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# LEADERSHIP AND ACCOUNTABILITY VALUES IN THE PERSPECTIVES OF AL-QURAN AL-KARIM

# NILAI KEPIMPINAN DAN AKAUNTABILITI DALAM PERSPEKTIF AL-QURAN AL-KARIM

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## ABSTRACT

This research explores the nuanced dimensions of leadership and accountability values as articulated in Al-Quran Al-Karim, the Holy book of Islam. Grounded in the Quranic principles, the study investigates the ethical dimensions of leadership, emphasizing qualities such as integrity, justice, and responsibility. It delves into Quranic verses that outline the obligations of leaders, examining the multifaceted nature of accountability within the context of divine guidance. The research employs a hermeneutic approach to interpret and analyze relevant Quranic verses, shedding light on the profound insights that Al-Quran Al-Karim offers for contemporary discussions on ethical leadership and accountability. Islamic leaders are expected to put the well-being of their communities first and to be models of justice, reliability, and empathy. The Al-Quran Al-Karim also emphasises the value of intelligence, humility, and consultation in leadership, pushing leaders to ask for input and make well-informed choices. The main theme is accountability, which exhorts followers of Islam to consider their deeds and get ready for accountability to Allah. This entails encouraging moral behaviour, stopping misbehaviour, and carrying out individual and group obligations with integrity. The research highlights the applicability of these Quranic precepts in promoting moral behaviour and capable leadership in Islamic environments. The expected contribution of this study lies in providing a deeper understanding of the timeless wisdom encapsulated in the Quranic perspective on leadership values and accountability.

**Keywords:** Accountability, Al-Quran Al-Karim, Leadership, Islamic Value

Kajian ini mengkaji dimensi bernuansa kepimpinan dan nilai akauntabiliti seperti yang dinyatakan dalam Al-Quran Al-Karim, Kitab Suci Islam. Berdasarkan prinsip al-Quran Al-Karim, kajian ini meneliti dimensi etika kepimpinan, menekankan kualiti seperti integriti, keadilan, dan tanggungjawab. Ia menyelidiki ayat-ayat al-Quran Al-Karim yang menggariskan kewajipan pemimpin, mengkaji sifat akauntabiliti yang pelbagai dalam konteks bimbingan ilahi. Pengkaji menggunakan pendekatan hermeneutik untuk mentafsir dan menganalisis ayat-ayat al-Quran Al-Karim yang relevan, memberi penerangan tentang pandangan mendalam yang dijelaskan oleh Al-Quran Al-Karim terhadap perbincangan kontemporari mengenai kepimpinan beretika dan akauntabiliti. Pemimpin Islam diharapkan mengutamakan kesejahteraan masyarakat mereka dan menjadi model keadilan, kebolehpercayaan, dan empati. Al-Quran Al-Karim juga menekankan nilai kecerdasan, merendah diri, dan perundingan dalam kepimpinan, mendorong pemimpin untuk meminta input dan membuat pilihan yang bermaklumat. Tema utama yang lain adalah akauntabiliti, yang menyeru umat Islam untuk mempertimbangkan amalan mereka dan bersedia untuk bertanggungjawab kepada Allah. Ini melibatkan menggalakkan tingkah laku moral, menghentikan salah laku, dan melaksanakan kewajipan individu dan kumpulan dengan integriti. Kajian ini mengangkat ajaran al-Quran Al-Karim dalam menggalakkan tingkah laku moral dan kepimpinan yang berkebolehan dalam persekitaran Islam. Hasil kajian yang diharapkan daripada kajian ini adalah untuk memberikan pemahaman yang lebih mendalam tentang kebijaksanaan abadi yang terkandung dalam perspektif al-Quran Al-Karim tentang nilai kepimpinan dan akauntabiliti.

**Keywords:** Akauntabiliti, Al-Quran Al-Karim, Kepimpinan, Nilai Islam.

## INTRODUCTIONS

In contemporary society, the quest for effective leadership and robust accountability mechanisms has become paramount for fostering social, economic, and political stability (Ochorokodi, 2023). While various leadership models and accountability frameworks exist, there is a growing need to examine these concepts through the lens of Al-Quran Al-Karim, the Holy scripture of Islam (Arifin, 2023; Sudarmanto C Aulia, 2022). Despite the Al-Quran Al-Karim's significance as a source of guidance for Muslims (2:3) in matters of faith and conduct, there is a noticeable gap in scholarly exploration regarding its teachings on leadership and accountability values.

