

Wisdom-Based Management as a Response to Technological Dominance in Organizations: A Conceptual Study from an Islamic Management Perspective

Deni Wahyuni¹, Rahmi Wardani², Tuti Azra³, Yudhytia Wimeina⁴, Rinaldi⁵

^{1,2,3,4,5}Administasi Niaga, Politeknik Negeri Padang, Indonesia

Abstract

The era of technocentrism has compelled modern organizations to adopt technology-driven efficiency as the dominant paradigm of management. This phenomenon characterized by the pervasive deployment of artificial intelligence, automation, and algorithmic decision-making systematically displaces human beings from their position as autonomous moral subjects to mere operational variables within deterministic systems. This paradox becomes acutely problematic for Islamic organizations such as Islamic banks, pesantren (Islamic boarding schools), zakat institutions, and Islamic universities which are fundamentally built upon the premise that human beings are khalifah fi al-ardh, bearers of a moral trusteeship that cannot be reduced to machine logic. This article constructs a conceptual framework of Wisdom-Based Management (WBM) as an alternative paradigm rooted in Islamic epistemology, simultaneously responding to the humanitarian crisis generated by technological dominance in organizations. Employing comparative-critical literature review and deductive-speculative synthesis analysis, the study juxtaposes Western philosophy of technology (Heidegger, Ellul, Habermas, Marcuse) with Islamic intellectual thought (Al-Ghazali, Al-Attas, Ibn Khaldun, Al-Faruqi, Chapra). Three pillars of WBM are constructed: the Ontology of Balance (Al-Mizan), Dialectical Epistemology (Asy-Syura), and the Axiology of Servitude (Ubudiyah), integrated into a cohesive managerial meta-framework. The novelty of this study lies in its formulation of WBM as a meta-framework that epistemologically transcends the dichotomy between technical efficiency and moral values, advancing the central proposition that technology is the servant (khadim) and wisdom is the leader (imam) in organizational governance. This study contributes to the development of contemporary Islamic management science that is academically rigorous, institutionally applicable, and responsive to civilizational challenges.

1331

IJEBIR, Volume 05 Issue 03, 2026



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Keywords: Islamic Management, Wisdom (Hikmah), Technocentrism, Islamic Epistemology, Maqasid Asy-Syariah, Value-Based Organization, Work Alienation, Khalifah

INTRODUCTION

In the second decade of the twenty-first century, humanity is witnessing a technological acceleration unprecedented in the history of civilization. The fourth industrial revolution (Industry 4.0), defined by the convergence of artificial intelligence, the Internet of Things (IoT), cloud computing, big data analytics, and robotic process automation (RPA), has fundamentally transformed how organizations are managed, how decisions are made, and how human beings conceptualize productivity and success (Schwab, 2016; Brynjolfsson & McAfee, 2014). Algorithmic efficiency has become the universal language of organizational governance, transcending cultural, religious, and ideological boundaries.

Yet behind this dominant narrative of technological progress lies a profound humanitarian crisis. The Frankfurt School philosophers Adorno, Horkheimer, and Habermas issued early warnings against 'instrumental rationality': a condition in which human reason is reduced to mere technical calculation, severed from its ethical, aesthetic, and transcendental dimensions (Habermas, 1984; Adorno & Horkheimer, 1947). Herbert Marcuse (1964) went further, characterizing modern technocratic society as a 'one-dimensional society' that has lost its capacity for critical thought and the imagination of alternatives. In this context, human beings are threatened not only by machines that take over their physical labor, but also by a paradigm that colonizes their moral judgment.

This crisis intensifies when we consider organizations explicitly grounded in Islamic values. Indonesia home to the world's largest Muslim population hosts an extensive ecosystem of Islamic institutions: more than 26,000 pesantren (Kemenag, 2022), over 200 Islamic banks and business units (OJK, 2022), thousands of zakat and waqf institutions, and hundreds of Islamic higher education institutions. This entire institutional ecosystem faces a dual pressure: the unavoidable demand for modernization and digitalization on one side, and the imperative to preserve the value identity that constitutes its *raison d'être* on the other.

Empirical evidence suggests that this pressure is not always navigated wisely. Prasojo et al. (2019) found that digitalization of pesantren management, while improving administrative efficiency, correlates with a weakening of deliberative culture and the

1332

IJEBIR, Volume 05 Issue 03, 2026



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

personalistic leadership that defines the pesantren tradition. OJK (2022) surveys indicate that AI-based credit scoring in Islamic banking potentially undermines the principle of ta'awun (mutual cooperation) and contextual considerations that should distinguish Islamic from conventional financial services. Fasa (2016) documented the phenomenon of 'sharia formalization' where compliance with sharia principles is measured through quantifiable formal indicators while substantive values are neglected because they cannot be entered into a system dashboard.

