AL-IMARAH

The Leadership Model of the Majelis Syura in Strengthening Organizational Governance within Persatuan Ummat Islam (PUI)

Ahmad Gabriel[1], Andriyanto[2], Ramadhan Aditya Pratama[3], Busthomi Ibrohim[4]

[1]Universitas Darunnajah, Indonesia. Email: agabriel@darunnajah.ac.id
[2]Universitas Darunnajah, Indonesia. Email: andri@darunnajah.ac.id
[3]Universitas Darunnajah, Indonesia. Email: rpratama@darunnajah.ac.id
[4]Universitas Darunnajah, Indonesia. Email: busthomi.ibrohim@darunnajah.ac.id

Abstract

This study examines the leadership model of the Majelis Syura of Persatuan Ummat Islam (PUI) and its role in strengthening organizational governance within contemporary Islamic civil society organizations in Indonesia. While many studies discuss Islamic leadership normatively, limited research explains how consultative (shura-based) leadership is institutionalized within modern organizational governance systems. This study addresses that gap by analyzing how collective-collegial leadership operates structurally and procedurally within PUI. Using a qualitative descriptive approach through interviews, participatory observation, and document analysis, the study finds that Majelis Syura leadership functions as an institutionalized collective authority providing ideological direction, strategic oversight, and governance control. The integration of consultative principles with internal democratic mechanisms through Pemilihan Raya (Pemira) demonstrates that Islamic leadership can operate within modern participatory governance frameworks. The study contributes theoretically by demonstrating that shura is not merely a normative principle but can function as an institutional governance mechanism combining religious legitimacy and organizational accountability. Practically, the findings offer a governance model for Islamic organizations seeking to balance participatory leadership, organizational stability, and value-based governance.

Keywords: collective-collegial leadership; Majelis Syura; organizational governance; Islamic civil society organization; participatory governance; Persatuan Ummat Islam (PUI).

INTRODUCTION

In the context of Islamic civil society organizations in Indonesia, leadership is not merely understood as managerial competence but also as a mechanism for safeguarding ideological values and moral responsibility, which demands integrity and exemplary conduct . Consequently, leadership structures directly influence organizational stability, policy legitimacy, and members' trust.

One of the fundamental principles of leadership in Islam is shura (consultative deliberation), which frames decision-making as a collective process oriented toward the common good (maslahah) . This principle encourages collective-collegial leadership, where authority is exercised institutionally rather than concentrated in a single individual. Such a model

is particularly relevant for Islamic mass organizations characterized by broad memberships, multi-level structures, and long-term socio-religious missions.

From a governance perspective, civil society organizations in Indonesia are regulated under Law No. 17 of 2013 on Social Organizations and its amendment under Law No. 16 of 2017, which require democratic, transparent, and accountable organizational management. Within this regulatory framework, leadership models in Islamic organizations must reconcile religious values with modern governance principles, including mechanisms of accountability and internal checks and balances.

Persatuan Ummat Islam (PUI), established through the consolidation of two Islamic movements in the mid-twentieth century, namely Perikatan Oemmat Islam (1911) and Persatoean Oemmat Islam Indonesia (1931), has developed into a nationwide organization active in education, da'wah, and social services. As the organization expanded, governance challenges emerged concerning leadership coordination, institutional accountability, and preservation of ideological direction. These dynamics highlight the need for leadership structures capable of maintaining organizational coherence while ensuring participatory decision-making.

PUI adopts a collective-collegial leadership structure through the institutionalization of the Majelis Syura as the highest authority within the organization. According to the organization's statutes and bylaws, the Majelis Syura is entrusted with determining ideological direction, formulating general policies, and supervising executive leadership. Unlike many organizations where authority remains concentrated in executive bodies, PUI places strategic authority within an institutionalized consultative body functioning as an internal system of checks and balances.

A significant governance transformation occurred during the 12th PUI Congress in 2009, when organizational statutes were amended to formalize a Shura-based leadership system (Majelis Syura) and introduce internal democratic mechanisms through simultaneous organizational elections (Pemira). This reform marked a shift from executive-centered authority toward institutional collective leadership, providing democratic legitimacy while strengthening governance resilience.

