



The Impact of Islamic Leadership on Organizational Performance and Organizational Commitment in Participation Banks: An Empirical Analysis in Istanbul

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Abstract: The primary purpose of this study is to examine the effect of Islamic Leadership on organizational performance and organizational commitment in participation banks operating in Istanbul. Specifically, the study aims to explore how the core dimensions of Islamic Leadership—justice, religiosity, kindness, and wisdom—shape employees' attitudes and behaviours within the context of participation banking. Furthermore, it seeks to address the gap in the literature regarding the empirical examination of Islamic leadership models in the Turkish banking sector. Data for this study were collected using a structured questionnaire administered to 321 employees working at six participating banks in Istanbul. To ensure methodological rigor, standardized measurement scales were employed for Islamic Leadership, organizational performance, and organizational commitment. The data were then analysed using descriptive, correlational, and regression methods in SPSS. The findings of this study have practical implications for participation banks. They reveal that Islamic Leadership, when adopted, can significantly enhance organizational performance and commitment. By promoting productivity, a sense of belonging, and organizational engagement, Islamic leadership principles can lead to improved organizational outcomes. This study is among the pioneering empirical works conducted in Turkey on the relationship between Islamic Leadership, organizational performance, and organizational commitment. It underlines the importance of fostering an organizational culture grounded in moral values, spirituality, and ethical Leadership for sustainable performance and long-term employee commitment in participatory banks. The insights from this study are valuable for the future development of the Turkish participation banking sector.

Keywords: Islamic Leadership, Organizational Performance, Organizational Commitment, Participation Banks

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Introduction

Leadership has always been regarded as one of the most essential dynamics shaping human societies. In both the public and private sectors, effective Leadership is the driving force that transforms vision into collective achievement. However, the growing complexity of global business, moral crises, and value conflicts in modern organizations has led scholars to revisit Leadership not only as a managerial function but also as an ethical and cultural phenomenon. In this context, Islamic Leadership has emerged as an alternative paradigm that integrates spirituality, morality, and social justice into organizational life (Beekun & Badawi, 1999; Ahmad & Ogunsola, 2011).

Islamic Leadership, rooted in the Qur'an and the teachings of Prophet Muhammad (peace be upon him), emphasizes accountability, justice, compassion, and service to others. Unlike many secular Leadership approaches that prioritize profit and performance, Islamic Leadership is grounded in ethical responsibility toward both the Creator and creation. It views Leadership as a trust (amanah) and a service (khidmah) rather than a privilege or a position of dominance (Ali, 2009; Beekun, 2012). These principles have inspired contemporary scholars to explore how such values can be operationalized in modern organizations to enhance performance, fairness, and commitment.

In recent years, the discussion on Islamic Leadership has gained momentum globally, particularly in Muslim-majority countries such as Malaysia, Indonesia, and Pakistan, where Islamic management models are being actively integrated into organizational structures. However, in Turkey—a country with a unique synthesis of secular governance and deep-rooted Islamic culture—empirical research on Islamic Leadership remains relatively limited. This research gap is not just a void in the literature, but a crucial area that needs to be addressed. Although Turkey's participation banking sector operates within the framework of Islamic finance, most leadership studies in this context have focused on transformational or ethical Leadership, leaving the concept of Islamic Leadership largely unexplored in organizational performance research.

Turkey presents a distinctive context for studying Islamic Leadership. Its institutions reflect both Western managerial rationality and Islamic ethical values, creating a unique environment for the study of Leadership. The participation banking system, which operates according to Islamic principles such as interest-free finance, risk-sharing, and ethical investment, provides an ideal setting to examine how Islamic Leadership can influence organizational dynamics. Despite this potential, very few studies have empirically tested whether Islamic leadership principles—justice

(adl), religiosity (taqwa), kindness (ihsan), and wisdom (hikmah)—translate into tangible improvements in organizational performance and employee commitment in the Turkish context.

Therefore, this study aims to investigate the impact of Islamic Leadership on organizational performance and organizational commitment in participation banks operating in Istanbul. By empirically testing this relationship, the study seeks to fill a critical gap in the literature and to contribute to understanding how Islamic moral values can be effectively integrated into managerial practices in Turkey's financial sector. The potential impact of this study on future research is significant, as it can pave the way for further exploration and refinement of Islamic leadership principles in the context of organizational performance. Furthermore, the research offers insights for policymakers, managers, and scholars seeking to promote value-based, sustainable leadership models in Muslim-majority societies.

The remainder of this paper is structured as follows: The next section presents a comprehensive literature review on Islamic Leadership and its theoretical foundations. The third section explains the research methodology, including measurement tools, sample characteristics, and analytical techniques. The fourth section discusses the results of the statistical analyses, and the final section offers conclusions, implications, and recommendations for future research.

Literature Review

Islamic Leadership

According to Islamic teachings, the role of a leader is not limited to exercising authority. It extends to guiding followers toward ethical and collective objectives that ensure both worldly success and spiritual fulfillment. Leadership in Islam is defined as the process of motivating and guiding willing followers to achieve a distinct, morally grounded vision inspired by the commands of Allah (SWT) (Ali, 2007). It serves as a bridge through which leaders influence their subordinates' attitudes and behaviors to accomplish organizational goals in harmony with ethical principles. A successful leader in Islam must be visionary and capable of thinking beyond conventional limits (Ahmed, 2009), combining strategic foresight with moral consciousness (Beekun & Badawi, 1999).

The Prophet Muhammad (peace be upon him) emphasized that Leadership is a universal responsibility, stating: "Every one of you is a shepherd, and every shep-

herd is responsible for his flock” (Muslim, 2013). Hence, every individual, regardless of position, bears a degree of leadership accountability. Leadership, from this perspective, is both an act of service (khidmah) and a divine trust (amanah) (Toor, 2007). A true leader is expected to fulfill this trust by promoting justice, compassion, and honesty, aligning with the Qur’anic command: “And We made them leaders guiding men by Our command... to establish regular prayers and to practice charity” (Qur’an, 21:73).

Islamic Leadership integrates rational, emotional, and spiritual intelligence, recognizing that Leadership fails when it relies excessively on bureaucratic or technical control while neglecting moral and spiritual authority. The Islamic leader, therefore, must balance organizational goals with accountability to Allah and humanity, ensuring that Leadership becomes an act of worship (ibadah) rather than domination (Rost, 1991; Beekun, 2006; Çalık & Nabilou, 2020).

