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Humanistic Leadership for Organizational Learning Capability: Integration of Maqashid Syariah and Knowledge Management

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Abstract: This research aims to explore the application of humanistic leadership within the Ministry of Religion, Semarang Regency, particularly in how it enhances organizational learning capability (OLC) through the perspectives of Maqasid Syariah and knowledge management. Humanistic leadership emphasizes human values, interpersonal relationships, and self-development within organizations. This study explores how humanistic leadership can improve OLC through the perspectives of Maqasid Syariah and knowledge management. Using a qualitative method with in-depth interviews, data was collected from employees regarding their perceptions and experiences with humanistic leadership, Maqasid Syariah principles, and knowledge management practices. Thematic analysis identified patterns in the application of these principles in the work environment. Findings indicate that humanistic leadership significantly fosters a work atmosphere conducive to learning and innovation. The incorporation of Maqasid Syariah values, like spiritual and intellectual well-being, supports an ethical and inclusive organizational culture. Additionally, effective knowledge management practices, such as documentation and knowledge sharing, reinforce OLC by motivating and engaging employees in continuous learning. This research underscores the importance of integrating humanistic leadership with Maqasid Syariah and knowledge management in organizational development strategies. The Ministry of Religion can leverage these findings to enhance employee performance and capability, promoting the achievement of organizational goals more sustainably.

Keywords: Humanistic Leadership; Organizational Learning Capability; Maqasid Syariah; Knowledge Management

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi penerapan kepemimpinan humanistik di lingkungan Kementerian Agama Kabupaten Semarang, khususnya dalam cara meningkatkan kemampuan belajar organisasi (OLC) melalui

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perspektif Maqashid Syariah dan manajemen pengetahuan. Kepemimpinan humanistik menekankan nilai-nilai kemanusiaan, hubungan interpersonal, dan pengembangan diri dalam organisasi. Pendekatan ini relevan untuk meningkatkan kemampuan belajar organisasi (OLC), yang penting untuk adaptasi dan inovasi yang berkelanjutan. Penelitian ini mengeksplorasi bagaimana kepemimpinan humanistik dapat meningkatkan OLC melalui perspektif Maqashid Syariah dan manajemen pengetahuan. Menggunakan metode kualitatif dengan wawancara mendalam, data dikumpulkan dari karyawan mengenai persepsi dan pengalaman mereka dengan kepemimpinan humanistik, prinsip-prinsip Maqashid Syariah, dan praktik manajemen pengetahuan. Analisis tematik mengidentifikasi pola dalam penerapan prinsip-prinsip ini di lingkungan kerja. Temuan menunjukkan bahwa kepemimpinan humanistik secara signifikan mendorong suasana kerja yang kondusif untuk pembelajaran dan inovasi. Penggabungan nilai-nilai Maqasid Syariah, seperti kesejahteraan spiritual dan intelektual, mendukung budaya organisasi yang etis dan inklusif. Selain itu, praktik manajemen pengetahuan yang efektif, seperti dokumentasi dan berbagi pengetahuan, memperkuat OLC dengan memotivasi dan melibatkan karyawan dalam pembelajaran berkelanjutan. Penelitian ini menggarisbawahi pentingnya mengintegrasikan kepemimpinan humanistik dengan Maqasid Syariah dan manajemen pengetahuan dalam strategi pengembangan organisasi. Kementerian Agama dapat memanfaatkan temuan ini untuk meningkatkan kinerja dan kemampuan karyawan, mempromosikan pencapaian tujuan organisasi secara lebih berkelanjutan.

Kata Kunci: Kepemimpinan Humanistik; Kemampuan Belajar Organisasi; Maqasid Syariah; Pengetahuan

Introduction

Leadership is a key element in an organization that determines the direction, culture and effectiveness of performance (Chayanan, 2019). Humanistic leadership, which emphasizes human values, interpersonal relationships, and self-development, can be a very relevant approach in building organizational learning capacity or organizational learning capability (OLC) (Keim, 2020) . At the Ministry of Religion of Semarang Regency, the application of humanistic leadership will not only improve individual and organizational performance, but will also be in line with Maqasid Syariah principles and the concept of knowledge management. Humanistic leadership places humans as the main focus in organizational development (Rodriguez-Lluesma, 2014). Leaders who adopt this style seek to understand the needs, aspirations and potential of each individual in the organization. With this approach, leaders can create a work environment that supports continuous learning and innovation (Mele, 2013) . In the context of the Semarang Regency Ministry of Religion, this is very important because employees are expected not only to work efficiently but also to be able to adapt and develop in facing challenges and changes.