This paradox constitutes the departure point and justification for this study. A serious gap exists in the Islamic management literature: most existing studies are normative-descriptive explaining what Islamic values should be present in management without constructing a meta-theoretical framework capable of philosophically confronting the imperative of technocentrism. The studies that exist, while normatively rich, have not formulated a coherent and applicable epistemological response to the dominance of the technocratic paradigm in contemporary Islamic organizational management.

Responding to this gap, this article formulates Wisdom-Based Management (WBM) as a conceptual framework that: (1) philosophically deconstructs the hidden assumptions of technocentric management; (2) epistemologically constructs an alternative rooted in the Islamic intellectual tradition; and (3) propositionally articulates operational pillars that can guide Islamic organizations in navigating the era of disruption without losing their soul. The specific objectives of this article are: first, to deconstruct the myth of technological neutrality; second, to identify relevant Islamic epistemological resources; third, to construct the three pillars of WBM; and fourth, to articulate theoretical implications and a future research agenda.

LITERATURE REVIEW

Philosophy of Technology: From Heidegger to Habermas

Philosophical reflection on technology has long transcended simple discourse about tools and functions. Martin Heidegger (1954), in 'The Question Concerning Technology,' inaugurated this broader conversation by asserting that modern technology is not merely an instrument but a mode of revealing a specific way of seeing that transforms how human beings understand and relate to the world. He introduced the concept of 'Bestand' (standing-reserve): within the regime of modern technology, everything nature, time, and ultimately human beings themselves is understood solely as a resource to be exploited, optimized, and streamlined. His concept of 'Gestell'



(enframing) describes how technology creates a cognitive frame that compels human beings to see reality exclusively through the lens of calculation and control.

Jacques Ellul (1964) deepened this critique through the concept of 'la technique' not merely technology as machinery, but as an autonomous, self-reinforcing system of values. Ellul argued that modern technique possesses an inner logic that compels every dimension of social life including organizations and their management to submit to the imperative of technical efficiency. As a consequence, non-technical values such as justice, compassion, and wisdom are systematically marginalized because they cannot be quantified and optimized. Herbert Marcuse (1964), in 'One-Dimensional Man,' added an ideological critique: technocratic society produces one-dimensional human beings who have lost the capacity for critical thought and the vision of alternatives. In the organizational context, this means that technology-based management systems not only measure performance but subtly redefine what 'counts' as performance in the first place.

Jürgen Habermas (1984) offered a response through the concept of 'communicative rationality': a form of rationality that is not calculative but dialogical, not monological but intersubjective, oriented not toward technical success but toward mutual understanding. For Habermas, the crisis of modernity is not technology itself but the domination of 'systems' (instrumental rationality) over the 'lifeworld' (Lebenswelt) the social space where values, culture, and identity are produced. This concept resonates significantly with the Islamic principle of Syura, as will be developed in the Results and Discussion section.

Work Alienation: From Marx to an Islamic Perspective

Karl Marx (1844), in 'Economic and Philosophic Manuscripts,' formulated the concept of work alienation as the condition in which workers become estranged from: (1) the product of their labor, which becomes capital's property; (2) the process of their labor, controlled by others; (3) their fellow human beings, who become competitors; and (4) their own human potential (species-being). Although formulated within the framework of nineteenth-century industrial capitalism, this concept carries increasing relevance in the era of digital automation: workers are estranged not only from their products and processes but now also from decisions about how to work, which are increasingly delegated to algorithms.

From an Islamic perspective, this phenomenon of alienation resonates with the concept of 'ghurbah' (existential estrangement) and stands in fundamental contradiction to the principle that work is an act of worship (ibadah). In Islamic thought, work is not

1334



merely an economic activity but the actualization of the human being's potential as khalifah the way in which human beings fulfill their amanah (trusteeship) as stewards of the earth (Hafidhuddin & Tanjung, 2003). When digital automation appropriates the dimension of moral judgment and creativity from human work, it threatens not only employment but the existential meaning of work that underlies the spirituality of Islamic organizations.

The synthesis between Marx's critique of alienation and the Islamic understanding of work as worship generates an important proposition: that authentic Islamic management must actively resist the de-humanization of work not only by ensuring just wages (a dimension also recognized by Marx) but by preserving the moral, spiritual, and creative dimensions of human work in the face of the automation wave. This constitutes one of the substantive motivations for the construction of the Ubudiyah pillar in WBM.

Islamic Epistemology: Hikmah, Ilm, and the Integration of Revelation and Reason

Islamic epistemology is not merely 'an Islamic way of knowing'; it is a comprehensive system of understanding concerning the nature, sources, and limits of knowledge, rooted in the principle of tawhid (divine unity). Al-Ghazali, in 'Ihya Ulumuddin,' draws a fundamental distinction between 'ilm' (knowledge) and 'hikmah' (wisdom). Ilm encompasses empirical, technical, and rational knowledge obtainable through observation and deduction. Hikmah, by contrast, is a spiritual quality that integrates knowledge with moral, spiritual, and transcendental values a form of 'ethical meta-cognition' that guides the use of ilm toward right ends (Al-Ghazali, 2005; Abuznaid, 2009). This distinction is foundational to WBM: where modern management equips leaders with sophisticated ilm in the form of data and algorithms, WBM insists that such ilm must be guided by hikmah to fulfill its proper function.

