



Research Article

Reconstructing Organizational Theory and Practice through Islamic Management Philosophy: Developing the Mujahid, Mujtahid, and Mujaddid Human Paradigm

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Abstract. Modern Organizational Theory has substantially advanced organizational effectiveness by emphasizing rationality, structural design, efficiency, and productivity. However, its dominant paradigms largely conceptualize individuals as economic resources or strategic assets, providing limited integration of the moral, spiritual, and civilizational dimensions essential to sustainable organizational development. This study seeks to reconstruct Organizational Theory and Organizational Practice through the lens of Islamic Management Philosophy by developing the Mujahid, Mujtahid, and Mujaddid Human Paradigm as an alternative conceptual framework for human development within organizations. Employing a qualitative design based on a critical philosophical literature review, the study synthesizes classical and contemporary scholarship on organizational theory, management philosophy, Islamic management, and Islamic philosophy. The analysis is guided by ontological, epistemological, and axiological perspectives to formulate an integrative conceptual framework. The findings indicate that the proposed paradigm reconceptualizes organizational members as morally committed (Mujahid), intellectually dynamic (Mujtahid), and transformationally oriented (Mujaddid) individuals who collectively foster ethical governance,

organizational adaptability, and sustainable institutional transformation. The study's primary contribution is the development of the Mujahid, Mujtahid, and Mujaddid Human Paradigm as an Islamic philosophical foundation that reconstructs Organizational Theory and Organizational Practice by integrating ethical values, intellectual excellence, and transformative leadership into a coherent theoretical framework for contemporary organizations.

Keywords: Islamic Management Philosophy, Organizational Theory, Organizational Practice, Human Capital Development, Mujahid, Mujtahid, Mujaddid Human Paradigm

INTRODUCTION

Modern organizational theory has made substantial progress in explaining how structure, coordination, control, and efficiency contribute to institutional performance. In many contemporary approaches, organizations are understood primarily as rational systems that can be optimized through formal design, strategic leadership, and effective human resource management. However, this development also reveals a fundamental limitation, particularly when human beings in organizations are reduced to productive assets or economic capital. Such a tendency leaves limited space for the moral, spiritual, and civilizational dimensions that are increasingly necessary for addressing the complexity of contemporary organizations (Khoiriah & Febriani, 2026; Tabaghdehi, 2022; Isnaeni, 2026).

The erosion of ethical standards, the weakening of leadership integrity, and overly instrumental approaches to work show that organizational effectiveness does not always translate into organizational meaningfulness. Many organizations succeed in achieving performance targets, yet fail to cultivate cultures that are just, humane, and sustainable. For this reason, organizational theory needs to be reconstructed not only to explain how organizations function, but also to clarify who human beings are within organizations, what values shape their conduct, and what civilizational purpose organizations are intended to serve (Khoiriah & Febriani, 2026; Isnaeni, 2026; Tabaghdehi, 2022). In this regard, the need for a more holistic approach is increasingly urgent.

Islamic Management Philosophy offers a normative and philosophical framework that views human beings not merely as task performers, but as moral, intellectual, and spiritual subjects entrusted with the responsibility of cultivating life. From an Islamic perspective, work, leadership, and organizational management should be grounded in the principles of tawhid, justice, trustworthiness, knowledge, and social responsibility. Recent studies indicate that the integration of Islamic values into management can strengthen work ethics, organizational commitment, participatory leadership, and institutional sustainability (Saleh, 2024; Khoiriah & Febriani, 2026; Isnaeni, 2026). Nevertheless, much of the existing literature remains practical in orientation and has not yet reached the level of philosophical reconstruction required to build a comprehensive paradigm of human development within organizations (Tabaghdehi, 2022; Isnaeni, 2026).

This gap shows that Islamic management discourse still requires development at the ontological, epistemological, and axiological levels. Many studies discuss Islamic leadership, organizational ethics, or Islamic work culture, but few formulate a model

of organizational humanity grounded in Islamic philosophy in an integrated manner. Without a strong conceptual foundation, the incorporation of Islamic values into organizations risks remaining symbolic, normative, or fragmented, without fundamentally transforming the intellectual structure of the organization (Saleh, 2024; Khoiriah & Febriani, 2026; Isnaeni, 2026). Accordingly, a new paradigm is needed—one that does not merely Islamize management practice, but reconstructs the way human beings are conceptualized within organizations.

