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Examining The Factors Influencing The Development And Practice Of Islamic Leadership Among Female Youth In Brunei Darussalam

SITI NUR MUNIRAH HASNAN[1, a], LIZA MARIAH AZAHARI[2, b]

[1]Universiti Islam Sultan Sharif Ali, Brunei Darussalam
[a]munirahhsnn@gmail.com & [b]mariah.azahari@unissa.edu.bn/ lizamariahazahari@gmail.com

Abstract

The transformation of Muslim societies in the contemporary era requires the development of a generation of leaders who are ethically grounded, socially responsible, and capable of responding to emerging societal and technological challenges. In Brunei Darussalam, this aspiration is reflected in Wawasan Brunei 2035 and the national philosophy of Melayu Islam Beraja (MIB), which emphasises the integration of Islamic values, national identity, and human development. Within this context, women's participation in leadership is increasingly significant in developing a progressive and resilient society grounded in the national philosophy of Melayu Islam Beraja (MIB) and the aspiration of becoming a Negara Zikir. However, leadership development among female youth remains an area requiring greater attention, particularly in relation to the availability of role models, leadership opportunities, and frameworks that integrate Islamic values with contemporary leadership needs. This gap raises important questions regarding how Islamic leadership can be cultivated among female youth to prepare them as future leaders capable of contributing to human development, societal transformation, and the sustainability of the ummah. This study utilises qualitative approach using conceptual analysis approach to analyse the factors impacting the development and practice of Islamic leadership among female youth in Brunei Darussalam.. The study explores how religious values, educational experiences, institutional environments, sociocultural influences, and contemporary developments shape their understanding and practice of leadership. Particular attention is given to Islamic leadership principles including tawhid, amanah (trust and responsibility), 'adl (justice), shura (consultation), accountability to Allah, and ethical responsibility, and how these principles are internalised and translated into leadership practices within the Bruneian socio-religious context. The paper proposes a conceptual framework for developing leadership characteristics among female youth grounded in Islamic leadership principles and the MIB philosophy. The framework positions female youth leadership development as an important dimension of pembangunan insan (human development), emphasising the cultivation of values-based, responsible, and service-oriented future leaders. In doing so, the paper argues that strengthening Islamic leadership capacities among female youth can contribute to the broader transformation of society and the development of a resilient and sustainable ummah while preserving Islamic values and Brunei Darussalam's national identity.

Keywords: Islamic Leadership; Female Youth; Ummah Transformation; leadership development; Melayu Islam Beraja (MIB); Brunei Darussalam; Islamic Values; Sustainable Ummah

Introduction

National Development is emphasized to achieve the nation's Vision 2035 that includes the active involvement of Brunei's youth in leadership. In this era of globalization, leadership is not just focused on local and national matters but is also broadened in terms of culture and ideology. It's because today's globalization has a big influence on work life, socially and internationally. Not only is it required to have intelligence in managing as a smart leader, but cultural intelligence is also needed to understand diverse norms, values, and cultural habits, as well as the skills to manage cross-cultural conflicts constructively. In conclusion, cultural sensitivity in leadership plays an important role in helping a country to develop and adapt to uncertainty, build connections within diverse teams, and be able to compromise with different cultural values without sacrificing basic principles (Alfroki et al., 2024). In the era of the Industrial Revolution 4.0, the demand for effective, ethical, and visionary leaders has become increasingly important, particularly leaders guided by Islamic values and principles (Ogunbado & Mohammad, 2021). Since the 1960s, the youth in Brunei Darussalam has been regarded as significant stakeholders in the country's national development (Mohamad, 2023). Being one of the country's most valuable assets and agents of change, the empowerment and development of young women in Brunei Darussalam are important in the country's continued efforts to achieve its Wawasan 2035 goals (CSPS, 2024). Female youth represent an important group of future leaders who will contribute to the social, economic, and national development of Brunei Darussalam. However, the focus should not only be on access to leadership positions but also on leadership development, including the cultivation of leadership competencies, values, skills, and participation among young women

