

Trust and Accountability in Disaster Leadership: A Comparative Qur'anic and Administrative Analysis of Regional Heads' Resignations in Aceh

Rahmat Hidayat

Universitas Muhammadiyah Jakarta, Indonesia

E-mail: rahmat.hidayat@student.umj.ac.id

Abstract

The resignation and public declarations of incapacity by several regional heads during the flood and landslide disasters in Aceh generated widespread debate concerning the ethical responsibilities of public leaders in times of crisis. While administrative studies generally evaluate such events through procedural accountability and institutional performance, limited attention has been given to the Qur'anic conception of leadership accountability as a moral and spiritual obligation. This study aims to examine the concepts of trust (*amānah*) and accountability in the Qur'an and compare them with modern administrative accountability in interpreting the resignation of regional heads during disaster management in Aceh. Employing a qualitative library research design, the study adopts thematic Qur'anic interpretation (*tafsīr mawḍūʿī*) integrated with comparative analysis of public administration literature, classical and contemporary Qur'anic exegesis, and relevant scholarly works on leadership and disaster governance. The findings demonstrate that Qur'anic accountability extends beyond procedural and institutional obligations by integrating moral integrity, continuous leadership presence, justice, and transcendental responsibility before Allah. In contrast, administrative accountability primarily emphasizes legal compliance, organizational performance, and political responsibility. The comparative analysis reveals that the resignation or withdrawal of regional leaders during disaster emergencies represents not only an administrative deficiency but also a violation of the Qur'anic principles of *amānah* and moral leadership. This study contributes theoretically by proposing an integrated framework of Qur'anic and administrative accountability that enriches contemporary discussions on disaster leadership and offers an ethical foundation for strengthening accountable public governance in Muslim societies.

Keywords: Qur'anic Leadership; *Amānah*; Administrative Accountability; Disaster Leadership; Aceh

Abstrak

Pengunduran diri dan pernyataan ketidakmampuan beberapa kepala daerah dalam menangani bencana banjir dan tanah longsor di Aceh memunculkan perdebatan luas mengenai tanggung jawab etis pemimpin publik dalam situasi krisis. Selama ini, kajian administrasi publik umumnya menilai fenomena tersebut melalui perspektif akuntabilitas prosedural dan kinerja kelembagaan, sementara konsep akuntabilitas kepemimpinan dalam Al-Qur'an sebagai tanggung jawab moral dan spiritual masih relatif jarang dikaji. Penelitian ini bertujuan menganalisis konsep amanah dan akuntabilitas kepemimpinan dalam Al-Qur'an serta membandingkannya dengan konsep akuntabilitas administrasi modern dalam memahami fenomena pengunduran diri kepala daerah pada saat penanggulangan bencana di Aceh. Penelitian menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan metode tafsir maudhu'i yang dipadukan dengan analisis komparatif terhadap literatur administrasi

publik, kitab-kitab tafsir klasik dan kontemporer, serta berbagai penelitian mengenai kepemimpinan dan tata kelola kebencanaan. Hasil penelitian menunjukkan bahwa akuntabilitas Qur'ani melampaui kewajiban prosedural dan kelembagaan karena mencakup integritas moral, kehadiran aktif pemimpin, keadilan, serta pertanggungjawaban transendental di hadapan Allah. Sebaliknya, akuntabilitas administrasi lebih menitikberatkan pada kepatuhan hukum, kinerja organisasi, dan tanggung jawab politik. Analisis komparatif memperlihatkan bahwa pengunduran diri atau ketidakhadiran kepala daerah dalam situasi bencana tidak hanya mencerminkan kegagalan administratif, tetapi juga merupakan pelanggaran terhadap prinsip amanah dan kepemimpinan moral dalam Al-Qur'an. Penelitian ini berkontribusi secara teoretis melalui pengembangan kerangka integratif antara akuntabilitas Qur'ani dan akuntabilitas administrasi sebagai landasan etis bagi penguatan kepemimpinan publik yang bertanggung jawab dalam masyarakat Muslim.

Kata Kunci: Kepemimpinan Qur'ani; Amanah; Akuntabilitas Administrasi; Kepemimpinan Kebencanaan; Aceh

Introduction

Natural disasters represent not only humanitarian emergencies but also critical tests of leadership capacity, institutional responsiveness, and public accountability. Beyond exposing weaknesses in infrastructure and disaster governance, crisis situations reveal whether public leaders are capable of exercising timely decision-making, maintaining public trust, and fulfilling their responsibilities under conditions of uncertainty (Nugraha, 2020; Riggio & Newstead, 2023). Consequently, leadership during disasters is evaluated not merely by administrative effectiveness but also by ethical integrity and moral commitment, since public expectations extend beyond technical competence toward visible responsibility and concern for affected communities.

The recent floods and landslides affecting several regions in Aceh Province have intensified public debate regarding the ethical responsibilities of regional leaders during emergencies. Public controversy emerged after several regents openly acknowledged their inability to manage the disaster, while one regional head reportedly departed for the *umrah* pilgrimage amid the emergency response, prompting criticism from both provincial authorities and the wider public (CNN Indonesia, 2025; Suara Merdeka Jakarta, 2025). Although such actions may be interpreted administratively as political decisions, they simultaneously raise broader ethical questions concerning responsibility, public trust, and the moral obligations attached to political leadership, particularly within Acehnese society where Islamic values remain deeply embedded in governance and public life (Sani et al., 2024; Inayati & Mullah, 2022).

Unlike conventional administrative perspectives, Islamic thought understands leadership as a divine trust (*amānah*) rather than merely an institutional office. The Qur'an portrays authority as a responsibility that must be exercised with justice, integrity, and accountability before both society and God (Q.S. al-Nisā' [4]:58; Q.S. al-Aḥzāb [33]:72). Furthermore, every human action—including governmental decisions—is ultimately subject to divine judgment (Q.S. al-Zalzalah [99]:7–8), indicating that leadership accountability extends beyond legal or political mechanisms toward transcendental responsibility (Olifiansyah et al., 2020; Zahra et al., 2022; Irawan et al., 2025).

The relationship between Islamic values and public leadership has attracted increasing scholarly attention during the past decade. Bibliometric mapping conducted using Scopus-indexed publications demonstrates that governance remains the dominant theme within international discussions on accountability, while more recent studies increasingly explore intersections among Islam, religion, politics, and public administration. Nevertheless, this literature remains heavily concentrated on governance during the COVID-19 pandemic, leaving disaster leadership within Islamic contexts comparatively underexplored.