This article proposes the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm as an alternative conceptual framework for reconstructing organizational theory and practice through Islamic Management Philosophy. This paradigm positions organizational members as morally committed individuals (*Mujahid*), intellectually dynamic individuals (*Mujtahid*), and institutionally transformative individuals (*Mujaddid*). In this sense, the organization is no longer understood merely as a machine for efficiency, but as a space for shaping human beings who are ethical, knowledgeable, and oriented toward sustainable institutional renewal (Saleh, 2024; Khoiriah & Febriani, 2026; Isnaeni, 2026).

The novelty of this study lies in the development of the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm as a theoretical contribution that moves beyond the largely normative-practical orientation of existing Islamic management scholarship. First, this study reconstructs organizational theory from the perspective of Islamic management philosophy rather than merely adding Islamic values to organizational practice. Second, it develops a model of organizational humanity that integrates ethical, intellectual, and transformative dimensions into one coherent conceptual framework. Third, it expands the horizon of contemporary organizational studies by offering a philosophical foundation for building organizations that are not only effective but also civilized and sustainable (Khoiriah & Febriani, 2026; Tabaghdehi, 2022; Isnaeni, 2026).

Accordingly, this study aims to reconstruct organizational theory and practice through Islamic Management Philosophy so that they respond more effectively to the needs of contemporary organizations, which require not only productivity but also integrity, wisdom, and sustainability. The *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm is expected to contribute conceptually to organizational theory, Islamic management, and human capital development studies rooted in Islamic civilizational values (Saleh, 2024; Khoiriah & Febriani, 2026; Isnaeni, 2026).

RESEARCH METHOD

This study employed a qualitative philosophical literature review to reconstruct organizational theory and practice through Islamic Management Philosophy. The design is appropriate because the study aims to generate a conceptual framework rather than test hypotheses empirically. In qualitative research, the researcher serves as the key instrument, and the process emphasizes in-depth interpretation of textual data within its intellectual and normative context (Sugiyono, 2021).

The unit of analysis consisted of scholarly works on organizational theory, Islamic management, Islamic leadership, human development, and the philosophy of organization. The literature was selected purposively using three criteria: conceptual

relevance to the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm, publication recency within the last five years, and academic credibility. This approach is consistent with contemporary conceptual studies that use critical literature analysis to build integrative models for Islamic leadership and organizational transformation (Saleh, 2024; Isnaeni, 2026; Tabaghdehi, 2022).

Data collection was conducted through document study and systematic reading of academic texts, including journal articles, books, and indexed publications. The analysis followed an inductive-interpretive procedure: data reduction, thematic categorization, conceptual synthesis, and theoretical reconstruction. This procedure aligns with Sugiyono's qualitative method, in which data are explored, organized, and interpreted to produce meaningful patterns and conceptual conclusions (Sugiyono, 2021).

To ensure analytical rigor, the study applied source triangulation and conceptual coherence checks by comparing arguments across modern organizational theory and Islamic philosophical scholarship. The validity of findings was assessed through consistency, depth of interpretation, and logical integration among ontological, epistemological, and axiological dimensions. Such validity criteria are appropriate for philosophical qualitative research, where theoretical robustness is more important than statistical generalization (Khoiriah & Febriani, 2026; Saleh, 2024).

RESULT AND DISCUSSION

Philosophical Crisis in Modern Organization Theory

The development of modern Organization Theory (OT) and Organizational Practice (OP) represents one of the most substantial achievements in contemporary management science. Originating from the emergence of scientific management spearheaded by Frederick W. Taylor to the evolution of contemporary organizational theories, organizations have predominantly been conceptualized as rational instruments designed to achieve efficiency, effectiveness, and high performance through structured systems, formal functions, and systematically planned behaviors (Daft, 2021). This rational-positivistic paradigm has successfully enhanced operational efficiency and institutional adaptability within corporate, governmental, educational, and public service sectors. Nevertheless, these instrumental achievements have triggered a wave of fundamental critiques within organizational philosophy and critical management studies, particularly concerning the limited foundational assumptions upon which they are built. Organizational theories do not exist in a vacuum or value-neutral space; rather, they inherently reflect specific epistemological and ontological worldviews regarding the human condition, power dynamics, and the ultimate purpose of social existence (Mir et al., 2021; Pfeffer, 2021).

