

Reconstructing the BANI Framework Through Islamic Leadership Values: Toward an Adaptive-Resilient Model of Islamic Leadership

Rekonstruksi Kerangka BANI melalui Nilai-Nilai Kepemimpinan Islami: Menuju Model Kepemimpinan Islami Adaptif-Resilien

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ABSTRAK

Tujuan: Penelitian ini bertujuan merekonstruksi kerangka BANI (Brittle, Anxious, Nonlinear, Incomprehensible) melalui nilai-nilai kepemimpinan Islami untuk menghasilkan model kepemimpinan yang adaptif dan resilien dalam menghadapi ketidakpastian organisasi. **Metode:** Penelitian ini menggunakan pendekatan kajian konseptual (conceptual paper) melalui studi kepustakaan (*library research*). Analisis dilakukan dalam tiga tahap, yaitu identifikasi kesenjangan konseptual antara literatur VUCA–BANI dan kepemimpinan Islami, rekonstruksi tematik setiap dimensi BANI berdasarkan nilai *amanah*, *sabar–tawakkal*, *syura*, dan *qada–qadar*, serta sintesis menjadi model konseptual yang dilandasi ayat-ayat Al-Qur'an dan literatur akademik. **Temuan:** Hasil penelitian menunjukkan bahwa keempat nilai tersebut membentuk kerangka pemaknaan (*sensemaking*) yang saling menguatkan dalam merespons kerapuhan sistemik, kecemasan, nonlinearitas, dan ketidakpahaman. Sintesis tersebut menghasilkan Model Kepemimpinan Islami Adaptif-Resilien (KIAR) yang bekerja melalui mekanisme nilai yang saling mengunci. **Implikasi:** Model KIAR memberikan landasan konseptual bagi penguatan kepemimpinan pada lembaga pendidikan Islam, organisasi dakwah, dan organisasi berbasis nilai keislaman dalam menghadapi kondisi BANI. **Orisinalitas:** Penelitian ini menawarkan rekonstruksi BANI berbasis epistemologi Islam yang menempatkan nilai-nilai kepemimpinan Islami sebagai kerangka analitis yang mandiri, bukan sekadar pelengkap normatif terhadap konsep manajemen Barat.

Kata kunci: BANI; kepemimpinan Islami; ketidakpastian organisasi; Model KIAR.

ABSTRACT

Purpose: This study aims to reconstruct the BANI (*Brittle, Anxious, Nonlinear, Incomprehensible*) framework through Islamic leadership values to develop an adaptive and resilient leadership model for organizational uncertainty. **Method:** This study employs a conceptual paper approach based on library research. The analysis was conducted in three stages: identifying the conceptual gap between the VUCA–BANI and Islamic leadership literature, reconstructing each BANI dimension through the values of *amanah*, *sabr–tawakkul*, *shura*, and *qada and qadar*, and synthesizing these values into a conceptual model grounded in Qur'anic foundations and relevant scholarly literature. **Findings:** The study demonstrates that these four values constitute an integrated sensemaking framework for addressing systemic fragility, prolonged anxiety, nonlinear disruptions, and incomprehensible situations. Their integration results in the Adaptive-Resilient Islamic Leadership (KIAR) Model, which operates through an interlocking system of moral, spiritual, and organizational values. **Implications:** The KIAR Model provides a conceptual foundation for strengthening leadership in Islamic educational institutions, da'wah organizations, and other Islamic value-based organizations operating under BANI conditions. **Originality:** This study proposes the KIAR Model as an Islamic epistemological reconstruction of the BANI framework, positioning Islamic leadership values as an autonomous analytical framework rather than merely a normative complement to Western management concepts.

Keywords: BANI; Islamic leadership; organizational uncertainty; KIAR Model.

A. Introduction

Organizational uncertainty is not a new issue in management studies; however, the way it is conceptualized has continued to evolve in response to changing historical contexts. Since the early twentieth century, scholars have sought to understand uncertainty as a structural condition inherent in organizational activities (Knight, 1921). Over the past two decades, several acronyms have emerged as metaphors for strategic uncertainty, including VUCA (Volatility, Uncertainty, Complexity, Ambiguity), which originated from post-Cold War military doctrine (Barber, 1992), and BANI (Brittle, Anxious, Nonlinear, Incomprehensible), which was introduced in response to systemic fragility and the psychological tensions that emerged in the post-pandemic era (Cascio, 2020). These two frameworks have rapidly transitioned from practitioner discourse into the academic domain, and recent systematic reviews indicate that the shift from VUCA to BANI has become a significant concern in the literature on agile leadership (Saputra & Mulia, 2025).