There are statistics recorded that women occupying leadership roles in Brunei Darussalam. This statistics figure that nearly half of Permanent Secretaries and Deputy Permanent Secretaries were women in 2022 (KKBS,2025). According to the ASEAN Gender Outlook that also mentioned in Brunei's official national report, Brunei has the highest proportion of women in middle and senior managerial positions in ASEAN'leaders,which is 37%. The ratio of female to male labour force participation increased from 56.2% in 1990 to 81.7% in 2020 highlights the significant improvement towards gender parity in the workforce over the past three decades (Brunei Darussalam National Report 2020–2024). The increasing number of women as key contributors in both the public and private sectors has had a positive impact on the government and play an influential role by representing societal perspectives and bringing diverse viewpoints to governance and policy discussions (Hidayati & Fikriyah, 2016). It's should be more focus on developing the leadership skills of female youth according to Islamic principles and this has not yet been explored yet. Within Brunei's unique context, leadership development is closely aligned with Islamic principles embedded in the national philosophy of Melayu Islam Beraja (MIB) and the vision of Negara Zikir, which emphasize moral integrity, responsibility, service, and spiritual excellence. By using Islamic Servant leadership theory as theoretical framework, this theory have been embedded in Islam for more than 14 centuries. It's closely align with Islamic leadership principles. The leadership of Umar Ibn Al-Khattab serves as an exemplary model because of his character provides the core characteristics of servant leadership (Ogunbado et al., 2020). By practising these Islamic servant leadership characteristics, can cultivate and developing leadership skills that embody fundamental Islamic principles among female youth. Despite these aspirations, there remain gaps in leadership competencies, opportunities, and participation among female youth, limiting their potential contribution to leadership development. Although there is increase female leaders being appointed, the female youth need to be trained according to the principles of Islamic Leadership before they take a fully responsibility to become the leaders. However, a critical and unexplored question emerges: do these female leaders understand and practice the principles of Islamic leadership. Furthermore, there is a lack of empirical research examining how Islamic leadership is developed and practiced among female youth in Brunei. Consequently, a deeper understanding of the factors, challenges, and opportunities influencing Islamic leadership development among female youth is needed to support the nation's goal of nurturing future leaders who embody Islamic values and contribute meaningfully to society.

Literature review

Brunei as Negara Zikir

According to Karim and Abdul Rahman (2022) that the implementation of the *Negara Zikir* concept in Brunei Darussalam reflects the country's commitment to strengthening Islamic values within national life. The younger generation plays an important role in shaping the future of a nation. Therefore, in developing valuable and responsible Muslim youth, the first step is to ensure that Islamic values are firmly embedded within them from an early stage. In Brunei Darussalam, religious education has long been made compulsory, providing young people with knowledge of Islam and guidance on how to practise Islamic teachings in their daily lives. This foundation is important in preparing the younger generation to contribute to the development and leadership of the country in the future. The internalization of Islamic values among youth is particularly significant for Brunei as a country that seeks to uphold Islamic values and promote the concept of *Negara Zikir*. When young people develop strong moral and ethical foundations based on Islamic teachings, these values can guide them not only in their personal lives but also in their future responsibilities towards society and the nation. In an increasingly complex and potentially manipulative world, young people may be vulnerable to external influences if they are not adequately nurtured with strong religious and moral values from an early age. Therefore, Islamic education and value formation serve not only to protect individuals but also to contribute to preserving the Islamic identity and values of the nation. One of the challenges facing young people today is the strong influence of modernization, globalization, and changing social values. Young people can easily be influenced by external ideas, lifestyles, and values that may not always be consistent with Islamic principles. If future leaders lack a strong moral and ethical foundation, this may negatively affect their ability to lead responsibly and could create challenges for the social stability and moral direction of the country. Furthermore, the Islamic practices and values that have been cultivated and maintained over generations could gradually be weakened by excessive external influences. Therefore, it is essential to nurture young people with an understanding of Islamic leadership that emphasizes responsibility, *amanah* (trustworthiness), justice, integrity, and ethical conduct. Developing these qualities from an early age can prepare young people to become future leaders who are not only capable and knowledgeable but also guided by strong Islamic principles. In this way, the younger generation can contribute meaningfully to the continued development of the nation while helping to preserve its Islamic values and identity for future generations.

Women in Islam

According to Hidayat et al. (2025), in Islam, women are not limited in their roles. When Islam arrived, the position of women was one of honor. Women are given full rights because Islam does not impose gender bias. The Qur'an provides understanding regarding the status and role of women in society. Therefore, we can see how Islam positions women within its social structure. Men and women have balanced rights and responsibilities. In Surah At-Taubah, verse 71, it is mentioned that the believers, men and women, are helpers for one another; they enjoin what is right and forbid what is wrong, establish prayer, give zakat, and obey Allah and His Messenger. This verse shows that in the social and spiritual context, men and women have complementary and equal roles in the effort to achieve common good. In Islam, seeking knowledge is compulsory for every individual and it encourages women to be active in education and self-development. It's not just about sticking to one field. During the time of Prophet Muhammad, women also took part in da'wah activities, educating the community, and even in political matters as members of the advisory council. In this matter, Islam encourages women to contribute to community development. Women are not only playing roles as wives, mothers, and daughters in the family, but Islamic social balance is also necessary. Islam places women in an honorable status and dignity, not less than men. So, the differences that exist do not cause one to feel superior to the other.

