

The Battle of Uhud and Its Lessons in Industrial and Organizational Psychology: Perspectives on Leadership, Discipline, and Crisis Management

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DOI: <https://doi.org/10.47772/IJRISS.2026.100701057>

Received: 08 August 2026; Accepted: 13 August 2026; Published: 20 August 2026

ABSTRACT

The Battle of Uhud, in the 3rd year of Hijrah (625 CE), is a major strategic lesson. With the Muslim army in command over the archers, a short-term material return (ghanimah) and the resulting enemy attack turned into a real organizational crisis. This paper aims to explore the Battle of Uhud from the perspective of modern Industrial and Organizational Psychology (IOP). Using qualitative methodology based on thematic content analysis of historical documents, secondary literature and classical sources, we systematically extract organizational values and leadership traits. We show that organizational growth is not only about size and resources, but also about compliance with Standard of Procedures, participative decision making and fact-based crisis communication. The Prophet Muhammad (PBUH), who rejected punitive action, managed the team's emotional state and built psychological safety was considered as a good model of servant and transformational leadership. In conclusion, the lesson of the Battle of Uhud is that structured reflection and experiential learning can make an organization ethical, effective and resilient in the long run.

Keywords: Battle of Uhud, Industrial and Organizational Psychology, Servant Leadership, Psychological Safety, Crisis Management.

INTRODUCTION

The Battle of Uhud took place in the month of Shawwal in the 3rd year of Hijrah (625 CE) at the foot of Mount Uhud, Madinah, as a defensive battle against the retaliatory attack of the Quraysh of Makkah following their defeat in the Battle of Badr (Rohmanudin, 2019; Habibi et al., 2020). Initially, the Prophet Muhammad (PBUH) led approximately 1,000 Muslim soldiers to face a fully armed army of 3,000 Quraysh troops (Ridzuan et al., 2010).

However, before the battle commenced, the leader of the hypocrites, 'Abdullah bin Ubay, withdrew his 300 troops, reducing the number of the Muslim army to 700 (Ridzuan et al., 2010; Rohmanudin, 2019; Habibi et al., 2020; Harahap, 2021; Fadhilah et al., 2025). To offset this shortage, the Prophet Muhammad (PBUH) devised a military strategy by positioning 50 archers on 'Ainain Hill (Jabal Rumat) under the leadership of 'Abdullah bin Jubair, giving strict orders that they must not abandon their post under any circumstances (Rohmanudin, 2019; Rasli et al., 2024).

In the early stage of the war, this strategy worked well for the Muslim army, which was able to dominate the battlefield and was on the verge of victory (Ridzuan et al., 2010). But the situation turned around when most of the archers were drawn by the spoils of war (ghanimah) and failed to pay heed to the leader's command and left their positions (Ridzuan et al., 2010; Rohmanudin, 2019). This opportunity was used by Khalid bin al-Walid to launch a counterattack from the rear, causing chaos and many casualties, including the martyrdom of Hamzah

bin 'Abdul Muttalib (Ridzuan et al., 2010; Rohmanudin, 2019; Habibi et al., 2020). Industrial and Organizational Psychology (IOP) has learned so much from the Battle of Uhud in terms of leadership, communication, discipline, and cooperation in order to achieve organizational objectives (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

This was an example that the success of an organization is not just in the number of members or in the amount of resources it has, but in the attitude of commitment, SOPs, and how each member can trust someone (amanah) and not get distracted by short-term rewards (Rohmanudin, 2019; Ash Shidqi et al., 2015; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

In addition, the Battle of Uhud is a model for servant leadership and crisis leadership for the Prophet Muhammad (PBUH) (Rasli et al., 2024; Amertha & Suryo, 2026); and although he faced a crisis and breach of orders, the Prophet Muhammad (PBUH) did not take punitive action, but he calmed the crisis down, offered forgiveness, provided emotional support, and rebuilt the psychological safety and self-efficacy of the members to recover (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021). This shows that an organization must always be prepared to cope with unexpected change and risks through flexible planning, compliance with instructions, and timely communication in the performance of entrusted duties (Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

METHODOLOGY

To understand these values systematically, this study applies a qualitative analysis based on historical and analytical research of the Battle of Uhud, which in the process integrates historical and contemporary literature and the analysis of the historical events from business and organization frameworks of Industrial and Organizational Psychology (IOP) that have been developed.