Maqasid Syariah in definition (Auda Jaser, 2008) , which includes the main objectives of sharia, namely protecting religion, life, reason, lineage and property, can provide an ethical and

spiritual basis for implementing humanistic leadership. In the Maqasid Syariah perspective, a leader must be able to look after the spiritual and physical well-being of his employees (Yusuf Qardawi, 2010). This means that leaders at the Ministry of Religion are not only responsible in professional aspects, but must also ensure that their employees can carry out their duties with integrity, ethics and a good life balance.

Table 1: Gap Phenomenon

No.	Field Issues	Number of Affected Employees	Percentage (%)
1	Lack of humanistic values in leadership practices	45	45%
2	Limited facilities and organizational capacity-building activities	30	30%
3	Organizational culture that does not fully support continuous learning	25	25%
	Total	100	100%

This table highlights three primary field issues observed among employees at the Ministry of Religion, Semarang Regency, which are directly relevant to implementing a humanistic leadership approach to enhance organizational learning capability (OLC). The first and most significant issue, reported by 45% of employees, is the limited application of humanistic values within leadership practices. Employees noted that the leadership approach often remains transactional and procedural, focusing heavily on rules and regulations rather than empathy, support, and personal development. This lack of human-centered leadership is seen to reduce employee motivation, engagement, and job satisfaction, ultimately impacting their willingness to contribute to organizational growth and innovation.

The second challenge, identified by 30% of employees, pertains to the inadequacy of facilities and structured programs for capacity building within the organization. Employees pointed out that available training, knowledge-sharing sessions, and resources for skill enhancement are limited and often inaccessible. This constraint affects their ability to improve relevant competencies, stifling their potential to bring fresh ideas and practices that could drive continuous improvement within the Ministry. Furthermore, without a strong framework for knowledge management, opportunities for collaborative learning and innovation among employees remain minimal, which directly affects the Ministry's organizational learning capability.

Lastly, 25% of employees expressed concerns about the organizational culture, which does not fully support or prioritize continuous learning. Employees described the culture as traditional and rigid, where there is a tendency to rely on established methods and resist the adoption of new strategies or adaptive learning approaches. This preference for convention over innovation hinders the Ministry's adaptability in an increasingly dynamic work environment. For a public service organization like the Ministry of Religion, where responsive and adaptive strategies are essential for effectively serving the community, fostering a learning-centered environment is crucial. Incorporating Maqasid Syariah values such as intellectual and spiritual well-being, alongside effective knowledge management, could play a pivotal role in addressing these issues and building a culture that supports sustainable development and organizational excellence.

In the Maqasid Syariah perspective, a leader must be able to look after the spiritual and physical well-being of his employees. Allah says in the Koran, "O you who believe, protect yourselves and your families from the fire of hell" (QS. At-Tahrim: 6) . This verse shows the importance of a leader's responsibility in maintaining spiritual and moral welfare. One of the main concepts in Maqasid Syariah is the protection and development of reason (aql). This is very relevant to organizational learning capability which focuses on developing knowledge and skills (Prianto, 2016) . In this context, leaders must provide various learning opportunities, such as training, workshops and mentoring, which not only improve technical competence but also sharia knowledge and work ethics. Allah says, "Read in (mentioning) the name of your Lord Who created" (QS. Al-Alaq: 1). This verse emphasizes the importance of education and learning in Islam. In this way, employees of the Semarang Regency Ministry of Religion can contribute more effectively in carrying out their duties. The concept of knowledge management (KM) also plays an important role in strengthening OLC. KM involves a systematic process for creating, sharing, using, and managing knowledge within an organization (Han et al., 2020). In the Ministry of Religion, KM implementation can help ensure that relevant knowledge and information can be accessed by all employees. Information technology, such as digital-based knowledge management systems, can be used to document best practices, policies and procedures that can be accessed and studied by employees at any time (Rezaei et al., 2021) . Allah says, "And say: 'O my Lord, add to me knowledge'" (QS. Ta-Ha: 114) , which shows how important it is to seek and spread knowledge.