Concept of Islamic leadership

According to Arifin (2023), Leadership is an essential foundation in every society because it shapes the direction and success of an entity. Islamic leadership possesses unique characteristics because its concepts have been elaborated through teachings in the Quran and Hadith, as practiced by Prophet Muhammad (PBUH). The main concept in Islamic leadership is morality and ethics. Islamic values are applied in carrying out the duties of a leader. It is not about their decisions but about behaving with integrity, honesty, and justice, which constitute the perfect model for a Muslim leader. In the perspective of the Qur'an, the concept of leadership provides a very strong moral, spiritual, and social foundation for the formation of leadership with integrity and oriented towards the welfare of the people. As the basis of leadership, the principles of justice, honesty, trust, and deliberation are the main foundation of the implementation of leadership (Syahputra & Mahmud, 2025). Leadership its not just a matter of gender but it is about the way they lead with justice and protect right of society. There is the scholar mention that women leadership plays a crucial role that contribute with moral and spiritual values, as women tend to adopt approaches that are inclusive, emotionally intelligent, and grounded in ethical principles (Faugoo, 2024). It's also highlight that women leadership is a way integrate emotional intelligence and ethical principles into the decision making processes of the global Muslim community that allow women realize their full potential across all sector of society while remaining grounded in Islamic values. Not only mention about women leadership but Khadijah RA and Aisyah RA as primary models of female empowerment and leadership within the Islamic tradition. Women like Khadijah RA, the Prophet Muhammad's first wife, was a woman of great strength and independence, with a remarkable socio-economic that shaping its development (Riyadi et al., 2021). Meanwhile, Aisyah RA, who was known for her intellectual leadership, one of influential narrators of Hadith in Islamic history, that in documenting the lives and contributions of women in the early days of Islam (Abd Hamid et al., 2025). With this concept, it is very clear that the role is not merely a responsibility but a trust, and it is necessary to practice Islamic values within a leader. Therefore, fundamentally, being a good leader involves shaping leadership qualities by setting an example with the spiritual values.

Brunei leadership Development with Vision Brunei 2035

Brunei Darussalam as a "*Negara Zikir*". Faith and Islamic piety are the one of value to make Brunei Darussalam a developed nation oriented towards building memorable relations and human compliance with the blessings of the Creator based on Islamic governance (Ramli, 2025). Brunei Vision 2035 focuses on the achievement of three main goals,which is education, quality of life and dynamic and sustainable economy. Leadership development is one of the 13 strategies that have been developed under the Brunei 2035 vision (Rani, 2021). Research on youth leadership highlights how important adult mentorship. Through leadership education role by adult, youth participant tend to learn through it.. Educators to be a significance predictor through to the youth people about how confident they feel delivering leadership training Furthethermore, the youth those aged 16 to 30 are observed their leadership styles show that distinct characteristics, including significant reliance on technology and a strong drive to create positive impact, meaning effective leadership development approaches for this cohort must elicit inspiration, motivation, and empowerment rather than rely solely on traditional hierarchical model (Aristayudha et al., 2024). The basic concept of national development does not depend on the country's own prosperity but depends on the balance of worldly and spiritual values, just as Brunei prioritizes a universal quality of life with Wawasan 2035. In that, Brunei leadership development are align with concept of Malay Islamic Monarchy (MIB) and Islamic principles.

