



## Exploring Managerial Activation Based on al-Qur'an Insights from Hamka's Tafsir al-Azhar

Tegar Efrizal\*, Hamidullah Mahmud

UIN Syarif Hidayatullah Jakarta, Indonesia

\*Corresponding Author: [efrizaltegar08@gmail.com](mailto:efrizaltegar08@gmail.com)

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### Abstract

This study explores managerial activation within organizational contexts through the Qur'an, elucidating insights derived from Hamka's *Tafsir Al-Azhar* to conceptualize an Islamic framework for value-driven leadership. Although contemporary management research emphasizes efficiency and performance metrics, few studies integrate Qur'anic principles emphasizing collective moral action as a catalyst for organizational motivation and mobilization. Employing a qualitative, literature-based methodology, this research analyzes primary sources and supplementary secondary literature on Islamic management theory. Data collection involved systematic textual examination of selected Qur'anic verses interpreted, while comparative analysis contextualized spiritual insights within modern organizational paradigms. Data were analyzed through thematic coding and interpretive synthesis to identify key managerial constructs. Findings indicate that Qur'anic managerial principles encompass visionary leadership articulating organizational purpose, moral accountability fostering ethical decision-making, and collaborative engagement enhancing social cohesion. Ethical oversight ensures alignment with both spiritual and operational standards, while orientation toward collective welfare links organizational success to societal benefit. The study further reveals that embedding Qur'anic principles strengthens structural efficiency while cultivating ethically grounded and socially responsive leadership practices. Consequently, this research offers a conceptual contribution toward a holistic Islamic management model and recommends empirical validation of these principles across diverse organizational settings to assess applicability and impact.

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## Introduction

From an Islamic perspective, management transcends technical functions such as planning, organizing, and monitoring resources, encompassing a spiritual process grounded in divine principles (Fox et al., 2020; Yawisah et al., 2022). Managerial activation, as derived from the Qur'an, extends beyond mobilizing individuals toward organizational goals to include the cultivation of the heart, spiritual motivation, and the pursuit of Allah's pleasure (Roy et al., 2020). Surah Ali 'Imran:104 emphasizes the importance of a collective, organized movement, stating: "And let there be among you a group who call to goodness, enjoin what is right, and forbid what is wrong; they are the successful" (Amrullah, 1990). This verse underscores the necessity of orchestrating collective action to achieve *amar ma'ruf nahi munkar*, aligning individual efforts with broader social and spiritual objectives. It serves as a conceptual foundation for Islamic management theory, particularly regarding activation, integrating principles of motivation, ethical leadership, and collaborative synergy for communal welfare (Ansari & Muhlis, 2026; Hosnee Zainal Abidin et al., 2025). Empirically, the verse highlights the dual responsibility of individual initiative and structured teamwork, establishing a framework where spiritual values guide organizational behaviour and reinforce moral accountability within the collective.

In *Tafsir Al-Azhar*, Hamka elaborates on Surah Ali 'Imran:104, emphasizing that the call to goodness is both an individual duty and a collective social responsibility (Amrullah, 1990). He interprets the verse as a model for mobilizing organized groups in societies that require visionary leadership and committed teams driven by spiritual purpose. The interpretation stresses that such groups, rather than the entire community, are capable of effecting moral and social reform, thereby illustrating the need for a leadership framework that motivates through exemplary conduct, efficient communication, and shared consciousness (Amrullah, 1990). This empirical interpretation situates Islamic managerial activation within a dual paradigm: achieving organizational objectives while nurturing ethical, social, and spiritual accountability. The verse thereby informs management practices that prioritize not only efficiency and productivity but also principles of fraternity, sincerity, and social responsibility, offering a grounded basis for contemporary Islamic leadership models that harmonize spiritual and operational dimensions.