Syed Muhammad Naquib Al-Attas (1993) developed the epistemological project he termed 'Islamization of Knowledge' a systematic effort to purify knowledge from the embedded assumptions of secularism, relativism, and dualism imported by modern Western epistemology. Al-Attas argued that knowledge is never value-neutral; every system of knowledge carries a specific worldview. The Islamic worldview, centered on tawhid, creates an epistemological framework that is inherently integrative: there is no dichotomy between religious and worldly knowledge, between spiritual and material, between revelation and reason provided that the latter is placed within the correct hierarchy (Wan Daud, 2013). Applied to management, this means that managerial



theories and practices adopted from the West must be filtered and reconstructed through the lens of tawhid and maqasid asy-syariah.

Ismail Raji Al-Faruqi (1982) extended this project through a more programmatic 'Islamization of Knowledge': a systematic plan for reconstructing every academic discipline including management through the lens of tawhid and maqasid asy-syariah. Ibn Khaldun's 'Muqaddimah' contributes a sociological-historical dimension: the concept of 'asabiyyah (social solidarity) as the primary capital determining the rise and fall of civilizations and organizations. Ibn Khaldun's implicit message — profoundly relevant to contemporary management is that organizational strength lies not in technical system sophistication but in the quality of social cohesion, interpersonal trust, and the moral legitimacy of leadership; dimensions that are inherently non-digitalizable (Ibn Khaldun, 2005; Chapra, 2008).

Fazlur Rahman (1982) adds a hermeneutical dimension: the Quran and Sunnah must be understood through contextual ijtihad that considers maqasid asy-syariah divine purposes that include the protection of religion (hifz al-din), life (hifz al-nafs), intellect (hifz al-aql), progeny (hifz al-nasl), and wealth (hifz al-mal). Chapra (1992, 2008) developed the systematic application of maqasid in Islamic economics, while Dusuki and Bouheraoua (2011) and Fauzia and Riyadi (2015) elaborated its use as an evaluative framework for Islamic institutional management. WBM builds on these developments by deploying maqasid as a meta-evaluative criterion for assessing every managerial decision involving technology adoption.

Maqasid Asy-Syariah as the Normative Framework for Islamic Management

Maqasid asy-syariah has evolved from a traditional legal framework into a comprehensive normative paradigm in contemporary Islamic economics and management. Mohammed and Taib (2015) and Antonio et al. (2012) have applied it as a performance metric for Islamic banking, while Chapra (1992, 2008) developed its systematic application in Islamic economics. The key thesis advanced in this study is that maqasid asy-syariah can function as the 'normative operating system' of Islamic management an evaluative framework that provides criteria for assessing every managerial decision not merely from the perspective of efficiency and profitability, but from the perspective of its impact on the five maqasid dimensions.

When an Islamic institution considers adopting an AI-based performance management system, the questions that should be asked are not only 'is this efficient?' but: Does it protect the quality of religiosity among organizational members (hifz al-din)?

1336



Does it safeguard employee mental health and dignity (hifz al-nafs)? Does it cultivate rather than suppress critical and creative thinking (hifz al-aql)? This reframing of managerial questions from efficiency-first to maqasid-first is precisely what distinguishes authentic Islamic management from management that is merely cosmetically Islamized.

Islamic Leadership vs. Technocratic Leadership: Mapping the Tension

Islamic leadership literature has consistently identified characteristics that diverge from mainstream Western leadership models. Beekun and Badawi (1999) identified four dimensions: tawhidic orientation, adl (justice), shura (consultation), and uswatun hasanah (exemplary conduct). Syed Agil (2004) added the dimension of 'hikmah leadership' leadership grounded in holistic wisdom integrating intellectual, emotional, and spiritual intelligence. Baharuddin and Umiarso (2012) developed a transformational Islamic leadership model emphasizing the spiritual empowerment of organizational members as its primary objective.

Technocratic leadership, by contrast the model increasingly dominant in the AI era, is characterized by dependence on quantitative data, preference for algorithmic decisions, and measurement of success through standardized metrics. The tension between these two models is not merely conceptual but documented and real. Aziz and Manshur (2021) found that pesantren aggressively adopting modern management technology experienced significant decline in uswatun hasanah-based leadership because leaders overly bound to digital management systems lose the personal closeness with organizational members that forms the foundation of pesantren leadership. This tension constitutes one of the most concrete justifications for constructing WBM: not as a rejection of technology, but as a repositioning of technology within the Islamic leadership value hierarchy.

