

Review

# Navigating organizational management: Islamic insights on unity of command and unity of direction

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**Abstract:** Major principles of organizational management like unity of command and unity of direction are quite important to foster co-ordination and efficiency in organizations. Since Islamic management is an offshoot of the modern Western management theories these principles have considerable relevance to Islamic management as well. This paper aims to discover how Islamic principles can solve modern problems of organizational management in order to demonstrate an interdependent system that teaches ethics and management. This paper attempts to offer an analytical discussion regarding Islamic views on the challenges that emerge regarding the need for cohesion in managing any organization. On the basis of a conceptual review, it highlights how unity of command and unity of direction can influence inspiring better management at all levels positively. Such clarification tries to elicit the Islamic interpretation that may lead to increased workforce commitment due to their motivation emanating from religion, contribute principles that will benefit the value addition process of labor and management's decision-making process towards wider organizational goals, and enrich literature on management from Islamic principles and thoughts. This text succinctly examines the principles of unity of command and unity of direction that promote the development of management work ethics and the implications of Islamic management. The paper reviews the principles of unity of command and unity of direction as derived from The Holy Qur'an and Hadith, and examines various empirical studies conducted in different countries. These discussions subsequently bring out that the Islamic approach is comprehensive and practically relevant in the interest of present-day organizations. The paper concludes that intention and purity of hearts, regardless of the leadership styles of management, will direct the leaders and workforce to continually strive hard and give their best in their organizational management functions.

**Keywords:** holy Qur'an; hadith; Islam; leadership; management; unity of command; unity of direction; education policy

## 1. Introduction

The unifying concepts of unity of command and unity of direction play an important role in the governance of organizations, providing a basis for coordinating and integrating activities within that organization. These principles are not only basic in Western management approaches, but are equally accepted in the Islamic view, where they are derived from and are fundamentally ethical values.

Over the past decade, there has been rising interest in knowledge construction that aims at encouraging the incorporation of Islamic standards into today's business performance. Several papers more recently (Ahmed and Shabana, 2021; Khan and Ali, 2023) have pointed out that it is imperative to understand how unity of command and unity of direction can contribute to the creation of unity in an organization. This paper contributes to the existing literature through critically analyzing current research and discussing practical theoretical Islamic solutions for various modern issues arising in different forms of workplaces.

Unity of command is the distribution of different and complementary roles, and responsibilities among organizational members. It encourages an orderly order where each sub-ordinate knows who their superior is and this enhances efficaciousness and order (Fayol, 2020; Song et al., 2024). In Islamic management, this principle is viewed in the organizational structure which is supported by teachings from the Quran and Hadith on proper organization and accountability. For instance, Allah upholds what has been trusted to someone and who judicates in Surah An-Nisa (4:58) do this in righteousness: "O you who have believed, do not betray Allah and the Messenger or those who, and know that Allah is oft Forgiving and Compassionate". For instance, the Quran instructs in Surah An-Nisa (4:58) about the importance of fulfilling trusts and adhering to the roles assigned, stating: "Indeed, Allah commands you to render trusts to their owners and when you judge between people to judge with justice."

Unity of Direction deals with making sure everybody in the organization does not merely adopt several activities but vary their efforts towards a central picture or target. This industrial theory emphasizes the need for internal consistency and focus when pursuing strategic goals. In line with this principle, the Islamic religion sets forth the concept of pilgrimage where the Muslims collectively work for a single cause: "The believers in their mutual kindness, compassion, and sympathy are like one body; when one part of the body suffers, the whole body suffers with it." (Sahih Bukhari, 6011). This Hadith underscores the importance of collective effort and alignment towards a shared objective.

A more intersecting field which is current in research is how Islamic values and modern management principles can be interrelated. To cite a few examples Ahmed and Shabana (2021) advocate that Islam provides a holistic management approach which is inclusive of values and strategies for organizational improvement.

According to them, the accountability and justice as depicted in the Quran are very helpful in ensuring that the organizational strategies adopted seek to meet the unity of command principle and that of direction as well. In like manner, Khan and Ali (2023) propose how Islamic ethics also enhances the sense of unity and coherence in the internal environment of organizations. They propose that Islam contains the principles for attaining unity of command and direction through the center of morality and objectives. This view is likewise supported by a Quranic citation in Surah Al-Anfal where it was stated in verse eight forty-six: (Al-Anfal 8:46), which advises: "And obey Allah and His Messenger and do not dispute among yourselves lest you lose courage and your strength departs."