Despite these developments, academic studies examining how collective consultative leadership institutions operate structurally within Islamic civil society organizations remain limited. Existing scholarship largely focuses on normative discussions of Islamic leadership or individual leadership styles, leaving a gap in understanding how collective-collegial leadership bodies function within modern organizational governance systems.

This study therefore analyzes the leadership model of the Majelis Syura in strengthening organizational governance within PUI. The research contributes theoretically by explaining how consultative leadership principles are institutionalized within modern governance structures, and practically by offering insights for Islamic organizations seeking to balance participatory leadership, accountability, and value-based governance.

THEORETICAL AND ANALYTICAL FRAMEWORK

Leadership in Islamic Civil Society Organizations

Leadership in Islamic civil society organizations exhibits characteristics that differ from those found in profit-oriented institutions or state bureaucracies. Leadership is not merely understood as the ability to manage organizational resources but also as an ideological and moral trust aimed at safeguarding Islamic values and advancing religious and social missions. Leadership, in organizational theory, is understood as the process of influencing individuals or groups to achieve common objectives , while within the Islamic perspective, leadership is understood as a collective responsibility oriented toward the welfare of the community (maslahah).

Islamic civil society organizations function as platforms for religious outreach, education, and social transformation. Therefore, leadership systems within such organizations must balance organizational effectiveness with normative legitimacy. Effective leadership in value-

based organizations requires clear structural arrangements, distribution of authority, and adequate supervisory mechanisms . In this context, collective-collegial leadership institutions become crucial in ensuring accountability and organizational sustainability.

Collective-Collegial Leadership

Collective-collegial leadership refers to a leadership model emphasizing shared decision-making, distribution of authority, and collective responsibility within organizational structures . This model enables organizations to avoid excessive concentration of power in a single individual while improving the quality and legitimacy of strategic decision-making processes. Such an approach is particularly relevant for organizations with broad membership bases and multi-layered governance structures, including Islamic civil society organizations that must balance organizational authority, ideological direction, and member participation.

Leadership exercised through boards or supervisory councils performs strategic functions in setting policy direction and overseeing executive leadership while ensuring accountability mechanisms operate effectively . Within Islamic organizational contexts, collective-collegial leadership also functions as an internal checks-and-balances mechanism that maintains organizational stability, prevents personal domination, and safeguards ideological consistency through institutionalized consultative processes . Contemporary governance studies further show that distributed and collective leadership structures enhance organizational resilience and adaptability, particularly within civil society organizations facing complex social environments .

The Concept of Shura in Islamic Leadership

Shura, or consultative deliberation, constitutes a fundamental principle of leadership in Islam, emphasizing collective consultation as the primary mechanism for decision-making. Shura is not merely a procedural requirement but also an ethical value requiring openness, justice, and moral responsibility . This principle fosters participatory and collective-collegial leadership in which organizational decisions emerge through joint deliberation.

Leadership based on shura seeks to balance authority and control, preventing the concentration of power in an absolute manner . In Islamic civil society organizations, the institutionalization of shura through bodies such as Majelis Syura serves as an important mechanism to ensure that organizational policies remain aligned with Islamic principles and the broader mission of the organization.

Organizational Governance and Good Islamic Governance

Organizational governance refers to the systems, processes, and mechanisms through which organizations are directed and controlled to ensure effectiveness, transparency, and accountability . Governance effectiveness is not solely measured by administrative efficiency but also by moral and social legitimacy, particularly in value-based organizations.

The concept of Good Islamic Governance represents an adaptation of modern governance principles integrated with Islamic values such as justice ('adl), trustworthiness (amanah), consultation (shura), and public welfare (maslahah). Governance in Islamic organizations therefore requires strong internal oversight as well as a clear separation of roles between directing and executive bodies . Within this framework, Majelis Syura functions as a key institution bridging Islamic normative values and modern organizational governance practices.

Conceptual Framework of the Study

Based on the preceding theoretical discussion, this study positions the Majelis Syura as a collective-collegial leadership institution responsible for policy direction, oversight, and safeguarding the organization's ideological orientation. Accordingly, the leadership model of the Majelis Syura is understood as an institutional manifestation of the shura principle within the governance framework of Islamic civil society organizations.

The conceptual framework treats Majelis Syura leadership as the principal factor influencing the realization of stable, accountable, and value-based organizational governance within Persatuan Ummat Islam (PUI).

