1985), Ansoff (1988), and Fred R. David and Forest R. David (2023), which primarily emphasize rational analysis, competitive positioning, and profit maximization. While these models have proven effective in achieving economic performance, they tend to marginalize the ethical and spiritual dimensions of decision-making that are central to Islamic entrepreneurship. This secular orientation often results in a narrow focus on material success, overlooking moral accountability, social welfare, and the pursuit of divine pleasure (*mardhatillah*) as integral outcomes of business success. Consequently, Muslim entrepreneurs who rely solely on these conventional frameworks may struggle to align their strategic practices with the ethical and spiritual values enshrined in Islam.

Therefore, there is an urgent need to reorient strategic management practices toward a framework that integrates both strategic rationality and spiritual morality. Prophetic leadership, founded upon the four principal traits of the Prophet Muhammad SAW: *siddiq* (truthfulness), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (effective communication) offers a comprehensive ethical-spiritual framework that guides decision-making, fosters accountability, and promotes social justice within business contexts. The integration of these traits into each phase of strategic management can cultivate an organizational culture that is ethical, trustworthy, and visionary, thus addressing the moral void left by conventional approaches.

Accordingly, this study aims to propose an integrated model of prophetic leadership within the strategic management process of Muslim entrepreneurs, encompassing the three main phases of strategy formulation, implementation, and evaluation. The proposed model seeks to strengthen theoretical discourse in the field of Islamic leadership and strategic management, while offering practical guidance for Muslim entrepreneurs in developing business strategies that are not only effective and competitive but also aligned with Islamic values and teachings.

## **LITERATURE REVIEW**

### **Strategic Management Theory**

The Strategic Management Process Model developed by Fred R. David and Forest R. David (2023) provides a comprehensive framework for guiding organizations through systematic phases of strategy formulation, implementation, and evaluation. These stages collectively ensure that strategies are well-designed, effectively executed, and continuously refined to achieve organizational goals. Strategic management is inherently dynamic and continuous, requiring organizations to adapt to internal and external environmental changes to maintain competitiveness and sustainability (David & David, 2023). Table 1 summarizes the overall

activities involved in the strategic management process as discussed by several previous scholars.

**Table 1**  
*Activities in the Strategic Management Process*

Strategy Formulation Phase	Strategy Implementation Phase	Strategy Evaluation Phase
<ul style="list-style-type: none"> <li>• Developing vision and mission</li> <li>• Conducting internal and external environmental analysis</li> <li>• Establishing long-term objectives</li> <li>• Analyzing and selecting strategies</li> </ul>	<ul style="list-style-type: none"> <li>• Allocating organizational resources (such as human, financial, raw materials, and machinery/equipment)</li> <li>• Managing conflict</li> <li>• Motivating employees</li> <li>• Adapting organizational structure/system/policies to strategies</li> <li>• Creating a strategy-supportive culture</li> <li>• Implementing leadership strategies</li> </ul>	<ul style="list-style-type: none"> <li>• Reviewing the basis of strategies</li> <li>• Measuring and comparing performance</li> <li>• Taking corrective actions</li> </ul>

Sources: David & David (2023); Galpin (2018); Kavousi & Salamzadeh (2016)

Empirical evidence supports the importance of structured strategic management for enhancing organizational performance and competitiveness (Ahmadi et al., 2017; Elbanna et al., 2020; Williams & Ramdani, 2018). Leadership is particularly critical in this process, where entrepreneurs directly influence strategic direction, organizational vision, and operational outcomes (Al-Matani, 2018; Aldaas, 2022).

However, the David and David model though analytically robust is grounded in a Western rational paradigm that emphasizes efficiency, productivity, and profitability, often neglecting the ethical and spiritual dimensions central to sustainable leadership. Thus, for Muslim entrepreneurs, the integration of Islamic values into strategic management is essential to balance economic success with moral integrity and spiritual accountability.

### Strategic Management among Muslim Entrepreneurs

Strategic management among Muslim entrepreneurs extends beyond conventional business planning and decision-making. It involves adherence to shariah principles and the pursuit of *barakah* (spiritual blessings), emphasizing holistic success that encompasses both worldly and spiritual outcomes. Abd Rahman, Nadzri, and Che Senik (2024) demonstrate how Malaysian entrepreneurs of Small and Medium sized Enterprises (SME) integrate prophetic values of *siddiq*, *amanah*, *fathonah*, and *tabligh* into their strategic management practices. Similarly, Suhaimi and Ismail (2024) highlight the role of *taqwa* (God-consciousness) in guiding ethical decision-making and strengthening competitive advantage among Muslim entrepreneurs.