This study emphasizes a conceptual approach linking normative Qur'anic exegesis in *Tafsir Al-Azhar* with contemporary managerial functions, particularly in the actuating dimension, which remains underexplored. Previous research provides important foundations yet exhibits certain gaps. (Zulkarnaini & Badawi, 2021) highlights the significance of ethical leadership, organizational justice, and integrity in decision-making, while (Nuryansah & Haq, 2022) underscores the role of spiritual values, moral accountability, and community-oriented leadership in fostering ethical workplaces. (Yadi et al., 2024) emphasize collective responsibility, collaboration, and social cohesion as key elements of Qur'anic guidance. Additional studies show that transformational leadership, intrinsic motivation,

participatory decision-making, and role modelling enhance organizational performance (Arifiah, 2021), while others demonstrate that embedding *amar ma'ruf nahi munkar* principles can improve employee engagement, value alignment, and ethical awareness (Rozi & Zubir, 2024). Collectively, these findings indicate that integrating Qur'anic moral and spiritual values with modern management practices, including vision articulation, ethical supervision, collaboration, and intrinsic motivational strategies, creates a foundation for a holistic Islamic management model that is not only structurally efficient but also spiritually meaningful, bridging classical exegesis with contemporary leadership and organizational mobilization theory.

Examining managerial mobilization through the lens of the Qur'an, as interpreted by Hamka, is significant because it provides a novel perspective on integrating Islamic values into contemporary management practices, addressing a gap where spiritual dimensions are often overlooked in increasingly competitive and materialistic organizational environments. While prior studies emphasize ethical leadership, organizational effectiveness, or motivation in secular frameworks, few have systematically connected Qur'anic guidance with practical strategies for inspiring individuals and teams toward collective welfare and moral action. By analyzing Surah Ali 'Imran:104 through *Tafsir Al-Azhar*, this study identifies leadership principles, motivational drivers, and organizational mechanisms that encourage communities to actively promote goodness and prevent wrongdoing. The research highlights how Qur'anic directives can inform structured managerial activation, fostering both ethical responsibility and social engagement. Its significance lies in offering a conceptual framework that bridges classical Islamic exegesis with modern leadership theory, providing practical insights for managers, leaders, and mobilizers across sectors to consistently prioritize Qur'anic ideals in decision-making and organizational mobilization. Therefore, the study aims to contribute empirically and theoretically to the development of a holistic Islamic management model that is ethically grounded, spiritually meaningful, and operationally effective.

## Methods

This study employs a qualitative methodology with a library research approach, focusing on the systematic collection, analysis, and interpretation of data derived from scholarly literature, including classical Qur'anic exegesis, academic journals, scientific articles, and other relevant secondary sources (Foster, 2024; Thompson Burdine et al., 2021). The approach is chosen to gain a comprehensive understanding of normative and philosophical concepts embedded in the Qur'an, particularly Surah Ali 'Imran:104, while exploring Hamka's interpretation in *Tafsir Al-Azhar*, which forms the theoretical foundation of this research. The study prioritizes descriptive and analytical examination of textual content, aiming to contextualize Qur'anic principles within contemporary managerial frameworks. Data collection instruments include textual review sheets, thematic coding frameworks, and structured note-taking tools to extract insights

on leadership, motivation, and organizational mobilization as interpreted (Cohen et al., 2007). This approach aligns with (Bridges, 2017) assertion that qualitative methods facilitate holistic understanding through in-depth description of contextual phenomena, and with (Smith et al., 2009) emphasis that library research allows researchers to obtain comprehensive theoretical data for conceptual framework development. By integrating classical exegesis with modern management theory, the study establishes a reflective and interpretive pathway for linking spiritual values with practical managerial concepts.

Document analysis is conducted systematically, employing content analysis techniques to interpret the textual meaning of Qur'anic verses and Hamka's commentary, while comparing them to contemporary leadership and motivation theories. Each source is critically examined for relevance, credibility, and contextual alignment, allowing the identification of thematic patterns that inform managerial activation. Coding procedures categorize data according to leadership principles, moral accountability, team mobilization, and motivational strategies (Marx, 2023). To ensure validity and reliability, triangulation is applied by cross-referencing multiple primary and secondary sources, checking consistency across interpretations, and engaging in peer review of analytical procedures. Analytical steps include descriptive narration of textual insights, thematic mapping, and synthesis with established management constructs, enabling an integrative understanding of Islamic managerial principles (Lê & Schmid, 2022). This rigorous methodological design ensures that the study produces credible, reflective, and analytically robust conclusions about the relationship between Qur'anic teachings and modern management practices, providing a foundation for conceptualizing spiritually grounded, ethically driven, and operationally effective leadership frameworks.