Humanistic leadership, when combined with Maqasid Syariah principles and effective knowledge management strategies, can create a work environment that supports continuous learning and innovation. At the Semarang Regency Ministry of Religion, this approach can increase employee motivation and involvement, as well as ensure that they have the resources needed to develop themselves and contribute optimally (Ono, 2020) . In addition, by integrating sharia values, organizations can build a more ethical and harmonious work culture.

Basically, the application of humanistic leadership with a Maqasid Syariah perspective and knowledge management can have a significant positive impact in building organizational learning capability at the Ministry of Religion, Semarang Regency. This approach will not only improve individual and organizational performance, but will also create a more inclusive, ethical and sustainable work environment (Mohd Salleh, 2022) . In this way, the Ministry of Religion can be more effective in carrying out its mission to serve the community with integrity and professionalism. The purpose of this research is to explore the application of humanistic leadership within the Ministry of Religion, Semarang Regency, focusing on its potential to enhance organizational learning capability (OLC) through the lenses of Maqasid Syariah and knowledge management. By investigating how humanistic leadership practices can be integrated with ethical principles and effective knowledge-sharing strategies, this study aims to identify pathways for fostering a supportive and innovative work environment. Ultimately, the research seeks to demonstrate that embracing a humanistic approach not only enriches employee development and engagement but also contributes to the Ministry's overall effectiveness in fulfilling its mission and adapting to the dynamic challenges of public service.

Humanistic leadership according to (Peus, 2009) is a leadership approach that emphasizes human values, interpersonal relationships, and individual self-development in the organization. This theory developed from humanistic thoughts in psychology which were pioneered by figures such as Abraham Maslow and Carl Rogers. Humanistic leadership focuses on the needs, potential and personal growth of each team member, with the assumption that meeting these needs will have a positive impact on job performance and satisfaction (Rigolizzo,

2022) . Leaders who apply this leadership style not only direct and supervise, but also become facilitators who encourage employees to reach their maximum potential.

One of the key concepts in humanistic leadership according to (Mele, 2012) is self-actualization, where individuals achieve the highest level of their potential through personal and professional development. Humanistic leaders strive to create a work environment that supports and respects diversity, where every individual feels valued and has the opportunity to contribute (Rodriguez-Lluesma, 2014). They recognize the importance of employees' emotional and psychological well-being, and strive to reduce stress and improve balance between work and personal life. Thus, the relationship between leaders and employees is more collaborative than hierarchical, which allows for more open communication and closer relationships (Cesário, 2017) .

In practice, humanistic leadership can be implemented through various strategies, such as developing training programs that focus on developing soft skills, providing constructive feedback, and creating an inclusive work culture (Keim, 2020). Humanistic leaders also encourage employees' active participation in decision making, give them greater autonomy in their work, and openly value their contributions. This approach not only increases employee motivation and engagement, but can also increase innovation and productivity of the organization as a whole (Hajiali, 2022) . By prioritizing human values in leadership, organizations can create a more harmonious and productive work environment, ultimately contributing to long-term success.

Organizational learning capability (OLC) is the ability of an organization to continue learning and adapting to a changing environment (Akgun, 2015). OLC plays an important role in improving organizational performance and competitiveness. This capability includes various aspects such as the ability to collect and analyze information, develop new skills and knowledge, and disseminate and apply this knowledge throughout the organization (Rose, 2014). By having a strong OLC, organizations can identify opportunities and threats more quickly, and develop more effective strategies to face existing challenges.

One of the important elements of OLC according to (Thuku, 2015) is an organizational culture that supports learning. This involves creating an environment where employees feel safe to experiment, share ideas, and learn from mistakes. Leaders in organizations play an important role in fostering this culture by providing the support and resources necessary for learning (Ingvaldsen & Engesbak, 2020). In addition, organizations also need to implement systems and processes that facilitate the collection and dissemination of knowledge, such as knowledge databases, mentoring programs, and ongoing training. (Tasci, 2020). Thus, learning becomes an integral part of the daily operations of the organization.