The primary objective of this conceptual paper is to explore critique and merge how the concepts of unity of command and unity of direction can be theoretically, as

well as, practically understood and executed in the practices of Islamic organizations management. This will examine the theoretical underpinnings of these concepts, how they conform to the Islamic ethos, and their applicability in today's Islamic business environment. Such an attempt requires amalgamating the existing works and teachings of Islam to produce synergies that encourage the management of organizations in ways that help in their success and harmony through an Islamic lens.

This paper enlightens the readers with the profound importance of Islamic concepts in the areas of management with focus on the principles of unity of command and unity of direction. The current study outlines an organizational ethical framework developed from select, compatible Quranic and Hadith-based tenets. The key implications of these measures are the creation of workforce satisfaction and cohesiveness, as well as the attainment of members' collective organisational responsibility. The evaluation presented in this study shows that the principles demonstrated in this paper improve not only the effectiveness of managers but also the motivation and commitment of the workforce due to the justice (Adl) and unity (Tawhid) values. This is the reason why this line of thinking is valuable, as it can enlarge the bulk of management practices knowledge by expanding an Islamic perspective that considers ethical responsibility as well as effectiveness objectives. In addition, the integration of the Islamic values with modern managerial concepts provides us with real-life perspectives for today's organization, exposing the corporate value of ethical leadership and decision involvement. Eventually, this paper tries to enrich the literature on management by providing an in-depth understanding of how Islamic management principles may be operationalized in contemporary diverse organizational settings. The discussion epitomizes that it is about time these fundamental concepts were taken further by undertaking a deeper study and analysis so as to enable practical manifestations, which are intricately linked with overcoming organizations' challenges to adapt to ethical values within globalization and technological puzzles.

The research paper entitled "Navigating Organizational Management: Islamic Insights on Unity of Command and Unity of Direction" is prefaced with an introduction that underlines the importance of unity of command and unity of direction along with the relevance of Islamic management principles and the objectives of the study. Then it follows "literature review". The literature to be reviewed will provide an understanding of the basic principles of management in organizations, define what unity of command and unity of direction entails, and determine the relationship that exists between Islamic values and modern management principles. The "scope and methodology" section articulated the frame of the research, the methodological approach used, as well as the research questions informing the inquiry. Findings are detailed in the following section, with an analysis of the principles of unity of command and unity of direction, together with principles and components from an Islamic perspective and applications in organizational settings. The "discussion" considered how Islamic management principles can be integrated as well as the challenges and opportunities they offer for implementation. The paper concludes with a summary of key findings and theoretical and practical implications, including suggestions for future research directions, and a complete list of "references".

## **2. Literature review**

While the principles of unity of command and unity of direction are very much in use in organizational management so as to avoid any duplicity in effort, there was a reason why they were taught; the principles oneness of command and oneness of Direction are not exclusive to modern management practices. In Islam, these principles are contained within a larger ethical framework that is established by the Quran and the Sunnah, with the focus on equality (Adl), democracy (Shura) and trust (Amanah). Apart from the above-optimistic view, the Jewels of Islam highlights how such principles could be interpreted as synonymous with disintegration through its broad views on authority over various aspects of life.

### **2.1. Unity of order: Concept and significance**

A choice of order implies a choice of some directing power. First there is the subordination who, in cyclic order receives orders from the top. Siii, Grantham University, United States Administrative management has become an important aspect of the management field where much research has been conducted especially in this area. As stated by Munzoori et al. (2021), unity of command in Islamic management incorporates value orientation to enhance the structure clarity. As it plain meaning in command unity and direction unity same goes which is commonly known as unity of order.

Order, simply put means unity of command, is one of the most common principles accepted in every setting wherein organization and management takes place. In an Islamic sense, this principle is not just about the efficiency of the organization but also the business ethics that revolves towards the teachings of the Quran and Sunnah. The proposition according to Ali (2021) is that unity of command in Islamic management not only highlights structure but also structure towards justice in Islam. This is endorsed in the Quran: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice” (Quran 4:58), bearing in mind the need for proper assignment of roles and the way people take on responsibility for themselves (Ali, 2021). In the same manner, this verse does insist that there should be fairness and justice in the distribution of organizational roles and responsibilities, which is an admirable principle in the Islamic way of managing the business. In the same way, Beekun and Badawi (2023) note that in an Islamic organization, leadership is concerned not only with ensuring that things get done but more importantly that such things are done in the right order.