The qualitative approach facilitates a systematic thematic analysis which categorizes the past actions, including strategic decision-making under pressure, operational responsibilities, and leadership in the aftermath of a crisis, as well as organizational practices. The result is that ethical principles of trust (amanah), discipline, and empathetic leadership are translated into practical practices in human resource management, team dynamics, and institutional resilience. In what follows, we will point out how the Battle of Uhud is a lesson from which to build values for organizations and industry.

Industrial And Organizational Psychology And The Story Of The Battle Of Uhud (2016)

This event is also a lesson in risk management in that the failure of one unit to adhere to standard operating procedures (SOPs) due to secondary motives (ghanimah) can destroy the whole organizational strategy (Rohmanudin, 2019; Ash Shidqi et al., 2015; Rasli et al., 2024; Harahap, 2021; Fadhilah et al., 2025), and the ability of a company to quickly start strategic restructuring and control patrols post-failure is critical to maintain operational continuity and safety (Ridzuan et al., 2010). From a psychological point of view, the Battle of Uhud has a strong focus on psychological safety and emotional management in crisis (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026).

The Prophet Muhammad's method of controlling emotional distress and rejecting punitive actions or verbal abuse of those who failed to handle the situation in the organization prevented the long-term stigma and trauma inside the organization (Rohmanudin, 2019; Amertha & Suryo, 2026). The kind and caring attitude of the Prophet Muhammad and the way in which members are empathized with and trusted to learn from one another provides a feeling of experience in this event that makes people feel safe and gives them the confidence to respond again in the future and try and learn (Rohmanudin, 2019; Amertha & Suryo, 2026).

Also, a collective emotional recovery, through moral support, welfare visits, and motivational encouragement based on spiritual values and a high sense of purpose—has been shown to build psychological resilience and organizational cohesion to be able to withstand future crises (Rohmanudin, 2019; Ash Shidqi et al., 2015; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021; Saani, 2019). In the initial phase of the battle, this strategy

proved effective, enabling the Muslim army to dominate the battlefield and come close to victory (Ridzuan et al., 2010).

However, the situation turned around dramatically when the majority of the archers were enticed by the spoils of war (*ghanimah*) and violated the leader's orders by leaving their positions (Ridzuan et al., 2010; Rohmanudin, 2019). This opportunity was exploited by Khalid bin al-Walid to launch a counterattack from the rear, which caused chaos, significant casualties, including the martyrdom of Hamzah bin 'Abdul Muttalib, and injuries to the Prophet Muhammad (PBUH) (Ridzuan et al., 2010; Rohmanudin, 2019; Habibi et al., 2020).

From the perspective of Industrial and Organizational Psychology (IOP), the event of the Battle of Uhud offers profound lessons regarding the dynamics of leadership, communication, discipline, and cooperation in achieving organizational goals (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021). This battle serves as an example that the success of an organization depends not only on the number of members or the size of its resources, but also on the level of commitment, adherence to standard operating procedures (SOPs), and the ability of each member to execute their responsibilities with full trust (*amanah*) without being distracted by short-term incentives (Rohmanudin, 2019; Ash Shidqi et al., 2015; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

Furthermore, the Battle of Uhud highlights models of servant leadership and crisis leadership demonstrated by the Prophet Muhammad (PBUH) (Rasli et al., 2024; Amertha & Suryo, 2026). Despite facing a crisis and a breach of orders, the Prophet Muhammad (PBUH) did not impose punitive measures; instead, he managed the crisis calmly, offered forgiveness, provided emotional support, and rebuilt the psychological safety and self-efficacy of the members to recover (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021). This proves that an organization must always be prepared to face unexpected changes and risks through flexible planning, compliance with instructions, and effective communication throughout the execution of entrusted duties (Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

Organizational Structure and Leadership

The Prophet Muhammad (PBUH) established a highly structured and systematic military organizational framework by clearly assigning tasks and responsibilities according to the expertise and tribal identity of the members (Ridzuan et al., 2010; Habibi et al., 2020). He divided the army into three main battle groups: the Muhajirun under the leadership of Mus'ab bin 'Umair, the 'Aus tribe under Usayd bin Hudhair, and the Khazraj tribe under al-Hubbab bin al-Mundzir (Habibi et al., 2020; Rasli et al., 2024; Fadhilah et al., 2025). Additionally, the organizational design strategy was reinforced through the tactical deployment of 50 archers on 'Ainain Hill (Jabal Rumat) led by 'Abdullah bin Jubair, along with strict specific instructions not to abandon the post under any circumstances to secure the flank route against enemy intrusion (Rohmanudin, 2019; Rasli et al., 2024; Harahap, 2021; Fadhilah et al., 2025).