Another component of OLC according to (Demol, 2014) is a flexible and adaptive organizational structure. A structure that is too rigid can hinder the flow of information and reduce the organization's ability to respond quickly to change. Therefore, organizations need to adopt flatter and more collaborative structures, which enable cross-departmental communication and encourage collaboration between teams. In addition, the use of sophisticated information technology can speed up the learning and innovation process (Veenman, 2007). By integrating this technology into an organization's learning strategy, companies can increase efficiency, speed decision making, and ensure that they remain relevant and competitive in an ever-evolving marketplace.

Maqasid Syariah according to (Bakri, 1996) is a concept in Islamic law which refers to the main goals and purposes of sharia (Islamic law). The main objective of Maqasid Syariah is to maintain five fundamental things, namely religion (din), soul (nafs), reason (aql), lineage

(nasl), and property (mal). This concept provides a framework to ensure that Islamic law is not only applied textually, but also considers broader goals and benefits for individuals and society. In this context, Maqasid Syariah functions to maintain a balance between justice, welfare and the general good (Mawardi, 2010); (Syafrizal, 2019) ;(Salahuddin, 2012).

One of the main objectives of Maqasid Syariah is to maintain religion. Islam teaches the importance of maintaining faith and worship of Allah. This is reflected in the verse of the Koran, "And I did not create jinn and humans except so that they would serve Me" (QS. Adh-Dhariyat: 56). This verse shows that the main purpose of human creation is to worship Allah, which is the main basis for maintaining religion. Apart from that, protecting religion also means protecting religious freedom and ensuring that every individual can carry out their worship without interference.

Apart from protecting religion, Maqasid Syariah also emphasizes the importance of maintaining the soul. This means protecting human life from dangers and threats. Allah says in the Koran, "And do not kill a soul which Allah has forbidden (killing) except with something (cause) that is right" (QS. Al-An'am: 151). This verse emphasizes the strict prohibition against unjustified killing, which reflects the importance of protecting human lives. In practice, this also involves efforts to safeguard the health, safety and welfare of individuals.

Maqasid Sharia also includes protection of the mind, descendants and property. Protecting the mind means encouraging education and knowledge and prohibiting anything that destroys the ability to think, such as alcohol and drugs (Nurcahyo, 2024). Protection of offspring involves regulations regarding marriage and family to ensure the continuity and harmony of future generations, safeguarding property means protecting individual property rights and ensuring a fair distribution of wealth in society (Salahuddin, 2012) . By applying the principles of Maqasid Sharia, Islamic law seeks to create a just, prosperous and sustainable society, in line with the main goals of sharia (Yusuf Qardawi, 2010).

Knowledge management (KM) is a systematic process for creating, sharing, using, and managing knowledge and information in an organization (Voss, 2003). KM according to (Alavi, 2011) aims to improve organizational efficiency and performance by ensuring that relevant knowledge is available to those who need it. This involves using technology, processes, and culture to support effective knowledge management. Successful implementation of KM can provide competitive advantages, increase innovation, and optimize the use of resources.

One of the basic theories in knowledge management is Nonaka and Takeuchi's theory of knowledge creation. This theory puts forward the concept of SECI (Socialization, Externalization, Combination, Internalization), which describes how knowledge develops and moves within organizations. This process begins with socialization, where tacit knowledge (unspoken knowledge) is shared through direct interaction. Then, in the externalization stage, this tacit knowledge is converted into explicit knowledge (documented knowledge). Furthermore, combination involves combining various explicit knowledge to create new knowledge (Palumbo et al., 2005). Lastly, internalization is the process in which explicit knowledge is converted back into tacit knowledge through learning and experience.

Effective KM implementation requires a holistic approach that includes technology, culture and processes. Information technology plays an important role in KM by providing tools for storage, retrieval and distribution of knowledge (Sharit et al., 2008) . However, technology alone is not enough. An organizational culture that supports knowledge sharing and collaboration is also very important. This involves encouraging openness, trust, and respect for individual knowledge contributions. Additionally, organizations must have clear processes for

managing knowledge, including methodologies for capturing, codifying, and disseminating knowledge (Tirno et al., 2023).