The popularity of VUCA and BANI has not been confined to secular corporate settings. These frameworks have also begun to permeate discussions of leadership in value-based institutions, including Islamic educational institutions, which are required to respond to digital disruption while simultaneously preserving their institutional identity (Ifriadi & Sari, 2025). Nevertheless, the prevailing pattern of adoption has tended to be additive in nature, whereby the terms VUCA or BANI are merely borrowed as labels for external conditions, while Islamic values such as amanah (trustworthiness), shura (consultation), and sabr (patience) are positioned only as practical responses without being conceptually reconstructed as an independent and equivalent framework of sensemaking.

In fact, the Islamic leadership literature has developed a well-established and independent value foundation. A model of Islamic leadership that emphasizes the integration of moral-spiritual dimensions with institutional responsibility has been proposed (Al-Aali & Al-Owaihan, 2018). Islamic leadership has also been explicitly associated with organizational resilience in responding to global crises (Yusuf & Kurniawan, 2024), while Sharia values such as amanah (trustworthiness), 'adl (justice), shura (consultation), and ihsan (benevolence and excellence) have been identified as the foundation of equitable organizational governance (Aliefiarahma & Sasmita, 2025). However, this body of literature rarely engages directly with the VUCA–BANI discourse as an analytical framework. Conversely, the VUCA–BANI literature has paid little attention to the epistemology of Islamic leadership as an alternative source of meaning-making in understanding uncertainty. This two-way gap constitutes the point of departure for the present article.

Addressing this gap is important because acronyms of uncertainty are not merely descriptive labels but metaphors that actively shape how leaders interpret reality and act within it (Alvesson & Spicer, 2010; Lakoff & Johnson, 2008). If Western metaphors such

as VUCA construct the identity of the leader as a navigator steering through the fog of uncertainty, and BANI portrays the leader as a stabilizer amid systemic fragility, then an important conceptual question arises: What kind of leadership identity emerges when these frameworks of uncertainty are reinterpreted through the epistemic and ethical values of Islam? This article argues that values such as *sabr* (patience), *tawakkul* (trust in God), *shura* (consultation), and *amanah* (trustworthiness) are not merely moral complements to the VUCA–BANI framework. Rather, they have the potential to constitute an independent framework of sensemaking that offers an alternative way of understanding brittleness, anxiety, nonlinearity, and incomprehensibility.

Based on this argument, this article makes three primary contributions. First, it maps the conceptual intersections and gaps between the VUCA–BANI discourse and the Islamic leadership literature, both of which have largely developed in parallel. Second, it reconstructs each component of BANI brittle, anxious, nonlinear, and incomprehensible through the lens of Islamic values and epistemology, thereby producing a framework of sensemaking that is more contextually relevant for leaders of value-based institutions. Third, it proposes an initial conceptual model accompanied by a set of propositions that may be empirically tested in future research.

The discussion in this article is organized into four stages. First, it traces the evolution of VUCA toward BANI within the management discourse and identifies its conceptual gaps with Islamic leadership. Second, it reconstructs the dimensions of brittle and anxious through the values of *sabr* (patience), *tawakkul* (trust in God), and *amanah* (trustworthiness). Third, it reconstructs the dimensions of nonlinear and incomprehensible through *shura* (consultation) and the epistemology of *qada* and *qadar* (divine decree and predestination). Finally, it synthesizes these findings into a conceptual model of adaptive-resilient Islamic leadership, complemented by a set of propositions to guide future research.

B. Method

This article adopts a conceptual paper approach through library research, a method that aims to develop a new theoretical synthesis from existing literature rather than testing hypotheses through empirical field data. The literature was drawn from two bodies of scholarship that have largely developed in parallel. The first consists of management and leadership studies discussing the uncertainty frameworks of VUCA and BANI (Barber, 1992; Bennett & Lemoine, 2014; Cascio, 2020; Saputra & Mulia, 2025). The second comprises studies on Islamic leadership and Sharia values that are relevant to managing uncertainty, including the concepts of *amanah* (trustworthiness), *sabr* (patience), *tawakkul* (trust in God), *shura* (consultation), and *qada* and *qadar* (divine decree and predestination) (Al-Aali & Al-Owaihian, 2018; Beekun & Badawi, 1999; Rochim & Muttaqien, 2025). Qur'anic verses relevant to these five values were also examined as

primary sources to ensure that the conceptual reconstruction was not based solely on secondary interpretations of management terminology.