Previous studies have examined *amānah* as the ethical foundation of organizational leadership (Zahra et al., 2022), accountability within Islamic governance systems (Abu Bakar et al., 2024), and the contribution of Qur'anic values to public administration (Shofiyah et al., 2023). Public administration scholars likewise emphasize accountability through institutional mechanisms such as hierarchical, legal, political, and professional accountability (Romzek & Dubnick, 1987; Bovens, 2007), while good governance literature highlights transparency, responsiveness, and effective public service delivery as essential principles of democratic administration (United Nations Development Programme, 1997; Marshanda et al., 2024). Although these studies provide valuable conceptual foundations, they primarily interpret accountability through organizational and institutional perspectives, paying relatively limited attention to the moral and spiritual dimensions emphasized within the Qur'an.

Within Qur'anic scholarship, numerous studies have discussed *amānah*, justice, exemplary leadership, and obedience to legitimate authority through classical and contemporary exegetical traditions (Hasan, 2006; Shihab, 2002; Sidqy & Taqwa, 2024). These studies consistently portray leadership as an ethical responsibility grounded in justice, integrity, and service to society. Nevertheless, they rarely contextualize these Qur'anic principles within contemporary cases of disaster management or evaluate concrete leadership

behavior through the combined perspectives of Islamic ethics and modern public administration.

Consequently, a significant research gap remains. Existing studies generally treat Qur'anic leadership as a normative theological concept or examine administrative accountability independently from Islamic ethics. Very few studies explicitly integrate Qur'anic concepts of *amānah* and accountability with empirical debates surrounding the resignation or withdrawal of regional leaders during natural disaster emergencies, particularly within Aceh's distinctive socio-religious environment.

This study argues that the concept of accountability articulated in the Qur'an encompasses dimensions that extend beyond contemporary administrative frameworks. Whereas administrative accountability derives primarily from institutional delegation, legal procedures, and public oversight (Bovens, 2007; Romzek & Dubnick, 1987), Qur'anic accountability positions leadership as a divine trust involving simultaneous responsibility before society and Allah (Olifiansyah et al., 2020; Abu Bakar et al., 2024). In this perspective, accountability is not limited to procedural compliance but includes moral integrity, justice, transparency, and continuous self-accountability (*muhāsabah*).

Accordingly, this study adopts an integrated analytical framework combining Qur'anic ethics with contemporary public administration. Rather than positioning these perspectives as competing paradigms, the article argues that they complement one another in explaining leadership behavior during disaster crises. Administrative accountability provides institutional standards for evaluating governmental performance, whereas Qur'anic accountability offers the ethical and spiritual foundation explaining why leaders are morally obliged to remain present, protect society, and fulfill their mandate even under conditions of severe crisis.

Based on these considerations, this study investigates the concepts of trust (*amānah*) and accountability in the Qur'an and analyzes their relevance to the phenomenon of regional heads' resignations during disaster management in Aceh. Specifically, the study aims to examine the Qur'anic foundations of leadership accountability, compare them with modern administrative accountability, and evaluate the Aceh disaster case through both perspectives.

This article argues that the resignation or abandonment of leadership responsibilities during disaster emergencies constitutes not merely an administrative deficiency but also a moral failure to uphold the Qur'anic principles of *amānah* and accountability. Accordingly, the study contributes to the growing field of Qur'anic leadership studies by proposing an

integrated understanding of public accountability that combines institutional responsibility with transcendental moral obligation, thereby providing a more comprehensive ethical framework for evaluating leadership in contemporary disaster governance.

Methodology

This study employed a qualitative library research design to examine the concepts of trust (*amānah*) and accountability in the Qur'an and to analyze their relevance to the resignation of regional heads during disaster management in Aceh. Rather than investigating the empirical behavior of political actors through field observation, the study focused on normative and conceptual analysis by integrating Qur'anic interpretation with theories of public administration and crisis leadership. This approach was selected because the research seeks to evaluate leadership from an ethical and theological perspective while situating it within a contemporary public governance context.

The primary sources consisted of selected Qur'anic verses concerning leadership and accountability, particularly Q.S. al-Nisā' [4]:58–59, Q.S. al-Aḥzāb [33]:21 and 72, Q.S. al-Baqarah [2]:30, and Q.S. al-Zalzalah [99]:7–8. These verses were chosen purposively because they represent the principal Qur'anic foundations of *amānah*, obedience to legitimate authority, exemplary leadership, vicegerency (*khilāfah*), and individual accountability before Allah. Their interpretation was examined through both classical and contemporary exegetical works, including *Tafsīr Ibn Kathīr*, *al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī, *Tafsīr al-Marāghī*, *al-Kashshāf* by al-Zamakhsharī, *Tafsīr al-Aḥkām* by Abdul Halim Hasan, and *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab. Employing multiple exegetical authorities enabled the study to identify convergent ethical principles rather than relying on a single interpretive tradition.

Secondary data comprised scholarly publications on Islamic leadership, public accountability, disaster governance, and crisis leadership, together with official reports and credible news sources documenting the resignation and public statements of regional heads during the Aceh disaster response. The Aceh case was not treated as an empirical case study requiring fieldwork but rather as a contemporary analytical context through which Qur'anic leadership principles could be critically examined.

Data were analyzed using thematic Qur'anic interpretation (*tafsīr mawḍū'ī*) integrated with comparative qualitative analysis. The analytical procedure consisted of four stages. First, Qur'anic verses relevant to leadership and accountability were identified and classified according to their thematic relationship with public responsibility. Second, the ethical principles derived from the selected verses were synthesized through comparative examination

of classical and contemporary tafsir literature. Third, these Qur'anic principles were systematically compared with modern theories of administrative accountability, particularly the framework developed by Romzek and Dubnick (1987) and Bovens (2007), as well as contemporary perspectives on crisis leadership. Finally, the integrated analytical framework was applied to interpret the phenomenon of regional heads' resignations during disaster management in Aceh in order to evaluate the extent to which their conduct corresponded with both administrative standards and Qur'anic ethical principles.

To enhance analytical rigor, the study adopted source triangulation by comparing interpretations across different exegetical traditions and relating them to contemporary scholarship in public administration and disaster governance. Rather than seeking doctrinal differences among exegetes, the analysis emphasized the shared ethical principles that consistently characterize Qur'anic leadership, namely trustworthiness, justice, responsibility, transparency, and accountability. This strategy ensured that the conclusions were grounded in both established Qur'anic scholarship and contemporary governance theory while maintaining coherence between normative interpretation and contextual application.