Recent empirical studies reinforce this moral framework. For instance, Virana and Maftuhah (2023) found that Islamic Leadership significantly enhances organizational culture, employee commitment, and performance in Indonesia’s participation banks. Their findings confirm that value-based Leadership not only promotes productivity but also strengthens employees’ emotional and ethical connection to their institutions. Similarly, Emek and Özcan (2024) demonstrated that ethical Leadership—closely aligned with Islamic leadership principles—positively affects organizational commitment in Turkish participation banks. They argue that leaders who model fairness, integrity, and transparency build trust and a sense of belonging among employees, echoing the Qur’anic ideal of justice (adl) and sincerity (ikhlas).

Islamic leadership theory identifies several key traits that distinguish it from secular approaches. Al-Talib (1991) emphasized three primary attributes:

- **Allegiance to Allah:** The leader’s ultimate loyalty is to divine principles, not personal or political interests.
- **Global Islamic Aims:** The leader perceives organizational goals as part of the broader mission of societal well-being and moral development.
- **Adherence to Shariah and Islamic Manners:** The leader’s legitimacy depends on compliance with Islamic law and ethical behavior, as he retains authority only while upholding justice and moral conduct.

The Qur'anic and prophetic models of Leadership align with modern theories emphasizing servant leadership, transformational influence, and moral authority. However, the Islamic model provides a distinct theological foundation: Leadership as stewardship of divine trust (amanah) and accountability before Allah (SWT). This unique aspect of Islamic leadership theory is highlighted by scholars such as Fatih Karademir (2022), who argue that, in the Turkish context, integrating Islamic ethical values into management practices offers a culturally congruent framework for leadership development in participatory banks. His work emphasizes that faith-based Leadership enhances employee motivation and aligns institutional objectives with ethical imperatives.

Beekun and Badawi (1999) proposed that Leadership is the ability to “look beyond accepted bounds and come up with answers that few can foresee.” From an Islamic perspective, this vision must serve moral and social good rather than personal ambition. Leaders are required to model humility, justice, and courage while promoting collective welfare. Prophet Muhammad (peace be upon him) also highlighted obedience to rightful authority within moral limits, declaring: “Whoever obeys the leader, obeys me; and whoever disobeys the leader, disobeys me” (Muslim, 2013).

Islamic Leadership also parallels modern management theory's ‘five pillars of power’—legitimate, reward, coercive, charismatic, and expert power—but interprets them through an ethical lens (Beekun & Badawi, 1999). In this ethical interpretation, legitimate authority is viewed as a divine trust rather than a personal entitlement; reward power must serve justice rather than self-interest; and charismatic or expert power should be used to inspire virtue and knowledge rather than manipulation.

In conclusion, the literature establishes that Islamic Leadership encompasses moral, social, and managerial dimensions, integrating faith-based ethics with organizational effectiveness. Consistent findings across studies in Indonesia, Malaysia, and Turkey indicate that leaders who embody Islamic values — such as justice, transparency, and trustworthiness — enhance organizational performance and employee commitment. This moral-spiritual leadership paradigm, therefore, provides a viable and contextually appropriate model for contemporary participatory banks operating in Turkey and beyond. In summary, Islamic leadership theory offers a unique, faith-based approach to Leadership that can enhance organizational effectiveness.

Islamic Leadership Principles

Ahmad and Ogunsola have created a lengthy list of Islamic leadership attitudes and concepts. (2011: 299). For example, Beekun and Badawi (1999) suggested that traits of Islamic Leadership are derived from four basic Islamic principles: Iman, Islam, Taqwa, and kindness. In addition, Hassan et al. (2011: 197) also present an Islamic leadership model that combines Islamic foundations and traits of a Muslim leader. They grouped the characteristics of a Muslim leader into three categories: belief, good disposition, and human relationships. According to Marbun (2013: 383), a successful Islamic leader must be spiritually and rationally aware, and the prerequisites of Islamic Leadership include intention, piety, kindness, trustworthiness, justice, sincerity, self-improvement, trust, consultation, and patience (Zaim et al. 2024: 4).

Keeping all these in mind, this study proposes an Islamic leadership model based on four attributes. These attributes are justice, religiosity, kindness, and wisdom. Theoretically, three of these attributes (justice, integrity, and wisdom) are drawn from Al-Ghazali's virtue-ethical approach. Religiosity is added by Zaim et al. (2024) based on Islamic leadership literature (Ali, 2011; Marbun, 2013; Rafiki, 2020).

1- Justice: According to Colquitt et al. (2017), justice “reflects the perceived fairness of an authority’s decision-making.” According to Ali (2009), “justice” and “compassion,” which are fundamental components of Islamic Leadership, form the foundation of a perfect society. A nation’s foundation is justice, and its leaders are expected to promote and uphold it. According to Islamic literature, justice is “putting something in the right position and judging some situation or idea fairly.” It is a prominent concept in Islam, as cited in the Quran (Al-An’am 6:115). Prophet Muhammad (SAW) also stressed the significance of justice, especially for leaders. He stated that the rightful ruler is among the inhabitants of Paradise. Islam especially urges leaders to act justly toward everybody (Mohiuddin et al., 2013; Zaim et al., 2024: 4).

2- Religiosity: The degree of adaptation and dedication to a faith is shown in religiosity (Hage & Posner, 2015, p. 402). According to Beekun and Badawi (1999), the religiosity of Leadership in Islam is founded on trust. Followers trust that their leaders will advise them and treat them decently (Herijanto, 2022). Alabed (2017) asserts that Muslim leaders must forge a strong Islamic moral character and behave in accordance with Allah’s and His Prophet’s commands. Faith, Islam, piety, and love of Allah are the four dimensions of moral character that Beekun and Badawi (1999) identified as indicators of a leader’s religiosity (Zaim et al. 2024: 4).

3- *Kindness*: Kindness may be defined in two ways: doing something well and flawlessly, and doing someone a favour. Ihsan (perfect goodness or accomplishing what is lovely), according to a prophetic saying, involves worshipping God as if you saw Him; “because even if you do not see Him, He surely sees you” (Alabed, 2017). Kindness inspires leaders to perform their best (Haddara & Enanny, 2009). Ihsan leaders and followers like presenting great work in the organisation. They are executing their jobs to the best of their abilities without expecting to be rewarded (Beekun, 2012, p. 1006). Furthermore, the idea of ihsan encompasses being considerate of others’ needs and expectations. Prophet Muhammad (SAW) was always friendly to others and taught his followers to be kind to workers and servants (Beekun, 2012: 1006).