This delineation of roles improved coordination effectiveness, reduced role ambiguity and ensured that all members made sense of their roles at the time of high work pressure (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021). In modern organizations, structural clarity and task allocation based on functional units allow operational efficiency, communication agility and teamwork effectiveness to be elevated to optimum levels (Rohmanudin, 2019; Amertha & Suryo, 2026; Saani, 2019).

In addition to task structuring, the Prophet Muhammad (PBUH) demonstrated a participative (democratic) leadership style through the practice of *shura* (consultation) before stepping onto the battlefield (Harahap, 2021; Fadhilah et al., 2025; Amertha & Suryo, 2026). He welcomed the views of his companions and the enthusiastic youth who favored fighting outside the city of Madinah, thereby accepting the majority decision even though his personal inclination was to defend from within the city (Harahap, 2021; Fadhilah et al., 2025; Amertha & Suryo, 2026).

This inclusive decision-making practice built a sense of togetherness, enhanced psychological ownership, and strengthened employees' commitment to the organizational vision (Rasli et al., 2024; Amertha & Suryo, 2026). When the decision was made, he was decisive and wore two coats of chain mail as a thorough supervisory

measure and risk management preparation (Rohmanudin, 2019; Rasli et al., 2024; Harahap, 2021). That means that a leader does not simply issue directives but should be monitoring, guiding and constantly ready for employees to understand how important it is to work towards their strategic goals (Rohmanudin, 2019; Amertha & Suryo, 2026).

Transformational Leadership

The Prophet Muhammad (PBUH) exemplified sustainable transformational leadership by instilling high fighting spirit, confidence, and commitment among his companions despite facing a clear numerical imbalance (Ridzuan et al., 2010; Ash Shidqi et al., 2015; Rasli et al., 2024). Through idealized influence and inspirational motivation, he served as a strong role model and provided a spiritual motivational boost that imparted a sense of purpose, thereby inspiring followers to act in the best interest of the organization's strategic mission over personal interests or short-term material rewards (*ghanimah*) (Ash Shidqi et al., 2015; Rasli et al., 2024; Amertha & Suryo, 2026; Saani, 2019).

Furthermore, through individualized consideration, he consistently provided moral encouragement, demonstrated concern for welfare, and tended to the physical and emotional wounds of the companions (Rohmanudin, 2019; Amertha & Suryo, 2026; Harahap, 2021). In the context of IOP, such transformational leadership has been proven to mobilize employees' intrinsic motivation, foster organizational citizenship behavior (OCB), and shape a positive, ethical, and highly resilient organizational culture (Rasli et al., 2024; Amertha & Suryo, 2026; Saani, 2019).

His transformational leadership also successfully established strong emotional bonds and psychological connections between the leader and followers grounded in trust (*amanah*), honesty, and mutual respect (Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021). The effectiveness of this relationship was particularly tested during the post-Battle of Uhud crisis phase, where he restored the team's emotional stability through wise reflection, empathy, and forgiveness rather than reprimands or punitive measures (Rohmanudin, 2019; Habibi et al., 2020; Amertha & Suryo, 2026).

These values not only reinforced the companions' loyalty and affection (*mahabbah*) toward the leadership, but also reignited the spirit of togetherness to serve as a unified team (team cohesion) in facing subsequent expeditions such as Hamra' al-Asad (Habibi et al., 2020; Amertha & Suryo, 2026; Harahap, 2021). In modern organizational practice, building trustworthiness and transformational resilience encourages employees to remain committed, dare to innovate, and stand ready to make sacrifices for shared goals despite encountering various uncertainties and challenges (Rasli et al., 2024; Amertha & Suryo, 2026).

Motivation and Performance

The Muslim army possessed extremely high motivation during the Battle of Uhud, driven by firm faith, the spirit of *jihad*, and the momentum of success from the Battle of Badr (Ridzuan et al., 2010; Ash Shidqi et al., 2015; Rasli et al., 2024). Within the framework of Industrial and Organizational Psychology (IOP), the clarity of a strategic goal (Goal-Setting Theory) to defend religion and Madinah was proven to reinforce the commitment and self-efficacy of members (Rasli et al., 2024; Saani, 2019). Intrinsic motivation rooted in spiritual values and sincere intentions (spiritual motivation) makes every individual more responsible toward their tasks, willing to face hardships, and perform at a high level without relying entirely on short-term material rewards (Ash Shidqi et al., 2015; Rasli et al., 2024; Saani, 2019; Harahap, 2021).