Historically, modern organizational theory has been deeply influenced by secular positivism and rationalism, which position organizational reality as an objective, mechanistic system. Within this framework, organizations are conceptualized similarly to machines that can be designed, controlled, and optimized through division of labor, procedural standardization, and quantitatively measured behavioral interventions (Tourish, 2020). Consequently, an ontological reduction of human nature takes place, wherein individuals are progressively reduced to mere "human resources" or "strategic assets" whose value is judged primarily by their

economic contribution, productivity, and efficiency (Alves et al., 2021). This reductionism disregards individual dignity, moral integrity, and transcendental dimensions, thereby fostering managerial dehumanization and treating human beings as operational objects controlled for short-term financial performance (Deeg & Jackson, 2023).

Critiques against this rational-instrumental paradigm have become increasingly urgent amid widespread multidimensional crises in modern organizations, including corporate malfeasance, power abuses, leadership ethical vulnerabilities, labor exploitation, and eroding public trust (Pfeffer, 2021). These phenomena confirm that high financial performance does not automatically translate into institutional ethical quality and integrity. From a management philosophy perspective, this crisis marks the degradation of organizations from their status as a "moral community" into purely economic instruments alienated from the common good (Koslowski, 2020; Syed & Ali, 2022). Modern organizations suffer from value disorientation because managerial performance has been decoupled from ethical and spiritual responsibilities toward humanity and civilizational sustainability (Al-Jayyousi, 2021).

Theoretically, this philosophical crisis in modern organization theory manifests across three interconnected dimensions: ontological, epistemological, and axiological. The ontological crisis arises when human nature is simplified into a non-spiritual factor of production, leading organizational policies to prioritize performance accumulation over character development. The epistemological crisis stems from the dominance of empirical-positivistic approaches that glorify quantitative technical metrics while marginalizing practical wisdom, meaning, and the moral-transcendental values driving human dynamics (Raza et al., 2023). Meanwhile, the axiological crisis is rooted in the shift of organizational aims toward material utility and hyper-competition, distorting indicators of justice, ethical leadership, and social benefit (Ghaffar et al., 2022). Although contemporary frameworks—such as humanistic management, servant leadership, and values-based organizations—have attempted to integrate ethics and organizational learning, they generally continue to operate within an instrumental modern epistemology where ethical values or spirituality are often treated merely as means to boost performance rather than intrinsic ontological ends (Usman et al., 2021).

Through the lens of Islamic management philosophy, these core issues demonstrate that the root of the modern organizational crisis lies in a distorted understanding of human ontology. Structural realignments, strategic overhauls, or advanced technological adoptions cannot resolve organizational moral crises if the underlying human paradigm remains reductionist. Therefore, a fundamental philosophical reconstruction is required to redefine human capital within organizations. Humans must no longer be viewed merely as production components, but as moral agents and trustees of civilization. This imperative underscores the necessity of formulating an alternative conceptual framework based on Islamic management philosophy through the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm to reconstruct Organization Theory and Organizational Practice in an integrative, holistic, and sustainable manner (Al-Haddad et al., 2022; Hassan et al., 2021).

Reconstructing Human Nature in Organizations from an Islamic Perspective

Critiques of modern Organization Theory (OT) emphasize that the root cause of contemporary organizational challenges does not merely stem from structural weaknesses, systems, or operational mechanisms, but is deeply anchored in the philosophical paradigm regarding human nature at the center of all organizational activities. When individuals are conceptualized merely as "human resources," "human capital," or factors of production, organizations implicitly build systems that are reductionist and strictly oriented toward economic efficiency and quantitative performance targets (Alves et al., 2021). Therefore, the reconstruction of Organization Theory and Organizational Practice must begin with the reconstruction of human ontology as the primary moral subject within organizations (Deeg & Jackson, 2023). Human ontology articulates how individuals are understood as organizational actors, the core purpose of their existence, and their relationship with the social and institutional environment. An organization's perspective on human nature ultimately determines how leadership is exercised, how human resources are managed, how organizational culture is cultivated, and how institutional success is holistically defined (Mir et al., 2021).