## **Finding and Discussion**

### **Finding**

#### **Managerial Activation through al-Qur'an Perspective**

In management, actuating refers to the process of motivating and directing individuals to execute its tasks according to the established plans to achieve organizational goals (Altinay et al., 2024; Kawuryan et al., 2021). It encompasses more than just administrative tasks and technical management; it involves guiding, supporting, and providing feedback to ensure the alignment of every team member's actions with the organization's objectives (Riaz et al., 2023). However, when viewed through the Islamic perspective, actuating carries a far deeper significance. It is not solely about task completion or efficiency. Actuating from the Qur'anic standpoint is deeply intertwined with the role of humans as vicegerents on Earth, signifying that their actions should be motivated not only by earthly goals but also by the higher moral and spiritual purpose that Islam advocates. The concept is not limited to making employees or team members do their work well and quickly; it extends to ensuring that their actions reflect moral

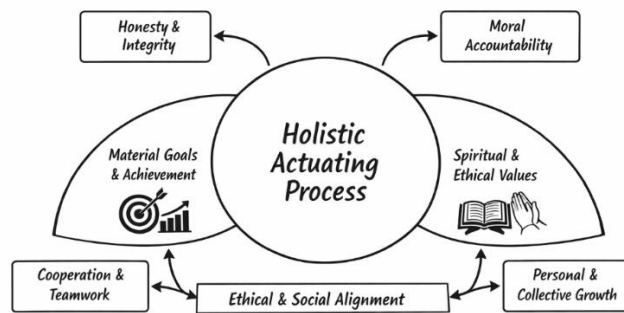
integrity, uphold justice, and contribute to the welfare of others in the way that aligns with divine guidance.

The Qur'an emphasizes that the essence of actuating is to evoke an internal sense of motivation in individuals through the application of spiritual principles, such as moral action, which calls for enjoining what is right and forbidding what is wrong, and fostering the spirit of brotherhood among Muslims. In one of the verses surah Al-Ma'idah: 2, it encourages mutual cooperation in righteousness and piety, which can be seen as a foundational principle for promoting collective efforts in achieving common goals (Amrullah, 1990). The act of motivating, therefore, should stem from a sincere desire to fulfil one's duties in accordance with divine values, rather than from mere obedience or external rewards. Individuals, as a result, are encouraged to not only perform their tasks but to engage with a mindset rooted in the pursuit of goodness and piety, aimed at contributing to the common welfare of society and the larger purpose of their existence.

And the Qur'an explains further that leadership, in the context of actuating, is not simply about commanding or managing tasks; it is about inspiring and nurturing the internal motivations of those being led. A leader, therefore, assumes a role that goes beyond just being an authority figure or a manager. The Qur'anic understanding of leadership involves being a spiritual motivator who engages each individual in the process of self-actualization through faith-based motivation. A leader's responsibility is to guide the people under their care toward understanding their role as part of a larger, divinely-ordained plan (**Akdere & Egan, 2020; Masnawati & Darmawan, 2022**). This requires nurturing a sense of collective responsibility, ensuring that each person understands their role in achieving both the material success of the organization and the spiritual success in the hereafter. Leaders in this context are not just administrators but are spiritual guides who inspire commitment to values of fairness, justice, and shared responsibility.

From this perspective, actuating can be interpreted as a holistic process that integrates the material and spiritual dimensions of human existence. It is not enough to measure the success of actuating merely by how effectively it helps an organization reach its objectives. Instead, its success should also be evaluated based on how well it cultivates virtues like honesty, cooperation, and a sense of moral accountability among individuals. The effectiveness of actuating, therefore, is closely linked to how it fosters an environment where individuals not only work toward achieving their goals but do so in a manner that aligns with the ethical, spiritual, and social values of Islam. This concept stresses that achieving success is not just about reaching the end goals but also about nurturing individuals in a way that promotes personal growth, integrity, and collective well-being.