In addition, the leadership of the Prophet Muhammad (PBUH), which exemplified role modeling, collective participation, and recognition of every member's contributions and sacrifices, played a vital role in sustaining team motivation (Rohmanudin, 2019; Amertha & Suryo, 2026; Saani, 2019). When employee welfare is cared for and their contributions are fairly appreciated through moral and material support, the level of employee engagement increases (Rasli et al., 2024; Amertha & Suryo, 2026; Saani, 2019). This factor proves that the combination of spiritual drive, equitable recognition, and caring leadership forms a core element in determining the sustainability of an organization's performance and productivity (Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

Priority Toward Collective Goals

The breach of orders of archer members who left their positions on 'Ainain Hill because of the lure of war spoils (*ghanimah*) weakened the defence and let Khalid bin al-Walid pursue from the rear (Rohmanudin, 2019; Ash Shidqi et al., 2015). This incident shows that failure to obey the standard operating procedures (SOPs) and leadership instructions due to personal interests can undermine the entire process of organizational strategy (Ash Shidqi et al., 2015; Rasli et al., 2024; Harahap, 2021). Today, it is a matter of operational success that every unit plays a part in the organisation in order to keep it safe and to ensure its safety and performance all along the way (Rohmanudin, 2019; Rasli et al., 2024).

It also shows that the culture of organisational citizenship behavior (OCB) and trustworthiness (*amanah*) is important (Rasli et al., 2024; Harahap, 2021). In order to be as successful as possible, every employee must have a sense of self-discipline, self-sacrifice and not be interested in the immediate outcome of their own interests (Ash Shidqi et al., 2015; Rasli et al., 2024). The organization's success and stability will not come from the wisdom of the leader without equitable cooperation, accountability and the same on-team role compliance (Rohmanudin, 2019; Amertha & Suryo, 2026; Harahap, 2021).

Organizational Struggle Beyond Individual Interests

The spread of rumors on the death of the Prophet Muhammad (PBUH) by Ibnu Qami'ah after killing Mus'ab bin 'Umair caused an emotional crisis, panic and confusion among the Muslim troops (Habibi et al., 2020; Ash Shidqi et al., 2015; Rasli et al., 2024; Fadhilah et al., 2025). Nevertheless, the reaction of the Muslim army was divided into several groups, including companions such as Anas bin an-Nadhr and 'Umar bin al-Khattab, who remained steadfast and reignited the team's spirit because they realized that the organization's mission was rooted in values rather than centered on an individual alone (Ash Shidqi et al., 2015; Rasli et al., 2024; Harahap, 2021). From an IOP perspective, this event shows that the dissemination of false information (disinformation) during a crisis can damage morale, disrupt employees' emotional regulation, and undermine strategic decisions (Rasli et al., 2024; Amertha & Suryo, 2026).

Decision-Making Under Pressure

The decision made by the majority of the archers to abandon their positions on 'Ainain Hill was based on the assumption that the battle had ended and the visual perception that rewards (*ghanimah*) were being gathered (Rohmanudin, 2019; Ash Shidqi et al., 2015; Rasli et al., 2024; Fadhilah et al., 2025). Hastily made decisions without authentic information and verification from the leading commander ('Abdullah bin Jubair) were proven to fail the defense strategy function and turn the dominant position of the Muslim army into a serious security crisis (Harahap, 2021; Fadhilah et al., 2025). In Industrial and Organizational Psychology (IOP), this situation illustrates the weaknesses of decision-making under pressure, where emotional strain, the drive for rapid material gain, and information asymmetry impair the rational judgment of team members (Rasli et al., 2024; Amertha & Suryo, 2026).

In a modern organizational environment, high-risk decision-making must be supported by thorough information analysis, risk assessment, and compliance with the chain of command (Rasli et al., 2024; Amertha & Suryo, 2026; Saani, 2019). Leaders must ensure that decisions are not made intuitively based on assumptions, false perceptions, or momentary emotional impulses (Rasli et al., 2024; Amertha & Suryo, 2026). Systematic information management and critical thinking processes are vital so that any decision made does not disregard strategic goals or undermine members' confidence in organizational leadership (Rasli et al., 2024; Amertha & Suryo, 2026).

In a modern organizational environment, the efficiency of managing crisis communication channels is highly critical to prevent confusion and damage to productivity (Rasli et al., 2024; Amertha & Suryo, 2026). Ka'ab bin Malik's quick decision to find out that the Prophet Muhammad (PBUH) was still alive and the quick announcement helped to calm the situation down and restore the team's psychological safety (Rasli et al., 2024; Amertha & Suryo, 2026). Our lesson is that authentic, rapid, and fact-based information is the key to

reducing panic, maintaining leadership credibility, and making decisions in line with rationality and not emotion (Rasli et al., 2024; Amertha & Suryo, 2026).