4- *Wisdom*: Wisdom is described as the capacity to use knowledge to set and achieve desired goals based on sound judgment. It combines spiritual wisdom with scientific knowledge and is driven by constant desires (Anwar et al., 2013, p. 58). Believers are explicitly exhorted through the Quran and Hadith to use their intellectual and spiritual powers to learn and successfully apply what they have learned (Beekun, 2012, p. 1007). Islamic teachings regard the pursuit of knowledge as a religious mission and a responsibility (Galanou & Farrag, 2015, p. 895).

Islamic Leadership Types

There are four different types of Islamic Leadership;

1- *Servant Leadership*: According to the Hadith, the Prophet Mohammad proclaimed that “the leader of the people is their servant.” Servant Leadership is a prophetic tradition that emphasises the value of leaders’ devotion and honesty in serving their people (Muslim, 2013). Long before his prophethood, the Prophet Mohammad earned the label “trustworthy” by demonstrating the fundamental qualities of servant Leadership in his interactions with his compatriots, putting service ahead of self-interest. In its contemporary modern context, the notion of servant Leadership emphasises the need of role-modelling (Greenleaf, 2002), which is demonstrated by the Prophet’s leadership style: “For you, in the prophet, is a good role model.” (Quran Al-Ahzab 33: 21). (Abdallah et al., 2019: 576; Ahmad & Ogunsola, 2011: 292).

2- *Transformational Leadership*: Islamic Leadership promotes the identification of a vision and the acceptance of collective goals presented as a vision based on the principle of justice. In the Quran, Allah states that: “O believers! Stand firm for justice and bear true witness for the sake of God” (Quran Al-Nisa 4:135). Aspects of

transformative Leadership include developing collective goals and communicating a vision. Transformational Leadership employs altruistic love, hope, and vision to persuade followers and improve their feeling of divine endurance, resulting in excellent organizational outcomes (Abdallah et al., 2019, p. 576). The recommended Islamic leadership style is transformative, as evidenced by the Prophet Mohammad's revolutionising the culture in which he lived through inspiration, motivation, and intellectual stimulation (Abdallah et al., 2019: 576; Ahmad & Ogunsola, 2011: 292).

3- Ethical Leadership: In Islam, the framework for a moral foundation for ethical Leadership is centred on the desire to submit to the Creator. Indeed, doing one's best (Ihsan) is a crucial component of Islamic Leadership's moral obligation (Abdallah et al., 2019: 576; Ahmad & Ogunsola, 2011: 293).

4- Situational Leadership: The situation and its circumstances are critical variables influencing the leadership process. The Prophet appointed various types of leaders in different situations and contexts according to their aptitude and expertise. The Islamic paradigm of situational Leadership emphasises four characteristics: talent, trust, knowledge, and piety. The Islamic model also emphasises additional traits of followers, such as trust, adaptability, and understanding (Abdallah et al., 2019: 576; Ahmad & Ogunsola, 2011: 293).

Islamic Leadership and Performance

Theoretically, Islamic Leadership aspires to merge intellectual perfection (vicegerent of God) and emotional and spiritual balance (slave of God) through spiritual and rational awareness among leaders (Husti & Mahyarni, 2019, p. 373). Accordingly, Islamic Leadership is theoretically associated with high ethical standards. It is believed to be an effective leadership style that promotes prosperity, pleasure, and peace for followers and organisations (Saeed et al., 2014, p. 23). Islamic leadership theory suggests that the quality of Islamic Leadership can foster organizational development by conducting different managerial activities based on an ethical standard (Gazi, 2020: 4) and can positively influence the attitudes of followers by bringing higher levels of satisfaction, motivation, performance, positive energy, and organizational loyalty (Wan Daud et al., 2014; Iqbal et al., 2020; Çoban & Çalık, 2022). Furthermore, Ahmed et al. (2021: 295) revealed that spiritual values might boost organizational performance. Hassan et al. (2022: 149) examined how workplace spirituality influences public service motivation (Zaim et al., 2024, p. 5).

The association between Islamic Leadership and employee performance has been extensively demonstrated in theory. However, there is little scientific evidence supporting this hypothesis. For example, according to Aini (2020: 4), Islamic ethics directly and indirectly (via Islamic work ethics and motivation) impact employee performance. Jumaing (2017: 78) offers empirical evidence that Islamic Leadership has a favourable and significant influence on employee work performance through staff morale. Husti and Mahyarni (2019: 375) studied the impact of Islamic Leadership on the performance of small and medium-sized firms and found a favourable link, mediated by innovation and competitive advantage. Zaim et al. (2021: 134) discovered a favourable association between Leadership according to Islamic ideals and team performance in North Iraq. These limited study findings are insufficient to prove a link between Islamic Leadership and employee performance. Thus, it can be hypothesised that Islamic Leadership has a good influence on work performance.

Islamic Leadership and Organizational Commitment

Organizational commitment is known as “the desire of an employee to remain a member of the organization.” Organizational commitment determines whether an employee remains in the organization (is retained) or departs to find other employment (Colquitt et al., 2017). The association between Leadership and organizational commitment is widely established (Jain and Duggal, 2018: 1037; Peachey et al., 2014: 744). Additionally, several studies find an association between Islamic work ethics and organizational commitment (Hayati and Canigo, 2012: 1104; Yousef, 2001: 157). Islamic country evidence suggests that Leadership has favourable impacts on organizational commitment (Malik et al., 2017: 151; Sani and Maharani, 2012: 104). Even though no sufficient scientific data addresses the direct impacts of Islamic Leadership on organizational commitment, it is generally believed that adopting Islamic ideals in Leadership is favourably related to organizational commitment (Saeed et al., 2014; Zaim et al., 2024: 5).

According to studies, organizational commitment is loyalty to the organization and an employee’s identification with it (Salem and Agil, 2012: 66). According to Mowday et al. (2013), organizational commitment is the process of aligning personal aims and wants with organizational goals. Many studies show a link between Leadership and organizational commitment (Emery & Barker, 2007; Zaim et al., 2024: 6).