In modern Western philosophy, the human being is generally conceptualized as a rational economic being, an atomized individual acting upon rational calculations to maximize personal interest and utility. This paradigm was subsequently translated into various modern organizational theories that treat humans as economic assets to be optimized through control mechanisms, financial incentives, job specialization, and rigorous performance monitoring (Pfeffer, 2021). While this instrumental approach has proven effective in driving operational efficiency and production output, it simultaneously induces the marginalization of the human dimension by treating individuals as means to organizational ends rather than intrinsic ends in themselves (Tourish, 2020). Conversely, Islamic philosophy offers an integrated ontological perspective (integrated ontology), where humans are understood not only as biological and rational beings, but as entities endowed with interconnected spiritual, ethical, intellectual, and social dimensions (Raza et al., 2023). The Qur'an explicitly depicts human beings as equipped with the faculties of intellect ('aql), heart (qalb), and spirit (ruh), entrusted with the noble mandate of khalifah (vicegerent) on Earth (Q.S. Al-Baqarah: 30). Within this framework, organizational members are not merely economic functionaries, but ethical subjects responsible for managing resources justly, productively, and meaningfully (Syed & Ali, 2022).

The concept of khalifah carries fundamental epistemological and axiological implications for Islamic management philosophy. A khalifah is not merely a structural leader, but a trustee accountable vertically to the Creator and horizontally to fellow humans and the natural environment (Al-Jayyousi, 2021). Consequently, organizational activities in Islam are no longer viewed as isolated economic transactions, but as an integral part of civilizational responsibility. This perspective shifts the fundamental orientation of organizations from mere profit maximization to *maslahah* maximization—namely, the realization of justice, collective well-being, and institutional sustainability (Al-Haddad et al., 2022). Classical Islamic thought provides

a solid conceptual foundation for this view; Al-Farabi emphasized that humans are inherently social beings (*al-insan madaniyyun bi al-tab'*) who attain perfection through a moral community (*al-madinah al-fadhilah*), whereas Al-Ghazali underscored the purification of the soul (*tazkiyat al-nafs*) to ensure that professionalism consistently operates alongside ethical integrity (Hassan et al., 2021).

This classical synthesis is further enriched by Ibn Khaldun's socio-historical analysis of *'ashabiyyah*, which demonstrates that institutional sustainability is determined not solely by formal structures, but by social capital, trust, and solidarity rooted in moral and spiritual values (Raza et al., 2023). In the contemporary era, Syed Muhammad Naquib al-Attas reinforced this paradigm by positioning the concept of *adab* at the core of human development. Al-Attas argues that the primary crisis of modern civilization is the loss of *adab*, the inability of humans to recognize and assign things to their proper places according to truth which within organizations leads to malpractices such as corruption, abuse of power, and exploitation (Al-Jayyousi, 2021). This resonates with Ismail Raji al-Faruqi's vision of integrating Tawhidic values into knowledge, rejecting the dichotomy between technical professionalism and transcendental morality (Usman et al., 2021). Contemporary Islamic management scholars such as Abbas J. Ali similarly assert that the effectiveness of an Islamic organization is evaluated by its ability to foster socially responsible and highly principled individuals (Syed & Ali, 2022).

This comprehensive philosophical synthesis leads to a critical conclusion: Islamic management philosophy demands a fundamental reconstruction of the conventional "human capital" concept. Evaluating humans purely through material productivity must transform into a holistic human development paradigm, one that merges ethical integrity, intellectual dynamism, and transformative leadership capacity (Ghaffar et al., 2022). This ontological reconstruction of human nature in organizations serves as the foundational bedrock for formulating the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm. The Paradigm emerges not merely as an ethical exhortation, but as a complete ontological framework: the *Mujahid* dimension secures moral-ethical resilience (axiological), the *Mujtahid* dimension drives intellectual agility and problem-solving mastery (epistemological), and the *Mujaddid* dimension empowers institutional renewal and civilizational sustainability (ontological-transformational) to reconstruct Organization Theory and Organizational Practice in a contextually grounded and sustainable manner (Al-Haddad et al., 2022; Hassan et al., 2021).