Results and Discussion

A. Qur'anic Analysis of Amanah and Leadership Accountability

1. Findings from Q.S. An-Nisa' [4]: 58: Amanah as the Foundation of Leadership

The analysis of Q.S. An-Nisa' [4]: 58 reveals that amanah in the context of public leadership is not merely an administrative obligation but a divine command (*amr*) that is binding and unconditional. Based on Ibn Kathir's interpretation, the concept of amanah in this verse encompasses all forms of responsibility, whether related to the rights of Allah or the rights of fellow human beings, including the trust of office and authority. Those in power are commanded to fulfill their amanah by upholding justice, for justice is the primary foundation for the sustainability of the social order as well as the benchmark for the legitimacy of leadership. The injustice of a leader is viewed as a form of betrayal of the amanah established by Allah (Sidqy & Taqwa, 2024). The key finding from this verse is that a regional head's acknowledgment of inability and resignation during a disaster constitutes a form of negligence regarding the trust of office, which is normatively contrary to the command of this verse.

2. Findings from Q.S. An-Nisa' [4]: 59: Conditional Legitimacy of Leadership

The analysis of Q.S. An-Nisa' [4]: 59 reveals that leadership legitimacy in Islam is conditional, not absolute. Sheikh Abdul Halim Hasan explains in Tafsir al-Ahkam that the

verse deliberately does not repeat the word "obey" before those in authority, indicating that obedience to rulers must be grounded in their alignment with the commands of Allah and His Messenger (Hasan, 2006). Quraish Shihab in Tafsir al-Misbah further affirms that this obedience is subject to the condition that established policies do not contradict the teachings of Allah and His Messenger (Shihab, 2002). The key finding from this verse is that a leader who abandons their duties during a crisis-without justification aligned with Islamic values-forfeits the basis of their conditional legitimacy, both in the eyes of society and before Allah.

3. Findings from Q.S. Al-Ahzab [33]: 21: Exemplary Leadership is Non-Selective

The analysis of Q.S. Al-Ahzab [33]: 21 reveals that *uswatun hasanah (exemplary conduct)* is not situational or selective, but must be comprehensive and continuous. Ibn Kathir explicitly states that this verse was revealed in the context of the Battle of the Trench-a real crisis-to remind believers that courage, steadfastness (*thabat*), and self-sacrifice (*fida'*) of the Prophet serve as a model of leadership precisely during moments of danger and difficulty (Ibn Kathir, 1999). Az-Zamakhshari further argues that the particle *fi* in this verse signifies totality, meaning the entire personality of the Prophet, without exception, is a model to be followed (Az-Zamakhshari, 1987). Al-Qurthubi emphasizes that emulating the Prophet is an obligation, not merely a recommendation (Al-Qurthubi, 2009). The key finding from this verse is that a leader who retreats or abandons their post during a crisis is structurally inconsistent with the Qur'anic standard of exemplary leadership.

4. Findings from Q.S. Al-Ahzab [33]: 72: Leadership as a Transcendental Burden

The analysis of Q.S. Al-Ahzab [33]: 72 reveals that the trust of leadership carries a weight that is transcendental and beyond ordinary human capacity. Al-Maraghi explains that this verse underscores the immense weight of the responsibility of leadership, to the extent that the heavens, the earth, and the mountains were unwilling to bear it; this serves as an allegorical illustration emphasizing that public leadership is not merely a position, but a transcendental responsibility that must not be neglected (Al-Maraghi, 1946). The key finding from this verse is that the resignation of a regional head during a disaster is morally problematic if it stems from a lack of preparedness or a reluctance to bear the risks of leadership, rather than from objective and verified reasons.

5. Findings from Q.S. Az-Zalzalah [99]: 7–8: Divine Accountability is Inescapable

The analysis of Q.S. Az-Zalzalah [99]: 7–8 reveals that every human deed-including every decision made by a leader—will be recorded and accounted for before Allah without

exception (Shofiyah et al., 2023). This principle establishes that leadership accountability in the Qur'an is not limited to horizontal oversight mechanisms such as performance reports or public complaints, but extends to a vertical dimension of divine reckoning that is permanent and inescapable. The awareness of this divine reckoning fosters a sense of self-accountability (*muhasabah*) in leaders—a quality rooted in transcendental faith, rather than merely external pressure from regulations or institutions (Batchelor, 2014). The key finding from this verse is that amanah and accountability form an inseparable ethical unity: amanah as the normative foundation, and accountability as the moral and spiritual oversight mechanism ensuring that power does not deviate from justice and the public good (Masorong, 2025; Rochim & Muttaqien, 2025).

6. Findings from the Aceh Disaster Leadership Case

The analysis of documentary sources concerning flood and landslide management in Aceh revealed several recurring patterns of leadership behavior during the disaster response period. First, several regional heads publicly acknowledged their inability to effectively manage the disaster situation, indicating limitations in leadership capacity during emergency response operations. Second, there were documented cases of leadership absence during critical stages of disaster management; the most notable case involved the Regent of South Aceh, who left the disaster-affected region to perform the umrah pilgrimage while severe flooding was ongoing. Third, these actions generated negative responses from both governmental authorities and the public—the Governor of Aceh publicly criticized the absence of regional leaders, arguing that local leaders should remain present to coordinate response efforts and provide assurance to affected communities. Fourth, the case demonstrates a perceived gap between formal administrative authority and public expectations regarding leadership responsibility during emergencies, with public criticism focusing not only on procedural issues but also on the moral obligation of leaders to remain present during times of crisis. These findings indicate that disaster leadership in Aceh is evaluated through both administrative performance and moral responsibility, reflecting the province's unique socio-religious context.