Women leaders and Malay Islamic Monarchy perspective

Recent scholarship continues to affirm Malay Islamic Monarchy's central, actively evolving role in shaping Brunei's approach to youth development and governance. Malay Islamic Monarchy is the national philosophy of Brunei Darussalam, which means that Brunei Darussalam is a Malay state guided by the teachings of Islam, where the Sultan or King serves as the highest ruler of the country. This principle is based on the Constitution of the State of Brunei 1959. Malay Islamic Monarchy possesses characteristics that are universal, unique, dynamic, and integrated. The role of the Malay Islamic Monarchy philosophy as the foundation of the state is capable of creating integrated development that is consistent with the Bruneian identity and the monarchical system of governance, while not contradicting the laws and regulations established by Allah. The philosophy of Malay Islamic Monarchy plays an important role in shaping a generation that is pious, responsible, and capable of leading the nation. This includes both men and women as part of the future leadership of Brunei. Women who uphold the values of Malay Islamic Monarchy can contribute to national development through leadership roles in education, government, business, and community development (Muhd Sahari & Mahayuddin Yahaia, 2022). The national philosophy of Brunei, known as Malay Islamic Monarchy, establishes a governance framework that merges Malay cultural identity with Islamic law and monarchical rule. This foundational system seeks to create a balanced society where spiritual devotion and worldly progress coexist to ensure national harmony. Notably, the framework encourages women to hold significant roles in various sectors, including business, education, and government administration. Ultimately, Malay Islamic Monarchy acts as a dynamic blueprint for a pious and unified nation under the King’s guidance. Importantly, this 2026 study also identifies contemporary challenges to Malay Islamic Monarchy 's transmission to youth Bruneians, noting that globalisation, digital influence, and shifting social norms present ongoing pressures, and offers specific opportunities to increase Malay Islamic Monarchy 's relevance for newer generations through digital engagement, experiential learning, and youth participation (Abdul Rahman & Zur Raffar, 2026). This tension is directly essential to understanding how contemporary female youth negotiate Islamic leadership values amid modern social pressures, and suggests that youth-specific, participatory approaches to Islamic leadership development may be more effective than top-down transmission alone.

Factors Influencing Islamic Leadership

The study further emphasizes that enabling factors such as strong personal motivation, family support, mentorship, and educational opportunities play a significant role in women’s leadership success. These findings are relevant to the present research on Islamic leadership among female youth, as they suggest that leadership development begins early and is influenced by both internal values and external support systems. Understanding these factors at the pre-university level is crucial in nurturing Islamic leadership qualities among female students before they transition into higher education or professional leadership role (Rahim, 2021).

1) Internal (Individual) Factors

Ibrahim et al. (2025) highlighted that spiritual leadership plays a crucial role in fostering resilience among youth, offering a framework that integrates moral values, purpose-driven motivation, and a sense of community responsibility that enabling young leaders to develop a clear understanding of their values, strengths, and areas for improvement. It also emphasizes empathy, compassion, and the ability to actively listen and respond to the needs of others, thereby fostering trust, collaboration, and meaningful relationships within the community. Furthermore, spiritual leadership involves inspiring individuals toward archive goals that promote inclusivity, sustainability, and the well-being of society while remaining aligned with both Islamic values and broader sustainable development aspirations. In the context of Muslim women, religious values, particularly Islamic principles, serve as a fundamental foundation for leadership legitimacy, guiding ethical decision-making, accountability, and responsible leadership practices that contribute positively to both individual and community development (Irawan et al., 2024).

2) Family Factors

Recent studies have begun to explore women’s roles in the family from either normative Islamic or empirical sociological perspectives. Normative-oriented research grounded in Islamic jurisprudence and Maqasid Shariah has emphasized the ethical and legal foundations of women’s participation in both domestic and public spheres, that Maqasid Shariah guides defining women’s roles in ways that ensure justice and public welfare without neglecting domestic responsibilities. That also points out the principles of justice and public interest as main reasons for supporting female leadership in Islamic contexts, connecting these ideas to wider human rights conversations (Anisa, 2025). Education from a family plays an effective role in shaping a good leader. Being a role model for them also has an impact on their growth and development. As in Indonesia, the leadership heritage of kyai becomes one of the pillars in the parenting model and indirectly influences the process of identity formation in the development of a child's identity. Therefore, raising them well will produce

leaders who fulfill their responsibilities and are inclined to continue the legacy of values and leadership. The moral that set by kyai are to be a model to their children to applied in their daily life. (Nu'man, 2023). Just like in Brunei, where the majority are Muslims, we are practicing Islamic values and the Maqasid Shariah, which in turn will produce an obedient generation. Being in the circle that practices Islamic teachings will bring safety in this world and the hereafter. In fact, having a daughter is more challenging and carries a heavier responsibility, so good parenting can influence a child to follow in their parents' footsteps.