The *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm as an Islamic Human Capital Model

The reconstruction of human nature within organizations underscores that the primary weakness of modern Organization Theory (OT) lies not in its inability to model organizational structure, strategy, or efficiency, but in its underlying paradigm regarding human actors. While modern management has advanced human capital, talent management, and strategic HR frameworks, it predominantly treats individuals as organizational assets whose worth is tied to driving productivity, innovation, and competitive advantage (Alves et al., 2021). From the perspective of Islamic management philosophy, this economic-instrumental orientation presents an

ontological limitation by reducing human beings to operational instruments rather than moral agents entrusted with civilizational responsibility (Syed & Ali, 2022).

The foundational human capital theory, pioneered by Schultz (1961) and Becker (1964), established that education, skills, and experience constitute capital that yields economic returns for both individuals and organizations. Modern human resource management builds heavily upon this premise, competing to construct talent systems oriented toward performance metrics and competitive positioning (Daft, 2021). However, because human capital theory remains rooted in economic utility, moral, spiritual, and social responsibility dimensions are often relegated to secondary status. Consequently, organizations frequently produce highly capable technical specialists who may lack moral integrity, practical wisdom, or a commitment to the common good—as evidenced by recurring corporate malfeasance, executive power abuses, and ethical failures across modern institutions (Pfeffer, 2021; Tourish, 2020). Addressing these systemic issues requires moving beyond technical skill enhancement toward reconstructing the paradigm of human development itself.

In Islamic management philosophy, human beings are viewed as trustees (*khalifah*) endowed with intellect (*'aql*), heart (*qalb*), spirit (*ruh*), and agency, all of which must develop harmoniously (Raza et al., 2023). Human development is not merely an investment in technical or cognitive capacity, but a process of nurturing individuals capable of fulfilling their spiritual and socio-civilizational mandates (Al-Jayyousi, 2021). Therefore, organizational development in an Islamic context goes beyond producing competent workers to shaping individuals who possess moral integrity, intellectual depth, and the capacity for social transformation. Synthesizing these principles, this study proposes the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm as an alternative philosophical model for Islamic Human Capital.

The *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm integrates three mutually reinforcing dimensions into an organizational framework. First, the *Mujahid* Dimension represents an ethical-axiological commitment. Reconstructed from its traditional usage, the *Mujahid* dimension embodies an ethos of dedication, integrity, trustworthiness (*amanah*), discipline, and unyielding commitment to ethical values (Ghaffar et al., 2022). A *Mujahid* organizational actor approaches work as a form of worship (*'ibadah*), ensuring that daily performance transcends numeric targets to uphold justice, honesty, and public benefit (*maslahah*). This dimension provides the moral anchor often missing in conventional human capital frameworks.

Second, the *Mujtahid* Dimension represents intellectual-epistemological agility. Grounded in the Islamic intellectual tradition of *ijtihad* (independent reasoning), this dimension highlights the continuous pursuit of knowledge and evidence-based decision-making. In an organizational setting, the *Mujtahid* embodies a learning organization culture characterized by critical thinking, continuous reflection, knowledge synthesis, and problem-solving agility (Al-Haddad et al., 2022). The *Mujtahid* expands technical skill into practical wisdom (*hikmah*) to navigate complex organizational environments.

Third, the *Mujaddid* Dimension represents transformational-ontological renewal. The *Mujaddid* dimension signifies value-based innovation and institutional renewal (*tajdid*). Operating in volatile environments, organizations require leaders

and members who can reform systems, drive adaptability, and lead sustainable transformation without losing sight of core ethical principles (Hassan et al., 2021). A *Mujaddid* acts as an agent of positive change, revitalizing practices through innovative methods aligned with contemporary demands.

These three dimensions operate as an integrated system. A *Mujahid* without *Mujtahid* capacities yields high dedication but lacks strategic or intellectual sharpness. A *Mujtahid* lacking *Mujahid* integrity produces intellectual agility stripped of moral grounding. A *Mujaddid* without both risks pursuing pragmatic, destabilizing changes devoid of ethical direction.

Positioned as an Islamic Human Capital Philosophy, the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm expands conventional human capital theory by embedding *Tawhidic* values, *amanah* (trusteeship), *ihsan* (excellence), and *maslahah* (public interest) into organizational growth. Organizational success is thus evaluated not merely by short-term financial performance, but by institutional character, knowledge creation, and societal contribution (Usman et al., 2021).