From an Islamic viewpoint, several studies (Moayedi, 2009; Yousef, 2001: 157) believe that Islamic work ethics and values positively promote organizatio-

nal commitment. Despite the lack of empirical evidence, several theoretical and conceptual studies (Zaim et al., 2020, p. 48; Mohiuddin et al., 2013: 211; Ahmad and Ogunsola, 2011: 297) suggest that implementing Islamic values in Leadership, such as collaboration, justice, wisdom, and sincerity increases leadership effectiveness and organizational commitment (Saeed et al., 2014, p. 25). Islamic Leadership emphasises high ethical standards in Leadership, and ethical leadership literature acknowledges that ethical behaviours possessed by the leaders have a positive impact on the organizational commitment of the followers (Zaim et al., 2021, p. 136). Sutherland (2010) shows that ethical Leadership improves emotional and normative commitment. Hassan et al. (2014: 336) also assert that Perceptions of procedural fairness, supportive leadership conduct, and ethical Leadership boost organizational commitment. More empirical evidence is needed on the impact of Islamic Leadership on organizational commitment.

Research Methodology

Research Scope

The scope of this study is limited to determining the extent to which Islamic Leadership in participation banks in Istanbul affects organizational performance and organizational commitment based upon Islamic approaches and teachings as introduced in Islam.

Measurement

The Islamic leadership score was developed as a tool that draws on past research in relevant domains. The Islamic leadership score is divided into four categories: justice, religion, kindness, and wisdom. The researcher utilised Zaim's (2024) Islamic leadership scale to determine the influence of Islamic Leadership on organizational performance and organizational commitment.

The questionnaire was developed based on aspects of leadership performance identified by Yukl et al. (2002:21). It has 14 items on a five-point scale ranging from 1 (strongly disagree) to 5 (strongly agree). There are two reasons for selecting this instrument. The first is that it assesses the outcome of the leader's efforts. The second reason is the instrument's straightforward design, which makes it simple to administer to individuals (Zandi et al., 2017, p. 662).

Islamic Leadership is measured with 14 different questions and focuses mainly on justice, religiosity, kindness, and wisdom. As mentioned in the questionnaires

from question number 1 to question number 14. Organizational performance is measured using nine questions that focus mainly on education and growth, customer relations, and the financial dimension. As mentioned in the questionnaires from question number 15 to question number 23.

In this study, organizational commitment was assessed using an eight-item scale based on the three-dimensional model of Meyer and Allen (1991), encompassing affective, continuance, and normative commitment. The items, adapted from established instruments such as Mowday, Porter, and Steers (2013), were rated on a five-point Likert scale. This adaptable measurement approach, proven by its use in established instruments, enabled the study to capture employees' emotional attachment, perceived obligation, and intention to remain within their organizations in the context of participation banks in Istanbul.

Questionnaire Design

The questionnaire in this study consists of two parts. Section A contains demographic information about the respondents, such as gender, age, marital status, educational background, job experience, position, monthly income, and the name of the bank where the employees work. Section B of the questionnaire is divided into three parts (Islamic Leadership, organizational performance, and organizational commitment scales). All items in this section were graded on a five-point Likert scale, with one being awarded for strongly disagree, 2 for disagree, 3 for undecided (neutral), 4 for agree, and 5 for strongly agree.

Participants and Sampling (Data Collection)

In general, this research is classified by purpose, technique, explanatory level, analysis, and data type. According to the approach, this study was a survey in the form of an explanatory study and hypothesis testing. The survey used questionnaires to collect information from respondents and data from the sample or population (Sugiyono, 2005). This study was classified as a quantitative study based on the explanatory level and the location of the variables. Descriptive analysis is utilised to provide the researcher with a fuller understanding of respondent characteristics based on questionnaire responses. SPSS Version 26 was used to analyse the data in this study.

In this study, data were collected through on-site visits to the branches of six participation banks in Istanbul. During these visits, the researcher met face-to-face

with branch managers to explain the purpose and scope of the research and to obtain formal permission to administer the questionnaires to branch employees. Following these approvals, the survey was distributed to 350 participants, including branch managers, assistant managers, directors, experts, officers, and security personnel. A total of 328 questionnaires were returned, of which 321 were valid for analysis, representing a 92% response rate. This direct data collection process ensured voluntary participation, enhanced data reliability, and enabled the researcher to clarify any questions raised by respondents during survey administration. The collected data were analyzed using SPSS 26, including reliability, descriptive, factor, correlation, and regression analyses, to examine the relationships among Islamic Leadership, organizational performance, and organizational commitment.

Pilot study

Prior to data collection, a pilot study of 75 respondents was done to validate the instrument. The pilot research results aligned with the study's goals and confirmed the instrument's reliability. Respondents from Istanbul's six participation banks were included in the pilot study's sample. The instrument was validated in a pilot study, with a Cronbach's alpha of = 0.915.

Study Hypothesis

Based on the theoretical framework and previous empirical findings, the present study develops two hypotheses to explain the relationships among Islamic Leadership, organizational performance, and organizational commitment in participation banks in Istanbul, financial institutions that operate on the principle of profit-sharing with their customers.

Leadership is vital in shaping employees' attitudes and behaviors toward organizational goals. From an Islamic perspective, Leadership is not merely a managerial activity but a moral and spiritual responsibility (Ali, 2007; Beekun & Badawi, 1999). Islamic Leadership emphasizes justice (adl), religiosity (taqwa), kindness (ihsan), and wisdom (hikmah) as guiding principles that influence followers' motivation, ethical behavior, and sense of belonging (Zaim et al., 2024; Rafiki, 2020). These moral-spiritual dimensions align with modern leadership theories—such as transformational and servant Leadership—but are grounded in divine accountability and social justice (Ahmad & Ogunsola, 2011; Toor, 2007).

Previous empirical studies have proved that Islamic Leadership positively influences employee performance and commitment in Muslim-majority contexts. For instance, Aini (2020) found that Islamic ethics, directly and indirectly through Islamic work ethics and motivation, enhance employee performance. Similarly, Jumaing (2017) showed that Islamic Leadership improves job performance by fostering morale and trust. Studies in Indonesia and Malaysia (e.g., Husti & Mahyarni, 2019; Wan Daud et al., 2014) confirmed that Islamic Leadership encourages innovation, productivity, and competitive advantage.

However, despite the growing body of research in Southeast Asia, there remains a significant empirical gap in Turkey, where Islamic finance has expanded rapidly through participation banks. This gap concerns explicitly the lack of comprehensive studies that systematically test the effect of Islamic Leadership on organizational performance and commitment in the unique context of Turkish participation banks, which integrate both secular management systems and Islamic ethical values (Karademir, 2024; Emek & Özcan, 2024). This study aims to fill that gap.

Hypothesis 1 (H1): Islamic Leadership has a significant and positive effect on organizational performance.