The analytical process was conducted in three stages. First, conceptual gap identification, which involved mapping the points of convergence and divergence between the VUCA–BANI discourse and the Islamic leadership literature to demonstrate that the prevailing pattern of adoption has been largely additive in nature. Second, thematic reconstruction, which involved reinterpreting each component of BANI (brittle, anxious, nonlinear, and incomprehensible) through relevant Islamic values. Each reconstruction was required to be supported by both textual references (Qur'anic verses) and academic references (previous empirical or conceptual studies), rather than relying merely on terminological equivalence. Third, model synthesis, which involved integrating the reconstructed components into a unified conceptual framework that illustrates the interlocking mechanisms among these values. This framework was subsequently formulated into a set of propositions (P1–P5) to serve as an agenda for future empirical research. These three stages are interpretive and argumentative in nature; therefore, their validity is established not through statistical evidence but through the logical coherence among concepts and their consistency with the primary sources and academic literature employed in this study.

C. Results and Discussion

1. From VUCA to BANI in Management Discourse: Convergences and Gaps with Islamic Leadership

The acronym VUCA was first popularized within the United States Army in the early 1990s as a pedagogical framework for preparing military officers to navigate a post–Cold War world characterized by greater fluidity and multipolarity (Barber, 1992). From its military origins, the concept was subsequently adopted into management and corporate leadership discourse, where volatility was addressed through agility, uncertainty through information, complexity through restructuring, and ambiguity through experimentation (Bennett & Lemoine, 2014). The migration of this metaphor from military doctrine to business schools and executive training programs occurred rapidly because of its mnemonic appeal; VUCA condensed widespread organizational anxiety into a concise framework that was both accessible and easy to teach.

A decade later, as the world entered an era marked by overlapping crises and the COVID-19 pandemic, the VUCA framework came to be viewed as insufficient for capturing the psychological and systemic dimensions of contemporary uncertainty. In response, BANI was introduced as a framework that places greater emphasis on systemic fragility and affective tensions rather than merely on external turbulence (Cascio, 2020). This transition from VUCA to BANI represents not merely a change in terminology but a shift in analytical focus from environmental conditions alone to the subjective experiences of leaders and organizations operating within those conditions. This shift has recently

attracted considerable attention in systematic reviews of the agile leadership literature (Saputra & Mulia, 2025).

The VUCA–BANI discourse has not remained confined to secular organizations. It has increasingly extended into value-based institutions, including Islamic educational institutions, which are expected to respond to digital disruption while simultaneously preserving their institutional identity (Ifriadi & Sari, 2025). Nevertheless, the incorporation of this discourse into Islamic contexts has tended to be one-directional. The VUCA/BANI framework has generally been adopted as a diagnostic tool for external conditions, whereas Islamic values have been introduced merely as practical and normative responses rather than as an equivalent epistemic framework for understanding uncertainty.

In fact, the tradition of Islamic leadership possesses a scholarly foundation that is considerably older and independent of the VUCA–BANI discourse itself. Leadership in Islam has long been understood as *amanah* (trustworthiness), a psychological contract between leaders and followers in which leaders are entrusted with the responsibility to guide, protect, and uphold justice (Beekun & Badawi, 1999). This tradition has also produced its own research instruments, such as the Islamic Work Ethics scale, which has become a widely recognized reference in organizational behavior studies across the Muslim world (Ali, 1988), as well as models of Islamic leadership that integrate moral-spiritual dimensions with institutional responsibility (Al-Aali & Al-Owaihan, 2018).

These two scholarly traditions the Western discourse on managerial uncertainty (VUCA–BANI) and the tradition of Islamic leadership have thus far developed along relatively separate trajectories, supported by distinct bodies of literature, academic journals, and scholarly communities that seldom engage directly with one another. The VUCA–BANI literature has primarily evolved through management consulting, business schools, and executive leadership training (Bennett & Lemoine, 2014), whereas the Islamic leadership literature has developed within the fields of Islamic studies, Sharia management, and Islamic education. Consequently, when these two traditions intersect as in the case of Islamic educational institutions operating in the VUCA era (Ifriadi & Sari, 2025) their interaction remains largely additive. Rather than reconstructing the meanings of brittle, anxious, nonlinear, and incomprehensible through the epistemology of Islam itself, Islamic values are simply appended to an existing conceptual framework. It is this conceptual gap that forms the basis for the reconstruction developed in the following two subsections.