Furthermore, the lack of a comprehensive analysis of leadership (Hoch et al., 2018) and accountability (Royo et al., 2019) in the context of Al-Quran Al-Karim poses challenges for practitioners, scholars, and policymakers seeking a holistic understanding of ethical leadership and effective accountability mechanisms (Aziz, A. A., 2021; Eko, P. J. et al., 2019).

Leadership and accountability are essential facets of human society, influencing various aspects of personal, professional, and communal life (Makruf, 2017; Nikmatuniayah et al., 2020). In the pursuit of understanding these vital qualities, it is imperative to delve into their underlying concepts and foundations. One other crucial aspect of leadership is the ability to effectively communicate with others. Leaders need to have the communication skills to explain their vision, objectives, and expectations to their teams (Abraham et al., 2021). A good listener is someone who is receptive to input and ideas from others around them (Fachruddin Hariandi et al., 2022).

In addition, to be a leader is to inspire and motivate people to perform at their highest levels. A leader's job is to make everyone in the group feel like they matter and have agency (Giddens, 2018). Meanwhile, accountability refers to the responsibility and answerability of individuals or organizations for their actions, decisions, and behaviours. It is the obligation to explain, justify, and take ownership of one's actions and the consequences that arise from them (Sabila, 2019; Septiani et al., 2021).

In various contexts, accountability can have different dimensions. In personal accountability, it refers to an individual's willingness to take responsibility for their actions and accept the consequences (Balderson C Sharpe, 2005). In organizational settings, accountability involves the clear assignment of responsibilities, the expectation that individuals or departments will fulfill their obligations, and the mechanisms in place to ensure that they are held answerable for their performance (Srinivasan & San Miguel González, 2022; van de Poel & Sand, 2021).

Accountability plays a crucial role in promoting transparency, integrity, and trust. It helps prevent misconduct, unethical behavior, and misuse of power by providing checks and balances (Maulia Safrina et al., 2023). In addition, accountability facilitates learning and improvement by allowing for the identification of mistakes, errors, and inefficiencies, which can then be addressed and rectified (Maske et al., 2021; Nasution et al., 2023).

Various mechanisms can be employed to foster accountability, such as setting clear goals and objectives, establishing performance metrics and indicators, implementing monitoring and

evaluation systems, conducting regular audits, and enforcing consequences for non-compliance or misconduct.

The influence of religion, specifically Islam, on accountability is an area that has not been extensively explored in conventional literature. However, there is a clear connection between religion and ethical behavior, such as honesty, integrity, and fairness (Abdallah et al., 2019; Alimin et al., 2018; Hidayah et al., 2023). These values foster trust within a community, particularly in business and financial matters. The influence of religion on accountability can be understood in the context of culture, as culture is known to shape accountability by influencing how individuals perceive their responsibilities (Pawestri Handoko, 2020).

This research aims to address this gap by delving into the Al-Quran Al-Karim verses that shed light on leadership qualities, responsibilities, and the principles of accountability. In doing so, it aspires to provide a robust foundation for integrating these values into contemporary leadership models, fostering a sense of responsibility, transparency, and ethical conduct.

## OBJECTIVES

Therefore, this study seeks to examine the insights offered by the Al-Quran Al-Karim regarding the attributes and qualities of effective leadership, the emphasis placed by the Al-Quran Al-Karim on accountability and responsibility in individual and collective actions, as well as the implications that can be drawn from the Quranic perspectives on leadership and accountability for contemporary societal, organizational, and governance structures. This research aims to contribute to the academic discourse on leadership and accountability while offering practical guidance for individuals and organizations aspiring to integrate Islamic principles into their leadership practices.

## METHODOLOGY

Using library research and hermeneutic analysis, in particular, this study on *"Leadership and Accountability Values in the Perspectives of Al-Quran Al-Karim"* uses a qualitative research technique. The library research entails a thorough analysis of pertinent material, including books on Islamic leadership and responsibility, academic articles, and both modern and traditional tafsir (exegesis) of Al-Quran Al-Karim in term of Hermeneutic analysis.