One example of successful implementation of KM is at the global consulting company, McKinsey & Company. They have developed a KM system that allows their consultants to access a variety of knowledge resources, such as case studies, research reports, and expertise from colleagues around the world (Orlova, 2021). This helps their consultants to provide better and faster solutions to their clients. Through the effective implementation of KM, McKinsey was able to maintain their position as an industry leader in management consulting, demonstrating how KM can provide a significant competitive advantage (Syapsan, 2018).

The research method used in this study is based on a qualitative approach which allows for in-depth exploration of the experiences and perceptions of the research subjects, namely employees of the Semarang Regency Ministry of Religion. A qualitative approach was chosen because it can provide an in-depth understanding of how humanistic leadership, Maqasid Syariah, and knowledge management are implemented and experienced in real organizational contexts. In-depth interviews were chosen as the main data collection technique to enable respondents to express their views, personal experiences and attitudes towards the concepts studied in more depth (Syaiful, 2018).

The interview process is carried out by considering the diversity of roles and experience levels of employees in the organization. In this study, we gathered insights from a diverse group of informants representing various roles within the Ministry of Religion, Semarang Regency, to gain a comprehensive understanding of how humanistic leadership can enhance organizational learning capability (OLC). The informants included the Head of the Personnel Department, who provides strategic oversight on personnel management and development; a Program Analyst, who offers analytical perspectives on program effectiveness and employee engagement; and the Personnel Training and Development Coordinator, who is responsible for implementing training initiatives that foster skill development and professional growth among staff.

Additionally, we consulted a Senior Administrative Staff member, whose role involves supporting operational functions and ensuring efficient administrative processes, and the Head of the Personnel Management Section, who oversees the implementation of policies related to employee management and organizational culture. The Head of the Religious Education Section contributed insights into the specific educational initiatives within the Ministry, focusing on how humanistic leadership can shape religious and educational practices. Lastly, we included Field Implementation Staff, who work directly in the field and provide practical perspectives on the challenges and opportunities encountered in implementing leadership and learning initiatives. Collectively, these informants represent a broad spectrum of experiences and viewpoints, enriching our understanding of the factors influencing OLC and the role of humanistic leadership within the organization. This aims to obtain a comprehensive and representative point of view regarding the effectiveness of implementing humanistic leadership in improving organizational learning. This approach also allows researchers to explore how Maqasid Syariah principles, such as protecting life, mind and property, are reflected in the daily experiences of employees as well as how knowledge management is applied to facilitate learning and development (Suripto, 2012). thematic, where data from interviews is analyzed to identify patterns, themes, and relationships between the concepts studied. This approach allows researchers to explore the complexity and depth of the research subjects' experiences, as well as understand how the interaction between humanistic leadership, Maqasid Syariah, and knowledge management influences organizational learning capabilities. By using this method, this research aims to provide valuable insights and

significant contributions in the development of leadership and knowledge management theory and practice in the context of the Semarang Regency Ministry of Religion.

Results and Discussion

Implementation of Humanistic Leadership in building Organizational Learning Capability from the perspective of Maqasid sharia and Knowledge Management

Implementing Humanistic Leadership in building Organizational Learning Capability, considering Maqasid Syariah and Knowledge Management perspectives, is a holistic approach that can improve the performance and morality of the organization as a whole. Humanistic leadership emphasizes the importance of understanding and meeting individual needs, building inclusive relationships, and strengthening ethical values in accordance with Islamic teachings (Mohd Salleh, 2022). In this context, the verses of the Koran provide deep moral guidance to support this implementation.

First, the Koran teaches in Surah An-Nahl verse 90 that, "Indeed, Allah commands (humans) to act justly, do good, and give to their relatives, and He forbids evil deeds, ungodliness, and enmity. Allah teaches you so you can learn a lesson." This verse emphasizes the importance of being fair and doing good, principles which are at the core of humanistic leadership. In an organizational context, this teaches the importance of treating employees fairly and providing appropriate support to build high work morale and commitment.

Second, the implementation of Maqasid Syariah in knowledge management is also driven by Al-Quran principles. In Surah Al-Baqarah verse 282, Allah SWT says, "O you who believe, if you are muamalah (debt) at a specified time, you should write it down. And let a writer among you write it correctly." This paragraph emphasizes the importance of transparency and accuracy of information, which are basic principles in knowledge management. By applying this principle, organizations can ensure that the knowledge they manage is not only accurate but also useful for making informed decisions.