Figure 1. Holistic Actuating Process



In simple terms, actuating, as understood from the Qur'anic viewpoint, is a deeply spiritual process that goes beyond directing people to fulfill tasks. It involves inspiring and motivating them in a way that aligns their actions with ethical and moral standards, ensuring that their work serves both personal development and societal well-being. Leaders are called to be motivators who instilled these values, while also fostering a sense of collective responsibility. The ultimate goal is not just material success but the creation of a community where work is seen as a means of fulfilling divine purpose, contributing to both this world and the hereafter. This deeper understanding of actuating highlights the importance of incorporating values such as cooperation, accountability, and fairness into leadership practices, thereby ensuring that the organization functions in a manner that benefits all of humanity.

### Buya Hamka's Interpretation in Tafsir Al-Azhar Regarding Managerial Activation

In Hamka's Tafsir Al-Azhar, the concept of activation in the context of social and organizational life is fundamentally connected to the Qur'anic verse in Surah Ali 'Imran [3]:104, which calls for the establishment of groups within the community who encourage good deeds, promote what is right, and prevent wrong actions (Amrullah, 1990). According to the interpretation, activation in an Islamic context is not merely about ensuring that individuals perform their duties or fulfill organizational goals, but it extends beyond this to emphasize the spiritual responsibility of engaging in collective action for the betterment of society. Hamka views activation as a communal responsibility grounded in Islamic ethics, where the goal is not just to perform tasks but to act with sincerity and moral intent (Amrullah, 1990). Thus, activation serves as a means to organize and mobilize people towards achieving both social and spiritual objectives, fostering a sense of shared purpose and mutual responsibility.

Hamka's interpretation of this verse underlines that the call for mobilization is not just a moral guidance for individuals but a social obligation for creating structured organizations and groups that work collectively to improve society (Amrullah, 1990). As highlighted by **(Hamami & Nuryana, 2022;**

**Nuryana, 2022**), it emphasizes that Islam is not simply a religion that teaches individual piety, but it is also a faith that demands active involvement in organizing and guiding the community. He argues that Islam calls for the establishment of social organizations that aim to achieve justice, eradicate oppression, and spread virtue. According to Hamka, this interpretation of *activation* lays the foundation for the formation of Islamic *da'wah* organizations, social institutions, and community groups that are dedicated to moral development and improving the social fabric of Muslim society. These groups are not only meant to provide guidance in matters of faith but are seen as essential in organizing efforts to create a just and moral society based on Islamic principles.

Figure 2. Schema of Hamka's Interpretation



Furthermore, Buya Hamka delves deeper into the Qur'anic concept of *amar ma'ruf nahi munkar*, which is the act of enjoining good and forbidding evil. He views this principle as a fundamental driver of all social and organizational life, asserting that no society can attain true success, blessings, or welfare without organized groups consistently promoting good and preventing harm. As noted by Ushuluddin & Dakwah (2024), Hamka stresses that these organizations should be based on sincerity, mutual responsibility, and moral accountability, rather than driven by the pursuit of political power, wealth, or self-interest. The success of an organization or movement, in this view, is not determined by the number of its members or the amount of power it wields but by the integrity of its members and their commitment to truth, justice, and moral values. This interpretation provides a guiding framework for contemporary social movements, emphasizing that moral sincerity and ethical responsibility must always underpin the actions of any group or organization within the Islamic context.

Interpreting these ideas, it becomes clear that the view on activation challenges us to rethink the nature of social movements and organizations in the modern world. He calls for a shift from focusing solely on material success or the sheer number of followers to a deeper commitment to moral and spiritual growth within the community. Activation, as envisioned, is not merely about leading people to act but about guiding them to act with sincerity, integrity, and a sense of responsibility toward one another. He stresses that the real success of any group lies in its ability to inspire members to work collectively for the common

good, rooted in Islamic values of justice, cooperation, and ethical accountability. This broader understanding of *activation* implies that the true strength of a movement or organization lies in its alignment with higher moral principles and its commitment to creating a just and moral society (Moulin-Stožek, 2020).