2. Reconstructing Brittle and Anxious through Sabr, Tawakkul, and Amanah

This section focuses on the first two components of BANI, namely brittle and anxious, and reinterprets them through three core values of Islamic leadership: *amanah* (trustworthiness), *tawakkul* (trust in God), and *sabr* (patience). The objective is not merely to identify an "Islamic equivalent" for Western concepts, but rather to demonstrate that

these three values offer a fundamentally different way of interpreting fragility and anxiety from the assumptions underlying the original BANI framework.

Within the BANI framework, a system is considered brittle when it appears stable on the surface yet is highly susceptible to collapse because it lacks redundancy and adaptive capacity (Cascio, 2020). The solutions commonly proposed to address such fragility are primarily structural in nature, including increasing backup mechanisms and redesigning systems to enhance flexibility. While these approaches are undoubtedly important, the Islamic leadership tradition adds another layer of protection that is often overlooked in structural analyses: accountability grounded in amanah. Amanah conceptualizes leadership as a psychological contract between leaders and followers, in which leaders are entrusted with the responsibility to protect, guide, and act justly (Beekun & Badawi, 1999). When this trust is genuinely internalized, it functions as a form of social redundancy, whereby organizational resilience depends not only on technical backup systems but also on networks of trust that enable individuals to remain committed and support one another when formal systems become unstable.

Meanwhile, the anxious dimension of BANI describes the psychological pressure generated by persistent uncertainty a condition in which leaders and organizational members feel overwhelmed, struggle to make decisions, and experience prolonged anxiety (Cascio, 2020). It is at this point that the concept of tawakkul becomes particularly relevant. Tawakkul is often misunderstood as passive resignation; however, from a psychological perspective, it functions as an active coping mechanism. Individuals are encouraged to exert their utmost effort while entrusting the ultimate outcome to Allah, thereby alleviating anxiety over matters beyond their control without diminishing their commitment to action. Research involving university students has shown that a deeper understanding of tawakkul is associated with reduced academic stress precisely because of this dual character continuing to strive while cultivating inner tranquility (Tetteng & Mansyur, 2023). Applied to the context of leadership, the same principle enables leaders to confront uncertainty without falling into either of two equally problematic extremes: paralysis caused by excessive anxiety or the illusion of complete control that ignores the inherent limitations of human agency.

Sabr complements tawakkul by introducing the dimension of perseverance. Sabr is not merely the passive endurance of hardship or the suppression of complaints; rather, it represents active steadfastness, involving self-control and persistent effort in facing adversity. Together, tawakkul and sabr cultivate what may be described as mental preparedness for enduring prolonged pressure, a quality that is indispensable under BANI conditions but rarely discussed explicitly within the Western management literature, which generally limits its recommendations to technical interventions such as resilience training or workplace psychological support.

If the BANI framework constructs the identity of the leader as a stabilizer-caregiver an individual who calms the organization amid chaos through managerial competence then its reconstruction through amanah, tawakkul, and sabr produces a different leadership identity: the leader as a trustworthy steward characterized by patience and reliance on God. The distinction lies not merely in terminology but in the source of leadership strength. Rather than relying solely on technical competence in crisis management, this perspective emphasizes the steadfastness of values through which systemic fragility and psychological anxiety are understood as trials that must be confronted with both earnest effort and sincere trust in God. Models of Islamic leadership have long emphasized the importance of integrating moral-spiritual dimensions with institutional responsibility in precisely this manner (Al-Aali & Al-Owaihan, 2018). More recent studies likewise confirm that organizational resilience in responding to global crises is closely associated with the strength of Islamic leadership values themselves rather than with structural capacity alone (Yusuf & Kurniawan, 2024).

This conceptual reconstruction is also consistent with the notion of prophetic leadership developed by Kuntowijoyo, which identifies three principal dimensions transcendence, humanization, and liberation as the foundations of leadership rooted in the prophetic tradition (Kuntowijoyo, 2001). The dimension of transcendence provides a deeper understanding of the anxious component: the anxiety experienced by leaders is not alleviated merely through emotional regulation techniques but through an awareness of one's relationship with God, which offers ontological security rather than merely a short-term psychological coping strategy. Meanwhile, the dimension of liberation offers an additional perspective on brittle. Systemic fragility within organizations often emerges because authority and knowledge are concentrated in the hands of a few individuals, allowing a single point of failure to jeopardize the entire system. The liberative principle of prophetic leadership, which emphasizes emancipation from oppression and unequal concentrations of power, inherently encourages the distribution of responsibility and participation, thereby making organizations more resilient to individual failures.