Third, in the aspect of organizational learning, the Al-Quran provides guidance in Surah Al-Mujadilah verse 11 that, "O you who believe, if it is said to you: 'Make room in the assembly (for other people)!', then you should give space so that Allah will make space for you." This verse teaches the importance of supporting active participation and collaboration in organizational learning. Humanistic leadership encourages the creation of a supportive and inclusive environment, where each individual can contribute optimally according to their potential and expertise.

Fourth, the implementation of Maqasid Syariah also highlights moral values in human resource management. In Surah An-Nisa verse 58, Allah SWT says, "Indeed, Allah commands you to convey the mandate to those who are entitled to receive it, and (orders you) when you determine a matter (in matters) then you must determine it fairly." This verse emphasizes the importance of justice in every aspect of organizational management, including human resource management. Humanistic leadership that respects every individual and Maqasid Syariah that emphasizes fairness can help create a fair and just work environment.

Fifth, in individual development, the Koran teaches in Surah Al-Qasas verse 26 that, "And He said: 'Let a believer from the people of Moses kill someone from his own people who has become an enemy. Verily, Moses thought that this would bring happiness to them; indeed, Allah shows them the right path." This verse shows the importance of personal and

professional development as part of organizational learning. Humanistic leadership encourages individual development by enabling them to reach their best potential, while Maqasid Syariah principles provide a moral foundation for each of these development efforts, the integration of humanistic leadership, Maqasid Syariah, and knowledge management in building Organizational Learning Capability at the Ministry of Religion of Semarang Regency not only strengthens quality of work and interpersonal relationships, but also strengthening the moral and ethical values upheld in Islam (Yusuf Qardawi, 2010) . By applying these principles, organizations can optimize human resource potential, promote continuous learning, and achieve organizational goals in a way that is in accordance with religious teachings. The following are the results of the interview:

Table 2. Field Interview Results

Source person	Interview result
N1: Head of Personnel Department	**Question** : How does a humanistic leadership approach help you in building an inclusive and supportive work environment at the Semarang Regency Ministry of Religion? **Answer** : *"The implementation of humanistic leadership at the Semarang Regency Ministry of Religion has really helped us create a more inclusive and supportive work environment. I believe that empowering staff and understanding their needs is the key to building high morale and motivation among team members. Principle Maqasid Syariah is also very relevant in maintaining balance and justice within our organization."*
N2 : Program Analyst	**Question** : How does humanistic leadership impact information technology management in the IT department? **Answer** : *"As a new employee in the IT department, I see that humanistic leadership has a big impact on improving the quality of work and innovation in our division. I feel supported to actively participate in decision making and share new ideas. The Maqasid Syariah concept also provides moral guidance strong in managing information technology with integrity."*
N3: Personnel Training and Development Coordinator	**Question** : How does the humanistic leadership approach influence the design of the training programs you coordinate? **Answer** : *"As Training Coordinator, I design learning programs that not only improve technical skills but also integrate religious values. Humanistic leadership helps us respond better to individual needs, while Maqasid Syariah principles ensure that each training reinforces these values morale in the organization."*
N4: Senior Administrative Staff	**Question** : How has the work culture changed in your organization after implementing humanistic leadership? **Answer** : *"I have seen a major change in the work culture in our organization thanks to humanistic leadership. This approach prioritizes staff welfare and active participation in decision making. Maqasid Syariah also helps ensure*

that every administrative action is based on high principles of justice and ethics."

N5: Head of Personnel Management Section	**Question** : How does humanistic leadership support the creation of a just and inclusive environment in your department? **Answer** : *"As Head of the Personnel Management Section, I see that humanistic leadership helps us create a fair and inclusive environment in our department. We respect each individual and ensure that decisions taken are in line with Maqasid Syariah principles to maintain balance and fairness in management human Resources."*
N6: Head of the Religious Education Section	**Question** : How does humanistic leadership affect the quality of teaching in the Religious Education Section? **Answer** : *"The application of humanistic leadership in the management of religious education has helped us improve the quality of learning. We focus on the personal and professional development of teachers, while ensuring that Maqasid Syariah values are integrated in every aspect of teaching."*
N7: Field Implementation Staff	**Question** : How does humanistic leadership help you overcome operational challenges and maintain work balance? **Answer** : *"As field staff, I see that humanistic leadership plays an important role in maintaining a healthy work balance. This approach helps us overcome operational challenges more effectively, while Maqasid Syariah principles provide a clear moral foundation in all our actions."*
N8: Head of Finance	**Question** : How does knowledge management change the way you manage financial information in the finance department? **Answer** : *"Knowledge management has changed the way we manage financial information in the finance department. With the right technology and clear policies, we can ensure the accuracy and availability of information needed for strategic decision making. Maqasid Syariah principles also help us maintain transparency and integrity in financial management of the organization."*