This hypothesis is grounded in the notion that leaders who demonstrate fairness, moral integrity, and spiritual awareness motivate their subordinates to perform beyond expectations (Beekun, 2012; Gazi, 2020). Islamic leaders inspire collective commitment to organizational objectives by promoting justice, trust, and compassion. Empirical studies support this relationship: Husti and Mahyarni (2019) reported that Islamic Leadership fosters innovation and enhances SME performance; Aini (2020) confirmed that Islamic ethics increase employee performance; and Zaim et al. (2021) found a positive link between Islamic Leadership and team performance in Iraq. Therefore, it is hypothesized that Islamic Leadership directly contributes to improved organizational performance in Turkish participation banks.

Hypothesis 2 (H2): Islamic Leadership has a significant and positive effect on organizational commitment.

Organizational commitment refers to employees' emotional attachment, identification, and loyalty to their organizations (Mowday et al., 2013; Colquitt et al., 2017). Previous research suggests that leaders who model ethical and just behavior foster trust and a sense of belonging among followers (Sutherland, 2010; Hassan et al., 2014). This effect is strengthened in Islamic contexts through leaders' religio-

sity and moral example (Ali, 2009; Yousef, 2001). Studies such as Emek and Özcan (2024) in Turkish participation banks have shown that ethical Leadership—closely aligned with Islamic Leadership—positively affects employees’ organizational commitment.

Hence, the current study proposes that leaders who embody Islamic values, such as adl, taqwa, ihsan, and hikmah, reinforce an ethical and spiritual organizational climate, thereby enhancing employees’ commitment to their organizations.

Analysis

This chapter presents the analysis of the independent variable of Islamic Leadership and the dependent variables of organizational performance and organizational commitment in the participation banking institutions in Istanbul by using many statistical analyses, which are as follows:

Reliability Analysis

Table 1

Results of Cronbach’s Alpha (Reliability) for IL, OP, and OC

Variables	Components	Cronbach’s Alpha	No. of Items	N	%
Independent Variable	Islamic Leadership	0.924	14	321	100
Dependent Variable	Organizational Performance	0.723	9	321	100
Dependent Variable	Organizational Commitment	0.744	8	321	100
Total			31	321	100

As per Table 1, the reliability of the independent variable (Islamic Leadership) is 0.924, that of the dependent variable (organizational performance) is 0.723, and that of the dependent variable (organizational commitment) is 0.744. This means the employees’ responses to the questionnaire forms exhibit high reliability.

Demographic Statistics of Variables

Table 2

Frequencies and Percentages of Demographic Variables Samples

	Category	Frequency	Percent
Gender	Male	193	60.1
	Female	128	39.9
Age	18–24 Years Old	21	6.5
	25–34 Years Old	194	60.4
	35–44 Years Old	97	30.2
	45–54 Years Old	9	2.8
Marital Status	Not married	121	37.7
	Married	200	62.3
Education	High School	29	9.0
	Junior College	19	5.9
	Bachelor	219	68.2
	Master	54	16.8
Work Duration in the Current Organization	0–5 years	155	48.3
	6–10 years	106	33.0
	11 – 15 years	42	13.1
	16 – 20 years	15	4.7
	More than 21 years	3	0.9
Career Title	Branch Manager	12	3.7
	Branch Assistant Manager	35	10.9
	Director	84	26.2
	Expert	66	20.6
	Officer	74	23.1
	Security	50	15.6
Monthly Income	4 – 6 thousand TL	3	.9
	7 – 10 thousand TL	105	32.7
	11 – 15 thousand TL	98	30.5
	16000 TL and over.	115	35.8

The Name of the Bank	Kuveyt Türk PB	111	34.6
	Albaraka Türk PB	45	14.0
	Türkiye Finans PB	65	20.2
	Türkiye Emlak PB	20	6.2
	Ziraat PB	35	10.9
	Vakıf PB	45	14.0
	Total	321	100

It is clear from Table 2 that the majority of respondents are male (60.1%). The majority of respondents are married, at 62.3%. The 25-34 age group ranked first among the other age groups, with a rate of 60.4%. People with bachelor’s degrees ranked first among educational levels, with a 68.2% rate. People with 0 and 5 years of experience ranked first among other experience levels, with a rate of 48.3%. The largest group of respondents is directors, at 26.2%. The most significant percentage of respondents have incomes of 16,000 Turkish lira or more, at 35.8%. The largest group of respondents is those who work at Kuveyt Türk PB, with 34.6%.

Descriptive Statistics of Variables

Table 3

Descriptive Statistics for Each Item Separately in IL, OP, and OC

	Strongly Disagree		Disagree		Undecided		Agree		Strongly Agree		Mean	SD
	F	%	F	%	F	%	F	%	F	%		
IL-1	8	2.5	11	3.4	23	7.2	147	45.8	132	41.1	4.20	.899
IL-2	2	.6	8	2.5	24	7.5	150	46.7	137	42.7	4.28	.761
IL-3	6	1.9	13	4.0	45	14.0	132	41.1	125	38.9	4.11	.922
IL-4	6	1.9	7	2.2	41	12.8	138	43.0	129	40.2	4.17	.870
IL-5	6	1.9	10	3.1	46	14.3	138	43.0	121	37.7	4.12	.896
IL-6	2	.6	10	3.1	20	6.2	165	51.4	124	38.6	4.24	.756
IL-7	3	.9	10	3.1	53	16.5	149	46.4	106	33.0	4.07	.837
IL-8	3	.9	9	2.8	30	9.3	163	50.8	116	36.1	4.18	.787
IL-9	9	2.8	11	3.4	55	17.1	118	36.8	128	39.9	4.07	.978
IL-10	3	.9	5	1.6	33	10.3	137	42.7	143	44.5	4.28	.785
IL-11	2	.6	11	3.4	36	11.2	137	42.7	135	42.1	4.22	.824
IL-12	2	.6	6	1.9	26	8.1	145	45.2	142	44.2	4.31	.750
IL-13	3	.9	6	1.9	19	5.9	138	43.0	155	48.3	4.36	.758
IL-14	0	0	1	.3	30	9.3	143	44.5	147	45.8	4.36	.661