In addition, the chosen Quranic verses are interpreted using hermeneutic analysis, with an emphasis on identifying and comprehending the text's more profound meanings and ramifications. By placing the Quranic principles of accountability and leadership in both historical and contemporary perspectives, this method enables a nuanced examination of the text. The study's goal is to offer a thorough grasp of the responsibility and leadership concepts found in the Al-Quran Al-Karim by combining various approaches.

**Leadership and accountability in the perspective of Islam**

Leadership and accountability are critical components of good governance (Tahirs et al., 2023) and Islam has much to say about both (Akhtar & Nawaz, 2021; Hidayah et al., 2023). Therefore, in this research emphasises community leadership and states that a leader must be just (*al-'adl*), wise (*hakeem*), and aware (*basir*) according al-Quran al-Karim. He says:

> Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (4:58)

Al-Qurtubi said: This verse is among the fundamental principles encompassing all aspects of religion and Sharia (Al-Qurtubi, 2003). Hence, as a leader, they must also consult with those they lead and do what is best for society as a whole according to the religion and sharia aspects.

Leadership in Islam refers to a person or group of people who direct and lead followers or humanity from the verge of devastation to Allah's way. The Al-Quran Al-Karim and the Sunnah Muhammad ﷺ are the sources that decide the entire rule of life for Muslims (Leu, 2020), including leadership issues. Thus, leadership in Islam is founded on the concept of trust (Amanah), which views leadership as a duty given to the followers or humanity. Allah's Messenger (ﷺ) said to us,

"Honesty descended from the Heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'an was revealed and the people read the Qur'an, (and learnt it from it) and also learnt it from the Sunna." Both Qur'an and Sunnah strengthened their (the faithful believers') honesty. (Sahih al-Bukhari:7276) The group members have faith in the leader

to guide them, and the leader is responsible to both them and to God. The pillar of responsibility serves as an example of leadership, which is a principle that is highly stressed in Islamic living. Besides that, each of you is a caretaker and is answerable for your subjects suggesting that even on a personal level, we are accountable to whatever and whoever is in our care. The Prophet (ﷺ) said:

> "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)" (Sahih Al-Bukhari: 5188).

Furthermore, an Islamic leader is not free to act as he sees fit, nor is he bound by the desires of any group; he must act solely to carry out Allah's rules on Earth. Allah said:

> And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us. (23:73)

In the Islamic cultural dimension, the idea of trust in leadership is expected at all levels of leadership. A ruler who has authority over people is a guardian and is responsible for them, just as a man is a guardian of his family and is accountable for them and a servant is a guardian of his master's property and is accountable for it.

Islam strongly supports this type of hierarchical authority. Muslim leaders should follow the practical tenets of exercising justice (Akber & Bushra, 2021), keeping promises (Ali, 2021), upholding trust (Mohd Hasrul Shuhar et al., 2019), persevering in doing what is right (19:65), and observing laws (Sauki, 2018). Therefore, the company becomes a team through the shared leadership idea.

Nevertheless, responsibility and confidence are inextricably linked. Islam puts a strong stress on accountability to both God and the people entrusted to one's care. In a similar manner, accountability in Islam is first and foremost to Allah, and on the Day of Judgement, one will be required to answer for his actions. In a passage from the surah al-Baqarah verse 284, Allah is quoted as saying:

> To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent. (2:284)

The above ayah explains to us how accountability functions in Islam (Ibn Katheer, 1999). It demonstrates that whatever one does, he must answer for it before Allah. So, in Islam, responsibility is first to Allah, then to one's fellow beings. The Al-Quran Al-Karim commanded all Muslims to be steadfast in carrying out their responsibilities as trustees (public or social duty) in any capacity.

Furthermore, accountability is related to the concept of taqwa because it is this that makes one aware that he will be held accountable for his actions before Allah, whether obligatory or optional (Sunnah), in the hereafter (Rosdiarini, 2020; Taufiq, 2015).

Accountability is also emphasised in Islamic theology, particularly to God. All humans are Allah's servants, and their words and actions are accountable to Him. Accountability to human superiors is viewed as part of accountability to God, and leaders, in particular, are expected to accept criticism and feedback.