These findings indicate a growing paradigm in which Muslim entrepreneurs perceive strategic management not merely as an economic mechanism but as a process infused with moral and spiritual meaning. Nevertheless, the influence of conventional leadership paradigms which often driven by materialism and egocentric motives has contributed to unethical business practices (Amran et al., 2020), with some leaders prioritizing profit maximization over social welfare (Nasukah et al., 2020; Jaelani, 2019). Such pressures can lead to ethical dilemmas, challenging Muslim entrepreneurs to reconcile competitiveness with Islamic ethical standards (Syariati, 2022; Ab Rahman et al., 2023). Hence, there is a pressing need to reorient strategic management toward a values-driven framework rooted in Islamic ethics.

## Prophetic Leadership and Islamic Leadership

The Prophetic Leadership and Management (ProLM) Model developed by Antonio (2010) provides a conceptual foundation for Islamic leadership based on tauhid (the oneness of God). It is anchored in four core prophetic traits *siddiq* (truthfulness), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (effective communication) which form the moral and ethical backbone of leadership.

These traits correspond to different dimensions of intelligence: *siddiq* represents spiritual integrity and honesty; *amanah* reflects emotional intelligence and accountability; *fathonah* embodies intellectual wisdom and strategic insight; and *tabligh* denotes social intelligence and effective communication. Collectively, these values serve as entrepreneurial competencies that foster ethical decision-making, responsible governance, and moral excellence. Table 2 presents a summary of the elements in the ProLM Model.

**Table 2**  
*Elements in the ProLM Model*

Trait	Source of Intelligence	Competency	Output (Level)
<i>Siddiq</i>	Spiritual intelligence	Integrity	Excellence of the soul (individual)
<i>Amanah</i>	Emotional intelligence	Trustworthiness	Social interaction (interpersonal)
<i>Fathonah</i>	Intellectual intelligence	Competence	Professionalism, quality, and efficiency in technical and managerial aspects (organizational)
<i>Tabligh</i>	Visionary-Communicative intelligence	Communication skills	Leadership wisdom (community)

*Source:* Adapted from Antonio (2010)

Abd Rahman et al. (2024) found that Muslim SME owners consider these traits essential in decision-making, resource management, and leadership behavior. Leaders grounded in tauhid are more likely to cultivate ethical conduct and organizational responsibility (Koleva et al., 2023). Candrakusuma (2020) asserts that *siddiq* and *amanah* strengthen employee motivation and performance, while *fathonah* and *tabligh* enhance intellectual and communicative capacities. In essence, prophetic leadership transcends managerial efficiency by cultivating ethical excellence and spiritual consciousness in governance (Salin et al., 2020). When applied in entrepreneurial settings, it ensures that business leaders pursue success with sincerity, justice, and accountability, fulfilling both worldly and divine responsibilities.

## Leadership's Role in Strategic Management Processes

Leadership is the cornerstone of all three stages of the strategic management process: formulation, implementation, and evaluation. In entrepreneurial contexts, leaders are the central figures who determine organizational vision, shape strategies, and ensure effective execution (Abosedo et al., 2016; Sawaeana & Mohd Ali, 2020). Williams and Ramdani (2018) identify three key determinants of organizational success: entrepreneurs, organizations, and strategies, emphasizing that strategic entrepreneurial leadership, business networks, and informed decision-making are crucial to SME performance. Meshram and Rawani (2019) further highlight the entrepreneur's influence in shaping business concepts and methods as pivotal to success.

In Muslim entrepreneurship, leadership assumes deeper moral and spiritual significance. Prophetic leadership provides a guiding framework ensuring that strategic management

decisions remain financially sound and ethically grounded (Salin et al., 2020). Abd Rahman et al. (2024) demonstrate that leaders embodying *siddiq* and *amanah* are more effective in implementing strategies, reinforcing accountability and integrity across all strategic phases. Prophetic values thus serve as moral compasses, shaping entrepreneurial conduct and sustaining organizational excellence.

### **Theoretical and Scriptural Foundations**

The Qur'an provides clear guidance for ethical and accountable leadership. In Surah al-Ahzab (33:21), Allah declares: "*Indeed, in the Messenger of Allah you have an excellent example for whoever hopes in Allah and the Last Day.*" This verse positions the Prophet Muhammad SAW as a model of exemplary leadership, encompassing administration and strategy. Similarly, Surah at-Taubah (9:105) emphasizes action and accountability: "*And say, 'Do [as you will], for Allah will see your deeds.'*" Surah an-Nisa' (4:58) reinforces justice and trust: "*Indeed, Allah commands you to render trusts to whom they are due.*" Collectively, these verses affirm that leadership and strategy in Islam must be guided by responsibility, justice, and ethical stewardship.