State of the Art and Positioning of This Study

A mapping of Islamic management literature over the past decade reveals three primary currents: first, normative-descriptive studies identifying Islamic values in management (Abuznaid, 2009; Branine & Pollard, 2010); second, operational studies developing sharia-based management models and instruments for specific institutions, particularly Islamic banking (Mohammed & Taib, 2015; Antonio et al., 2012); and third, transformational studies exploring organizational change dynamics in Islamic institutions (Prasojo et al., 2019; Aziz & Manshur, 2021).



Absent from all three currents is a study operating at the meta-theoretical level one that not only describes or operationalizes Islamic values but philosophically critiques and reconstructs the epistemological foundations of the management paradigm itself in the context of the technocentrism challenge. The closest precedents are the Islamization of Knowledge projects of Al-Faruqi (1982) and Al-Attas (1993), but neither specifically addressed the challenge of contemporary technocentrism as embodied in artificial intelligence and algorithmic governance.

WBM positions itself at the intersection of all three currents, with the ambition of providing a meta-theoretical framework that: (a) engages Western philosophy of technology as an equal and critical interlocutor; (b) is rooted in authentic Islamic epistemological resources; and (c) generates propositions that can be operationalized in subsequent empirical research. This constitutes the novelty and primary contribution of this study.

METHODS

Research Design

This study constitutes pure conceptual research an academically recognized genre that aims to construct, clarify, or reconstruct theoretical constructs without collecting primary empirical data. Conceptual research holds wide legitimacy in the social sciences and management (Gilson & Goldberg, 2015), particularly when its purpose is to identify conceptual gaps, construct integrative frameworks, or formulate propositions that can direct subsequent empirical investigation.

Within the Islamic intellectual tradition, this genre of conceptual scholarship has rich precedent: from Ibn Khaldun's Muqaddimah as a sociological-historical synthesis, to Al-Ghazali's Ihya Ulumuddin as an epistemological-spiritual reconstruction, to Al-Attas's Islam and Secularism as a contemporary epistemological manifesto. This study follows in that tradition while adapting its approach to contemporary academic standards.

Methodological Approaches

Two methodological approaches are systematically integrated in this study. The first is Comparative-Critical Literature Review, involving the systematic collection, deep reading, and comparison of two paradigmatically distinct bodies of literature. The first corpus comprises Western philosophy of technology and critical theory: Heidegger, Ellul, Habermas, Adorno, Horkheimer, and Marcuse. The second corpus comprises Islamic



epistemology and management philosophy: Al-Ghazali, Ibn Khaldun, Al-Attas, Al-Faruqi, Fazlur Rahman, and Chapra.

The comparison between these two corpora is conducted through what may be termed 'dialectical reading': a reading that seeks not superficial confirmation but productive tension points at which two traditions challenge, complement, or mutually illuminate each other. Unlike conventional comparative approaches that tend to seek surface similarities, dialectical reading treats difference as a richer source of insight. The goal is not a forced syncretism but an honest and productive dialogue.

The second approach is Deductive-Speculative Synthesis Analysis employed by Rawls (1971) in constructing his theory of justice and by Al-Attas (1993) in formulating his de-westernization project. This method involves the derivation of new propositions from epistemologically established premises. The term 'speculative' is used here in the positive Aristotelian sense: speculation as deep contemplation generating propositions that transcend existing facts, not as groundless conjecture.

The foundational premises from which the WBM synthesis is derived are: (P1) Digital technology is not value-neutral; it carries inherent positivist epistemological assumptions. (P2) Islamic epistemology recognizes two complementary sources of knowledge: revelation (naql) and guided reason (aql). (P3) Hikmah integrates ilm (technical-empirical knowledge) with moral-spiritual values, and therefore possesses the capacity to direct the use of technology. (P4) Maqasid asy-syariah provides a holistic evaluative system that transcends singular efficiency metrics. From these four premises, WBM's pillars are constructed through a rigorous deductive dialectical process.

Validity Criteria and Data Sources

The validity of conceptual research cannot be tested through conventional empirical procedures (statistical tests, experimental replication). Instead, this study adopts three validity criteria appropriate to the conceptual research genre. First, internal coherence: whether the argument is free from logical contradictions and consistent in its use of concepts. Second, fidelity to primary sources: whether concepts from Al-Ghazali, Ibn Khaldun, Al-Attas, and other thinkers are accurately cited and interpreted, not manipulated for argumentative convenience. Third, contextual relevance: whether the constructed framework can address documented real-world problems.

Literature collection was conducted through Scopus, Web of Science, Google Scholar, and the SINTA repository, prioritizing journal articles ranked SINTA 2 and above and Scopus Q1–Q2. The publication window covers 2000–2024, supplemented by

1339

IJEBIR, Volume 05 Issue 03, 2026



Copyright at authors some right reserved this work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

authoritative classical primary sources. Selection prioritized thematic relevance and argumentative depth over citation count alone.