In operational terms, collective-collegial leadership is examined through the distribution of authority among institutional actors rather than its concentration in individual leaders. Shura-

based leadership is analyzed through decision-making procedures, consultative practices, and policy formulation processes within Majelis Syura. Participatory governance is evaluated through internal checks and balances, leadership legitimacy mechanisms, and accountability practices within the organization. These analytical dimensions guide the interpretation of empirical findings presented in the Results and Discussion section.

METHOD

Research Approach

This study employs a descriptive qualitative approach aimed at gaining an in-depth understanding of the leadership model of the Majelis Syura in strengthening organizational governance within Persatuan Ummat Islam (PUI). A qualitative approach was selected because the study seeks to explore meanings, roles, and leadership practices as reflected in organizational documents and the experiences of organizational actors, rather than testing causal relationships or quantitative hypotheses[1].

Research Sites

The research was conducted at two main locations serving as central organizational hubs of Persatuan Ummat Islam. The first site is the Central Office I of PUI, located at the PUI Central Leadership Building in Pancoran, South Jakarta, which functions as the national coordination and strategic policy center of the organization. The second site is Central Office II of PUI, located at the Bapermin Building in Majalengka, which holds historical and institutional significance as a center for organizational development and consolidation.

Data Collection Techniques

Data were collected through in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were conducted with key informants who possess direct knowledge of the role and functions of the Majelis Syura. Informants included the Chairperson of the Majelis Syura, the Chairperson of the Executive Board (DPP PUI), and members of the Majelis Syura selected purposively based on their involvement in strategic organizational decision-making processes.

Observations were undertaken to capture leadership dynamics within institutional forums and deliberative meetings. The researcher was directly involved in organizational managerial activities as part of the Majelis Syura Secretariat, enabling access to internal decision-making processes and providing deeper insights into organizational dynamics.

Document analysis covered formal organizational documents such as the Constitution and Bylaws (AD/ART), Majelis Syura guidelines, executive reports, as well as official digital publications and institutional communications of the organization. These materials functioned as institutional data sources rather than journalistic news reports.

Data Analysis Technique

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), which involves data reduction, data display, and conclusion drawing[2]. Interview transcripts, observation records, and documentary materials were analyzed thematically to identify leadership patterns, the institutionalization of *shura*, and their implications for organizational governance.

---

[1] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2014).

[2] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2014).

RESULTS AND DISCUSSION

Institutional Evolution of Leadership in PUI

Analysis of historical organizational documents indicates that the leadership system of Persatuan Ummat Islam (PUI) was not originally structured around the Majelis Syura as it is known today. Prior to the amendment of the organization's Constitution and Bylaws (AD/ART) in 2009, the highest authority resided in the Central Executive Board (Pengurus Besar/Pimpinan Pusat), which exercised both strategic and operational control. Decision-making authority was therefore relatively centralized within the executive leadership, supported by advisory bodies such as the Board of Trustees, Advisory Council, and Expert Council.

A major institutional transformation occurred during the 12th PUI Congress (Muktamar), held in Jatinangor, Sumedang, West Java, from 25–27 December 2009. In this forum, delegates collectively formulated and officially adopted a shura-based leadership system through the establishment of the Majelis Syura as the highest organizational authority. The reform was codified in the revised Constitution and Bylaws, which positioned the Majelis Syura as the supreme institution responsible for strategic direction, ideological safeguarding, and organizational oversight. The Congress mandated Ahmad Heryawan, then Chairperson of PUI (2004–2009), to serve as Chair of the Majelis Syura for the 2009–2014 period along with ten additional members. Subsequently, on 27 December 2009, the council convened to determine the composition of the Central Executive Board for the following term .

The decision to adopt a shura-based system was not merely organizational but also rooted in ideological and theological convictions, recognizing consultation (musyawarah) as a fundamental principle of Islamic leadership. Within Islamic tradition, shura is placed alongside essential religious obligations such as prayer and almsgiving. Consequently, this structural reform marked a paradigm shift from a centralized executive leadership model toward a collective-collegial structure grounded in Islamic values.