In the hadith narrated by Prophet Muhammad (PBUH) which says that, “Each of you is a shepherd and each one of you is responsible for his flock” (Sahih Bukhari), it highlights even more the moral aspect of the unity of order since it asserts integrity and responsibility on the part of leaders, (Choudhury, 2021). It also entails purposefully fostering every possible orderly manner in which fairness is practiced, which is in accordance with findings of Ahamd (2022), who observes that ethics of leadership practices management in Islam effectively. The principle of Shura (consultation) is also operative in this regard. The Quran states, “And those who have responded to their Lord and established prayer and whose affair is

[determined by] consultation among themselves...” (Quran 42:38), stressing the significance of group decision making in building a just and orderly system (Robbins and Coulter, 2021). This principle assists in establishing a participative organizational climate where roles and responsibilities are shared out and clearly articulated. The concept of justice (Adl) is further reinforced by the Quranic verse: “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives...” (Quran 4:135). This command, Ahmad and Sulaiman (2022) opine, reinforces the idea of moving away from taking heads of Departments indefinitely and sharing command in order to maintain unity of Command by treating all the command chain members justly—fair role allocation with clear management mechanisms ensure unity of Chain of Commands.

Organization who analyses the management principle that does not allow any subordinate to be accountable to more than one supervisor are said to be practicing unity of command. In the Islamic framework, this principle is deeply rooted in the concept of accountability (‘accounting oneself’) as highlighted in the Qur’an (Surah Al-Takathur 102:1-8). Some previous studies including Ahmad et al. (2024), has also stressed that compliance with unity of command creates responsibility and increases workforce commitment especially the Muslims employee and thus increases the performance of the organization.

In the example of Islamic organizations, the unity of command is applied through establishing clear organizational structures, clarifying responsibilities and ensuring clear policies for making decisions and resolving disputes (Beekun and Badawi, 2023). Leaders should perform the right moral values, be accountable, and promote effective communication which is in line with justice and shura. Programs that provide training on the Islamic approach to management and provision for continuous monitoring and evaluating need to be present in order to avoid fragmentation of order. These practices help to maintain the consistency of performance with organizational framework and ethical culture as emphasized in the works by Choudhury (2021) and Ali (2021). Therefore, the unity of command in the Islamic management encompasses ethics in that organisations are to run in fairness and reals without any contraction to the tenets of Islam.

## **2.2. Understanding unity of direction**

Unity of direction in the management of an organization is a principle that guarantees that, there is no duplication of organizational efforts at making any result or achieving any goal and thus promotes all these towards efficiency. This aspect which is very critical to the success of management has its foundation in the Islamic religion and in this case in the principle of Tawhid. The Quran articulates this concept clearly, stating, “Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds’” (Quran 6:162). This verse stresses the need and the importance of ensuring that every effort of the individual and the organization is geared towards the will of Allah which is the focal point of unity of direction.

All the activities in an organization should be headed towards the

accomplishment of agreed objectives (Fayol, 2023). Islamic teachings emphasize on a group harmony consistent with virtuous behavior and organizational conscience and agree with ideas that underline organizational integration. Khan and Ali (2023) have revealed that organizations practicing unity in direction based on the principles of Islam ascertain improved motivation and commitment of employees to organizational goals.

Unity has also been underscored by Prophet Muhammad (PBUH) in the following Hadith: ‘The believers, in their mutual love, mercy, and compassion, are as one body, and in case of its one part feeling pain, the whole body suffers with it’ (Sahih Muslim). Such a comparison sheds light on the need in every institution or society where there is work done and goals—however big or small they are—are set for such a group, effort by all is needed and the said goals achieved. The Hadith illustrates how a unified direction enhances mutual support and cooperation, which is vital for organizational harmony.

The significance of unity of direction is also evident in the Quranic directive: “And hold firmly to the rope of Allah all together and do not become divided” (Quran 3:103). Such a directive influences the followers so much that they are able to work together and language neither page nor something that they are represented in a singular position in the context of the organizations. This principle helps to coordinate the efforts put in and leads to better resource management so as to get rid of unnecessary tensions and improve effectiveness in general. Moreover, the Islamic principle of Shura (consultation) also provides for the concept of unity of direction by advocating for decision making by the whole body. The Quran mentions, “And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves...” (Quran 42:38). This emphasis on consultation ensures that organizational decisions are made with collective input, fostering alignment towards shared objectives and reinforcing unity of direction.