The following table presents a summary of the key findings from the thematic Qur'anic analysis conducted in this study:

Table 1. Summary of Qur'anic Findings on Amanah, Accountability, and Leadership

Qur'anic Verse	Core Theme	Key Finding	Implication for Public Leadership
Q.S. An-Nisa' [4]: 58	Amanah as divine command	Amanah encompasses all forms of responsibility including public office; abandonment = breach of divine trust	A leader's resignation during a disaster constitutes normative negligence contrary to this verse
Q.S. An-Nisa' [4]: 59	Conditional legitimacy	Obedience to leaders is conditional on alignment with Islamic values; legitimacy is not absolute	A leader who abandons duties during a crisis forfeits the basis of their Islamic legitimacy
Q.S. Al-Ahzab [33]: 21	Uswatun hasanah	Exemplary leadership is non-selective and must be comprehensive, especially during crisis	A leader who retreats during a crisis is inconsistent with the Qur'anic standard of moral exemplarity
Q.S. Al-Ahzab [33]: 72	Transcendental burden	Leadership is a trust too heavy for the heavens and earth; humans bear it with full responsibility	Resignation without objective justification is morally problematic and spiritually burdensome
Q.S. Az-Zalzalah [99]: 7–8	Divine accountability	Every leadership decision will be accounted for before Allah; muhasabah is binding	Accountability extends beyond institutional mechanisms to divine reckoning

Source: Compiled by the Author based on Thematic Qur'anic Analysis (2026)

Table 2. Summary of Findings from the Aceh Disaster Case

Empirical Finding	Observation	Leadership Implication
Admission of incapacity	Several regional heads acknowledged limitations in handling disasters	Indicates challenges in crisis leadership capacity
Leadership absence	Some leaders were absent from disaster-affected areas	Reduces visibility and responsiveness of leadership

Government criticism	Governor of Aceh publicly criticized the actions of regional heads	Reflects expectations of active crisis leadership
Public dissatisfaction	Public concern emerged regarding leaders' commitment during emergencies	Potential decline in trust and leadership legitimacy

Source: Compiled by the Author based on Documentary Analysis of the Aceh Disaster Leadership Case (2026).

B. Leadership Accountability in Crisis - A Qur'anic and Administrative Analysis of the Aceh Case

1. The Governance Deficit in Crisis Leadership

The phenomenon of regional heads in Aceh resigning or admitting incapacity during the 2025 flood and landslide disasters reveals a recurring pattern of governance deficit in Indonesian local leadership under crisis conditions. This pattern is characterized by three compounding failures: the absence of prior disaster preparedness frameworks, the prioritization of personal obligations over public duties-as exemplified by the departure of the Regent of South Aceh for the umrah pilgrimage amid severe flooding and the lack of transparent delegating mechanisms during emergencies (Yulizar, 2025). Crisis situations demand the presence of a tangible leader-both directly and symbolically-who serves as a focal point for coordination, decision-making, and social stability for affected residents (Underhill, 2008). When several regents in Aceh Province, including the Regents of East Aceh, South Aceh, and Central Aceh, openly admitted their inability to handle the disaster and abandoned the affected areas, this triggered a critical response from policymakers and the general public (Suara Merdeka Jakarta, 2025). From a crisis leadership perspective, such actions reflect a leader's failure to fulfill the functions of sensemaking, decision-making, and public communication-the three core competencies of leadership during a crisis (Owen & Parsons, 2026). Within the framework of emergency governance, Ye et al. (2024) emphasize that the accountability of public leaders in emergency situations is not merely a matter of procedural compliance, but rather concerns the moral capacity to remain present and accountable when institutions and society most need genuine leadership. From a public administration perspective, accountability is not only assessed based on compliance with the rule of law, but also on a leader's ability to meet public expectations when they are most needed (Romzek & Dubnick, 1987). If a leader acknowledges their inability to act without a transparent and structured mechanism for delegating responsibility, public services risk coming to a halt and

disaster response coordination weakens, which in turn will significantly erode public trust in local government. The pattern documented in Aceh thus confirms that the failure of crisis leadership is not incidental but structural, rooted in a fundamental gap between formal administrative authority and substantive moral accountability.

2. Leadership Accountability in Aceh's Socio-Religious Context

This governance pattern acquires distinctive significance when reflected against the unique socio-religious context of Aceh Province. As the only region in Indonesia that formally implements Islamic Sharia law through a special autonomy framework based on Law No. 11 of 2006 (Salim & Azra, 2003; Feener, 2013), Aceh operates within a governance system where Islamic principles serve not only as private religious norms but also as the normative foundation for the administration of government and public leadership. Various studies indicate that Acehnese society holds significantly higher expectations regarding the integrity and trustworthiness of public leaders compared to other regions in Indonesia, given that leadership legitimacy in Aceh is built upon a strong foundation of religious trust (Husaini, 2010; Aspinall, 2009). The public and gubernatorial condemnation that followed the regents' actions was therefore not merely an administrative critique—it was an expression of a felt betrayal of trust that cuts across both civic and religious registers. In this context, public leaders in Aceh are expected not only to meet administrative accountability standards but also to serve as tangible role models in fulfilling their trust, as exemplified by the Prophet Muhammad (peace be upon him) (Q.S. Al-Ahzab [33]: 21). As emphasized by al-Qurthubi in *Al-Jami' li Ahkam Al-Qur'an*, emulating the Prophet Muhammad (peace be upon him) in religious matters is an obligation, not merely a recommendation, but a principle that directly binds every leader who claims to uphold Islamic values (Al-Qurthubi, 2009). Furthermore, within Aceh's legal and governance system, Islamic principles such as justice (*'adālah*), public trust (*amānah*), and institutional accountability (*mas'ūliyyah jamā'iyah*) form the normative foundation by which leadership conduct is evaluated by the public (Abu Bakar et al., 2024). The resignation of a regional head during a disaster cannot therefore be separated from the ethical evaluation of a society that historically and culturally views trust and responsibility as the primary foundations of leadership legitimacy (Feener, 2013). In an academic context, this phenomenon fills an important research gap, as there remains a scarcity of studies that integrate an analysis of public leadership accountability in disaster situations with an Islamic normative framework, particularly in regions that formally implement Islamic Sharia law (Husaini, 2010; Salim & Azra, 2003).

It must be acknowledged, however, that Aceh's governance system is considerably more complex than a straightforward overlay of Sharia norms onto administrative structures. Authority in Aceh is distributed across multiple, sometimes overlapping institutions: the provincial government, regency and municipal governments, the Majelis Permusyawaratan Ulama (Ulama Consultative Assembly) as a religious advisory body, and the Lembaga Wali Nangroe as a customary-traditional institution, each possessing distinct, and at times contested, jurisdiction over matters of public conduct and leadership ethics (Sani et al., 2024). This institutional layering means that the moral expectation that a regional head remain physically present during a disaster-rooted in the Qur'anic and socio-religious framework discussed above-does not always correspond to a clear legal obligation within the formal administrative system. Indonesian civil service regulations permit a regional head to delegate authority to a deputy or designated official during a period of absence (Undang-Undang Nomor 23 Tahun 2014, Pasal 65–66), and such delegation, if properly documented, may satisfy the formal-legal threshold of administrative accountability even where it falls short of the moral-spiritual standard articulated in the Qur'an (Kutsevych, 2022). It is therefore conceivable that the regents' actions in Aceh could be defended as procedurally permissible within the formal chain of authority, even as they are judged inconsistent with Qur'anic leadership norms. This divergence is precisely the normative gap this study seeks to illuminate: rather than treating Aceh's Sharia-based and formal-administrative authorities as a single unified accountability structure, this study foregrounds the tension between them, arguing that procedural compliance with formal delegation rules does not, on its own, discharge a leader's amanah, since the Qur'anic standard evaluated above is concerned with the leader's substantive moral presence and not merely the technical legality of their absence.