This institutional transformation indicates that leadership reform in PUI was not merely structural adjustment but represented a strategic response to governance risks inherent in centralized leadership systems. Concentrated executive authority tends to increase vulnerability to internal conflict, leadership succession disputes, and declining organizational accountability. By institutionalizing Majelis Syura as the highest authority, PUI redistributed strategic power and introduced a governance mechanism capable of sustaining organizational continuity beyond individual leadership figures. This shift confirms that organizational survival within large Islamic civil society organizations increasingly depends on institutional governance rather than personal leadership authority.

Majelis Syura as a Collective-Collegial Leadership Model

According to PUI's Constitution and the Basic Guidelines of the Majelis Syura, organizational leadership is exercised through a collective-collegial mechanism. The Majelis Syura is not centered on a single leader but functions as a collective institution whose members share authority in determining strategic organizational policies. This arrangement clearly differentiates the policy-directing function of the Majelis Syura from the executive role of the organizational leadership responsible for implementation.

This model aligns with the collective-collegial leadership framework emphasizing distributed authority and shared responsibility within complex organizations[3]. Within PUI, the Majelis Syura performs internal legislative functions, safeguards the organization's ideological orientation (*khittah perjuangan*), and oversees executive policy decisions. Leadership authority

---

[3] Henry Mintzberg, *Managing* (San Francisco: Berrett-Koehler, 2009); Shaker A. Zahra and John A. Pearce, "Boards of Directors and Corporate Financial Performance: A Review and Integrative Model," *Journal of Management* 15, no. 2 (1989): 291–334.

thus rests not on individual charisma but on institutionalized deliberative mechanisms ensuring accountability and continuity.

Interviews with PUI leaders reinforce this finding, indicating that strategic decisions cannot be unilaterally made by executive leaders without deliberation and approval from the Majelis Syura. Such practices reflect collective responsibility and an internal checks-and-balances system characteristic of *shura*-based governance.

Analytical interpretation suggests that the effectiveness of Majelis Syura leadership lies not only in collective decision-making but in reducing leadership dependency on charismatic individuals. Many Islamic organizations historically rely on strong personal leadership, which often creates instability during leadership transitions. In contrast, PUI's institutionalized collective-collegial model distributes authority, allowing leadership continuity even when executive leadership changes. This finding supports governance theories suggesting that institutional authority provides greater long-term organizational resilience than personality-driven leadership structures.

General Election Mechanism and Leadership Democratization

The study reveals that membership in the Majelis Syura is determined through an internal General Election (Pemira) involving participation from organizational structures across multiple levels. The 2024 election was conducted simultaneously nationwide on 19 October 2024, serving as the official mechanism for selecting Majelis Syura members for the 2024–2029 period[4].

Unlike leadership recruitment models based on elite appointment, the Pemira mechanism grants participation rights to organizational administrators at central, regional, and local levels. Consequently, the legitimacy of the Majelis Syura derives not only from constitutional provisions but also from procedural legitimacy grounded in collective participation. From a governance perspective, this reflects principles of representation and participation essential to accountable and sustainable leadership.

Furthermore, the election mechanism functions not merely as an electoral process but also as an instrument of organizational democratization. Document analysis shows that the Pemira was conducted transparently, according to scheduled procedures, and simultaneously across various regions using relatively standardized procedures[5]. This demonstrates PUI's commitment to strengthening internal democracy as part of modern organizational governance.

The leadership model of the Majelis Syura therefore exhibits characteristics of Islamic governance emphasizing structural legitimacy, internal accountability, and moral responsibility in organizational decision-making[6].

Critically, the Pemira mechanism does more than provide procedural legitimacy; it transforms leadership selection into a participatory governance process that strengthens organizational ownership among members. Participation in leadership selection reduces perceptions of elite control and increases policy acceptance at regional and local levels. This suggests that democratic internal mechanisms function not only as electoral procedures but also as instruments of organizational integration, reducing fragmentation risks within large nationwide organizations.

Representation and Composition of Majelis Syura Membership

Results of the General Election show that Majelis Syura members for the 2024–2029 period originate from diverse regions and organizational backgrounds. This composition reflects

---

[4] Persatuan Ummat Islam. 2024. "Gelar Pemilu Serentak PUI Menjadi Ormas Paling Demokratis di Indonesia." Accessed January 2026. https://pui.or.id/gelar-pemilu-serentak-pui-menjadi-ormas-paling-demokratis-di-indonesia/.