DISCUSSION

Technology as Ideology: Deconstructing the Myth of Neutrality

The first and most fundamental argument advanced by WBM is that digital technology in management is not a value-neutral instrument. The neutrality claim 'technology is merely a tool; its value is determined by its user' is a myth that requires serious deconstruction. Langdon Winner (1980), in the seminal essay 'Do Artifacts Have Politics?', demonstrated that technological artifacts embed values and interests in their very design. Robert Moses's deliberately low overpasses in New York were not neutral engineering choices they were racial policy decisions encoded in concrete. Similarly, algorithm-based management systems are not merely 'objective measurement tools'; they are value systems that privilege the quantifiable over the meaningful, the measurable over the significant.

In the concrete context of Islamic organizations in Indonesia, technocentric ideology manifests in several documented ways. First, digital KPI systems adopted by many Islamic educational institutions assume that educational quality can be measured by publication counts, citation indices, and graduation percentages systematically ignoring the dimension of character formation (tarbiyah) that constitutes the primary mission of Islamic education. Second, AI-based credit scoring in Islamic banking operates on the logic of statistical probability, which is inherently incapable of incorporating considerations of ta'awun (mutual solidarity) and social context that should inform Islamic financing decisions (OJK, 2022; Fasa, 2016). Third, quantitative-target-based zakat management platforms tend to promote 'distribution efficiency' in ways that neglect the dimension of tarbiyah al-mustahiq the substantive empowerment of zakat recipients that is far more difficult to quantify.

These phenomena are not implementation failures; they are the logical consequences of adopting an uncritically received technocratic paradigm. When Islamic organizations adopt management systems designed on positivist assumptions about what is 'measurable,' they unwittingly adopt the accompanying worldview one that places calculation above wisdom, efficiency above justice, and output above intention. Muliadi (2020) terms this phenomenon 'epistemic violence': the imposition of an alien knowledge framework that systematically invalidates alternative ways of knowing and valuing.



The Khalifah Crisis: Degradation of the Moral Subject under Technocentrism

In the Islamic worldview, the human being occupies a unique and exalted ontological position: khalifah fi al-ardh (God's vicegerent on earth), entrusted with the amanah (trusteeship) of moral stewardship over all creation (QS. Al-Baqarah: 30). This position is not merely an honorific designation but determines how human beings should understand themselves in relation to work, organization, and decision-making. As khalifah, the human being is an autonomous moral subject an entity who does not merely respond to system incentives and signals but acts on the basis of moral judgment calibrated by revelation and wisdom.

Technocentrism threatens this ontological position through what can be described as a 'double degradation.' The first degradation is empirical: as managerial decisions are increasingly delegated to algorithmic systems, the space for autonomous moral judgment progressively contracts. A human resources manager who must follow an AI system's candidate selection recommendation no longer fully functions as a moral subject he becomes an executor of machine decisions. The second degradation is conceptual: the technocentric management paradigm actively redefines human beings as 'human resources' (sumber daya manusia) an ontological category that places them alongside machinery and capital as 'inputs' to be optimized.

Heidegger's 'Gestell' concept illuminates the mechanism of this degradation in depth: modern technology creates a cognitive frame that compels human beings to understand themselves in technical-instrumental terms. When this frame is adopted by Islamic organizations, what can be called the 'khalifah crisis' occurs: the leader who should function as murabbi (nurturer of souls) reduces himself to 'output manager'; the teacher who should embody uswah (exemplary character) redefines herself as 'a teaching unit with a specified credit load'; the amil zakat who should embody divine justice becomes a 'distribution agent with monthly disbursement targets.' These reductions are not merely semantic they carry deep and concrete consequences for the quality of moral leadership in Islamic organizations (Baharuddin & Umiarso, 2012; Taufiq, 2014).

Constructing WBM: The Meta-Theoretical Framework

On the basis of the foregoing deconstruction, WBM is constructed as a meta-theoretical framework operating simultaneously at three levels: the ontological (concerning the nature of human beings and organizations), the epistemological (concerning how to know and how to decide), and the axiological (concerning the values that direct action). These three levels are represented by the three primary pillars of WBM:

1341



First Pillar: Ontology of Balance (Al-Mizan)

Al-Mizan the cosmic balance enshrined in Surah Ar-Rahman (55:7–9): 'And the heaven He raised and imposed the balance, that you not transgress within the balance' constitutes the ontological foundation of WBM. Ontologically, Al-Mizan asserts that cosmic and social reality is structured on the principle of equilibrium rather than the domination of one dimension over others. Applied to management, Al-Mizan necessitates a fundamental redefinition of what 'organizational success' means.

In the technocentric paradigm, organizational success is defined monistically: the maximization of one dominant metric. WBM, grounded in Al-Mizan, proposes a pluralistic redefinition: success is the dynamic balance between material achievement (which can be quantified) and the preservation of dimensions that cannot be quantified yet are ontologically equally important human dignity (karamah al-insan), relational quality (silaturrahim), spiritual depth (ruhiyah), and sustainable social impact (masalah 'ammah).