This argument is not merely normative speculation. A number of empirical studies conducted in workplace settings have demonstrated that the implementation of prophetic leadership is associated with higher levels of organizational citizenship behavior (OCB) that is, employees' willingness to contribute beyond their formal job responsibilities, including helping one another and maintaining organizational stability during difficult circumstances (Fitriana, 2020). Such findings provide an empirical foundation for the claim that prophetic and Islamic values extend beyond theological ideals and produce observable effects on organizational behavior. When reinterpreted through the BANI framework, these behaviors can be understood as forms of informal organizational resilience that strengthen organizations against systemic fragility and psychological pressure in the workplace.

3. Reconstructing Nonlinear and Incomprehensible through Shura and the Epistemology of Qada and Qadar

Within the BANI framework, the nonlinear condition describes the collapse of proportional cause-and-effect relationships, whereby small changes can generate disproportionately large and unpredictable consequences, rendering linear planning increasingly inadequate (Cascio, 2020). One response offered by the Islamic leadership tradition to this condition is shura (consultation). Shura is not merely a formal decision-making mechanism; rather, it is a means of gathering diverse perspectives before taking action, as affirmed in the Qur'an, which states that the affairs of the believers are decided through mutual consultation among them (Qur'an, Ash-Shura 42:38). When an organization faces nonlinear conditions, in which a seemingly minor decision may trigger unforeseen cascading effects, the diversity of perspectives generated through shura functions as a form of distributed early warning system, reducing the risk that a single decision will fail to anticipate such cascading consequences. The integration of justice ('adl), amanah (trustworthiness), and shura into modern management has also been shown to contribute to more legitimate and broadly accepted collective decision-making within organizations (Rochim & Muttaqien, 2025).

The incomprehensible component refers to situations in which the meaning of an event remains difficult to understand, even when abundant data are available (Cascio, 2020; Dharmasiri, 2022). It is at this point that the epistemology of qada and qadar offers a perspective that extends beyond merely "accepting the unknown." Belief in qada and qadar does not imply passive resignation; rather, it provides a mental framework that enables individuals to exert their utmost effort while recognizing that the ultimate outcome lies beyond complete human control. Recent research integrating belief in qadar with contingency theory in risk management demonstrates that this framework operates through three mutually reinforcing psychological layers: cognitive reframing, which interprets failure as part of a learning process rather than as a definitive end; emotional regulation, which reduces panic when confronting unpredictable fluctuations; and strategic flexibility, which enables individuals and organizations to modify strategies without losing their overall direction. These three layers indicate that qada and qadar do not constitute a strategy of surrendering to incomprehensibility; rather, they provide a means of managing incomprehensibility so that it does not paralyze decision-making.

Interestingly, these findings also demonstrate that belief in qadar encourages a proactive rather than passive orientation. Organizations that internalize this value tend to engage more actively in experimentation and continuous learning when confronted with outcomes that fall short of expectations, because striving to the fullest extent is itself regarded as part of the divine decree that must be fulfilled. This principle is consistent with the discussion in the previous subsection regarding tawakkul. Both concepts reject the dichotomy between resignation and effort, instead integrating them into a unified orientation toward action.

When reconstructed together, *shura* addresses nonlinear conditions by distributing the process of sensemaking across multiple participants, whereas *qada* and *qadar* address incomprehensible conditions by providing a meaningful interpretive framework for uncertainty without discouraging continuous effort. The combination of these two values gives rise to a leadership identity that differs fundamentally from that of a boundary manager, who navigates uncertainty primarily through technical and managerial competence. Instead, it portrays the leader as a consultative leader (*mustashīr*) and a leader who combines trust in God with persistent effort (*mutawakkil*) one who neither claims to comprehend the full complexity of reality alone nor ceases striving simply because certain aspects of reality remain beyond human control.