## LEADERSHIP AND ACCOUNTABILITY IN THE PERSPECTIVES OF AL-QURAN AL-KARIMAL-QURAN

### Leadership In al-Quran

The Al-Quran Al-Karim emphasizes virtues like fairness, honesty, compassion, and accountability in its leaders (19:80). The leaders of Islamic countries are asked to provide an example of justice by being fair and equitable to everyone. They must be trustworthy by always telling the truth, keeping their word, and being open and honest in all their dealings. Leaders are urged to demonstrate empathy and kindness to the people they oversee, since the emphasis is on compassion.

Moreover, they should be kind people who work to make the world a better place for everyone. Leaders are reminded of their responsibility and the trust they have been given. They have been given responsibility and are expected to carry it out with integrity and dedication for

the greater good of everyone. Leaders in the Islamic faith uphold these ideals in order to establish a society where everyone is treated fairly and with respect.

The Al-Quran Al-Karim also stresses the need of humility (25:63), consultation (3:159), and wisdom (2:269) in a leader. Recognizing the virtues of modesty and selflessness in leadership, humility is highly prized. Leaders in the Islamic faith are urged to be humble and realistic about their abilities. Leaders are encouraged to solicit feedback and ideas from their subordinates via consultation. Leaders inspire loyalty, acceptance, and accountability in their followers by giving them a voice in important decisions.

Additionally, respected leaders are guided by wisdom, which encourages them to learn as much as they can, think things through carefully, and then act wisely. Leaders should think about the big picture and make decisions based on sound judgment and foresight. Islamic leaders contribute to the welfare of society by setting an example of humility, consultation, and knowledge for their followers.

The Al-Quran Al-Karim provides guidance for Muslim leaders by outlining a number of qualities and characteristics that should characterize effective leaders. The Al-Quran Al-Karim is an all- encompassing guidebook that provides spiritual and moral guidance for leaders (2:3). One of the most basic tenets of Islam is the idea of leadership based on service to others. Leaders are responsible for prioritizing the welfare and satisfaction of those under their control. The Prophet Muhammad ﷺ lived as an example of this style of thought by devoting his whole life to helping others (M.K. Gandhi. 1924). The following verses from the Al-Quran Al-Karim attest to this:

First example, The Al-Quran Al-Karim in Surah al-Anbiya’ verse 107, Allah said: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."

By highlighting this verse, this research highlights the Prophet's ﷺ role as a loving and guiding leader for all of humanity (Al-Qurtubi,2003). Therefore, a good leader must embody the values of justice (Baharuddin, 2020) and fairness (Huikko-Tarvainen, 2022). The Al-Quran Al-Karim echoes the teachings of the Prophet Muhammad ﷺ who urged people in power to foster and defend justice in all their interactions and choices (Juliyana Junaidi et al,. 2023). Leaders are counted on to do the right thing at all times, treating everyone fairly and with dignity.

> Second example, The Al-Quran Al-Karim in Surah An-Nisa' verse 135, Allah said: O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted. (Qur'an 4:135).

This verse stresses the need of leaders making decisions that are fair and right, even if doing so harms their own interests or the ties that link them to their families (Al-Alusi,1983). Hence, the Al-Quran Al-Karim teaches that effective leaders foster dialogue and teamwork among their people. Leaders should consult their subordinates and include them into important decisions whenever feasible. This tactic encourages individuality while also strengthening the bonds of community.

> Third example, The Al-Quran Al-Karim in Surah ali-Imran verse 135, Allah said: So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him] (Qur'an 3:159).

This verse stresses the value of being open-minded and hearing out opposing arguments before putting one's trust in Allah and making a decision (Al-Razi,1985). In the context of leadership, the verse emphasizing the importance of being open-minded and listening to opposing arguments before making decisions can be related to effective leadership qualities. A good leader is someone who is open to diverse perspectives, values input from various team members, and considers different viewpoints before making informed decisions.

> Fourth example, The Al-Quran Al-Karim in Surah al-Mu'minun verse 8, Allah said: This verse declares that those who faithfully tend to their trusts and covenants will prosper. And they who are to their trusts and their promises attentive (23:6)

The importance of doing one's work and maintaining one's word is emphasized in this verse (Al-Biqa'i,1984). In summary, the verse emphasizes values that are fundamental to leadership, including integrity, accountability, reliability, trust-building, and leadership credibility. Leaders who prioritize doing their work and keeping their word contribute to a positive organizational culture and inspire their teams to excel.