3. Integrating Qur'anic and Administrative Accountability Frameworks

Interpreting this pattern through the integrated theoretical lens of Qur'anic and administrative accountability, the resignations constitute a failure at two distinct but intersecting levels. At the administrative level, the failure corresponds to Bovens' (2007) notion of accountability as a social relationship: the regents violated the horizontal accountability owed to their constituents by abandoning their roles without transparent and structured delegation of responsibility. Romzek and Dubnick (1987) distinguish four types of accountability in the public sector-hierarchical, legal, professional, and political accountability and the Aceh case demonstrates failures across multiple dimensions simultaneously. In the crisis management literature, effective leadership in disaster situations

requires rapid decision-making, cross-sectoral coordination, and the physical presence of leaders as a signal of trust to the public (Kumar, 2023). Administratively, a resignation or an inability to perform duties may be considered valid if carried out in accordance with applicable legal mechanisms (Kutsevych, 2022); however, such procedural validity does not exhaust the full scope of accountability obligations borne by a public leader. At the Qur'anic level, the failure corresponds to the vertical accountability articulated in Q.S. An-Nisa' [4]: 58 and Q.S. Al-Ahzab [33]: 72: the abandonment of the divine mandate of *amanah* during precisely the moment when it is most binding. Ibn Kathir explains in his exegesis that Q.S. An-Nisa' [4]: 58 was revealed as a general command for all those entrusted with authority, including government leaders, to fulfill their responsibilities fully and not to abandon them under any circumstances (Ibn Kathir, 1999). Al-Maraghi (1946) further explains that Q.S. Al-Ahzab [33]: 72 underscores the immense weight of the responsibility of leadership to the extent that the heavens, the earth, and the mountains were unwilling to bear it-emphasizing that public leadership is a transcendental responsibility that must not be neglected. From the framework of *maqashid al-sharia*, the leader's response to disasters is directly linked to *hifzh al-nafs* (*protection of life*) and *hifzh al-ummah* (*protection of the community*), positioning disaster response as a religious duty that cannot be postponed (Auda, 2008). The concept of trust in the Qur'an encompasses not only trust among fellow human beings but also a divine responsibility for which one will be held accountable in this world and the hereafter, and the *hisbah* system in Islamic tradition further emphasizes that a leader's absence during a crisis constitutes a violation of the principle of *amar ma'rūf nahy munkar*-the foundation of Islamic governance (Ashraf-Khan & Hossain, 2021). Thus, *amanah* has two main dimensions: the relationship with Allah and the relationship with fellow human beings (Herijanto, 2022). A leader's decision to resign or abandon their duties in an emergency therefore risks being categorized as a breach of trust that undermines both the administrative and the moral-spiritual legitimacy of their leadership (Dwinanda et al., 2025). The findings of this study thereby support the propositions advanced in the Introduction: a significant gap exists between procedural-administrative accountability and Qur'anic accountability grounded in transcendental awareness and moral exemplarity, and this gap has tangible real-world consequences for public trust and institutional legitimacy.

4. Applying Crisis Leadership Functions and Toward Practical Indicators of Qur'anic Accountability

Applying the crisis leadership functions identified earlier (sense-making, decision-making, and public communication) to the Aceh case sharpens the diagnosis of where the failure occurred. On sense-making, the regents' public admissions of incapacity suggest a breakdown in accurately interpreting and conveying the evolving disaster situation to relevant authorities and the public in a manner that mobilized coordinated response, rather than signaled surrender. On decision-making, the absence of a transparent and structured delegation mechanism when leaders were unable to remain on-site reflects a failure to make a clear, accountable decision about who would exercise authority in their place. On public communication, particularly in the case of the Regent of South Aceh's departure for umrah, the action itself functioned as an unintended communicative act, signaling to the affected community that the obligations of religious devotion had been prioritized over a different but no less religiously grounded obligation: the amanah of public office. Reading these three functional failures alongside the Qur'anic findings above suggests a set of practical, observable indicators by which Qur'anic accountability could be assessed in future governance evaluation, rather than remaining solely at the level of normative principle. These indicators include: (1) physical presence-whether a leader remains in or promptly returns to the affected area during the acute phase of a crisis; (2) transparency in decision-making-whether delegation of authority during a leader's absence is publicly documented and communicated rather than assumed; (3) consultative process (shura)-whether decisions affecting the public are made in consultation with relevant local stakeholders, including ulama and customary leaders, rather than unilaterally; (4) self-accountability (muhasabah)-whether a leader publicly acknowledges shortcomings and articulates corrective steps, rather than only acknowledging incapacity; and (5) institutional oversight (hisbah)-whether independent religious or civil society bodies have a recognized channel to evaluate and comment on leadership conduct during the crisis. These five indicators are offered as a preliminary, non-exhaustive framework intended to translate the conceptual findings of this study into a form that could be operationalized by policymakers, religious institutions, or civil society organizations seeking to evaluate public leadership conduct in future crises; their reliability and applicability would benefit from further empirical validation in subsequent research.

It should also be acknowledged that this study's case selection focuses exclusively on documented leadership shortcomings during the 2025 Aceh disasters, without examining

instances of effective Islamic crisis leadership for comparative balance-most notably Aceh's own widely documented experience of community and religious-institution-led resilience during the recovery from the 2004 tsunami (Salim & Azra, 2003; Feener, 2013). This asymmetry in case selection reflects the study's specific aim of analyzing a particular, publicly contested phenomenon rather than producing a comprehensive evaluation of Aceh's disaster leadership as a whole; however, it does mean that the findings should be read as a normative critique of specific documented conduct rather than a general verdict on the quality of Islamic leadership in Aceh's disaster governance. Future research that systematically pairs negative and positive cases would provide a more balanced empirical foundation for assessing the conditions under which Qur'anic accountability principles are, and are not, upheld in practice.