Then, Hamka's interpretation of activation in Ali 'Imran:104 calls for a comprehensive and ethical approach to leadership, community building, and organizational life in Islam. He emphasizes that mobilization should not be seen as a mere task of organizing or directing people but as a moral and spiritual responsibility that fosters justice, cooperation, and mutual care. The core of *activation*, as he explains, lies in the ability of leaders and organizations to inspire and motivate individuals not just for material gain but for the greater purpose of creating a society that aligns with divine principles. This holistic approach ensures that every action taken within an organization or community serves a higher moral goal and contributes to the collective well-being, both in this world and the hereafter.

### **The Relevance of the Concept of Activation to Modern Management Practices Focused on Leadership and Work Motivation**

The concept of activation as discussed in Ali 'Imran:104, which calls for a group of people to encourage good, command what is right, and forbid what is wrong, holds significant relevance in modern management, especially in leadership and employee motivation (Burbules et al., 2020; Yawisah et al., 2022). This verse highlights the importance of collective action for the betterment of society, and in the context of management, it can be interpreted as a call for leaders to guide and motivate their teams toward shared goals. A good leader, as this verse implies, is not just one who gives commands but serves as a role model in terms of morality, honesty, and accountability. The idea of *amar ma'ruf and nahi munkar* serves as a framework for creating a work environment that fosters ethical behaviour, encourages staff to act with integrity, and prevents actions that could harm the organization. Therefore, the spiritual ideals present in this verse provide a foundation for ethical leadership focused on the common good and well-being of all members.

In the context of contemporary management, the concept of *activation* in this verse aligns closely with the theory of work motivation, which emphasizes the importance of fostering enthusiasm, engagement, and a sense of responsibility among employees. According to (Altinay et al., 2024; Gligorea et al., 2023), a leader who incorporates the Islamic concept of mobilization can motivate employees to not only do their best but also to realize their potential and contribute positively to the organization. This interpretation resonates with modern management theories, such as transformational leadership, which asserts that leaders should focus on creating positive change by empowering their team members, encouraging them to share in the vision of the organization, and addressing their moral and emotional needs. By doing so, leaders can inspire

employees to work toward the collective success of the organization while also nurturing a sense of personal fulfilment and ethical responsibility.

And Hamka's interpretation deepens the understanding of activation by contextualizing it within Islamic values. He argues that this concept is not limited to religious practice but also serves as a moral and practical foundation for effective and visionary leadership. It emphasizes that leadership, according to Islamic principles, requires a deep commitment to guiding others not only in their professional tasks but also in their moral and ethical development (Almusfar, 2025). He sees activation as a call for leaders to instilled values such as justice, fairness, and compassion in their organizations, which contributes to the well-being of society at large. This interpretation highlights the dual nature of leadership, where the leader's role is to inspire both practical achievement and spiritual growth, ultimately aligning the organization's goals with broader moral objectives.

In interpreting these insights, it becomes evident that the principles laid out in Ali 'Imran:104, as interpreted, offer a comprehensive framework for leadership that blends spiritual guidance with practical management strategies. The ethical dimensions of leadership emphasized to encourage leaders to focus not only on organizational outcomes but also on the moral integrity and collective welfare of their teams. This interpretation suggests that effective leadership is rooted in the ability to inspire others toward common goals that align with divine principles, promoting an environment of cooperation, trust, and shared responsibility. The combination of spiritual guidance and practical management creates a leadership model that is both visionary and grounded in ethical values.

Restating these insights, it can be summarized that *activation* in Surah Ali 'Imran [3]:104 provides not only a call for moral action but also a blueprint for leadership that integrates spiritual ethics with organizational success. This combination ensures that leaders are not only focused on achieving material success but are also committed to guiding their teams toward ethical and communal well-being. In this context, leadership is about mobilizing individuals not just for the sake of efficiency but for the higher purpose of contributing to society's collective moral growth and the realization of justice. The spiritual elements of *activation* thus provide a deeper layer of meaning to modern leadership practices, ensuring that they are both practically effective and morally responsible.