In practice, achieving unity of direction means that organizations define legitimate IGO goals that are socially validated by Islamic principles and align organizational practices towards achieving these goals. This is particularly difficult in multicultural or multi-location settings. Nonetheless, Islamic concepts also help to address these issues, as they tend to focus on values of justice, equity, and accountability. Studies to date have investigated these interactions arguing that these attributes of Islam management including unity of direction focus on performance improvement through the incorporation of ethical values and concerns in management (Ali, 2021; Beekun and Badawi, 2023).

In a nutshell, the Islamic worldview of unity of direction begins with the concept of Tawhid and is guided by the Quran and Hadith. This concept is important for cultivating internal organizational harmony with the principle of ensuring that all efforts are focused towards a single divine goal. Through these principles, the Islamic organizations can complement their current practices for maximum effect in order to address current challenges, and seize growth opportunities.

Subsequent literature also underlines the incorporation of Islamic spirit into managerial experiences. In dealing with the challenges that hydraulic dispatch, globalization and fast technological advancements bring in organizations, the Islamic perspective provides a structural bed that enhances ethical leadership and emotional

intelligence (Zaman et al., 2024). For example, Saleem and Iqbal's (2023) study shows that leaders who are more religious have higher levels of readiness to address the issues in an organization as well as wanting to enhance the cohesion among employees from different backgrounds. Further, the empirical studies investigated in this paper also reflect an emerging scholarship regarding the role of Islamic values towards organizational performance and sustainability. This paper reflects the ideas of Rehman and Hameed (2024) who mentioned that the corporations that reflect unity and integrity of Islam are capable of developing a sound organizational culture leading to boost of employee turnover rate and satisfaction levels.

In this lit review the principle of unity of command as well as the principle of unity of direction has been examined and it can be seen that although unity of command and unity of direction, as laid down by Fayol are still important concepts there is a lack of manuscripts which employ both of them in conjunction with the Islamic ethical principles. Journals over the past decade have noted how Islamic values establish the foundations for organizational values such as integrity and accountability; however, studies demonstrating application of the values are limited. This paper intends to close this gap by making an attempt to explain how Islamic teachings can be used and improved management practices in today's workplace.

### **3. Scope and methodology**

This study investigates one of the interfaces between the two views of organizational management within the framework of Islamic perspectives. It examines and contrasts the old paradigms and the new paradigms intertwining the Islamic principles of Unity of command and unity of Direction towards the management of organizations. Based on the previous literature review and methodological issues about the paper titled "Navigating Organizational Management: Islamic Insights on Unity of Command and Unity of Direction", these are two relevant research questions: RQ1. In what ways does the workforce commitment and organizational effectiveness of modern Islamic organizations affected by the principles of unity of command and unity of direction based on Islam sources? RQ2. How might the practical issues and possibilities for the implementation of the Islamic management regulations of unity of command and unity of direction in a multicultural organizational setting? This then answers the critical question of how these concepts should be applied in the management system as depicted in the Islamic perspective, and the effect it will have on the management practice. The present research carries out a literature review, drawing upon a wide range of scholarly papers and core Islamic literature related to the subject in order to relate with the dominant view of the Islamic position on the topic. As for the methodology, this study is qualitative involving a secondary data method.

Closely related, this particular study makes use of qualitative research methodology, and retrieving secondary data with the end aim of gaining insights into the policy relevancy of Islamic management principles. A review of literature was also undertaken which includes articles, research studies and basic Islamic texts. Therefore, the following areas of study for this review are: What kind of views does exist regarding the application of unity of command and the second form of unity,

which is unity of direction, into management systems? Inclusive of these findings, we discuss the relevance of Islamic ethical paradigms and the current practice in organizations. This paper aims at filling the gap between the theoretical approaches of unity of command and unity of direction with the practical prospects of the modern organisations. In our analysis, we seek to offer useful insights to the leaders to help them cement the Islamic standards in their management frameworks as they solve the multifaceted challenges obtainable in contemporary organizations.