5. Toward an Integrated Accountability Framework for Islamic Governance

The theoretical and empirical findings of this study carry implications that extend beyond the specific context of Aceh. In any Muslim-majority polity where religious values shape public expectations of leadership, the bifurcation between procedural-administrative accountability and Qur'anic-moral accountability creates structural vulnerabilities in governance. Administrative accountability tends to focus on technical and institutional aspects (Salomo & Rahmayanti, 2023), whereas Qur'anic accountability emphasizes the values of justice, integrity, and a focus on public welfare as the core of leadership practice (Wahidillah et al., 2025). Conceptually, administrative accountability derives from the vertical delegation of authority from the people to their representatives, then to the government and its implementing agencies (Bovens, 2007), whereas Qur'anic accountability stems from a divine mandate that positions leadership as a trust to be accounted for in this world and the hereafter (Nasution et al., 2023). When leaders perceive accountability as purely procedural-limited to formal compliance and institutional oversight-they are liable to underperform precisely in the high-stakes moments that most demand moral courage and civic presence. Ethics in public administration plays a strategic role in strengthening accountability practices, and empirical studies in various countries indicate that low ethical commitment among public leaders is significantly correlated with weakened accountability mechanisms and declining public trust in government institutions (Marshanda et al., 2024). Contemporary studies indicate that Islamic governance values can be operationalized through institutional mechanisms such as *shura* (*consultation*), *muhasabah* (*self-accountability*), and *hisbah* (*institutional moral oversight*) (Masorong, 2025; Abu Bakar et al., 2024). This integration is particularly relevant

in Muslim-majority societies such as Aceh, where public expectations of leaders are measured not only by regulatory compliance but also by the consistency between the leader's actions and the Islamic values they espouse. Such integration would not merely reinforce Islamic values but would also address documented weaknesses in administrative accountability frameworks, particularly the formalism that Bovens (2007) and Saskia et al. (2025) identify as endemic to bureaucratic systems. Therefore, strengthening leadership accountability must be approached holistically-encompassing institutional reform, enhancing bureaucratic capacity, and internalizing public ethical values-as a long-term strategic effort to restore public trust and enhance the government's overall legitimacy (Reid & Dold, 2018; Paarlberg & Perry, 2007). Leadership accountability in a religious society such as Aceh cannot be understood solely from an administrative perspective: an integration is required between administrative accountability, which governs compliance with formal and institutional mechanisms, and Qur'anic accountability, rooted in the values of trust, justice, and responsibility to Allah and humanity (Bovens, 2007; Masorong, 2025). Aceh, given its unique legal and socio-religious status, is well positioned to serve as a pilot context for this integration, offering a model of accountable public leadership grounded in Islamic values that is relevant for public administration in Muslim-majority regions of Indonesia more broadly.

Conclusion

This study demonstrates that leadership accountability in the Qur'an extends beyond the procedural and institutional dimensions emphasized in modern public administration. Through the concepts of *amānah*, exemplary leadership (*uswatun ḥasanah*), conditional obedience to authority, and ultimate accountability before Allah, the Qur'an presents leadership as a moral and spiritual trust requiring continuous presence, responsibility, and commitment to public welfare, particularly during times of crisis. Examining the resignation and public withdrawal of regional heads during disaster management in Aceh reveals that such actions cannot be understood solely as administrative or political decisions. From a Qur'anic perspective, abandoning leadership responsibilities during a humanitarian emergency constitutes a failure to fulfill the ethical obligations attached to public office, even when administrative procedures do not explicitly define such conduct as misconduct. The study therefore confirms that disaster leadership must be evaluated not only through institutional performance but also through moral responsibility and public trust.

The principal theoretical contribution of this article lies in integrating Qur'anic ethics with contemporary theories of administrative accountability to develop a more comprehensive

framework for evaluating public leadership. While administrative accountability focuses primarily on legal compliance, organizational responsibility, and institutional oversight, the Qur'anic framework incorporates transcendental accountability by positioning leadership as a divine trust for which every decision will ultimately be judged before Allah. Rather than presenting these perspectives as competing paradigms, this study argues that they are complementary. Administrative accountability provides operational standards for governance, whereas Qur'anic accountability supplies the ethical and spiritual foundation that strengthens public responsibility during disaster situations. This integrated perspective enriches both Qur'anic leadership studies and disaster governance by demonstrating that effective crisis leadership requires institutional competence alongside moral integrity and spiritual accountability.

Despite these contributions, this study is limited by its normative and literature-based design, which does not examine the perceptions or decision-making processes of public officials through empirical field research. The analysis is also confined to the Aceh disaster context, which possesses distinctive socio-religious characteristics that may differ from other regions. Future research could therefore expand this framework through comparative studies across different disaster contexts, empirical investigations of leadership practices among public officials, or interdisciplinary analyses combining Qur'anic ethics, disaster governance, and public policy implementation. Such studies would further clarify how Qur'anic principles of trust and accountability can be operationalized within contemporary systems of public administration while strengthening ethical leadership in crisis management.

References

- Abu Bakar, B., Zamziba, M. N. F., Rashid, R. F. A., Mohd Fadzil, M. S., Ramlan, M. A. B., & Norhairudin Anis, N. A. S. (2024). *Leadership and accountability values in the perspectives of Al-Quran Al-Karim: Nilai kepemimpinan dan akauntabiliti dalam perspektif Al-Quran Al-Karim. JURNAL YADIM: International Journal of Islam and Contemporary Affairs*, 4(1), 33–51. <https://doi.org/10.61465/jurnalyadim.v4.157>
- Aji, M. S. K., Purwanti, U. E., & Khamim. (2024). *Amanah sebagai batas tanggung jawab pemimpin: Analisis penerapan isi hadis tentang batasan kewenangan pemimpin. Verfassung: Jurnal Hukum Tata Negara*, 3(1), 71–86. <https://doi.org/10.30762/vjhtn.v3i1.415>
- Al-Maraghi, A. M. (1946). *Tafsir al-Maraghi* (Vol. 22). Mustafa al-Babi al-Halabi.
- Al-Qurthubi. (2009). *Al-Jāmi‘ li aḥkām al-Qur’ān (Tafsir Al-Qurthubi)* (Vol. 14, pp. 156–

157). Muassasah al-Risalah.