Antonio's ProLM Model further contextualizes these scriptural principles into modern management. It highlights the equilibrium between intellectual intelligence (*fathonah*), moral integrity (*siddiq*), accountability (*amanah*), and communication skills (*tabligh*) all of which collectively ensure that leadership is ethical, effective, and spiritually grounded.

Recent studies reinforce the practical benefits of integrating Islamic principles into leadership. Budiharto and Pratiwi (2025) found that prophetic leadership enhances employee well-being and organizational commitment, while Haniffa et al. (2023) noted that Islamic ethics strengthen corporate strategy by improving stakeholder trust and brand reputation. These findings demonstrate that prophetic leadership contributes not only to moral excellence but also to tangible organizational outcomes.

### **Research Gap and the Need for an Integrated Model**

Despite growing scholarly interest in Islamic leadership and strategic management, few studies have systematically integrated both frameworks in the context of Muslim entrepreneurship. Most studies treat Islamic leadership conceptually without operationalizing its application across the process of strategic management (Husti & Mahyarni, 2019; Koleva et al., 2023). Moreover, empirical evidence remains limited to specific sectors such as education (Syams, 2018; Dewi, 2019), hospitality (Nadzri et al., 2020), and soft skills development (Wibowo, 2019).

Elbanna et al. (2020) observed that few studies examine all three phases of the strategic management process in a single framework. Consequently, the link between prophetic leadership traits and strategic management practices among Muslim entrepreneurs remains underexplored. Existing strategic management models are often generic and profit-driven, designed for large corporations and lacking alignment with Islamic ethical frameworks (Abosedo et al., 2016; Mat Zin & Adnan, 2016).

Therefore, this study seeks to develop an integrated conceptual model that connects the strategic management process (David & David, 2023) with the prophetic leadership traits (Antonio, 2010). Such a model will contribute to the theoretical development of Islamic management and serve as a practical framework for Muslim entrepreneurs to design and

execute strategies that are effective, ethical, and spiritually aligned, achieving success that encompasses both worldly performance and eternal accountability.

## **RESEARCH METHODOLOGY**

This study employs a qualitative conceptual approach aimed at developing an integrated model that connects prophetic leadership values (*siddiq*, *amanah*, *fathonah*, and *tabligh*) with the strategic management process (strategy formulation, strategy implementation, and strategy evaluation) proposed by David and David (2023).

This study followed a three-step theoretical synthesis. First, key Quranic verses and Hadiths were identified and mapped to the four prophetic traits based on interpretations by Antonio (2010). Second, the strategic management model by David and David (2023) was analytically deconstructed to extract the key objectives, decision areas, and performance focus of each phase.

Third, a deductive conceptual analysis was conducted to systematically align prophetic traits with the corresponding strategic management functions. This involved a stepwise reasoning process: for each strategic management phase, the study examined the core responsibilities, decision-making criteria, and desired outcomes, and then identified which prophetic trait best complements those functions. For example, *siddiq* was linked to strategy formulation because truthfulness and integrity are essential for accurate environmental scanning, objective assessment, and the ethical development of vision, mission, and goals.

Similarly, *amanah* was associated with implementation as trustworthiness and responsibility underpin accountable resource management, governance, and operational execution. Finally, *fathonah* and *tabligh* were assigned to the evaluation phase because wisdom supports analytical judgment and risk assessment, while effective communication ensures transparent reporting, feedback, and corrective action.

Through this deductive reasoning, the study established a logically justified framework that operationalizes prophetic values within strategic management, providing Muslim entrepreneurs with a value-driven model for ethical, effective, and spiritually aligned business practices.