Operationally, this pillar is translated into the concept of a 'Balanced Islamic Scorecard' (BIS) an expansion of Kaplan & Norton's (1992) Balanced Scorecard that explicitly integrates the maqasid asy-syariah perspective as a fifth and supreme evaluative dimension. Mohammed and Taib (2015) and Antonio et al. (2012) have advanced earlier versions of BIS for Islamic banking. WBM extends this framework to the full spectrum of Islamic value-based organizations and adds a specific technology-wisdom dimension: an evaluation of the extent to which technology adoption supports or erodes the three maqasid dimensions.

The theoretical proposition generated by this pillar: P-1: 'An ontologically healthy Islamic organization is one that simultaneously maximizes technical efficiency AND maintains the equilibrium among material, moral, and spiritual dimensions across all its operations, using maqasid asy-syariah as the evaluative framework for that equilibrium'.

Second Pillar: Dialectical Epistemology (Asy-Syura)

Asy-Syura the principle of deliberation enshrined in QS. Asy-Syura (42:38) and QS. Ali Imran (3:159) is reconstructed in WBM not as a mere procedural mechanism but as a fundamental epistemological principle. Epistemologically, Syura asserts that adequate knowledge for decision-making in complex social contexts cannot be obtained from a single source whether individual intuition or algorithmic recommendation. Adequate knowledge can only be constructed through a deliberative process that incorporates diverse perspectives, including perspectives that cannot be quantified.

1342



In the context of the technocentrism challenge, Syura functions as an 'epistemological safeguard': ensuring that algorithmic recommendations do not automatically become final decisions without passing through human deliberation that incorporates ethical, contextual, and spiritual dimensions. This constitutes the Islamic response to what AI ethics literature terms 'automation bias' the human tendency to trust machine decisions over their own judgment, even when the machine is demonstrably wrong.

WBM operationalizes Syura at two levels. The first is Institutional Syura: formal mechanisms in organizational structures ensuring that every strategic decision including decisions about technology adoption passes through a deliberative process involving representation from all stakeholders, including those most directly affected. The second is Digital Syura: a new concept proposed by WBM, referring to a structured deliberative forum specifically dedicated to evaluating the impact of technology implementation on organizational values involving not only technology experts but also Islamic ethics scholars, employee representatives, and the communities served.

Theoretical proposition P-2: 'An epistemologically healthy Islamic organization is one that institutionally integrates Syura as a deliberative filter on every technological recommendation, ensuring that managerial decisions reflect the integration of algorithmic intelligence and human wisdom calibrated by Islamic values'.

Third Pillar: Axiology of Servitude (Ubudiyah)

Ubudiyah the existential orientation of total servitude to Allah as stated in QS. Adz-Dzariyat (51:56): 'I did not create jinn and mankind except to worship Me' constitutes the axiological foundation of WBM. Axiologically, Ubudiyah asserts that the highest value of every human action, including managerial action, is determined not solely by its measurable results but by the extent to which it constitutes a realization of servitude to Allah whose practical manifestation in the work context is the service of fellow human beings with full integrity.

The first axiological implication of Ubudiyah is the rejection of work alienation. If every managerial action is a potential act of worship, then any form of management that alienates human beings from the meaning of their work including excessive automation that eliminates the dimension of moral judgment from their labor is axiologically problematic from an Islamic perspective. This is not an anti-technology argument; it is an argument for technology designed and implemented with full consciousness of the humanity of workers as servants and vicegerents of Allah.

1343



The second axiological implication, particularly relevant to performance management, is the establishment of niyyah (intention) as a substantive managerial variable. Al-Ghazali (2005) demonstrates that the moral quality of an action is fundamentally determined by its underlying intention 'innamal a'malu bin niyyat.' In management, this carries implications far beyond formal sharia audit procedures: it demands evaluation systems that assess not only 'what was achieved' but 'how and with what intention.' This dimension is inherently beyond algorithmic measurement but can be cultivated through an organizational culture that actively prioritizes moral integrity over quantitative metrics.

Theoretical proposition P-3: 'An axiologically healthy Islamic organization is one that actively preserves the space for intention, meaning, and devotion in every aspect of its work and management refusing the reduction of work to a merely automatable production activity and that cultivates an organizational culture in which technology is consistently positioned as the servant of values, never their master'.

Integration of Three Pillars: The Central Proposition of WBM

The three pillars of WBM Al-Mizan, Asy-Syura, and Ubudiyah are not merely three concepts aggregated together but three dimensions of a cohesive, mutually reinforcing framework. Al-Mizan provides ontological orientation: what is pursued (balance). Asy-Syura provides the epistemological mechanism: how to know and decide (deliberation). Ubudiyah provides axiological motivation: why to organize (devotion). Together they constitute a managerial worldview fundamentally different from the technocentric paradigm.