Arikewuyo, N. A. (2023). *Literalism versus rationalism in the house of Islam: A case study of Islamic law of succession*. *International Journal of Fiqh and Usul al-Fiqh Studies*, 7(1), 57–67. <https://doi.org/10.31436/ijfus.v7i1.286>

Ashraf-Khan, M. V., & Hossain, M. S. (2021). *Governance: Exploring the Islamic approach and its relevance for the modern context*. *International Journal of Islamic Khazanah*, 11(1), 29–40. <https://doi.org/10.15575/ijik.v11i1.10433>

Aspinall, E. (2009). *Islam and nation: Separatist rebellion in Aceh, Indonesia*. Stanford University Press. <https://doi.org/10.1515/9780804776271>

Auda, J. (2008). *Maqāṣid al-sharī'ah as philosophy of Islamic law: A systems approach*. The International Institute of Islamic Thought.

Az-Zamakhshari, M. ibn 'U. (1987). *Al-Kashshāf 'an ḥaqā'iq ghawāmiḍ al-tanzīl wa 'uyūn al-aqāwīl fī wujūh al-ta'wīl* (Vol. 3, p. 536). Dār al-Kitāb al-'Arabī.

Batchelor, D. A.-F. (2014). *Integrating Islamic principles and values into the fabric of governance*. *Islam and Civilisational Renewal*, 5(3), 351–374. <https://doi.org/10.52282/icr.v5i3.387>

Boin, A., 't Hart, P., Stern, E., & Sundelius, B. (2005). *The politics of crisis management: Public leadership under pressure*. Cambridge University Press.

Bovens, M. (2007). *Analysing and assessing accountability: A conceptual framework*. *European Law Journal*, 13(4), 447–468. <https://doi.org/10.1111/j.1468-0386.2007.00378.x>

CNN Indonesia. (2025, December 6). *Fakta-fakta bupati Aceh Selatan pergi umrah saat banjir dan longsor*. <http://www.cnnindonesia.com/nasional/20251206071503-20-1303464/fakta-fakta-bupati-aceh-selatan-pergi-umrah-saat-banjir-dan-longsor>

Dwinanda, R. R., Utama, A. A. G. S., & Fauziyan, A. (2025). *Ethics and leadership in crisis management: A systematic literature review*. *Jurnal Ilmiah Manajemen dan Bisnis*, 10(1), 52–64. <https://doi.org/10.38043/jimb.v10i1.6034>

Feener, R. M. (2013). *Sharia and social engineering: The implementation of Islamic law in contemporary Aceh, Indonesia*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199678846.001.0001>

Firdaus, A. N., & Riyadi, A. K. (2025). *The legitimacy of rational interpretation between Ibn Taymiyyah and Ibn Rushd*. *Al-Kawakib*, 6(1), 129–152. <https://doi.org/10.24036/kwkib.v6i1.298>

Hasan, A. H. (2006). *Tafsir al-ahkam*. Kencana.

Herijanto, H. (2022). *Al amanah in al Qur'an vs trust: A comparative study*. *International Journal of Ethics and Systems*, 38(4), 549–575. <https://doi.org/10.1108/IJOES-03-2021-0064>

Husaini, A. (2010). *Pendidikan Islam: Membentuk manusia berkarakter dan beradab*. Cakrawala Publishing.

Ibn Kathir. (1999). *Tafsīr al-Qur'ān al-'aẓīm* (Vol. 2, S. bin M. Salamah, Ed.). Dār Ṭayyibah.

- Inayati, R., & Mullah, M. I. (2022). Penanggulangan bencana banjir di Aceh: Psikologis dan strategi efektif. *GALENICAL: Jurnal Kedokteran dan Kesehatan Malikussaleh*, 1(2), 97–102. <https://doi.org/10.29103/jkkmm.v1i2.17472>
- Irawan, R., Prasetiawati, E., & Amin, M. N. (2025). Ayat-ayat kepemimpinan dalam *Tafsir Al-Munir*: Perspektif tafsir maqāsidī. *Journal of Islamic Scriptures in Non-Arabic Societies*. Advance online publication. <https://doi.org/10.51214/jisnas.v2i1.1083>
- Khan, D. T. (2017). *Mu'tazilaism: An introduction to rationality in Islam*. *International Journal of Engineering and Applied Sciences (IJEAS)*, 4(10), 60–62
- Kumar, S. (2023). Accountability in disaster governance. In A. Singh (Ed.), *International handbook of disaster research* (pp. 25–37). Springer Nature Singapore. https://doi.org/10.1007/978-981-19-8388-7_2
- Kutsevyeh, A. (2022). Legal mechanism for the dismissal of public officials on grounds beyond a public official's control. *Entrepreneurship, Economy and Law*, 6, 41–48. <https://doi.org/10.32849/2663-5313/2022.6.06>
- Mareta, F. C., & Firdaus. (2024). *Mekanisme akuntabilitas pelayanan publik*. *Jurnal Ilmu Administrasi dan Studi Kebijakan*, 6(2), 231–240. <https://doi.org/10.48093/jiask.v6i2.210>
- Marshanda, S., Zikri, S. N., Pardede, C. S. C., Narendra, D., Hanoselina, Y., & Helmi, R. F. (2024). *Analisis peranan etika dalam penerapan akuntabilitas dan transparansi pelayanan publik*. *Jurnal Ilmu Komunikasi dan Sosial Politik*, 2(2), 396–401. <https://doi.org/10.62379/jiksp.v2i2.1941>
- Masorong, A. N. P. (2025). Islamic ethical principles and accountability in governance. *Advanced International Journal of Banking, Accounting and Finance*, 7(21), 21–34. <https://doi.org/10.35631/AIJBAF.721002>
- Moten, A. R. (2017). Al-Siyasah al-Shar'iyah: Good governance in Islam. In A. R. Moten (Ed.), *Qur'anic guidance for good governance* (pp. 55–81). Palgrave Macmillan. https://doi.org/10.1007/978-3-319-57873-6_4
- Nasution, H., Ahmed, S., Al-Hawary, S. I. S., Pallathadka, H., Al-Salami, A. A. A., & Van, L. (2023). Values, accountability and trust among Muslim staff in Islamic organisations. *HTS Teologiese Studies/Theological Studies*, 79(1), a8272. <https://doi.org/10.4102/hts.v79i1.8272>
- Nugraha, S. A., Febriyanti, D., & Kencana, N. (2020). Evaluasi penanggulangan bencana kebakaran di Kota Palembang (Studi kasus pada Badan Penanggulangan Bencana Daerah Provinsi Sumatera Selatan tahun 2016–2018). *Jurnal Pemerintahan dan Politik*, 5(2), 63–68. <https://doi.org/10.36982/jpg.v5i2.1033>
- Olifiansyah, M., Hidayat, W., Dzulfiqar, M., & Diaying, B. P. (2020). Kepemimpinan dalam perspektif Islam. *AT-TAJDID: Jurnal Pendidikan dan Pemikiran Islam*, 4(1), 102–112. <http://dx.doi.org/10.24127/att.v4i01.1205>
- Owen, C., & Parsons, D. (2026). *Leadership and organizational crises*. In *Leadership and organizational crises* (pp. 117–123). <https://doi.org/10.1201/9781003566007-16>
- Paarlberg, L., & Perry, J. (2007). Values management: Aligning employee values and organization goals. *American Review of Public Administration*, 37(4), 387–408.