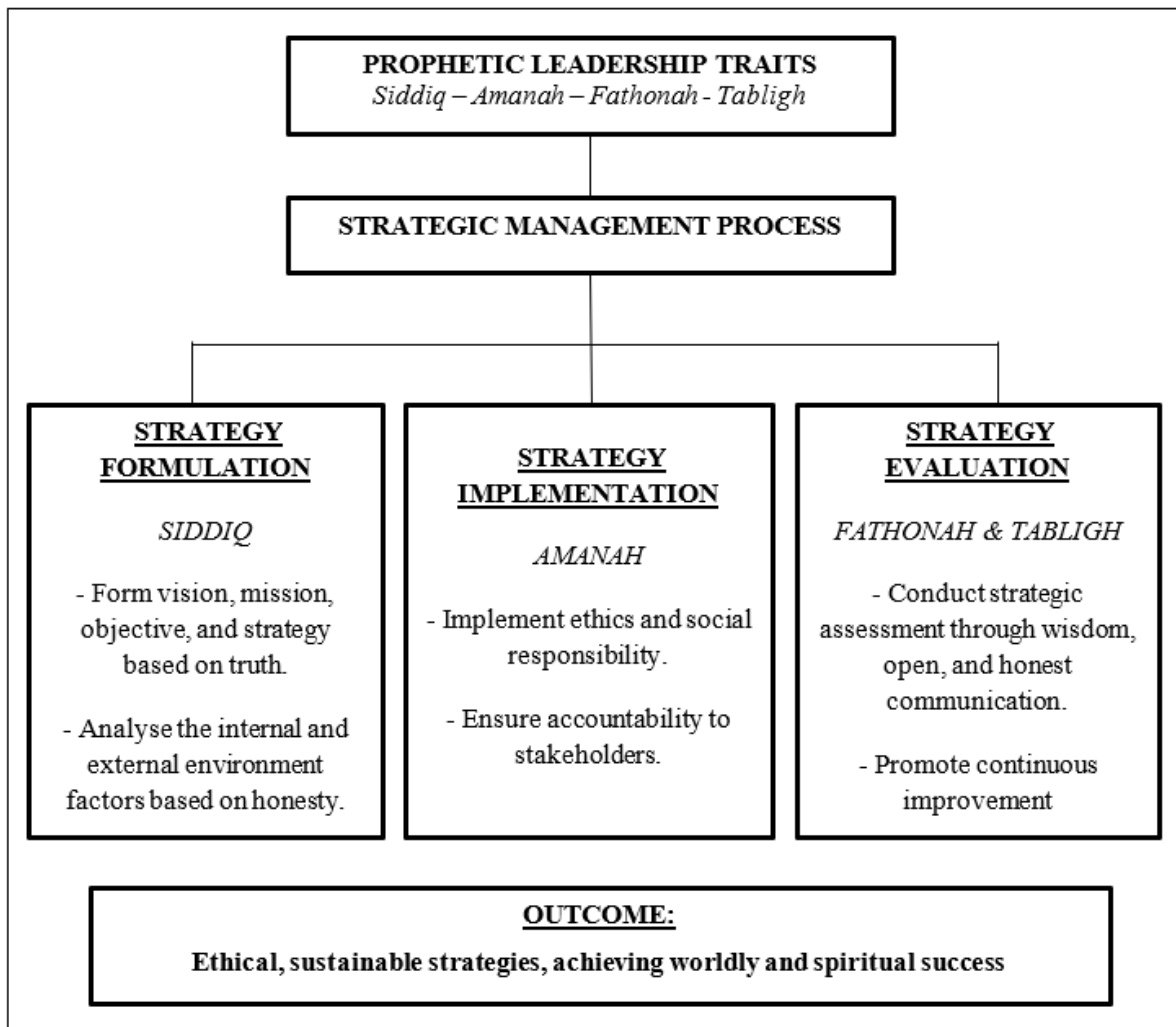
## **FINDINGS AND DISCUSSION**

### **Key Findings of the Study**

Based on the literature analysis and conceptual synthesis, this study proposes a Model of Prophetic Leadership Integration in the Strategic Management Process of Muslim Entrepreneurs (Figure 1). The model illustrates how each prophetic trait plays a dominant yet complementary role across the three phases of strategic management, creating a balanced framework that integrates ethical integrity with strategic effectiveness.

**Figure 1**

*The Proposed Model of Prophetic Leadership Integration in the Strategic Management Process of Muslim Entrepreneurs*



Sources: Adapted from David & David, 2023; Antonio, 2010; and researcher’s analysis

*Strategy Formulation Phase: Siddiq (Truthfulness)*

In the formulation phase, *siddiq* establishes an integrity-based foundation for environmental scanning, situation analysis, and mission development. Truthfulness guides entrepreneurs to collect and interpret market data objectively, avoid manipulative forecasting, and ensure transparency in strategic assumptions. The formulation of vision, mission, and objectives becomes an act of ethical intent, aligned with Shariah principles and directed toward achieving both worldly success and divine pleasure.

*Strategy Implementation Phase: Amanah (Trustworthiness)*

During implementation, *amanah* translates into accountability and moral responsibility in executing strategic plans. This includes the fair allocation of resources, transparent governance structures, and equitable compensation systems that uphold justice and trust among stakeholders. Leaders who embody *amanah* ensure disciplined execution, continuous performance monitoring, and organizational culture rooted in reliability and integrity.