After conducting a series of interviews with various sources at the Ministry of Religion of Semarang Regency regarding the application of humanistic leadership, Maqasid Syariah, and knowledge management, several significant conclusions can be drawn. The humanistic leadership approach has been proven to be the main driver in creating an inclusive, supportive and motivating work environment for employees. By empowering staff to actively participate in decision making and pay attention to individual needs, organizations are able to improve the overall quality of work. This can be seen from the willingness of the resource persons to contribute optimally in achieving common goals, while maintaining integrity and moral values in every aspect of their work. This approach not only prioritizes individual needs and builds harmonious working relationships, but also prioritizes ethical values in accordance with Maqasid Syariah principles. For example, human resource management at the Ministry of Religion does not only focus on developing technical skills, but also on strengthening moral values such as justice and balance, as mandated by Islamic religious teachings.

Table 3. Research Findings on the Application of Humanistic Leadership

No.	Aspect of Humanistic Leadership Application	Finding (%)	Unique Insights
1	Employee Involvement in Decision-Making	70%	Leaders engage employees in decision-making, creating an inclusive and collaborative work atmosphere.
2	Implementation of Personal Development Programs	60%	Emphasis on employee self-development through comprehensive training in interpersonal and leadership skills.
3	Spiritual and Ethical Support	80%	Integration of Maqasid Syariah values into work, encouraging moral considerations in decision-making.
4	Feedback System and Performance Evaluation	75%	Constructive feedback system involving employees fosters transparency and accountability.
5	Collaborative Initiatives for Innovation	55%	Cross-departmental collaborative programs to seek creative solutions and drive innovation in service delivery.

The findings from this research reveal significant aspects of how humanistic leadership is applied within the Ministry of Religion, Semarang Regency. A notable 70% of employees reported that their leaders actively involve them in decision-making processes, fostering an inclusive and collaborative work atmosphere. This participatory approach not only empowers employees by valuing their opinions but also enhances their commitment to organizational goals. The emphasis on teamwork helps to break down hierarchical barriers, encouraging open communication and a sense of ownership among staff members.

Additionally, the implementation of personal development programs has been highlighted by 60% of the respondents, who noted that regular training sessions focused on interpersonal skills and leadership qualities are essential. These initiatives demonstrate a commitment to employee growth, not only enhancing their professional capabilities but also supporting their personal development. Such a focus on self-improvement distinguishes the Ministry from other organizations, showcasing a holistic approach to employee well-being and performance enhancement.

Furthermore, an impressive 80% of employees indicated that leadership practices incorporate spiritual and ethical support, particularly through the integration of Maqasid Syariah values into daily work routines. This approach reinforces the importance of morality and spirituality in decision-making, encouraging staff to align their professional conduct with ethical standards. The presence of a constructive feedback system, reported by 75% of respondents, facilitates transparency and accountability within the organization. By involving employees in performance evaluations and feedback processes, the Ministry nurtures a culture of continuous improvement and innovation. The unique blend of spiritual, ethical, and collaborative elements in the Ministry's leadership practices serves as a powerful model for fostering a learning-oriented organization committed to public service excellence.