3) Institutional Factors

Armila (2023) examined that in Brunei Darussalam, in the early years of Islamic boarding schools, women leaders were often chosen for their religious knowledge and moral authority, where women leaders were recognized and play an important role in religious education and leadership in Brunei. Their contributions have helped pave the way for future generations of women in these fields. Today, women play a significant role in the leadership of Islamic boarding schools in Brunei Darussalam. They are actively involved in shaping the education and training of future generations of Muslim scholars and leaders. More broadly, education remains one of the main factor of leadership development worldwide, as it equips individuals with the knowledge, skills, confidence, and values necessary to lead effectively. This is exemplified by the global influence of Malala Yousafzai that inspired millions worldwide through her leadership and advocacy for equal educational opportunites. That encouraged new generation of young women through the education are the importance exposed to led and shaping as leaders confidently. Her example shows that leadership potential not constrained by age or background, but can be cultivated through education, empowerment, and a commitment to creating positive social change (Kholifah & Zainuddin, 2025). One of the most important things in this world is to have a solid and broad education. Handayani et al. (2024) explain that Ibn Khaldun emphasized education in a person's life because without education, humans will not grow and will not learn what has happened in the past. With this education, it can create the ability of humans to build the civilization of the ummah for the achievement of the worldly and hereafter. The Sultan also decreed that religious education is obligatory. The reason for this religious education is a primary focus to ensure that Muslims in this country are safe in this world and in the hereafter. One way is as an effort and an essential need to shape the morals and character of a society oriented toward Islam. Education is the source of human ability in transforming moral, social, and spiritual development. The young generation has been exposed to religious and academic education so that they can learn how to build human growth within themselves. Furthermore, this can lead the country and develop in line with the hopes of Vision 2035, in which the Sultan has decreed to see the younger generation play a more meaningful role, not merely as spectators of change and the use of technology created by others but also needing to rise as creators, thinkers, and visionary leaders.

4) Socio-Cultural Factors

Culture has an impact on society in regards to women's participation in leadership. The attitudes towards women in terms of their roles at home have continued to deny women the opportunity to be involved in leadership (Kipngetich et al., 2022). Different cultures will have different values, norms, and expectations regarding leadership styles and decision-making (Sary et al., 2024). By understanding the role of women in culture, women not only contribute to its preservation but also play a major role in creating and developing culture. In reality, women often face obstacles and discrimination, so efforts are needed to encourage strengthening the role of women in various fields. Women leaders in Muslim contexts must navigate both religious interpretations and socio-cultural expectations that influence leadership opportunities (Hasni et al., 2024). Mohamad Saleh et al. (2023) mentioned that opinion leaders are an influential social factor that influence on encouraging people in achieving a sustainable lifestyle. The influence of opinion leaders may serve as role models for others and can shape human behaviour .This lifestyle such Islamic leaders also use social media platforms to convey the link between a sustainable lifestyle and Islam through the lens of the goals of Maqasid Shariah.

The Challenges and Opportunitues

Lulu et al. (2024) argue that women in Islamic leadership are still being debated by scholars and due to misinterpretation or misuse of Islamic principles and teachings. The lack of visible female role models in academia may limit young women's aspirations for leadership in Brunei (Rana et al., 2025). Research also suggests that leadership development in Brunei should be culturally sensitive and focus on skills such as teamwork, communication, planning, and continuous leadership training. His Majesty highlighted the need to continue to engage and involve the youth as they are the ones who will realise the plans for future generations. In a speech, His Majesty emphasize the importance of women's leadership, stating that the "active participation of women as leaders further enhances the quality of policy-making for a better future. contemporary scholars have attempted to adapt Islamic leadership models to modern contexts.

The increase of women shows that their opportunities to learn new things, acquire new skills, and find employment in a range of professions have opened up. These opportunities were creating a positive work environment for Bruneian Muslim women to gain growth and development in leadership positions. However, if we look at Brunei, those opportunities are based on their length of service and giving priority to family members or acquaintances over the positions, so there are limited positions to lead those roles. The challenge is that unemployment is increasing day by day and job opportunities become highly competitive for everyone, so it limit a chance for youth to gain that experience and to be active.