*Strategy Evaluation Phase: Fathonah (Wisdom) and Tabligh (Effective Communication)*

In the evaluation phase, *fathonah* represents intellectual and analytical wisdom in assessing strategic outcomes, identifying risks, and initiating necessary adjustments. It encourages reflective judgment based on both empirical evidence and moral discernment. Meanwhile, *tabligh* ensures clarity and openness in communicating evaluation results, sharing lessons learned, and fostering organizational learning through transparent reporting. Together, these two traits promote continuous improvement driven by insight and sincere communication.

Overall, the model underscores a holistic paradigm that transcends material profit by emphasizing *barakah* (divine blessings), social welfare, and ethical sustainability. It provides a theoretical basis for future empirical validation and practical application among Muslim entrepreneurs across diverse sectors.

## **DISCUSSION AND THEORETICAL IMPLICATIONS**

From a theoretical standpoint, this model strengthens the discourse on Islamic leadership by systematically linking prophetic values with the strategic management process. The study contributes to the development of value-based leadership theory by demonstrating how spiritual and moral principles can be operationalized within modern strategic management functions. This approach also enriches Islamic Leadership Theory by highlighting the role of the four prophetic values not merely as moral virtues but as functional components in planning, implementing, and evaluating business strategies.

Furthermore, the proposed model provides a theoretical foundation for the advancement of a new framework within Islamic Strategic Management, emphasizing the integration of faith (*iman*), ethics (*akhlaq*), and organizational effectiveness. Overall, this integration highlights that effective strategy in an Islamic context must align with both rational management logic and divine moral guidance. Thus, leading to outcomes that achieve not only business success but also spiritual fulfillment and societal well-being.

The proposed model offers a novel extension of existing leadership theories such as Transformational Leadership and Servant Leadership by embedding spiritual accountability and divine-oriented values at its core. While transformational leadership emphasizes inspiration and change, and servant leadership emphasizes serving others and stakeholder growth (Martinez & Leija, 2023), the proposed model brings in the spiritual dimension of tauhid (divine oneness) and moral obligations which secular theories do not explicitly address. Moreover, the model operationalizes the four prophetic traits (*siddiq, amanah, fathonah, tabligh*) within strategic management phases, thus enriching value-based leadership theory and establishing a distinct paradigm in Islamic strategic management (Tahir et al., 2025).

Practically, the model offers Muslim entrepreneurs' concrete guidance for embedding prophetic values in daily strategic decisions. In the formulation phase, *siddiq* encourages transparent environmental scanning and the development of truthful, Shariah-compliant mission statements. During implementation, *amanah* fosters accountability in governance, equitable resource allocation, and trustworthy stakeholder relationships. In the evaluation phase, *fathonah* and *tabligh* promote wise assessment, open feedback, and continuous improvement based on integrity and clear communication.

By operationalizing these values, Muslim entrepreneurs can enhance ethical resilience, strengthen stakeholder trust, and ensure long-term sustainability that aligns business success with moral and spiritual fulfillment. This framework therefore provides both a moral compass and a practical tool for leading organizations in accordance with Islamic principles. By following this framework, Muslim business leaders can align strategic performance with spiritual and ethical integrity, thereby enhancing long-term sustainability and stakeholder trust (Abd Rahman et al., 2024).

## CONCLUSION

This study introduces the Prophetic Strategic Management conceptual model, which integrates the four prophetic leadership traits: *siddiq* (truthfulness), *amanah* (trustworthiness), *fathonah* (wisdom), and *tabligh* (effective communication) across the three phases of strategic management (formulation, implementation, and evaluation). The model contributes theoretically by bridging conventional strategic management with Islamic ethical values, offering a holistic framework for ethical and sustainable entrepreneurial leadership. Practically, it guides Muslim entrepreneurs in aligning strategic actions with moral integrity and long-term organizational goals.

Future research should empirically validate this model through quantitative or mixed-method approaches. Researchers may develop survey instruments to measure constructs such as “*Siddiq*-based Strategy Formulation” or “*Amanah*-based Implementation,” enabling the testing of the model’s reliability and predictive power across diverse entrepreneurial contexts. Such efforts will strengthen the empirical foundation of prophetic leadership in strategic management and enhance its applicability in contemporary Muslim entrepreneurship.

## ACKNOWLEDGEMENT

Special thanks are dedicated to the team members from Faculty of Economic, Accountancy and Management, Universiti Islam Selangor and all parties that indirectly contributed to the accomplishment and publication of this paper.

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