Group Dynamics and Internal Conflict.

The difference in views between the archer leader Abdullah bin Jubair (who defended SOPs) and his team's hurry to get off 'Ainain Hill' caused internal conflict (Rohmanudin, 2019; Ash Shidqi et al., 2015; Rasli et al., 2024; Harahap, 2021). This is a case study of how social proof and group pressure/peer pressure can lead to a tendency to follow the behavior of the majority over leadership principles and directives (Ash Shidqi et al., 2015; Rasli et al., 2024). In IOP, this is a case study of how groupthink or conformity thinking can lead to an erosion of organizational discipline and control (Rasli et al., 2024; Amertha & Suryo, 2026).

In addition, internal conflict dynamics are a normal occurrence in complex organizational structures (Ash Shidqi et al., 2015; Amertha & Suryo, 2026). Every member needs to be nurtured with moral courage to uphold correct principles and SOPs, even when facing pressure from majority views (Ash Shidqi et al., 2015; Rasli et al., 2024; Harahap, 2021). When conflicts are managed professionally through open communication channels, mutual respect, and effective leadership supervision, such disagreements can be healthily validated to produce quality solutions for the collective interest of the organization (Rasli et al., 2024; Amertha & Suryo, 2026).

Experiential Learning

Post-Battle of Uhud, the Prophet Muhammad (PBUH) and the Muslims conducted an after-action review by honestly analyzing the root causes of defeat and the internal weaknesses that occurred (Rohmanudin, 2019; Amertha & Suryo, 2026; Harahap, 2021). This painful experience was utilized as a lesson grounded in experiential learning, where the results of this reflection successfully improved defense strategies, discipline supervision, and security for subsequent military campaigns such as the Battle of the Trench (Ridzuan et al., 2010; Rohmanudin, 2019; Amertha & Suryo, 2026; Saani, 2019). This proves that organizations that cultivate a learning organization culture from failures are capable of strengthening internal capabilities and becoming competitive in the future (Amertha & Suryo, 2026; Saani, 2019).

A culture of continuous improvement enables an organization to build psychological safety for its members to learn from mistakes without being overshadowed by trauma or punitive stigma (Rohmanudin, 2019; Amertha & Suryo, 2026). A systematic reflection process helps identify system gaps, improve communication channels, and fortify organizational resilience (Rasli et al., 2024; Amertha & Suryo, 2026). Ultimately, organizations that constantly evaluate weaknesses transparently and seek innovative solutions will transform into more robust, resilient, and capable entities in maintaining consistent performance excellence (Rasli et al., 2024; Amertha & Suryo, 2026; Saani, 2019).

CONCLUSION

The Battle of Uhud shows that the success of an organization is not just based on the size or resources of the organization but on leadership effectiveness, the accuracy of crisis communication channels, self-discipline and the skills of the team (Ridzuan et al., 2010; Rohmanudin, 2019; Rasli et al., 2024; Harahap, 2021). The failure of standard operating procedure (SOP) adherence to the short-term material rewards (ghanimah) and the risk of panic from the spread of false information (disinformation) is a stark warning that the organization is at risk of losing its performance (Ash Shidqi et al., 2015; Rasli et al., 2024; Harahap, 2021; Fadhilah et al., 2025).

The servant approach and transformational leadership principles of Prophet Muhammad (PBUH), in terms of forgiving mistakes, handling crises in a calm manner and restoring psychological safety are the main dimensions of the work environment to be ethical and resilient and competitive (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021). In what we argue the Battle of Uhud provides a very rich reflection ground for applying to contemporary Industrial and Organizational Psychology (IOP) practice (Rohmanudin, 2019; Rasli et al., 2024; Amertha & Suryo, 2026; Harahap, 2021).

Experiential learning teaches us not to punish failure harshly but to use it to develop new strategies in the future for continued improvement, as demonstrated by the Hamra' al-Asad expedition and the Battle of the Trench (Ridzuan et al., 2010; Rohmanudin, 2019; Amertha & Suryo, 2026; Saani, 2019). Empathic leadership, discipline compliance, fact-based communication and a continuous learning culture are key to the success of organizations in the face of ever-changing conditions and high performance in the long term (Rasli et al., 2024; Amertha & Suryo, 2026; Saani, 2019).

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