Conceptual Framework

This framework is grounded in Brunei's national philosophical context that will include three main national philosophy pillars which shape leadership discourse in Brunei Darussalam. This pillars will discover how's individual understanding and practice of leadership by shaped of the core Islamic leadership principles and leadership model for female youth. The 3 main pillar are Malay Islamic Monarchy, *Negara Zikir*, and Brunei Vision 2035. Malay Islamic Monarchy integrates Malay cultural traditions with Islamic values to provide a foundation for legitimate authority and ethical leadership conduct *Negara Zikir*, strengthens the spiritual dimension of leadership by encouraging the remembrance and practice of Islamic teachings, thereby fostering moral integrity and accountability. Complementing these philosophies, Brunei Vision 2035, promotes leadership development through policies that emphasize youth empowerment, human capital development, and the cultivation of competent future leaders aligned with the nation's long-term vision These national foundations influence how leadership is understood and practiced, which is further shaped by a combination of individual, institutional, sociocultural, and technological factors that present both opportunities and challenges. The framework proposes that these influences are refined through core Islamic leadership principles inspired by the leadership of Caliph Umar Ibn Al-Khattab, including sincerity, justice, humility. listening, service, trustworthiness, accountability, simplicity, courage and wisdom. Together, these interconnected elements form an Islamic-based leadership framework that provides an ethical and practical guide for strengthening leadership development among female youth in Brunei.



Figure 1: Conceptual framework for Islamic-based leadership development among female youth

Research Methodology

This study adopts a qualitative approach using conceptual analysis to examine leadership development among female youth in Brunei Darussalam. The approach involves critically examining and synthesising existing academic literature on Islamic leadership, servant leadership, youth development, and the sociocultural context of Brunei Darussalam. This study adopts the theoretical framework of Islamic Servant Leadership through the leadership qualities of ʿUmar Ibn Khattab .The framework emphasizes essential Islamic leadership values such as sincerity (ikhlas), justice (ʿadl), humility (tawadu'), trustworthiness (amanah), accountability (muhasabah), courage (shaja'ah), and wisdom (hikmah) (Ogunbado et al., 2020). The choosing of Islamic servant leadership as my framework is because it's related and grounded to the Islamic principles and ethics. Compared with the conventional leadership are more to emphasize authority, power and performance (Rahman, 2023). These qualities serve as important foundations in shaping ethical, responsible, and value-driven female youth leaders. Therefore, this framework guides the study in understanding leadership characteristics, behaviours, and practices within the context of Islamic leadership development among female youth in Brunei Darussalam. The conceptual framework is grounded in Brunei Darussalam's national philosophical context, comprising three key pillars: Melayu Islam Beraja (MIB), *Negara Zikir*, and Vision Brunei 2035. Together, these national philosophies shape how leadership is understood and practiced by integrating Islamic values, ethical governance, spiritual responsibility, and youth development. These influences are guided by core Islamic leadership principles inspired by the leadership of Umar Ibn al-Khattab. Collectively, these interconnected elements form an Islamic-based leadership framework that provides an ethical and practical foundation for strengthening leadership development among female youth in Brunei Darussalam. These factors are considered alongside the Islamic leadership principles drawn from the leadership of ʿUmar ibn al-Khattab to explore how religious values and national philosophies can inform leadership understanding and practice.

Conclusion

Previous studies have identified several factors that may influence women's leadership development and practice in Muslim contexts. How to balance the worldly and the hereafter with modernity and the influence of Western culture in leadership and contribute to Brunei's progress toward the achive goals of vision 2035 to increase female participation in decision-making roles, in leadership. However, further examination is needed to understand how these factors influence the development and practical application of Islamic leadership among female youth in Brunei Darussalam. Female youth's perceptions of Islamic leadership may be influenced by their religious understanding, educational experiences, family background, and sociocultural environment. These perceptions may shape how they understand the responsibilities of leadership, how they view the role of women in leadership, and apply Islamic values in their leadership practices**.** The development of Islamic leadership among female youth is likely shaped by the interplay between religious understanding, educational experiences, and sociocultural context. Religious education can provide a foundation for understanding Islamic leadership principles, while educational institutions and youth organisations may offer opportunities to practise leadership skills. However, understanding Islamic values does not necessarily mean that these values are consistently applied in leadership practice. Therefore, it is important to examine how female youth translate their understanding of Islamic principles into practical leadership behaviours within the Bruneian context**.** Weak development can lead to the failure of national governance. Therefore, moral and ethical values must be integrated into the development process to ensure that progress benefits society as a whole. With the changing era, the youth are the group that will lead the country to make it prosperous and valuable. Without Islamic practice among these youth, how can we have sustainability of the ummah. Islamic leadership principles, including *amanah* (trust), *ʿadl* (justice), *shura* (consultation), and *ikhlas* (sincerity), provide an important ethical foundation for understanding leadership as a responsibility to serve others rather than merely holding a position of authority. It is important to begin developing leaders who practice Islamic values in their leadership in order to achieve Brunei's vision 2035.

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