[5] Persatuan Ummat Islam. 2024. "Musyawarah Majelis Syura PUI Sukses Digelar, Memilih KMS dan Pucuk Pimpinan PUI Tingkat Pusat." Accessed January 2026. https://pui.or.id/musyawarah-majelis-syura-pui-sukses-digelar-memilih-kms-dan-pucuk-pimpinan-pui-tingkat-pusat/.

[6] Hidayat, R., and I. Zulkarnain. 2020. "Islamic Organizational Governance and Accountability." *Journal of Islamic Management Studies* 2, no. 2: 45–60.

broad geographical and cultural representation, preventing leadership domination by central elites[7]. The Majelis Syura thus functions not only as a normative authority but also as a national representation of organizational aspirations.

The combination of election mechanisms and institutional deliberation demonstrates practical implementation of *shura* as a collective decision-making process within Islamic organizations[8]. Diversity among council members contributes to more inclusive and context-sensitive deliberations. Interview data indicate that such diversity is perceived as strengthening decision-making by balancing organizational ideals with practical needs across regions.

Transparency and accountability embedded in Majelis Syura governance mechanisms are consistent with governance practices found in other Islamic institutions, including zakat and philanthropic organizations[9].

However, diversity within collective-collegial leadership bodies may also create potential challenges, particularly in reconciling regional interests and organizational priorities. The findings indicate that while diversity strengthens representation, it requires effective deliberative mechanisms to prevent decision-making stagnation. The Majelis Syura's reliance on consensus-building demonstrates how institutionalized consultation mitigates potential fragmentation, allowing diversity to function as organizational strength rather than a source of conflict.

Succession Mechanism and Leadership Legitimacy

Leadership succession reached its formal consolidation through the inaugural Majelis Syura Assembly for the 2025–2030 period, held in Jakarta from 26–28 December 2024. This forum formalized the legitimacy of 22 elected Majelis Syura members, additional members appointed by the assembly, and representatives from autonomous organizations, including Wanita PUI, Pemuda PUI, HIMA PUI, and Shofia Cahaya Bangsa. Such representation reflects an inclusive institutional design incorporating generational and gender perspectives into strategic decision-making[10].

The substantive application of *shura* principles is reflected in the consensus-based selection of KH Nurhasan Zaidi as Chairperson of the Majelis Syura for the 2025–2030 period. Theoretically, this practice marks a transition from personal-charismatic leadership toward institutional-collegial leadership. In his inaugural address, the newly elected chair emphasized collective wisdom as the foundation of organizational leadership beyond individual prediction or authority[11], reinforcing values of reform (*islah*) and internal checks and balances.

The assembly also exercised authority in forming both Majelis Syura leadership structures and executive leadership, appointing deputy chairs and secretaries as well as confirming the Central Executive Board led by H. Raizal Arifin as Chairperson. This confirms that within PUI's governance framework, the Majelis Syura holds ultimate authority in shaping operational

---

[7] Persatuan Ummat Islam. 2024. "Ini Nama-nama Anggota Majelis Syura Terpilih Periode 2024–2029." Accessed January 2026. https://pui.or.id/ini-nama-nama-anggota-majelis-syura-terpilih-periode-2024-2029/.

[8] Rahman, Fazlur, and S. Ahmad. 2017. "Shura and Collective Decision-Making in Islamic Leadership." *Journal of Islamic Studies* 28, no. 3: 345–362. https://doi.org/10.1093/jis/etx022.

[9] Ulfah, A. K., R. Razali, and S. M. Ismail. 2024. "Unveiling the Power of Good Corporate Governance: The Key to Effective Zakat Administration." *Filantropi: Jurnal Manajemen Zakat dan Wakaf* 5, no. 1: 1–15; Wahyuningsih, N., Khoiyrunisa, and E. Saefullah. 2025. "Accountability, Transparency, and Islamic Good Governance on Muzakki Trust in Indonesia." *Journal of Islamic Economics* 5, no. 1: 187–207.