Sum: All Islamic Leadership Items											4.21	0.82
OP-15	5	1.6	11	3.4	39	12.1	151	47.0	115	35.8	4.12	.863
OP-16	12	3.7	19	5.9	48	15.0	130	40.5	112	34.9	3.97	1.036
OP-17	10	3.1	15	4.7	43	13.4	141	43.9	112	34.9	4.03	.976
OP-18	6	1.9	9	2.8	51	15.9	140	43.6	115	35.8	4.09	.890
OP-19	6	1.9	7	2.2	37	11.5	163	50.8	108	33.6	4.12	.833
OP-20	106	33.0	103	32.1	63	19.6	27	8.4	22	6.9	2.24	1.194
OP-21	2	.6	5	1.6	4	1.2	131	40.8	179	55.8	4.50	.667
OP-22	1	.3	2	.6	8	2.5	140	43.6	170	53.0	4.48	.613
OP-23	0	0	1	.3	4	1.2	142	44.2	174	54.2	4.52	.542
Sum: All Organizational Performance Items											4.01	0.846
OC-24	7	2.2	11	3.4	58	18.1	130	40.5	115	35.8	4.04	.934
OC-25	8	2.5	12	3.7	51	15.9	138	43.0	112	34.9	4.04	.940
OC-26	6	1.9	11	3.4	60	18.7	135	42.1	109	34.0	4.03	.913
OC-27	28	8.7	34	10.6	48	15.0	108	33.6	103	32.1	3.70	1.262
OC-28	22	6.9	35	10.9	71	22.1	110	34.3	83	25.9	3.61	1.178
OC-29	63	19.6	84	26.2	94	29.3	45	14.0	35	10.9	2.70	1.241
OC-30	29	9.0	50	15.6	117	36.4	47	14.6	47	14.6	3.20	1.145
OC-31	35	10.9	42	13.1	113	35.2	80	24.9	51	15.9	3.22	1.187
Sum: All Organizational Commitment Items											3.57	1.1

According to the table, the highest mean response rate across all Islamic leadership questions is 4.36, with a standard deviation of 0.758, and 48.30% of respondents selecting the option “strongly agree” for Question 13. Further, the lowest mean response rate across all Islamic leadership questions is 4.07, with a standard deviation of 0.837 and a 46.40% rate of respondents selecting the “agree” option for Question 7. The highest mean response rate across all organizational performance questions is 4.52, with a standard deviation of 0.542, and 54.20% of respondents selecting the option “strongly agree” for Question 23. Further, the lowest mean response rate across all organizational performance questions is 2.24, with a standard deviation of 1.194, and 33.00% of respondents selecting the option “strongly disagree” for Question 20. The highest mean response rate across all organizational commitment questions is 4.04, with a standard deviation of 0.940, and 43.00% of respondents selecting the “agree” option for Question 25. Further, the lowest mean response rate across all organizational commitment questions is 2.70, with a standard deviation of 1.241 and a 29.30% rate of respondents selecting the “undecided” option for Question 29.

Factor Analysis

Table 4

Exploratory Factor Analysis of IL, OP, and OP Scale

	Factor Loads	Initial Eigenvalues	% of Variance	Cumulative %	Cronbach Alfa
ISLAMIC LEADERSHIP					
Justice		7.125	50.891	50.891	0.918
2. My manager is being fair to his/ her subordinates.	.833				
3. My manager always avoids favouritism (e.g., Nepotism)	.822				
5. My manager allocates the workload fairly.	.805				
1. My manager acts fairly about promotions.	.797				
4. My manager equally employs the rules for everyone.	.750				
Kindness		1.505	10.753	61.644	0.894
10. My manager is a tolerant person.	.859				
12. I think my manager is a polite person.	.823				
11. My manager's behaviours are balanced.	.787				
9. My managers always can control his anger.	.765				
Religiosity		1.402	10.016	71.660	0.880
8. My manager avoids actions that his religion prohibits.	.854				
6. I think my manager is a religious person.	.846				
7. My manager uses religious sources as a guide in his work life.	.803				

Wisdom		1.183	8.448	80.107	0.902
14. My manager has the ability to use right knowledge at right time	.909				
13. My manager has technical knowledge about his job	.878				
KMO = 0.844 -- Bartlett's Test of Sphericity p = 0.000 -- Cronbach's Alpha = 0.924					
ORGANIZATIONAL PERFORMANCE					
Education and Growth		3.760	41.777	41.777	0.876
16. My organization provides the Necessary equipment/tools to accomplish my performance objectives.	.871				
18. The number of services/products that we provide at my organization has improved.	.850				
17. The quality of services/products that we provide at my organization has improved.	.822				
15. My organization provides the training that I need to meet my job requirement.	.820				
Financial Dimension		2.199	24.433	66.211	0.912
22. The sales of my organization have increased.	.948				
21. The net income of my organization has increased.	.910				
23. The market value of my organization has increased.	.886				
Customer-Related		1.102	12.242	78.453	0.715
20. Customers are leaving my organization due to poor services/products.	.896				

19. The number of people who are using our services/products at my organization has increased.	.528				
KMO = 0.765 -- Bartlett's Test of Sphericity p = 0.000 -- Cronbach's Alpha = 0.723					
ORGANIZATIONAL COMMITMENT					
Affective Commitment		3.120	38.998	38.998	0.851
24. I would be very happy to spend the rest of my career with this organization.	.888				
25. I feel like part of the family at my organization.	.862				
26. I really feel the problems of this organization as my problems.	.845				
Normative Commitment		1.715	21.432	60.430	0.774
31. Higher productivity is achieved when people spend most of their careers in one bank.	.862				
30. If I receive a better job offer from another organization, I will not leave my organization.	.822				
29. Jumping from bank to bank does not seem at all ethical to me.	.713				
Continuous Commitment		1.121	14.015	74.445	0.592
27. I worry about what might happen if I quit my job without having another job.	.888				
28. It would be very hard for me to leave my organization right now, even if I wanted to.	.742				
KMO = 0.706 -- Bartlett's Test of Sphericity p = 0.000 -- Cronbach's Alpha = 0.744					

A factor analysis of the Islamic Leadership scale was conducted. As a result of the exploratory factor analysis, none of the 14 items on the scale were excluded from the analysis because all factors were higher than 0.50. It was observed that the items loaded on four factors. The four factors obtained from the exploratory factor analysis explain 80.11% of the total variance. The KMO sample adequacy criterion of 0.844 indicates that descriptive factor analysis is appropriate for the data obtained in the study. A factor analysis of the organizational performance scale was conducted. As a result of the exploratory factor analysis, none of the nine items on the scale were excluded from the analysis because all factors were higher than 0.50. It was observed that the items loaded on three factors. The three factors obtained from the exploratory factor analysis explain 78.45% of the total variance. The KMO sample adequacy criterion of 0.765 indicates that descriptive factor analysis is appropriate for the data obtained in the study. A factor analysis of the organizational commitment scale was conducted. As a result of the exploratory factor analysis, none of the eight items on the scale were excluded from the analysis because all factors were higher than 0.50. It was observed that the items loaded on three factors. The three factors obtained from the exploratory factor analysis explain 74.45% of the total variance. The KMO sample adequacy criterion of 0.706 indicates that descriptive factor analysis is appropriate for the data obtained in the study.