The central proposition of WBM emerging from this integration is: 'Wisdom-Based Management is a managerial paradigm that, first, defines organizational success as the dynamic equilibrium between technical efficiency and the preservation of humanistic dimensions calibrated by maqasid asy-syariah (Al-Mizan); second, constructs a decision-making process that integrates algorithmic intelligence with human deliberation guided by Islamic values (Asy-Syura); and third, positions every managerial action as meaningful worship, rejecting every form of work de-humanization caused by excessive automation (Ubudiyah). Within this paradigm, technology is khadim (servant) and wisdom is imam (leader)'.

The strength of this proposition lies in its capacity to operate at the meta-theoretical level without losing practical relevance. At the theoretical level, WBM offers an alternative epistemological framework capable of engaging mainstream management paradigms as

1344



an equal. At the practical level, WBM's three pillars generate concrete diagnostic questions that organizational leaders can use to assess the degree to which their management practices reflect or diverge from WBM principles.

Novelty, Theoretical Implications, and Research Agenda

The novelty of WBM resides in three features that significantly distinguish it from prior Islamic management scholarship. First, WBM operates at the meta-theoretical level — not merely appending Islamic values to existing management practices but critically reconstructing the epistemological foundations of the management paradigm itself. This is a more ambitious and more radical intellectual gesture, one that positions WBM within the great tradition of the Islamization of Knowledge project while giving it a specific focus on the contemporary challenge of technocentrism.

Second, WBM explicitly and systematically responds to the challenge of technocentrism — a contemporary reality not yet adequately addressed by the existing Islamic management literature. By constructing a productive dialogue between Western philosophy of technology (Heidegger, Ellul, Habermas, Marcuse) and Islamic epistemology, WBM opens a new and interdisciplinarily rich research frontier. This dialogue is neither defensive (rejecting the West) nor apologetic (uncritically accepting the West) but critically productive: appropriating the productive, rejecting the incompatible, and developing the genuinely new.

Third, WBM generates propositions that are empirically falsifiable testable through qualitative, quantitative, or mixed-methods research in diverse institutional contexts. This distinguishes WBM from many conceptual Islamic management studies that produce normatively beautiful but operationally intractable statements. The three WBM propositions (P-1, P-2, P-3) can ground the development of research instruments and testable hypotheses.

Theoretical implications for the development of Islamic management science include: first, the opening of a research agenda on the 'Hikmah Quotient' in Islamic leadership a construct measuring a leader's capacity to integrate technical intelligence and moral wisdom in decision-making. Second, the development of a more comprehensive Balanced Islamic Scorecard framework for diverse types of Islamic organizations. Third, the elaboration of the 'Digital Syura Council' concept as an institutional innovation that Islamic organizations can adopt to manage digital transformation without losing their soul.



Practical implications for Islamic organizational leaders constitute a set of diagnostic questions for self-assessment: Does our management system measure what we value, or do we come to value what our system measures? Does the technology we use strengthen or weaken our culture of deliberation? Do our organizational members still experience their work as meaningful worship, or has it been reduced to fulfilling algorithmic targets? These questions, born of the WBM framework, offer concrete entry points for value-oriented managerial transformation.

CONCLUSION

This study has successfully formulated the conceptual framework of Wisdom-Based Management (WBM) as a philosophical, epistemological, and axiological response to the dominance of technocentrism in the management of digital-era organizations. Through comparative-critical literature review and deductive-speculative synthesis analysis bridging Western philosophy of technology with Islamic epistemology, four principal findings can be stated.

First, digital technology in management is not value-neutral; it carries positivist epistemological assumptions that systematically privilege the measurable over the meaningful, efficiency over justice, and output over intention an orientation fundamentally at odds with the Islamic worldview of management as worship and service. Second, the Islamic intellectual tradition particularly the concepts of hikmah, syura, mizan, and ubudiyah provides rich, cohesive, and relevant epistemological resources for constructing a paradigmatic alternative to technocentric management. These are not merely rhetorically appealing normative values but philosophically mature conceptual frameworks that can be operationalized.

Third, WBM as a managerial meta-framework offers a response that is epistemologically coherent and institutionally applicable, with three mutually reinforcing pillars: Al-Mizan (ontology of balance), Asy-Syura (dialectical epistemology), and Ubudiyah (axiology of servitude). Fourth, WBM generates three theoretical propositions that can ground a rich and productive empirical research agenda across diverse Islamic organizational contexts.

Authentic management, as affirmed by the Islamic tradition, is not about controlling systems through dead data but about enlivening systems through living values. Technology is the khadim (servant) and wisdom is the imam (leader). This study invites future researchers to empirically test WBM, develop its operational instruments, and enrich the dialogue between Islamic epistemology and contemporary philosophy of

1346



technology a dialogue that matters not only for Islamic organizations but for humanity at large as it struggles to preserve its soul in the age of the machine.