Table 1. Conceptual Reconstruction from Modern Human Capital to the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm

Aspect	Modern Human Capital Paradigm	<i>Mujahid</i> , <i>Mujtahid</i> , and <i>Mujaddid</i> Human Paradigm (Islamic Management)
Human Ontology	Human resource, economic capital	<i>Khalifah</i> (Vicegerent) and Trustee (<i>Amanah</i>)
Development Orientation	Productivity, efficiency, and competitiveness	<i>Maslahah</i> (Public welfare) and civilizational growth
Core Value Drivers	Technical competencies and skill sets	Integrity and moral struggle (<i>Mujahid</i>)
Knowledge Base	Functional expertise and technical know-how	Intellectual agility, wisdom, and <i>ijtihad</i> (<i>Mujtahid</i>)
Transformational Focus	Market-driven innovation and change	Value-based renewal and systemic reform (<i>Mujaddid</i>)
Metrics of Success	Financial performance and market share	<i>Ihsan</i> (Excellence), societal benefit, and sustainability
Ultimate Purpose	Sustainable competitive advantage	Civilizational excellence and <i>maslahah</i> maximization

As outlined in Table 1, the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm does not dismiss modern human capital principles like competence, productivity, and innovation; rather, it contextualizes them within a holistic philosophical framework. By integrating ethical integrity, intellectual vigor, and transformational leadership, the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm bridges *Organization Theory*, *Organizational Practice*, and *Islamic Management Philosophy*, offering contemporary organizations a framework for ethical governance, resilience, and civilizational impact (Al-Haddad et al., 2022; Deeg & Jackson, 2023).

Implementation of the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm in Organizational Practice

A philosophical paradigm holds scientific value only when it provides clear implications for real-world application. Following the ontological reconstruction of human nature within organizations through the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm, the subsequent imperative is detailing its operationalization within Organizational Practice (OP). From the perspective of Islamic management philosophy, an organization is not merely a formal apparatus coordinating tasks, but a moral ecosystem for human flourishing and civilizational development (Raza et al., 2023). Consequently, implementing the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm aims not only to optimize technical effectiveness but also to build an organizational environment anchored in integrity, knowledge creation, value-based innovation, and public interest (*maslahah*) (Al-Haddad et al., 2022). Conceptually, this implementation does not discard modern management frameworks, such as ethical leadership, learning organization, knowledge management, transformational leadership, or organizational change but rather supplies them with a transcendental foundation that redirects their ultimate purpose toward ethical and civilizational excellence (Syed & Ali, 2022).

The *Mujahid* Paradigm as the Foundation of Ethical Leadership and Organizational Integrity

The primary dimension in organizational implementation is cultivating a culture of integrity through the *Mujahid* character. While modern organizational design relies heavily on compliance systems, auditing mechanisms, and internal controls, recurring corporate fraud, data manipulation, and executive misconduct demonstrate that structural controls remain inadequate when moral integrity is compromised (Pfeffer, 2021; Tourish, 2020). The *Mujahid* paradigm redefines integrity beyond passive compliance, framing it as an active moral consciousness derived from the concept of *amanah* (divine trust). In this framework, organizational actors view their work as a form of worship (*'ibadah*) and social stewardship, elevating accountability beyond external oversight to an inner transcendental responsibility (Ghaffar et al., 2022). In practice, the *Mujahid* ethos translates into value-based organizational cultures, leadership by example (*uswah*), transparent governance structures, and employee commitments anchored in moral trusteeship rather than purely transactional contracts (Usman et al., 2021).

The *Mujtahid* Paradigm as the Foundation of the Learning Organization and Knowledge Management

Volatile environmental dynamics require organizations to continuously learn, adapt, and innovate, a demand addressed in modern theory through learning organization and knowledge management models (Daft, 2021). The *Mujtahid* paradigm expands this concept through Islamic philosophy by framing learning not merely as technical skill acquisition, but as *ijtihad*, a rigorous, critical, and reflective intellectual process aimed at solving novel organizational challenges using knowledge, ethics, and practical wisdom (*hikmah*) (Al-Haddad et al., 2022). In organizational practice, the *Mujtahid* character manifests through evidence-based decision-making,

vibrant research and development cultures, continuous reflective learning, and consultative governance (*shura*). Within this framework, *shura* functions as a participatory knowledge-creation mechanism, enriching modern participative management with strong ethical and intellectual dimensions (Raza et al., 2023).