Correlation Analysis

Table 5

A Correlation Between (IL) and (OP and OC)

		Islamic Leadership	Organizational Performance	Organizational Commitment
Islamic Leadership	Pearson Correlation	1		
	Sig. (2-tailed)			
Organizational Performance	Pearson Correlation	.509**	1	
	Sig. (2-tailed)	.000		
Organizational Commitment	Pearson Correlation	.412**	.564**	1
	Sig. (2-tailed)	.000	.000	

Table 5 shows the relationship between (Islamic Leadership) and (organizational performance and organizational commitment). The relationships between them were found to have significant positive relationships ($r= 0.509^{**}$ and 0.412^{**}) with ($p\leq 0.000$ and $p\leq 0.000$), respectively, which means that it is a statistical function and that there is a relatively strong correlation between (Islamic Leadership) and (organizational performance and organizational commitment).

Regression Analysis

Table 6

Regression Analysis of the Impact (IL) on the (OP)

Model Summary								
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-watson			
1	.509a	.259	.257	.41786	1.755			
ANOVAa								
Model		Sum of Squares	df	Mean Square	F	Sig.		
1	Regression	19.466	1	19.466	111.482	.000b		
	Residual	55.701	319	.175				
	Total	75.167	320					
Coefficientsa								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics.	
		B	Std. Error				Beta	Tolerance
1	(Constant)	2.231	.170			.000		
	Islamic Leadership	.422	.040	.509			1.000	1.000

Table 6 shows that the R-Square (R²) value is 25.90%, indicating that the Islamic leadership factor accounts for 25.90% of organizational performance. However, the F-test of significance, with an F value of 111.482, supports the appropriateness of the proposed model ($p \leq 0.001$). According to the findings, there was a significant positive relationship and impact between Islamic Leadership and organizational performance, as indicated by the regression coefficient ($\beta = 0.422$, $t =$

10.559, p -value ≤ 0.05). This implies that a one-unit increase in Islamic Leadership increases the likelihood of organizational performance by 0.422 units, while holding other factors constant. Based on these results, the H_1 hypothesis was accepted.

Table 7

Regression Analysis of the Impact (IL) on the (OC)

Model Summary								
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-watson			
1	.412 ^a	.170	.168	.60530	1.944			
ANOVA ^a								
Model		Sum of Squares	df	Mean Square	F	Sig.		
1	Regression	23.958	1	23.958	65.390	.000^b		
	Residual	116.879	319	.366				
	Total	140.837	320					
Coefficients ^a								
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1.597	.246		6.493	.000		
	Islamic Leadership	.468	.058	.412	8.086	.000	1.000	1.000

a. Dependent Variable: Organizational Commitment

Table 7 shows that the R-Square (R²) value is 17.00%, indicating that the Islamic leadership factor accounts for 17.00% of organizational commitment. However, the F-test of significance, with an F value of 65.390, supports the appropriateness of the proposed model ($p \leq 0.001$). According to the findings, there was a significant positive relationship and impact between Islamic Leadership and organizational commitment, as indicated by the regression coefficient ($\beta = 0.468$, $t = 8.086$, p -value ≤ 0.05). This implies that a one-unit increase in Islamic Leadership increases the likelihood of organizational commitment by 0.468 units, while holding other factors constant. Based on these results, the H_2 hypothesis was accepted.

Result

Conclusion and Recommendations

The Muslim population is growing faster than the global population, and Islamic countries are among the world's largest clients. Understanding the notions of Islamic Leadership and their consequences for organizational performance and commitment in these nations is so critical. Our current research provides some insight into this critical labour group. Furthermore, research like ours can be valuable to managers in non-Islamic nations with a sizable Muslim population when they are required to work with Muslim colleagues, peers, or subordinates (Patel et al., 2019, p. 662).

In this study, the topic of Leadership in Islam is examined. The study offered historical context for the history and significance of leaders and Leadership. It is considered that Leadership is a collaborative effort. It is social and relational in nature and is ultimately moulded by the characteristics of its adherents and the prevailing values and beliefs (Ali, 2009, p. 177).

Islamic Leadership is characterised by service to organisations and their people, aiming to minimise uncertainty, improve collaboration, and address management and social issues through strong moral and religious principles. Workplace deviance manifests as voluntary, intentional behaviours by employees that are directed against significant written and unwritten organizational standards and values. It has detrimental effects on organizational and individual social and economic outcomes. Based on the objective nature, features, and results, the theoretical contributions indicated that Islamic Leadership and workplace misbehaviour are opposed phenomena. The major characteristic of Islamic Leadership is that it reduces workplace deviance by building an ethical atmosphere in organisations through value alignment, Islamic spirituality, Islamic social responsibility, and spiritual Leadership (Kuklyte, 2017, p. 218).

The Islamic leadership value framework links leaders and managers to work diligently for the welfare of their people and organisations. The Islamic leadership value system held them accountable for their organization's poor performance. Leaders are servants in an Islamic leadership value system; they must labour day and night to ensure the prosperity and happiness of all stakeholders and achieve organizational success. The Islamic leadership value system, on the other hand, includes a new leadership style, called Islamic Leadership, that creates zeal and pas-

sion among organizational personnel, as their leaders serve as role models (Abbasi et al., 2010, p. 4015).

Adopting Islamic Leadership in organisations with a Muslim cultural background is necessary because it serves as a coping mechanism for workplace spirituality, examined from an Islamic values perspective. In Islamic countries, religiosity is an important issue that contributes to favourable financial outcomes, enhances intrinsic motivation, and improves employee well-being (Kuklyte, 2017, p. 219).

According to this study's findings, Islamic leadership principles and ethics constitute business DNA for long-term company reputation and growth. Because a strong commitment to Islamic Leadership standard values and ethics affects organizational performance and commitment, it first develops a type of Leadership that adheres to the rule of law. Second, it provides every stakeholder with an environment enriched with honesty, sincerity, justice, assistance, and support (Abbasi et al., 2010, p. 4015).