[10] Persatuan Ummat Islam. 2024. "Pemilihan Raya PUI Digelar pada Sabtu 19 Oktober 2024: Ini Daftar Lengkap Nama Calon Anggota Majelis Syura." Accessed January 2026. https://pui.or.id/pemilihan-raya-pui-digelar-pada-sabtu-19-oktober-2024-ini-daftar-lengkap-nama-calon-anggota-majelis-syura/.

[11] Zaidi, Nurhasan. 2024. "Pidato Iftitah Ketua Majelis Syura Terpilih Periode 2025–2030." Delivered at the Deliberation Meeting of the Majelis Syura of Persatuan Ummat Islam, Grand Sahid Jaya Hotel, Jakarta, 27 December.

leadership direction, ensuring alignment between ideological vision and executive implementation.

From a governance perspective, consensus-based leadership selection demonstrates an alternative to competitive electoral leadership struggles often found in civil society organizations. By prioritizing consensus, PUI minimizes factional conflict risks and preserves internal cohesion. This suggests that shura-based consensus mechanisms may offer more stable leadership transition models in value-based organizations where unity and moral legitimacy are prioritized over electoral competition.

Institutionalization of Shura in Organizational Decision-Making

Within PUI, *shura* is not merely a normative consultative practice but is institutionalized through the operational mechanisms of the Majelis Syura. Strategic decisions are formulated through deliberation involving all members, taking into account ideological, organizational, and community welfare considerations.

Observations of institutional meetings indicate that the Majelis Syura actively provides guidance, corrections, and strategic recommendations regarding organizational policies. Decisions are reached through consensus without domination by particular individuals, thereby strengthening both decision legitimacy and internal trust in leadership.

Importantly, institutionalization of shura transforms consultation from a moral recommendation into an operational governance mechanism. This ensures that deliberation becomes a structured component of decision-making rather than an optional leadership practice. Such institutionalization contributes to predictable governance processes, increasing organizational trust and reducing leadership arbitrariness.

Integration of Intisab and Ishlah Tsamaniyah Values

Document analysis indicates that the values of *Intisab* and *Ishlah Tsamaniyah* serve as ethical foundations for Majelis Syura leadership. *Intisab* emphasizes total devotion to God manifested through organizational service (*khidmah*), while *Ishlah Tsamaniyah* promotes continuous reform across organizational life.

These values are reflected in leadership practices emphasizing trustworthiness, exemplary conduct, and collective responsibility. Leadership success is measured not solely through structural achievements but also through moral and ideological consistency in preserving organizational direction. Leadership within the Majelis Syura thus operates as an institutionalized value system rather than merely an individual leadership style.

Analytical examination shows that value integration functions as an internal governance control mechanism. Leadership legitimacy within PUI is not derived solely from formal authority but also from adherence to moral and ideological standards. This dual legitimacy—structural and moral—contributes to leadership accountability, as deviation from organizational values risks delegitimizing leadership authority internally.

Synthesis of the Majelis Syura Leadership Model

The findings demonstrate that the leadership model of the Majelis Syura in PUI represents a synthesis of collective-collegial leadership, shura principles, democratic election mechanisms, and the integration of Intisab and Ishlah Tsamaniyah values. Unlike leadership models centered on executive authority, this arrangement redistributes strategic control to a deliberative institution, enabling governance stability while preventing excessive power concentration. Consequently, organizational governance operates through institutionalized consultation and accountability rather than personal leadership dominance.

Theoretically, this study contributes to discussions on Islamic organizational governance by demonstrating that shura can function as an operational governance mechanism within modern mass organizations, rather than merely a normative principle. Practically, PUI's experience provides a reference model for Islamic organizations seeking leadership structures capable of balancing moral authority, member participation, and institutional accountability within contemporary governance environments.

CONCLUSION

This study concludes that the Majelis Syura of Persatuan Ummat Islam (PUI) represents an institutionalized collective-collegial leadership model formally embedded in the organization's constitution and strengthened through democratic internal elections (Pemira). Leadership authority is exercised not through individual figures but through a collective body responsible for safeguarding ideological direction, formulating strategic policies, and supervising executive leadership. The findings demonstrate that the Islamic principle of shura can be operationalized structurally within modern Islamic civil society organizations, enabling leadership practices that balance religious authority with contemporary organizational governance.