**Accountability in al-Quran**

The Al-Quran Al-Karim, a sacred scripture of Islam, emphasizes the concept of accountability in the sight of Allah. Through its teachings, believers are reminded of the day when they will stand before their Creator and be answerable for their actions (2:134 & 144). This part, we will explain the Quranic teachings on accountability and its role in shaping ethical conduct, guiding individuals towards a righteous path in their personal and societal responsibilities.

First example, The Al-Quran Al-Karim in Surah Al-Hashr verse 18, Allah said:

The Al-Quran Al-Karim repeatedly warns and reminds believers that one day they shall stand in front of Allah for accountability. This message is emphasized in various verses, including the following ayah:

> O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do (Surah Al-Hashr, 59:18)

From this ayah, we understand the significance of accountability and the need for self-reflection regarding our actions and intentions (As-Sa'di, 2018). The Al-Quran Al-Karim provides guidance on individual and collective obligations, encouraging believers to promote virtuous conduct and prevent wrongdoing.

> The concept of enjoining virtuous deeds and forbidding evil actions is repeatedly emphasized in the Al-Quran Al-Karim. The obligations related to accountability in Islam are multifaceted and have been thoroughly discussed by Muslim jurists. Second example, The Al-Quran Al-Karim inSurah Luqman verse 17, Allah said:

The question of whether enjoining good and forbidding evil is an individual obligation or a collective obligation in an Islamic society has been deliberated upon. Various dimensions of

this issue have been examined, distinguishing individual obligations from the functions that can only be carried out by governments and legal authorities. The Al-Quran Al-Karim states:

> O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination (Surah Luqman, 31:17).

This verse underscores the importance of individuals promoting what is good and preventing what is evil within their capacity (Al-Qurtubi,2003).

Third example, The Al-Quran Al-Karim in Surah Al-Tahrim verse 6, Allah said**:**

Thirdly, an individual's obligations toward accountability extend to their personal and familial responsibilities. Allah instructs believers to protect themselves and their families from the Fire, emphasizing the importance of setting a righteous example and educating children appropriately (Al-Baghawi, 1989). The Al-Quran Al-Karim states:

> O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. (Surah Al-Tahrim, 66:6).

This verse highlights the individual duty of believers to fulfil their familial obligations and lead a righteous life.

Forth example, The Al-Quran Al-Karim in Surah An-Nisa verse 58, Allah said:

Forth, in the realm of personal conduct, the Al-Quran Al-Karim emphasizes the distinction between good and bad habits. Virtues such as truthfulness, keeping promises, patience, forbearance, and honesty are encouraged, while vices such as lying, theft, ingratitude, and miserliness are discouraged. The Al-Quran Al-Karim states:

> Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. (Surah An-Nisa,4:58).

This verse highlights the individual obligations of fulfilling trusts and dispensing justice, emphasizing the importance of moral conduct in personal and societal affairs (At-Thobari,1999).

Fifth example, The Al-Quran Al-Karim in Surah Al-Imran verse 104, Allah said:

Fifth, collective obligations, on the other hand, are fulfilled by specific individuals or organizations on behalf of society. The Al-Quran Al-Karim emphasizes the importance of establishing a community that calls others to virtue, advocates righteousness, and deters from evil. The Al-Quran Al-Karim states:

> And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful. (Surah Al-Imran, 3:104).

This verse highlights the collective responsibility of certain individuals or organizations to guide and lead the society towards goodness and righteousness (Al-Alusi,1983). By adhering to the teachings of the Al-Quran Al-Karim and recognizing the significance of accountability, believers strive to cultivate virtuous behavior, fulfill their duties, and contribute to a just and righteous society. The Al-Quran Al-Karim provides a comprehensive framework for individual and collective responsibilities, guiding Muslims towards a path of righteousness and ethical conduct.

## HERMENEUTIC ANALYSIS

Hermeneutic analysis is a name for various methods of analysis, which are based on interpreting (Al Fikry, M. F et al., 2019). The strategy forms an opposite to those research strategies which stress objectivity and independence of interpretations in the formation of knowledge. Hermeneutic research includes various different approaches.

| | |
|---|---|
| **1.** | Ethical Behaviour |
| **2.** | Compliance with Islamic Principles |
| **3.** | Transparency and Reporting |
| **4.** | Corporate Responsibility |
| **5.** | Oversight and Governance |

**Table 1:** Hermeneutic Analysis

In this context, the Hermeneutic analysis would encompass the following aspects:

Firstly, Ethical Behaviour is Islamic teachings emphasize honesty, integrity, and fairness. Within the organization, accountability would involve individuals and departments adhering to these ethical principles in their actions, decisions, and interactions.