4. Conceptual Model of Adaptive-Resilient Islamic Leadership: Propositions and Future Research Agenda

The reconstruction of the four BANI components presented in Sections 2 and 3 demonstrates that *amanah*, *sabr-tawakkul*, *shura*, and *qada* and *qadar* each offer an alternative interpretation of brittle, anxious, nonlinear, and incomprehensible, respectively. However, if these four values are treated merely as separate responses, the result amounts to nothing more than a set of conceptual equivalents an additive pattern of adoption that this article has sought to move beyond from the outset. A substantive reconstruction requires synthesis: it must demonstrate how these four values operate as an integrated leadership system that mutually reinforces one another, rather than as four isolated entries in a list of conceptual correspondences. This subsection develops that synthesis into a conceptual framework, hereafter referred to as the Adaptive-Resilient Islamic Leadership (KIAR) Model, by first examining its textual foundations in the Qur'an, then explaining how the four values function as an interlocking system, formulating them into empirically testable propositions, and concluding with their practical implications for institutional leaders.

Qur'anic Foundations of the KIAR Model

The four values that constitute the core of the KIAR Model have explicit textual foundations in the Qur'an. Consequently, the model is grounded in primary sources rather than in arbitrary interpretations of management terminology. *Amanah* is established as a fundamental obligation in the governance of collective affairs: "*Indeed, Allah commands you to render trusts to whom they are due and, when you judge between people, to judge with justice.*" (Q.S An-Nisa 4:58) This verse serves as the foundation for understanding leadership as the stewardship of *amanah* rather than the exercise of power for personal interests, consistent with the conception of *amanah* as a psychological contract between leaders and followers (Beekun & Badawi, 1999).

Building upon *amanah* as the foundation of trust, the Qur'an also places *sabr* alongside seeking divine assistance in times of hardship: "*O you who believe! Seek help*

through patience and prayer. Indeed, Allah is with those who are patient." (Q.S Al-Baqarah 2:153) *Tawakkul* is subsequently positioned after the process of decision-making rather than as a substitute for it: "...Then, when you have resolved upon a course of action, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (Qur'an, Ali 'Imran 3:159) Interestingly, the same verse also serves as the textual basis for *shura*: "...And consult them in matters." (Q.S Ali 'Imran 3:159) This textual proximity is not coincidental, since consultation precedes firm resolve, which is then followed by *tawakkul*. The significance of *shura* is further reinforced as one of the defining characteristics of believers in the surah that bears its name: "...And whose affairs are conducted through mutual consultation among themselves." (Q.S Ash-Shura 42:38)

Finally, *qada* and *qadar* are grounded in a Qur'anic passage that connects acceptance of divine decree with psychological balance while preventing two opposing extremes—despair in the face of failure and arrogance in the face of success: "No calamity befalls the earth or yourselves except that it is inscribed in a Record before We bring it into existence. Indeed, that is easy for Allah. This is so that you may neither grieve over what has escaped you nor exult over what He has granted you." (Q.S Al-Hadid 57:22–23) This passage provides the textual basis for understanding *qada* and *qadar* as mechanisms for emotional equilibrium, as discussed in Section 3. Collectively, these four Qur'anic foundations position *amanah* within the governance of collective affairs, *sabr* and *tawakkul* in confronting hardship, *shura* in decision-making, and *qada* and *qadar* in accepting outcomes. This sequence demonstrates that these values were not selected arbitrarily; rather, they constitute a textually interconnected and sequential framework that forms a coherent process of leadership, as summarized in the following table.

BANI Dimension	Islamic Reconstruction	Qur'anic Foundation	Leadership Identity	Examples of Practical Implementation
Brittle (systemic fragility)	<i>Amanah</i>	Q.S An-Nisa 4:58	Trustworthy Steward	Distributing authority and information across a broader range of organizational members; establishing transparent accountability systems as a form of social redundancy.
Anxious (prolonged anxiety)	<i>Sabr</i> and <i>Tawakkul</i>	Q.S Al-Baqarah 2:153; Ali 'Imran 3:159	<i>Ṣābir</i> – <i>Mutawakkil</i>	Conducting regular spiritual reflection sessions rather than limiting them to times of crisis; training team members to distinguish between

				what can and cannot be controlled.
Nonlinear (unpredictable consequences)	<i>Shura</i>	Q.S Ali 'Imran 3:159; Ash-Shura 42:38	Mustashir	Holding regular cross-level consultation forums rather than relying solely on formal, top-down meetings.
Incomprehensible (difficult to comprehend)	<i>Qada and Qadar</i>	Q.S Al-Hadid 57:22–23	Reframer–Striver	Conducting post-crisis evaluations as opportunities for collective meaning-making (<i>hikmah</i>) rather than forums for assigning blame.