The *Mujaddid* Paradigm as the Foundation of Organizational Transformation

Rapid technological shifts, global interconnectedness, and evolving societal expectations make organizational transformation a necessity for long-term institutional survival (Deeg & Jackson, 2023). From an Islamic management perspective, change is not an end in itself, but a process of *tajdid* (renewal) that maintains a dynamic balance between core value continuity and environmental adaptation (Al-Jayyousi, 2021). The *Mujaddid* paradigm positions organizational actors as transformational agents tasked with reforming systems, structures, and strategies without sacrificing institutional identity or moral purpose (Hassan et al., 2021). Practiced within organizations, the *Mujaddid* orientation drives transformational leadership, purpose-driven innovation, adaptive organizational designs, and continuous systemic improvements that ensure the organization fulfills its social mission amidst modern disruption.

Integration of the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm into Organizational Systems

The core strength of the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm lies in its integrative nature. The three dimensions do not operate in isolation; rather, they form an interdependent human development ecosystem. The *Mujahid* establishes the moral-ethical bedrock, the *Mujtahid* drives intellectual capacity and wisdom, and the *Mujaddid* powers transformational agility and continuous renewal (Al-Haddad et al., 2022). Unbalanced implementation exposes organizational vulnerabilities: dedication (*Mujahid*) without intellectual capability (*Mujtahid*) leads to well-intentioned operational inefficiency, while intellectual agility (*Mujtahid*) without ethical grounding (*Mujahid*) produces unprincipled cleverness. Furthermore, transformation (*Mujaddid*) lacking both ethical and intellectual foundations risks chaotic, short-sighted disruption. Sustainable institutional excellence requires a balanced synthesis of morality, intellect, and transformational capacity (Ghaffar et al., 2022).

Implications for Contemporary Organizational Practice

Implementing the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm offers broad implications across diverse organizational settings, including corporate, governmental, educational, and healthcare sectors. In public healthcare organizations, for instance, the *Mujahid* character is demonstrated through healthcare worker integrity and patient-centered service; the *Mujtahid* character is seen in clinical learning, research, and evidence-based practice; and the *Mujaddid* character drives service innovation, digital healthcare transformation, and continuous quality improvement (Al-Jayyousi, 2021). By shifting organizational identity from a purely economic vehicle to an institution for human development and civilizational progress, the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm provides a comprehensive

alternative to conventional HR management. The practical operationalization of this framework across dimensions, practices, and outcomes is detailed in Table 2.

Table 2. Implementation Framework of the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm in Organizational Practice

<i>Mujahid</i>, <i>Mujtahid</i>, and <i>Mujaddid</i> Human Paradigm	Philosophical Dimension	Organizational Practice	Organizational Impact
<i>Mujahid</i>	<i>Amanah</i> , moral integrity, ethical responsibility	Ethical leadership, value-based organizational culture, transparent governance	Organizational trust, unyielding integrity, strong ethical climate
<i>Mujtahid</i>	Systematic knowledge, <i>ijtihad</i> , wisdom (<i>hikmah</i>)	Learning organization, knowledge management, evidence-based decision-making, <i>shura</i>	Value-driven innovation, continuous learning, high-quality decisions
<i>Mujaddid</i>	Value-based renewal (<i>tajdid</i>), transformation, sustainability	Transformational leadership, strategic change management, continuous improvement	Strategic adaptability, systemic innovation, long-term institutional survival

Conceptual Model for Reconstructing Organization Theory Based on the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm

The analysis across this study demonstrates that the central challenge facing modern organizations is not merely structural or operational inefficiency, but an underlying philosophical reductionism regarding human nature. While Organization Theory (OT) has evolved through mechanistic, behavioral, systems, and adaptive frameworks, its dominant paradigms remain anchored in instrumental rationality, evaluating individuals primarily as economic inputs or strategic assets (Alves et al., 2021; Mir et al., 2021). Consequently, contemporary management innovations frequently fail to remedy systemic issues such as executive greed, ethical vulnerabilities, and worker dehumanization (Pfeffer, 2021). Reconstructing Organization Theory requires moving beyond superficial procedural adjustments toward an ontological overhaul of the organizational human actor (Deeg & Jackson, 2023).