The data presented in the analysis shows that the concept of *activation* is rooted in a pattern that emphasizes ethical leadership and social responsibility. Leaders who integrate these principles into their organizational strategies can motivate their teams to work together toward common objectives while maintaining a focus on moral integrity. The pattern also highlights the importance of creating an environment where leadership is not just about authority but about guiding, motivating, and inspiring individuals through shared values and ethical behaviour. By adhering to these principles, organizations can achieve both operational success and contribute to a greater social good, aligning their objectives with ethical ideals that benefit society as a whole.

Table 1. the aspect of managerial activation

Aspect	Description	Criteria
Management in the Qur'an	The Qur'an emphasizes the importance of collective action for societal betterment, with a focus on leadership that guides people to act righteously and justly.	The leader should promote ethical behaviour, instilled a sense of responsibility, and guide others towards fulfilling divine moral obligations. Leadership in this context is not merely administrative but deeply rooted in spiritual and social responsibilities.
Actuating in Tafsir Al-Azhar	Hamka interprets activation as a call for leaders to motivate their followers through moral guidance and ensure that their actions align with Islamic values.	Leaders are expected to inspire sincerity, foster collaboration, and ensure their teams are aligned with values like justice, integrity, and moral responsibility. It emphasizes a leadership style that combines spiritual ethics with practical organizational management.
Relevance to Modern Management	The concept of <i>actuating</i> aligns with modern leadership theories like transformational leadership, emphasizing the empowerment and moral guidance of teams.	Effective leadership today focuses on inspiring positive change, empowering team members, and addressing their moral and emotional needs. This leadership model emphasizes collaboration, engagement, and collective responsibility, fostering both personal and organizational success.

## Discussion

The concept of *actuating* in management, particularly when viewed through the lens of the Qur'an and Hamka's interpretation in Tafsir Al-Azhar, offers profound insights that connect organizational leadership with spiritual and moral values. The Qur'anic perspective on activation as articulated in Surah Ali 'Imran [3]:104 emphasizes the importance of groups within a community who encourage good, prevent wrong, and collectively strive for societal betterment. Its interpretation aligns with this by framing the act of mobilization not simply as a managerial task but as a moral and spiritual responsibility (Madi Odeh et al., 2023). This interpretation highlights a dual framework of both material and spiritual success, where leaders are expected to inspire action in ways that are rooted in ethical responsibility, fairness, and cooperation. Compared to contemporary management literature, this perspective uniquely blends leadership theory with Islamic ethical teachings, reinforcing the idea that management should not be solely about achieving organizational goals but also about fostering justice, moral values, and societal welfare (Virgiawan et al., 2021).

When compared with existing literature on management, its interpretation introduces a notable divergence. Traditional management models, such as those based on the works of (Khan et al., 2020), emphasize the importance of hierarchical organization, clear roles, and efficiency. While these models focus on the technical and operational aspects of *actuating*, it often lack the depth of ethical and moral responsibility. Contemporary literature in management, such as that of (Zhu & Engels, 2014), also speaks to the importance of leadership and organizational culture but often places less emphasis on the direct moral obligation of leadership to the greater community. His view, however, integrates the spiritual element, asserting that leadership should be driven by a sense of accountability to both God and society. This interpretation bridges the gap between business efficiency and social responsibility, suggesting that Islamic values must inform not only individual actions but organizational systems as a whole.

In implications of this, the integration of Islamic ethical principles into management theory offers a new perspective on leadership and organizational behaviour. The idea that *actuating* should be viewed not only through the lens of achieving specific outcomes but also through the cultivation of ethical values expands the scope of leadership theories. Its interpretation suggests that leadership in Islamic contexts goes beyond mere administrative duties; it extends to being a spiritual guide who shapes the moral and social consciousness of the community. This view challenges the more secular models of leadership found in traditional management literature, which focus on economic and material success as the primary metrics of success. Thus, from a theoretical standpoint, *activation* as defined in the Qur'an and interpreted, introduces a moral and ethical dimension to the existing body of management literature, emphasizing that the long-term success of any organization must be aligned with justice, fairness, and the well-being of society.