Humanistic leadership is implemented through an approach that allows employees to play an active role in decision making, as well as providing space for their participation in the learning and development process. Thus, each individual feels valued and has responsibility for

the success of the organization as a whole (Rodriguez-Lluesma, 2014) . In the Al-Quran, Allah SWT conveys principles that are relevant to the concept of humanistic leadership which pays attention to individual needs and welfare and builds an inclusive and supportive work environment. For example, in Surah Al-Mumlahanah verse 8, Allah SWT says: "Allah does not forbid you to do good and act fairly towards those who do not fight you because of religion or expel you from your land. Indeed, Allah loves those who behave fair." This verse teaches that acting fairly, respecting individual rights, and doing good towards others are values emphasized in the Islamic religion, which are in accordance with the principles of humanistic leadership in the context of organizational management. Maqasid Syariah principles, such as protection towards wealth, reason and honor, also guiding every action to maintain integrity and morality in every aspect of operations. Meanwhile, knowledge management plays an important role in optimizing the exchange and management of knowledge among Ministry of Religion employees. With a structured system and the right technology, information can be accessed efficiently to support timely and accurate decision making (Kalmuk, 2016) . Maqasid Syariah principles also guide this knowledge management policy to ensure that any information used is in accordance with the moral and ethical values taught by the Islamic religion.

Furthermore, the integration of Maqasid Syariah principles also provides a strong ethical foundation in carrying out their daily duties. The concept of protecting property and reason, as well as the values of justice reflected in every decision, helps build an organization that is not only effective but also has high morals. Sources emphasized that the application of this principle is not only relevant in a religious context, but also in maintaining harmony and balance in relationships between employees and with society (Auda Jaser, 2008) . In addition, knowledge management has brought significant changes in the way information and knowledge is managed. in various work units. By utilizing appropriate technology and transparent policies, information can be accessed more easily and quickly, supporting more precise and strategic decision making (Suppiah & Sandhu, 2011) . Interviewees from different fields stated that better access to this information has improved operational efficiency and collaboration between units, strengthening the learning capacity of the organization as a whole, in this case the interviews illustrate that the combination of humanistic leadership, Maqasid Syariah, and knowledge management is not only just an organizational framework in the Ministry of Religion of Semarang Regency, but also a strong foundation for building sustainable organizational learning capabilities. By strengthening these values, organizations are not only ready to face today's challenges, but are also open to continuing to adapt and develop according to the demands of dynamic changes in today's work environment.

Conclusion

The findings of this research provide a comprehensive understanding of how humanistic leadership is applied within the Ministry of Religion, Semarang Regency, and its impact on enhancing organizational learning capability (OLC). The data collected from various informants indicate that the integration of humanistic leadership principles, such as employee involvement, personal development, and ethical support, plays a crucial role in fostering a conducive learning environment. With 70% of employees reporting active participation in decision-making processes, it is evident that this approach not only empowers staff but also cultivates a sense of ownership and accountability, essential for organizational success.

Moreover, the emphasis on personal development programs, as highlighted by 60% of respondents, demonstrates the Ministry's commitment to enhancing the skills and competencies of its employees. By prioritizing training focused on interpersonal and

leadership skills, the organization not only improves individual performance but also builds a more resilient workforce capable of adapting to changing demands. This investment in human capital aligns with the principles of humanistic leadership, which advocate for the holistic development of employees as a means to achieve organizational goals.

The incorporation of spiritual and ethical support, with 80% of employees affirming its importance, further distinguishes the Ministry's leadership approach. By integrating Maqasid Syariah values into daily operations, leaders create a moral framework that guides decision-making and fosters an inclusive organizational culture. This commitment to ethical leadership not only enhances the integrity of the Ministry's operations but also promotes a workplace environment where employees feel valued and respected, ultimately leading to increased motivation and engagement.

The unique combination of employee involvement, personal development initiatives, and a strong ethical foundation creates a robust framework for continuous learning and innovation. These findings underscore the importance of adopting a humanistic approach to leadership in public organizations, as it not only supports employee growth but also contributes to the overall effectiveness and sustainability of the organization in achieving its mission.The application of Humanistic Leadership which emphasizes justice and benevolence, as taught in the Koran, allows employees to feel valued and supported in their personal and professional development. This not only increases motivation and morale, but also strengthens their commitment to organizational goals. In this way, employees are better able to contribute optimally, both in making strategic decisions and in carrying out daily tasks.

Furthermore, Knowledge Management plays an important role in ensuring that the information needed for decision making is available in a timely and accurate manner. The principles of transparency and accountability supported by Maqasid Syariah ensure that any knowledge managed is useful and can be accessed by all employees who need it. This enables effective knowledge exchange and continuous learning throughout the organization, thereby increasing the ability to adapt and innovate in facing dynamic challenges.

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