This study advances a philosophical reconstruction of Organization Theory and Organizational Practice through the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm. Rather than rejecting modern management science, this model synthesizes

contemporary managerial achievements with Islamic human philosophy. Modern organizational tools retain their operational value, but they are embedded within comprehensive ontological, epistemological, and axiological foundations capable of navigating 21st-century challenges (Syed & Ali, 2022). Islamic management philosophy redefines organizations from economic production units into moral communities designed to nurture human character and advance civilizational welfare (*maslahah*) (Al-Jayyousi, 2021).

The *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm operationalizes this vision by uniting the *Mujahid* (moral foundation and integrity), *Mujtahid* (intellectual capability and continuous learning), and *Mujaddid* (transformational agility and ethical renewal) into a dynamic system. These dimensions interact continuously with key elements of organizational practice, including leadership, culture, governance, knowledge management, and human capital strategy (Hassan et al., 2021). Through this synthesis, organizations cultivate personnel who simultaneously embody ethical integrity, intellectual depth, and transformational leadership. The overarching conceptual framework illustrating this multi-level reconstruction is presented in Figure 1.

The reconstruction originates from Islamic management philosophy as the normative foundation. Principles of *Tawhid*, *amanah*, *khalifah*, *ihsan*, and *maslahah* form the ontological orientation toward humans and institutions. This orientation is translated into the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm, which is then operationalized across organizational practices to produce outcomes characterized by ethical governance, strategic resilience, public benefit, and civilizational excellence (Al-Haddad et al., 2022).

This conceptual model offers three theoretical contributions. First, it expands Organization Theory by incorporating ontological, epistemological, and axiological dimensions that are underdeveloped in secular modern paradigms (Mir et al., 2021). Second, it reconstructs conventional human capital theory into an integrated human development model centered on ethical integrity, practical wisdom, and transformational agency (Ghaffar et al., 2022). Third, it establishes a theoretical bridge linking Management Philosophy, Organization Theory, and Organizational Practice from an Islamic perspective (Raza et al., 2023). Practically, the model provides leadership and HR strategists with a blueprint for cultivating value-driven cultures, institutional learning, and ethical transformation. Ultimately, the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm shifts the overarching benchmark of organizational success from mere competitive advantage to civilizational excellence (*civilizational maslahah*) through the harmonious integration of ethics, intellect, and purposeful innovation (Al-Jayyousi, 2021; Syed & Ali, 2022).

CONCLUSION

This study concludes that the primary crisis in modern Organization Theory (OT) and Organizational Practice (OP) stems from the limitations of the rational-positivistic paradigm, which reduces human beings to mere "human resources" or "economic assets." Utilizing a critical philosophical literature review, this research successfully reconstructs OT and OP through the lens of Islamic Management

Philosophy (IMP), positioning individuals as khalifah (vicegerents) and trustees (amanah) endowed with complete ethical, intellectual, and transformational capabilities.

The primary contribution of this study lies in the formulation of the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm as an Islamic Human Capital Philosophy. This philosophical framework integrates the *Mujahid* dimension as an anchor for integrity and ethical commitment (axiological), the *Mujtahid* dimension as a driver of intellectual capacity and learning culture (epistemological), and the *Mujaddid* dimension as an orientation toward institutional renewal and adaptability (ontological-transformational). Practically, the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm offers conceptual guidance for various organizational sectors, including business, public service, education, and healthcare to transform governance, leadership, and work culture from a narrow performance/profit maximization focus toward *maslahah* maximization and civilizational excellence.

The main limitation of this study is its conceptual-theoretical nature, as it is constructed through literature synthesis without field testing. Consequently, future research is encouraged to empirically validate this framework by developing measurement instruments for the *Mujahid*, *Mujtahid*, and *Mujaddid* Human Paradigm and testing the effects of the *Mujahid*, *Mujtahid*, and *Mujaddid* dimensions on indicators such as ethical leadership, organizational culture, innovation capability, and organizational performance across diverse industry contexts.

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