This study concludes that Islamic Leadership positively and significantly influences employee performance at participation banks in Istanbul, as well as positively and significantly influences employee commitment. According to the study's findings, employers should always boost worker productivity and commitment by implementing Islamic leadership principles at work and fostering an Islamic organizational culture.

Discussion

Our research makes two theoretical contributions. Our first and most significant contribution is to the literature on Islamic Leadership, and our second contribution is to the literature on Islamic leadership effectiveness in Istanbul's participation banks. Furthermore, to the best of our knowledge, this is the first study to analyse the extent to which Islamic Leadership influences organizational performance and organizational commitment in Istanbul participation banks. It is observed that Islamic Leadership principles have a significant impact on employee performance and employee commitment in Istanbul's participation banks.

The analysis findings support the previously stated hypothesis. As expected, Islamic Leadership is positively associated with organizational performance and organizational commitment. The findings support the view that Islamic practice may contribute to modern management literature by emphasising that Islamic

piety is an ethic of personal responsibility grounded in individual accountability to God (Rose, 1999). So, compared to the other tested leadership practices, Islamic Leadership may be more effective at drawing on and promoting both positive psychological dimensions and a favorable ethical climate. This is because it integrates spirituality into a site of individual management, defines work as a form of spiritual practice, and teaches ethics of individual accountability and personal responsibility, this-worldly success, and other-worldly salvation (Galanou and Farrag, 2015: 892; Patel et al., 2019: 660).

Surprisingly, the data support the premise that leaders who apply Islamic principles may foster creativity among their followers, thereby increasing their effectiveness. The findings suggest that Islamic leadership principles are reflected in enhanced employee motivation, empowerment, ethical conduct, and organizational commitment, all of which contribute positively to fostering innovation and performance within the organization. This is significant because it may capture employees' emotional attachment to, identification with, and engagement in their organisation (Meyer and Allen, 1991: 81; Galanou and Farrag, 2015: 892).

This topic widens the subject to address the visible transformation that Islamic Leadership may effect in terms of the community of interests of both leaders and followers. Islamic Leadership, when presented in a strong ethical, moral, and spiritual/religious environment, is likely to help leaders enhance the organizational status quo. In addition, companies recognise the value of ethical stances and religious values (Boddy et al., 2010: 133; Walumbwa et al., 2008: 120).

Among the practical consequences of this research is that, while a significant corpus of leadership research has accepted a range of leadership theories, our findings imply that we should take the opportunity to focus on influential Islamic Leadership. Executive managers may improve management effectiveness and innovation performance by knowing Islamic values. As a result, managers must be mindful of their own Islamic inclinations. This discovery might be helpful for firms looking for new leaders. Because Islamic Leadership is influenced by a person's cultural heritage and religion, organisations may still discern individual variances and distinguish leaders through thoughtful selection and promotion. To build Islamic Leadership, organisations can also undertake various developmental strategies. Organizations can take further measures to promote an organizational culture of innovation by carefully hiring professionals who reflect more Islamic principles in their behavior. It is worth noting the strong, direct link between innovation and performance (Damanpour et al., 1989, p. 600). This entails creating firm-specific

resources and competencies that are difficult for rivals to imitate (Galanou & Farag, 2015, p. 893).

This research provides various tips for managers of local and foreign enterprises looking to do business in Islamic nations, including Istanbul. First, our findings shed light on the crucial role of Islamic Leadership in understanding subordinates' perspectives on management practices. Employees in Istanbul are generally pleased about management practices that are observed to be consistent with the rules of Islamic Leadership.

A rudimentary understanding of Islamic Leadership would be highly beneficial to expatriate managers working in Islamic nations. For example, expatriate managers might use the understanding that Islamic Leadership encourages the ideas of hard work and excellence to encourage similar behaviours in their employees (Sidani and Thornberry, 2010: 45). In an increasingly varied and mobile world, non-Muslim managers working in countries with large Muslim populations might benefit from knowing about Islamic Leadership and how it promotes organizational performance and commitment (Patel et al., 2019, p. 661).

An examination of Islamic leadership literature reveals that Leadership is seen as a crucial element of an Islamic society. It is a collective obligation of society's members and a responsibility entrusted to the individuals chosen to carry it out. Leadership is now recognized as a critical factor in organizational success. Islam is a religion and a way of life that involves a comprehensive interplay among political, social, educational, economic, and cultural institutions centred on allegiance to Allah (Fozia et al., 2016, p. 41).

From an Islamic standpoint, Leadership is defined by the efficient and proper use of resources, the use of permissible sources of production, the production of a permissible product, sincerity in efforts, trustworthiness in all dealings, concern for societal and individual welfare, and concern for the environment at large. It is also distinguished by fairness and transparency in all actions, the quest for knowledge, pride in one's work and labour, and consultation with stakeholders before making decisions. Leaders who have a strong sense of faith are more likely to make all-out efforts to achieve their goals because they believe their efforts will bear fruit. Taqwa people will never use banned methods or sources to achieve a prohibited goal. They will always be subject to the laws of the Qur'an and the Hadith. Because the inputs and outputs of their efforts and methods are all halal, they will be a source of trust for their teams and society as a whole. Not only that, but they also

ensure that their practices do not harm the environment. Leaders with Islamic traits are required to address all managerial problems and the complexity of running their enterprises. Islam illustrates the path to upholding and applying Islamic principles (Fozia et al., 2016, p. 42).

Limitations

A related restriction is that our findings are limited to the participating banks in Istanbul and cannot be generalized to other banks and firms in Istanbul. As a result, further replication studies across public and private organisations in Istanbul are required to generalise findings at the national level. The final sample size (n = 321) was relatively modest compared to what is typically considered adequate for analyses in SPSS. In SPSS studies, a large sample size is essential to achieve a satisfactory fit for the hypothesised model (Zaim et al., 2024, p. 20).

Future research

It would be interesting if the same instrument could be used at other institutions in Turkey to conduct additional sample comparisons. Replication studies should also be carried out in other countries to gain a fuller understanding of the similarities and differences between organizational performance and organizational commitment in the context of Islamic Leadership. Researchers may conduct conceptual research that covers a wide range of topics to serve as a primary source for the Islamic leadership literature. Creating a scale comprised of several items will significantly benefit the study of Islamic Leadership. In addition, if researchers want to understand better management behaviours and subordinates' impressions of them in Istanbul, they must pay greater attention to Islamic leadership ideals.

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