The integration of collective decision-making, internal democratic legitimacy, and ethical values such as Intisab and Ishlah Tsamaniyah contributes to stable internal checks and balances, organizational accountability, and leadership continuity. The study thus offers both theoretical insight into the institutionalization of shura-based governance and practical guidance for Islamic organizations seeking to strengthen participatory leadership while maintaining ideological integrity. However, this research focuses primarily on the central organizational structure. Future studies are recommended to examine how Majelis Syura policies are implemented at regional and local levels and to conduct comparative studies with other Islamic organizations to further explore variations in shura-based governance practices in Indonesia.

REFERENCES

Ali, Abbas J. 2019. "Leadership in Islam: A Contemporary Perspective." International Journal of Islamic and Middle Eastern Finance and Management 12, no. 4: 500–518. https://doi.org/10.1108/IMEFM-02-2019-0061.

Bolden, Richard. 2020. "Distributed Leadership in Organizations: A Review of Theory and Research." International Journal of Management Reviews 22, no. 2: 115–138. https://doi.org/10.1111/ijmr.12221.

Cornforth, Chris, and William A. Brown, eds. 2014. Nonprofit Governance: Innovative Perspectives and Approaches. London: Routledge.

Cornforth, Chris, and William A. Brown. 2021. "Nonprofit Governance: Innovative Perspectives and Approaches." Nonprofit Management & Leadership 31, no. 4: 645–650. https://doi.org/10.1002/nml.21467.

Crevani, Lucia, Monica Lindgren, and Johann Packendorff. 2022. "Leadership Reconsidered: A Practice-Based Perspective." Human Relations 75, no. 3: 537–562. https://doi.org/10.1177/0018726721999704.

Daily, Catherine M., Dan R. Dalton, and Albert A. Cannella. 2018. "Corporate Governance: Decades of Dialogue and Data." Academy of Management Review 43, no. 2: 265–291. https://doi.org/10.5465/amr.2016.0069.

Denis, Jean-Louis, Ann Langley, and Viviane Sergi. 2021. "Leadership in the Plural." Academy of Management Annals 15, no. 2: 523–556. https://doi.org/10.5465/annals.2019.0056.

Fukuyama, Francis. 2013. "What Is Governance?" Governance 26, no. 3: 347–368. https://doi.org/10.1111/gove.12035.

Hernawan, Wawan. 2014. Seabad Persatuan Ummat Islam (1911–2011). Bandung: Yayasan Sejarawan Masyarakat Indonesia (YMSI) Cabang Jawa Barat dan PUI Jawa Barat.

Hidayat, R., and I. Zulkarnain. 2020. "Islamic Organizational Governance and Accountability." Journal of Islamic Management Studies 2, no. 2: 45–60.

Khan, Muhammad A., and M. Ishaq Bhatti. 2018. "Governance, Accountability and Transparency in Islamic Organizations." Humanomics 34, no. 2: 146–165. https://doi.org/10.1108/H-02-2017-0028.

———. 2021. "Governance, Accountability and Transparency in Islamic Organizations." Humanomics 37, no. 3: 363–380. https://doi.org/10.1108/H-02-2017-0028.

Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. 2014. Qualitative Data Analysis: A Methods Sourcebook. 3rd ed. Thousand Oaks, CA: Sage Publications.

Mintzberg, Henry. 2009. Managing. San Francisco: Berrett-Koehler.

Northouse, Peter G. 2021. Leadership: Theory and Practice. 9th ed. Thousand Oaks, CA: Sage Publications.

Persatuan Ummat Islam. 2015. Laporan Amal Dewan Pengurus Pusat Persatuan Ummat Islam (PUI) Periode 2009–2014. Jakarta: Persatuan Ummat Islam.

———. 2024a. "Gelar Pemilu Serentak PUI Menjadi Ormas Paling Demokratis di Indonesia." Accessed January 2026. https://pui.or.id/gelar-pemilu-serentak-pui-menjadi-ormas-paling-demokratis-di-indonesia/.

———. 2024b. "Ini Nama-nama Anggota Majelis Syura Terpilih Periode 2024–2029." Accessed January 2026. https://pui.or.id/ini-nama-nama-anggota-majelis-syura-terpilih-periode-2024-2029/.