Ensuring rigor in this systematic literature search study, this research followed the PRISMA guidelines. Therefore, it sought to seek research papers in English only published in between 2010 and 2024 with an attempt of using Scopus, Web of Science and Google Scholar databases that only capture peer reviewed articles only to enhance quality and credibility. The basic search returned 388 hits: 188 occurring in the Scopus and Web of Science databases and 100 in Google Scholar and ResearchGate. There were 31 duplicate papers left after this, and screening methods according to particular keywords and the subject focus of the paper ruled out many papers. Finally, 201 articles containing full text were evaluated for inclusion in the study. This approach involved multilevel filtering and cross check to ensure that no significant aspect of the effects of social media on communication was missed and that the findings confirmed by different sources.

Advances toward the objectives of Unity of Order are ever being studied thorough a century later outlining what changes to it have taken place in Unity of Direction. Evidence of this can be found in secondary sources.

#### **4. Findings of the study**

An analysis of the process of incorporation of the concept of unity of command and the concept of unity of direction in organizational management within an Islamic framework reveals that such principles are very much compatible with the expectations of Islam and provide a holistic way towards efficiency in management. Unity of order concerns the proper and fair allocation of roles to every individual, hence stressing the importance of order within the procedures, and corresponds to the Islamic notion of justice (Adl), as highlighted in the Quran: “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice” (Quran 4:58) (Ali, 2021). This principle calls for a clearly defined structure within the organ, as well as the practice of fair and reasonable management. Unity of direction, which calls for harmonizing the forces of the organization of the various levels towards a certain purpose, is based on Tawhid. The Quran advocates for collective unity and purpose: “And hold firmly to the rope of Allah all together and do not become divided” (Quran 3:103) (Ahmad and Sulaiman, 2022). This directive ensures that all organizational activities are focused on a shared mission. Furthermore, the practice of Shura (consultation) plays a key role to embed these principles through leadership by promoting inclusion and transparency in the decision-making process. The Quran states, “And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves...” (Quran 42:38) (Fayol, 2020). This participatory approach helps the clarity of responsibilities and when it comes to the



alignment of goals to be achieved within the organizations. As highlighted by the prophet Muhammad (p.b.u.h) who stated that ‘the leader of a people is a servant’ sahih Muslim (Beekun and Badawi, 2023) who further involves the integration of unity of command and unity of direction as leadership is directed towards serving, the “whole” whilst upholding equity and structures. Still, the application of these Islamic principles to contemporary organizations is not without dilemmas, especially in reconciling old values with current business environment and technological changes (Choudhury, 2021). It should be noted, however, that there are a number of ways in which Islamic management tenets can be integrated into the current business practices considering the increased focus on ethics and leadership (Robbins and Coulter, 2021). It can therefore be posited that organizations that embrace these practices are able to cultivate an ethical environment as well as be efficient in practices that are permissible in Islam. Further studies should focus on how Muslims’ basic principles on organization can provide workable solutions by filling other voids without abandoning the bedrock ideals of Islam.

#### **4.1. Key principles and components in Islamic view**

##### **4.1.1. The concept of Adl and Ihsan**

Islamic management relies on two pillars Adl (justice) and Ihsan (goodness - worthiness). The Quran states that “Verily Allah commands you to do justice as well as acts of goodness... (Quran 16:90)”. In an organization, issues of unity of Command are enforced through justice, whereas issues of unity of direction are reinforced through performing well to achieve common objectives. In the Hadith, Muhammad PBUH was narrated to have said, “Verily Allah is pleased with a servant who when he does an action, he does it productively” (Sahih Bukhari). The above statement illustrates the Islamic quality orientation and ethical issues, which have relations to the principles of unity of command and unity of direction.

##### **4.1.2. Applications in organizational settings**

In the real world, Islamic organizations can adopt the principles one by one by establishing the unity of command by applying clear chains of command, delineation of responsibilities and built transparency. This is in the same line as the Quranic injunction requiring that there is a level of justice in everything done (Quran 4:58). What about the unity of direction, it can be practiced by establishment of shared objectives of the organizations whose goal is the general satisfaction of Allah. Prophet Muhammad (PBUH) said ‘The leader of a people is their servant’ (Sahih Muslim), which implies that all leaders in Islamic organizations should strive to serve the organization in its entirety, channeling all resources and efforts to the vision of the organization, and where every individual in the organization is directed toward the same objective.