REFERENCES

- Abuznaid, S. (2009). Business ethics in Islam: The glaring gap in practice. *International Journal of Islamic and Middle Eastern Finance and Management*, 2(4), 278–288. <https://doi.org/10.1108/17538390911006340>
- Adorno, T. W., & Horkheimer, M. (1947). *Dialectic of Enlightenment*. Stanford University Press.
- Al-Attas, S. M. N. (1993). *Islam and Secularism*. ISTAC.
- Al-Faruqi, I. R. (1982). *Islamization of Knowledge: General Principles and Work Plan*. International Institute of Islamic Thought.
- Al-Ghazali, A. H. (2005). *Ihya Ulumuddin (Terjemahan)*. Penerbit Republika.
- Antonio, M. S., Sanrego, Y. D., & Taufiq, M. (2012). An analysis of Islamic banking performance: Maqashid index implementation in Indonesia and Jordania. *Journal of Islamic Finance*, 1(1), 12–29.
- Aziz, A., & Manshur, F. M. (2021). Digitalisasi pesantren dan tantangan nilai tradisional: Kajian manajemen transformatif. *Jurnal Pendidikan Islam*, 10(2), 105–122.
- Baharuddin, & Umiarso. (2012). *Kepemimpinan Pendidikan Islam: Antara Teori dan Praktik*. Ar-Ruzz Media.
- Beekun, R. I., & Badawi, J. A. (1999). *Leadership: An Islamic Perspective*. Amana Publications.
- Branine, M., & Pollard, D. (2010). Human resource management with Islamic management principles. *Personnel Review*, 39(6), 712–727. <https://doi.org/10.1108/00483481011075541>
- Brynjolfsson, E., & McAfee, A. (2014). *The Second Machine Age*. W. W. Norton & Company.
- Chapra, M. U. (1992). *Islam and the Economic Challenge*. The Islamic Foundation.
- Chapra, M. U. (2008). Ibn Khaldun's theory of development: Does it help explain the low performance of the present-day Muslim world? *Journal of Socio-Economics*, 37(2), 836–863.
- Dusuki, A. W., & Bouheraoua, S. (2011). The framework of maqasid al-shariah and its implication for Islamic finance. *Islam and Civilisational Renewal*, 2(2), 316–336.
- Ellul, J. (1964). *The Technological Society*. Vintage Books.



- Fasa, M. I. (2016). Reformasi pemahaman teori perbankan syariah: Analisis kritis konsep manajemen. *Jurnal Dinamika Ekonomi Islam (Equilibrium)*, 4(2), 165–191.
- Fauzia, I. Y., & Riyadi, A. K. (2015). *Prinsip Dasar Ekonomi Islam Perspektif Maqashid al-Syariah*. Kencana Prenadamedia.
- Habermas, J. (1984). *The Theory of Communicative Action (Vol. 1)*. Beacon Press.
- Hafidhuddin, D., & Tanjung, H. (2003). *Manajemen Syariah dalam Praktik*. Gema Insani Press.
- Heidegger, M. (1954). *The Question Concerning Technology and Other Essays (W. Lovitt, Trans.)*. Harper & Row.
- Ibn Khaldun. (2005). *Muqaddimah (Terjemahan F. Rosenthal)*. Princeton University Press.
- Kaplan, R. S., & Norton, D. P. (1992). The balanced scorecard: Measures that drive performance. *Harvard Business Review*, 70(1), 71–79.
- Marcuse, H. (1964). *One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society*. Beacon Press.
- Marx, K. (1844). *Economic and Philosophic Manuscripts of 1844*. Progress Publishers.
- Mohammed, M. O., & Taib, F. M. (2015). Developing Islamic banking performance measures based on maqasid al-Shariah framework. *Journal of Islamic Accounting and Business Research*, 6(2), 187–206. <https://doi.org/10.1108/JIABR-10-2012-0064>
- Muliadi, M. (2020). Kekerasan epistemik dalam adopsi manajemen Barat di lembaga pendidikan Islam. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 11(1), 87–103.
- OJK (Otoritas Jasa Keuangan). (2022). *Roadmap Pengembangan dan Penguatan Perbankan Syariah Indonesia 2023–2027*. OJK.
- Prasojo, L. D., Habibi, A., & Yaakob, M. F. M. (2019). Islamic management in pesantren: Bridging managerial competence and digital transformation. *Management Science Letters*, 9(10), 1573–1584. <https://doi.org/10.5267/j.msl.2019.6.010>
- Rahman, F. (1982). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press.
- Rawls, J. (1971). *A Theory of Justice*. Harvard University Press.
- Schwab, K. (2016). *The Fourth Industrial Revolution*. World Economic Forum.
- Syed Agil, S. O. (2004). Rationality in economic theory: A critical appraisal. *Journal of King Abdulaziz University: Islamic Economics*, 17(1), 3–18.
- Taufiq, M. (2014). *Manajemen dalam Perspektif Islam*. Pustaka Al-Fikris.



- Wan Daud, W. M. N. (2013). Falsafah dan Amalan Pendidikan Islam Syed M. Naquib Al-Attas. Universiti Malaya Press.
- Winner, L. (1980). Do artifacts have politics? *Daedalus*, 109(1), 121–136.