———. 2024c. "Musyawarah Majelis Syura PUI Sukses Digelar, Memilih KMS dan Pucuk Pimpinan PUI Tingkat Pusat." Accessed January 2026. https://pui.or.id/musyawarah-majelis-syura-pui-sukses-digelar-memilih-kms-dan-pucuk-pimpinan-pui-tingkat-pusat/.

———. 2024d. "Pemilihan Raya PUI 2024 Sukses Digelar Serentak di Seluruh Penjuru Indonesia." Accessed January 2026. https://pui.or.id/pemilihan-raya-pui-2024-sukses-digelar-serentak-di-seluruh-penjuru-indonesia/.

———. 2024e. "Pemilihan Raya PUI Digelar pada Sabtu 19 Oktober 2024: Ini Daftar Lengkap Nama Calon Anggota Majelis Syura." Accessed January 2026. https://pui.or.id/pemilihan-raya-pui-digelar-pada-sabtu-19-oktober-2024-ini-daftar-lengkap-nama-calon-anggota-majelis-syura/.

———. 2025a. Anggaran Dasar dan Anggaran Rumah Tangga Persatuan Ummat Islam. Jakarta: DPP PUI.

———. 2025b. Pedoman Dasar Tugas Pokok, Fungsi, dan Wewenang Majelis Syura PUI. Jakarta: DPP PUI.

Rahman, Fazlur, and S. Ahmad. 2017. "Shura and Collective Decision-Making in Islamic Leadership." Journal of Islamic Studies 28, no. 3: 345–362. https://doi.org/10.1093/jis/etx022.

Rasyid, M. Ryaas. 2015. Islam dan Kepemimpinan Publik. Jakarta: RajaGrafindo Persada.

Republic of Indonesia. 2013. Undang-Undang Nomor 17 Tahun 2013 tentang Organisasi Kemasyarakatan. Jakarta: Sekretariat Negara.

———. 2017. Undang-Undang Nomor 16 Tahun 2017 tentang Penetapan Perppu Nomor 2 Tahun 2017 tentang Perubahan atas Undang-Undang Nomor 17 Tahun 2013 tentang Organisasi Kemasyarakatan menjadi Undang-Undang. Jakarta: Sekretariat Negara.

Robbins, Stephen P., and Timothy A. Judge. 2017. Organizational Behavior. 17th ed. New York: Pearson Education.

Schoeneborn, Dennis, et al. 2021. "Organizational Governance as Communication." Organization Studies 42, no. 4: 603–626.

Shihab, M. Quraish. 2017. Wawasan Al-Qur'an tentang Kepemimpinan. Bandung: Mizan.

Siddiqi, M. Nejatullah. 2016. Role of the State in the Economy: An Islamic Perspective. Leicester: Islamic Foundation.

Tricker, Bob. 2019. Corporate Governance: Principles, Policies, and Practices. 4th ed. Oxford: Oxford University Press.

Ulfah, A. K., R. Razali, and S. M. Ismail. 2024. "Unveiling the Power of Good Corporate Governance: The Key to Effective Zakat Administration." Filantropi: Jurnal Manajemen Zakat dan Wakaf 5, no. 1: 1–15.

Wahyuningsih, N., Khoiyrunisa, and E. Saefullah. 2025. "Accountability, Transparency, and Islamic Good Governance on Muzakki Trust in Indonesia." Journal of Islamic Economics 5, no. 1: 187–207.

Yukl, Gary. 2017. Leadership in Organizations. 8th ed. Boston: Pearson Education.

Zaidi, Nurhasan. 2024. "Pidato Iftitah Ketua Majelis Syura Terpilih Periode 2025–2030." Disampaikan pada Musyawarah Majelis Syura Persatuan Ummat Islam, Hotel Grand Sahid Jaya, Jakarta, 27 Desember.

Zahra, Shaker A., and John A. Pearce. 1989. "Boards of Directors and Corporate Financial Performance: A Review and Integrative Model." Journal of Management 15, no. 2: 291–334.

Zakki, M., N. Naim, A. Akhyak, and A. Aziz. 2025. "Leadership Models in Islamic Boarding Schools to Improve Literacy Supervision." Pancasila International Journal of Applied Social Science 3, no. 3: 463–474.

Zubaedi. 2018. Manajemen Kepemimpinan Pendidikan Islam. Jakarta: Kencana.