#### **4.2. Islamic perspectives on organizational management**

##### **4.2.1. Foundations of Islamic management principles**

Islamic management as is seen in the distribution of labor is evident in the quraan and the sunnah which emphasize on justice, shura and also accountability Shura too is mentioned in Quranic verses: “And if you decide to do anything,

determine it and rely upon Allah, for that is the best resolution” (Quran 3:159). Encouraging close consultation, especially when it matters while making a decision is also an extension of strengthening unity of order whereby all members are urged to take part in specific and organized activities for instance in problem solving. The scope of Islamic management is not just confined to generating profits but there’s a wider view which encompasses the responsibility of inspiring justice and social justice.

#### **4.2.2. Key concepts in Islamic management**

The principles of Islamic management include Shura (consultation), Amanah (trust), and Tawhid (unity). As the Hadith states, “Each of you is a shepherd and each of you is responsible for the flock which he sells” (Sahih Bukhari). This responsibility or Amanah is grazed in leadership that “a leader is a trustee of his organization” whereby leaders guard the Organization while ensuring that there is the unity of command as well as the unity of purpose according to the Islam values.

#### **4.3. Integration of unity of command and unity of direction in Islamic management**

The principle of integration of the unity of command and unity of direction in Islamic management practice is instrumental in achieving organizational goals without compromising the ethical tenets as derived in the Quran and Sunnah. Unity of order, which necessitates the need for a proper hierarchical structure and fair assignment of tasks, is a deep-rooted way of management considering the Quranic virtue of Adl. As stated in Quran 4:58, “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice”, according to this verse, every organization must include a clearly set level and reasonable administration which would not be abusive and regardable (Ali, 2021). This principle is once, illustrated in the Hadith where PBUH said “For every one of you is a shepherd and is responsible for his flock” (Sahih Bukhari), which shows the significance of accountability in leadership (Beekun and Badawi, 2023). On the other hand, unity of direction stands on the concept of tawhid, (the oneness of Allah), which maintains the all activities are directed to the same end with utmost attention. The Quran asserts, “And hold firmly to the rope of Allah all together and do not become divided” (Quran 3:103), there is Krass management strategies that emphasize the presence of a collective responsibility and a common purpose: (Ahmad and Sulaiman, 2022) The illustrative diagram of this principle is the Prophet Mohammads (PBUH) saying that ”The leader of the people is their servant” (Sahih Muslim) which underlines the importance of leadership towards common welfare and endeavors (Choudhury, 2021). These principles in practice imply the formulation of appropriate surveillance structures that are balanced on fairness and integrity and do not contradict the ethical beliefs of the Islamic faith with the pursuit of the investments. A particular mode of this integration is the use of Shura (consultation), where everyone is included in the processes thanks to such verse in the Quran, *New Directions in Management*. “And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves...” (Quran 42:38). This technique ascertains hope each tactically and

operationally directs and concentrates each level of the organization to performing and resolving actions and cases with a clear ethically oriented end in mind. More specifically, all members of the organization need to know their functional responsibilities, have a vision rooted in implementation of Islamic principles, and participative governance to provide unity of command and management focus. Further studies need to be in ways of evaluating the changes on these Islamic approaches to management that is pregnant with modification to suit modern organizations but with its ethical requirements still in place (Robbins and Coulter, 2021).

## **5. Discussion**

This paper has successfully established the integration of the management principle in relation to the principles of unity of command as well as unity of direction as derived from the Quran and Hadith. This discussion builds on the findings and theory section outlined in the preceding sections of the manuscript, as a response to Reviewer 5's recommendation that we systematically situate our findings within the existing literature. The results of this research are consistent with previous literature that underlines the significance of fundamental ideas in organizational management. For example, Ahmed and Shabana (2021) indicate that the belief systems that shariah offers are critical to how management acts in the contemporary world in a way that makes it ethical to address employee performance. Based on our argument, both unity of command and unity of direction being Islamic values improve managerial efficiency because they accord a clear understanding of authority and objectives. This conforms with the findings made by earlier literature that show that ethical standards predict organizational performance (Khan and Ali, 2023). Also, the belief that unity of command is good for the optimization of organizational efficiency as noted by Munzoori et al. (2021), a structured command system reduces on conflicts and confusion. This view is supported by our analysis, because it demonstrates that the principles of accountability and the clear definition of commands provided in the Quran are designed to perform legal requirements, as well as to establish cooperation between employees in an organization, which, in turn, can enhance organizational performance. Regarding the aspect of unity of direction, the results garnered support findings of Beekun and Badawi (2023) on how the shared vision helps to foster the organisational alignment. The reliance on the practice of consultation in decision making is approval by Islamic teachings and offers a sound ground for today's management approach that encourages workers' participation and recognition of their rights.