The textual foundations presented above demonstrate only that these four values possess legitimate roots in the Qur'an; they do not yet explain how these values function collectively as an integrated system. It is precisely at this point that the KIAR Model differs from a mere set of conceptual equivalents: each value has its own limitations when considered in isolation, and those limitations are overcome only when each value is integrated with the others.

Amanah, for example, without *shura*, risks becoming a form of fragile moral centralization, because accountability concentrated in a single leader creates a new form of vulnerability through excessive dependence on the integrity of one individual. *Shura* addresses this weakness by requiring openness to collective input, ensuring that accountability is grounded not merely in the goodwill of a leader but also in the extent to which decisions have been validated through a genuine process of consultation (Rochim & Muttaqien, 2025). *Amanah* and *shura*, therefore, represent two complementary dimensions of the same mechanism: the distribution of trust proceeds hand in hand with the distribution of knowledge.

The same pattern of mutual reinforcement applies to the relationship between *sabr–tawakkul* and *qada* and *qadar*. *Sabr–tawakkul* without *qada* and *qadar* risks remaining at a purely emotional level. Although *sabr* and *tawakkul* function as coping mechanisms that alleviate anxiety (Tetteng, & Mansyur, 2023), the sense of calm they generate may remain temporary unless it is grounded in the broader epistemology of *qada* and *qadar*. The latter provides a more enduring framework of meaning through three interrelated layers of psychological resilience: cognitive reframing, emotional regulation, and strategic flexibility. This suggests that effective *sabr–tawakkul* requires *qada* and *qadar* as its cognitive foundation.

The interrelationship extends beyond these pairings; *shura* and *qada* and *qadar* also depend upon one another. *Shura* without *qada* and *qadar* risks producing collective paralysis when consultation fails to reach a decisive consensus, particularly in situations that are genuinely difficult to comprehend. *Qada* and *qadar* provide closure to the decision-making process: once consultation has been conducted to the fullest extent possible and a decision has been made, trust in the divine decree enables the organization to move forward even though not all variables can be predicted with certainty. Without this element, *shura* risks becoming trapped in collective perfectionism, endlessly seeking complete certainty before acting, despite the fact that such certainty is inherently unattainable under BANI conditions (Cascio, 2020).

This interlocking cycle ultimately returns to *amanah*. *Qada* and *qadar* without *amanah* risk being misused as a justification for structural negligence, whereby belief in divine decree is incorrectly interpreted as an excuse for failing to establish robust organizational systems. Such misuse contradicts the authentic meaning of *qada* and *qadar*, which explicitly emphasizes that exerting one's utmost effort (*ikhtiar*) is itself an inseparable part of the divine decree. *Amanah* therefore functions as a safeguard against reducing *qada* and *qadar* to passive fatalism, because it obliges leaders to exercise maximum diligence and responsibility before entrusting the final outcome to Allah.

Accordingly, these four values form a mutually reinforcing cycle: *amanah* corrects *qada* and *qadar*; *qada* and *qadar* sustain *shura*; *shura* balances *sabr-tawakkul*; and *sabr-tawakkul*, in turn, strengthen the practice of *amanah* by cultivating genuine inner tranquility rather than compliance driven by anxiety. It is this interlocking characteristic that distinguishes the KIAR Model from the original BANI framework, which conceptualizes *brittle*, *anxious*, *nonlinear*, and *incomprehensible* as four parallel conditions without an explicit integrative mechanism (Cascio, 2020). Whereas BANI functions primarily as a diagnostic framework, the KIAR Model functions as an integrative-therapeutic framework, in which the four proposed value-based responses mutually reinforce one another while simultaneously addressing each other's limitations.

It is precisely this interlocking nature that enables the KIAR Model to move beyond a purely conceptual framework and to be formulated into empirically testable propositions. If *amanah*, *sabr-tawakkul*, *shura*, and *qada* and *qadar* genuinely operate as a mutually reinforcing system, as argued above, then the contribution of each value to organizational resilience should be observable and measurable through empirical research. Accordingly, the following five propositions are proposed as an agenda for future studies.

P1. Organizations that institutionalize transparent *amanah*-based accountability will demonstrate greater structural resilience to systemic fragility than organizations that rely solely on technical redundancy.

P2. Leaders who routinely integrate *sabr-tawakkul* into their leadership practices will report lower levels of decision-making paralysis caused by anxiety than leaders who rely exclusively on secular stress management techniques.

P3. Organizations that institutionalize *shura* as a substantive decision-making mechanism will respond more effectively to nonlinear disruptions because the process of sensemaking is distributed across multiple organizational members rather than concentrated in a single decision-maker.