The practical implications of this research are far-reaching, particularly in the context of leadership development in Islamic communities and organizations. Leaders in Islamic organizations are encouraged not only to manage effectively but to act as role models for ethical behaviour, integrity, and social responsibility. This approach encourages a leadership style that is less focused on top-down command and control and more on collaborative engagement and moral guidance. Practically, this can affect how leaders approach decision-making, conflict resolution, and community engagement, ensuring that these processes are underpinned by Islamic values of justice, kindness, and mutual support. In organizations that adhere to Islamic principles, the role of leadership is to ensure that all actions taken by the organization contribute to the betterment of society and are aligned with the broader goals of promoting good and preventing harm, as outlined in the Qur'an.

And Hamka's interpretation of *activation* also has significant implications for organizational structure and function. Unlike traditional organizations that might prioritize efficiency and profitability, Islamic organizations that embrace these principles may place greater emphasis on creating a supportive,

collaborative environment where ethical conduct and social welfare take precedence. This might involve re-evaluate business practices, revising codes of conduct, and restructuring organizations in a way that prioritizes moral integrity and social responsibility over mere profit generation. The broader societal impact of such organizations could also be significant, as they contribute to the creation of a more just and moral community. By focusing on *activation* as a way to mobilize people toward shared ethical goals, organizations can not only achieve business success but also contribute to the spiritual and moral development of their members.

Another important aspect of Hamka's interpretation is the role of community involvement in *activation*. His perspective underscores the importance of collective effort in achieving societal goals, with each individual taking responsibility for promoting good and preventing wrong. This view contrasts with some Western management models that emphasize individual achievement and autonomy. In the Qur'anic view, however, the success of the community is seen as the collective responsibility of all members. This could be a key insight for contemporary organizations, especially in the context of teamwork and collaboration. It suggests that true leadership involves fostering a sense of shared responsibility, where all members of the organization feel morally compelled to contribute to the greater good. This approach can be particularly beneficial in organizations aiming to build a strong, cohesive, and ethical culture.

From a practical standpoint, the concept of *activation* offers valuable insights for leadership training and development. It suggests that effective leaders must be equipped not only with technical and managerial skills but also with the ability to inspire and motivate others through shared ethical values. This can involve training leaders to be more attuned to the moral and spiritual needs of their followers, to recognize the importance of creating an inclusive and ethical organizational culture, and to actively work toward the betterment of society. The implication for modern leadership development is that a well-rounded leader is one who can combine both operational effectiveness with moral integrity, ensuring that organizational actions are not just efficient but also ethically sound.

Finally, activation in the context of Hamka's interpretation offers a model for leadership that integrates both the material and spiritual aspects of human life. The focus on collective moral responsibility, ethical leadership, and community engagement provides a framework that can guide organizations not only in achieving their immediate goals but in contributing to a larger vision of societal justice and well-being. This model challenges the traditional separation of business from ethics and invites organizations to adopt a more holistic approach, one that blends both financial success and social responsibility in a manner that is consistent with Islamic teachings. In doing so, *activation* offers a path forward for organizations that seek not only to succeed but to serve as beacons of moral integrity and social justice in the modern world.

## Conclusion

The exploration of managerial activation through the lens of al-Qur'an, as interpreted by Hamka in his Tafsir Al-Azhar, reveals a profound integration of spiritual and ethical dimensions in leadership and organizational behaviour. The key finding of this research highlights that *actuating*, beyond its managerial technicalities, is deeply embedded in moral values and social responsibility, urging leaders to not only guide but also inspire through honesty, cooperation, and ethical accountability. The strength of this study lies in its scholarly contribution, offering a unique perspective that blends Islamic teachings with modern management principles, particularly in leadership and motivation. It challenges conventional business practices by emphasizing the moral and spiritual responsibilities of leaders. However, the research is limited by its focus on Islamic perspectives, and future studies could broaden this scope to explore comparative analyses between different religious teachings and their impact on management practices across cultures, further enhancing the global applicability of ethical leadership models.

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