<https://doi.org/10.1177/0275074006297238>

- Reid, W., & Dold, C. (2018). Burns, Senge, and the study of leadership. *Open Journal of Leadership*, 7(1), 89–116. <https://doi.org/10.4236/ojl.2018.71006>
- Reza, M. M. H. (2025). Leadership qualities of the Islamic state leaders mixed with Qur'an, Hadith, and contemporary perspectives. *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies*, 3(1), 30–44. <https://doi.org/10.61166/bunyan.v3i1.46>
- Riggio, R. E., & Newstead, T. (2023). Crisis leadership. *Annual Review of Organizational Psychology and Organizational Behavior*, 10, 201–224. <https://doi.org/10.1146/annurev-orgpsych-120920-044838>
- Rochim, A. N., & Muttaqien, M. I. (2025). Keadilan, amanah, dan musyawarah: Integrasi nilai kepemimpinan Islam dalam manajemen pendidikan modern. *Jurnal Visi Manajemen*, 11(2), 01–12. <https://doi.org/10.56910/jvm.v11i2.513>
- Romzek, B. S., & Dubnick, M. J. (1987). Accountability in the public sector: Lessons from the Challenger tragedy. *Public Administration Review*, 47(3), 227–238. <https://doi.org/10.2307/975901>
- Salim, A., & Azra, A. (Eds.). (2003). *Sharia and politics in modern Indonesia*. Institute of Southeast Asian Studies.
- Salleh, N., & Mahmood, A. R. (2025). *Sufism in the discourse of Islamic science: An analysis on the issue of definition and categorization*. *International Journal of Research and Innovation in Social Science (IJRISS)*, 9(9), 3529–3536. <https://doi.org/10.47772/IJRISS.2025.909000294>
- Salomo, R. V., & Rahmayanti, K. P. (2023). Progress and institutional challenges on local governments performance accountability system reform in Indonesia. *SAGE Open*, 13(4), 1–14. <https://doi.org/10.1177/21582440231196659>
- Sani, A., Rasyid, M. N., & Al-Qardhawy, M. Y. (2024). Eksistensi Majelis Permusyawaratan Ulama dan Lembaga Wali Nanggroe dalam sosiokultural dan hukum di Aceh. *Future Academia: The Journal of Multidisciplinary Research on Scientific and Advanced*, 2(3), 315–328. <https://doi.org/10.61579/future.v2i3.182>
- Saskia, A., Setiawan, A. B., & Anwar, S. (2025). Pengaruh transparansi, akuntabilitas dan kompetensi aparatur terhadap good governance pada dana kelurahan di tingkat kecamatan. *Jurnal Akademi Akuntansi Indonesia Padang*, 5(1), 117–130. <https://doi.org/10.31933/sj5gap68>
- Satia, R. (2024). *Restoring public trust through ethical leadership and accountability frameworks in governance*. *Politeia: Journal of Public Administration and Political Science and International Relations*, 2(3), 198–211. <https://doi.org/10.61978/politeia.v2i3.963>
- Shihab, M. Q. (2002). *Tafsir al-Misbah: Pesan, kesan dan keserasian Al-Qur'an*. Lentera Hati.
- Shofiyah, N., Sumedi, Hidayat, T., & Istianah. (2023). Tujuan penciptaan manusia dalam kajian Al-Quran. *ZAD Al-Mufasssir*, 5(1), 1–17. <https://doi.org/10.55759/zam.v5i1.54>
- Sidqy, M., & Taqwa, H. (2024). *Tafsir tahlili Q.S An-Nisa ayat 58–63; dasar-dasar pemerintahan*. At-Tadris: Journal of Islamic Education, 3(2), 154–169.

<https://doi.org/10.56672/attadris.v3i2.161>

- Suara Merdeka Jakarta. (2025, December 5–7). *Gubernur Aceh sebut bupati yang dicap cengeng karena tak sanggup atasi banjir: Jangan lemah*. <http://jakarta.suaramerdeka.com/nasional/13416379368/besarnya-bencana-di-aceh-bikin-3-bupati-angkat-tangan-pintu-kini-terbuka-bagi-kepala-daerah-yang-ingin-undur-diri?page=2>
- Underhill, J. (2008). The politics of crisis management: Public leadership under pressure—Arjen Boin, Paul ‘t Hart, Eric Stern, and Bengt Sundelius; Lessons on leadership by terror: Finding Shaka Zulu in the attic—Manfred F. R. Kets de Vries. *Political Psychology*, 29, 139–143. <https://doi.org/10.1111/j.1467-9221.2007.00619.x>
- United Nations Development Programme. (1997). *Governance for sustainable human development: A UNDP policy document*. United Nations Development Programme.
- Wahidillah, N., Apriyani, S. R., Meilani, V. R., & Ashari, Z. M. (2025). Pelayanan publik dalam perspektif Islam: Landasan, prinsip, dan implementasi di era kontemporer. *Kajian Administrasi Publik dan Ilmu Komunikasi*, 2(3), 1–16. <https://doi.org/10.62383/kajian.v2i3.488>
- Ye, Y., Lin, Y., Zhang, X., Liu, Y., & Han, Z. (2024). *Public servants' accountability pressure when facing the pandemic: The moderating role of accountability awareness*. *SAGE Open*, 14(4). <https://doi.org/10.1177/21582440241297601>
- Yulizar. (2025, June 11). *Gubernur Aceh: Bupati cengeng tangani bencana banjir, lebih baik mundur*. ANTARA Aceh. <https://aceh.antaranews.com/berita/397318/gubernur-aceh-bupati-cengeng-tangani-bencana-banjir-lebih-baik-mundur?page=all>
- Zahra, I. A., Marno, & Wibawa, B. (2022). Kewajiban pemimpin dan rakyat dalam perspektif Al-Qur'an Surah An-Nisa ayat 58–59. *IES (Journal of Islamic Education Studies)*, 1(1), 9–18. <https://doi.org/10.58569/jies.v1i1.43>