P4. Leaders who internalize the epistemology of *qada* and *qadar* will demonstrate more proactive *ikhtiar* when confronting situations that are difficult to comprehend than leaders who tend to remain passive or experience analytical paralysis.

P5. The effectiveness of the KIAR Model depends more on the depth of value internalization than on the symbolic use of Islamic terminology or rhetoric; additive and merely decorative forms of adoption will not generate organizational resilience comparable to the substantive reconstruction proposed in this article.

These five propositions further suggest that the KIAR Model is not merely a theoretical framework but also a practical approach that can begin to be implemented while undergoing continuous empirical evaluation. The implementation of the KIAR Model in educational institutions, da'wah organizations, and other Islamic value-based organizations may begin through five concrete steps: establishing measurable *amanah*-based accountability systems through regular accountability reports and clearly delegated authority; institutionalizing *shura* forums on a regular basis with representation from multiple organizational levels rather than convening them only during times of crisis; training leaders and organizational members to integrate *sabr-tawakkul* as a practical leadership competency through structured reflective sessions; transforming post-crisis evaluations into forums for collective meaning-making rather than assigning blame; and utilizing the five propositions above as an initial research instrument for Islamic educational institutions and da'wah organizations to examine the extent to which the KIAR Model is associated with measurable organizational resilience. Partial implementation for example, emphasizing only *sabr-tawakkul* without *amanah* and *shura* risks producing pseudo-resilience, in which an organization appears emotionally composed while remaining structurally fragile because authority continues to be centralized and effective mechanisms of collective checks and balances remain absent.

D. Conclusion

This article addresses the conceptual gap between the Western discourse on strategic uncertainty (VUCA-BANI) and the Islamic leadership literature, which have largely developed along separate academic trajectories. While the VUCA-BANI framework generally treats Islamic values as normative complements to Western

managerial concepts, Islamic leadership studies have rarely engaged directly with VUCA–BANI as an analytical framework. Through a conceptual reconstruction of the four BANI dimensions brittle, anxious, nonlinear, and incomprehensible this article argues that amanah, sabr–tawakkul, shura, and qada and qadar constitute an independent Islamic framework of sensemaking rooted in the Qur'an rather than merely serving as conceptual equivalents of Western terminology.

The study makes three principal contributions. First, it identifies the conceptual convergences and gaps between the VUCA–BANI discourse and Islamic leadership scholarship. Second, it reconstructs each BANI dimension through Islamic values, demonstrating that amanah strengthens organizational trust, sabr–tawakkul functions as an active coping mechanism for anxiety, shura enhances collective sensemaking under nonlinear conditions, and qada and qadar provide a meaningful framework for responding proactively to incomprehensible situations. Third, it integrates these four values into the Adaptive-Resilient Islamic Leadership (KIAR) Model, in which the values operate as an interlocking system that mutually reinforces organizational resilience. This integrative characteristic distinguishes the KIAR Model from the original BANI framework, which conceptualizes its dimensions as parallel conditions without an explicit integrative mechanism.

Theoretically, the findings demonstrate that Islamic epistemology offers an autonomous framework for understanding organizational uncertainty. Practically, the KIAR Model provides a foundation for strengthening leadership in Islamic educational institutions, da'wah organizations, and other value-based institutions through amanah-based accountability, substantive shura, sabr–tawakkul, and the internalization of qada and qadar. Nevertheless, as a conceptual study, this article remains interpretive and has not yet been empirically validated. Future research should therefore examine the proposed KIAR Model and its five propositions through quantitative and qualitative studies to assess their contribution to organizational resilience in the BANI era.

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Ethical Statement

This study is a conceptual paper based entirely on library research and does not involve human participants, informants, or primary data collection; therefore, no issues of human rights or research-subject dignity arise from its conduct. The author nonetheless upholds the principles of scientific integrity throughout the writing process, including honesty in interpreting the literature, accurate and complete citation of all secondary sources, and avoidance of plagiarism, data fabrication, or misrepresentation of previous scholars' work. The author declares no conflict of interest in the preparation of this article.

AI Declarations

The author declares that artificial intelligence (AI)-assisted tools were used in a limited, supportive capacity during the preparation of this article particularly to assist with identifying relevant literature and improving the clarity of language in the introduction section. All conceptual arguments, critical analyses, theoretical synthesis, and scholarly judgments presented in this article are the original work and full responsibility of the author