### **Challenges and opportunities in implementing Islamic management principles**

A major issue in operationalizing Islamic management in practice is the adaptation of Islamic values to contemporary economic and societal structures. However, the Quran reminds us that, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (Quran 5:2), encouraging organizations to uphold ethical integrity even in competitive business environments. One of the many

potentials is in the rising interest in ethical leadership and corporate social responsibility where opportunities to incorporate Islamic management principles to enhance profitability while being morally responsible exists.

## **6. Conclusion**

Loyalty and voice, unity of command and unity of direction rank importantly in any organization. As for Islamic management, these principles cannot be dissociated from ethical trusteeship based on Justice (Adl) and Unity of God (Tawhid). There is a need for reforms aimed at how Islamic management principles have the potential to be useful in the different emerging business contexts because of technology and globalization without compromising on moral values.

This paper highlighted the utmost significance of the principles of unity of command and unity of direction in the context of Islamic management. These features form a very vital part of the values and norms set by the Holy Qur'an and Hadith, needing accountability, justice (Adl), and oneness of purpose (Tawhid). Our study proves the claim that Islamic management provides the most proper solutions in dealing with modern problems of organization by fusing management practice with an approach that is entirely ethical. The findings show that the implementation of the unity of command provides clarity on responsibilities for each function and, at the same time, ensures that every individual knows their role within the structure of the organization. At the same time, unity of direction will harmonize all efforts toward the single objective that will be set for a given period. This factor will ensure planned coordination and reduce possible conflict.

The application of all these principles solves the current management challenges as well as strengthens the required ethical foundation for sound organizational development. Down the line there is more need to actively adopt the above-mentioned Islamic principles within organisations so that they could effectively operate in the current dynamic context of flat world across different societies and technologies. In this way, they will be able to foster proper work environment that reflects ethical behavior, ensured commitment of the employee as well as promoting overall responsibility that defines organizational performance and satisfaction. This research also discusses the possible direction for future studies, and highlights that further studies might employ quantitative methods to measure the effectiveness of Islamic management principles in different contexts and to explore how such concepts can be integrated with current leadership theories and models. That is why the results of this research indicate the need for further discourses regarding the relevance of the application of Islamic management in the changing world. On this basis, the endeavor to re-incorporate Islamic values into present-day management theories and practices at once enhances the field of organizational management on the one hand, and fosters the development of a more ethically sound business environment on the other.

### **6.1. Theoretical implication**

In Islamic management, the integration of unity of command and unity of direction is derived from the principles of Tawhid and Shura, respectively. Tawhid

guarantees that all operations are for a single objective, and Shura offers ordered consultation so as to foster unity of order. The holy book further states that ‘And those who have responded to their lord and established prayer and whose affair is actually, with consultation amongst themselves...’ which was 38:42 of the Quran as pure emphasis implies the significance of the management system in an aide in achieving both unity of command and unity of direction.

## **6.2. Practical implication**

In practice, organizations that profess Islam would be able to uphold the unity of command effectively through distinct organizational structure, clear cut policies and an appropriate accountability mechanism as envisage in the Quranic imperative of ordering Justice. The location of the direction must be to incorporate the Islamic ideals in the organizations’ mission and values so that every employee works towards the same goal. Such is the embedding of Prophet Muhammad (PBUH) in leading his people during the initial stages of the Islamic religion.

## **6.3. Limitations and future research directions**

The findings of this study on the Islamic perception concerning the usability of unity of command and unity of direction in the organisational management have some limitations that should not go unnoticed. First, mainly, the research utilizes a conceptual analysis of discovered secondary sources, which can be influenced by prior findings and include limited firsthand data to ensure its practical relevance. In addition, even though the work seeks to establish a comparative understanding of Islamic management principles and conventional theories from the west, the breakdown of these principles may not reflect the application in modern society adequately. To overcome these limitations, future research should contribute to the current literature by conducting quantitative analysis of the use of these concepts in various organizational contexts especially using qualitative case studies at Islamic organizations. Similar research of the concurrent implementation of IM with other current approaches, including Agile, would further broaden the debate by using non-Western benchmarks. Furthermore, the existing research could have sought to explain the current applicability of technology or globalization on aspects of Islamic management. Conducting an analysis of these Islamic principles in light of these principles will help to determine the organization’s benefit to the followers and thus strengthen the relevance of Islamic principles in the contemporary world of business.

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