Secondly, compliance with Islamic Principles explain that Islamic law, Sharia, regulates various aspects of life, including business and financial matters. Accountability would require individuals to ensure their actions align with Islamic principles, such as avoiding usury, adhering to interest-free economic systems, and fulfilling zakat obligations.

Thirdly, transparency and reporting describe about accountability involves transparency in financial reporting and providing accurate and timely information about the organization's activities. Individuals would be responsible for maintaining proper records, ensuring accountability in financial transactions, and disclosing relevant information to stakeholders.

Fourth, corporate responsibility interpret the accountability extends to the responsible management of resources and fulfilling social obligations. Individuals within the organization would be accountable for using resources efficiently, considering societal impact, and contributing to the well-being of the community.

Last but not least, oversight and governance translate the accountability would involve mechanisms for oversight and governance, such as internal audits, board structures, and ethical committees. These mechanisms would ensure that individuals are held accountable for their actions and that processes are in place to monitor and evaluate performance.

In this Hermeneutic analysis , the influence of Islam on accounting and accountability is evident through the emphasis on ethical behaviour, compliance with Islamic principles, transparency, and corporate responsibility. These aspects shape the expectations and responsibilities of individuals within an Islamic organization and contribute to a culture of accountability based on Islamic values.

## CONCLUSION & SUGGESTIONS

Throughout the Al-Quran Al-Karim, the idea of leadership as a responsibility that must be based on morality, fairness, and knowledge is emphasized. Leaders are held to a higher standard and are held accountable for setting an example in these areas by making decisions that benefit the community as a whole and upholding principles of fairness and equality. Stewards are tasked with the responsibility of managing assets and conducting themselves in an ethical and transparent way.

The Al-Quran Al-Karim urges decision- makers to solicit input from subordinates, consider alternatives, and encourage diversity of opinion. Furthermore, leaders are reminded of the need for humility and service, with the expectation that they would approach their tasks as servants of God and do their best to meet the needs of the people under their charge. Accountability, as emphasized in the Al-Quran Al-Karim and Islamic teachings, plays a central role in shaping the lives of believers and fostering a just and ethical society. The concept of being answerable for one's actions in the sight of Allah serves as a reminder of the ultimate purpose of life and the importance of living with integrity.

The Al-Quran Al-Karim repeatedly calls upon believers to fear Allah and reflect upon their deeds, considering the consequences they will face on the Day of Judgment. It emphasizes the duty of enjoining good and forbidding evil, promoting virtuous behaviour, and discouraging wrongdoing. This responsibility extends to both individual obligations and collective efforts within the Islamic society. Individuals, including leaders, are encouraged to lead exemplary lives, fulfilling their obligations towards their families and communities. Honesty, trustworthiness, and justice are not merely desirable qualities but essential aspects of a believer's character. The Al-Quran Al-Karim emphasizes the significance of fulfilling one's responsibilities and recognizing the rights of others, treating them with fairness and kindnes Islamic societies have historically established mechanisms such as the Department of Hisbah to collectively uphold the principles of enjoining good and forbidding evil, ensuring that the broader society remains aligned with the Al-Quran Al-Karim, the Sunnah, and the moral values of Islam. The Al-Quran Al-Karim's teachings on accountability serve as a profound guide for Muslims, inspiring them to lead righteous lives and actively contribute to the betterment of society.

By upholding principles of justice, honesty, and compassion, believers strive to create a harmonious and morally upright community. The concept of accountability in the Al-Quran Al-Karim and Islam highlights the importance of self-reflection, individual responsibility, and collective efforts in promoting virtuous behaviour and preventing wrongdoing.

In conclusion, accountability in the Al-Quran Al-Karim and Islam encompasses both individual and collective responsibilities. It emphasizes the need for leaders to uphold moral values, make ethical decisions, and recognize the consequences of their actions. Muslims are encouraged to live lives of integrity, continuously striving to fulfil their obligations towards Allah and their fellow human beings. By embracing the concept of accountability, believers seek salvation and eternal reward, contributing to the establishment of a just and virtuous society guided by the teachings of the Quran.

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