

Implemented Shariah Value for Recruitment, Training, and Human Resources Development System

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ABSTRACT

This research aims to evaluate the effectiveness of the application of Shariah principles in human resource management, with a focus on employee recruitment, training and development. Principles such as justice, trust, and social responsibility are used as a normative framework to assess management practices in organizations that carry Islamic values. The literature study approach is used to explore various empirical and theoretical references that illustrate the reality of the implementation of sharia values in the work environment. The results of the analysis show that successful implementation is not only determined by the existence of written policies, but also by the quality of leadership, evaluation systems, and organizational culture. Training that touches on the spiritual dimension and fair employee development contribute greatly to loyalty and productivity. This research confirms that sharia principles can be effectively internalized when there is a synergy between the formal system and the ethical values maintained in daily work life. The design of human resource management needs to be directed not only to be output-oriented, but also to the quality of human interaction within it. This research contributes to the establishment of a more ethical, sustainable, and social justice work ecosystem.

INTRODUCTION

The application of sharia principles in human resource management practices is beginning to be highlighted in the value-oriented business world. This approach comes not only as a response to ethical demands, but also as a reflection of the transformation of the perspective on humans in work relations. In this framework, humans are not positioned merely as a means of productivity, but as a mandate that must be maintained. Shariah-based human resource management requires companies to adopt policies that are justice, transparent, and in accordance with Islamic moral principles (Cader, 2017). Human resource management focuses on efficiency, productivity, and pays attention to the balance between the rights and obligations of employees based on Islamic values. This is an important point of emphasis that sharia-based HR management not only regulates the organizational structure, but also fosters an ethical and humane work climate. Sharia human resource management acts as character building and work culture based on Islamic values.

In the midst of the development of the Islamic industry sector, such as banking, insurance, and halal manufacturing, the need to develop a human resource management system that is in accordance with Islamic values is increasingly urgent. The Islamic industry requires compliance with aspects of Islamic economic law and internal governance. Recruitment, training, and incentives are important instruments that need to be aligned with sharia norms. This includes a commitment to honesty in selection, respect for workers' rights, and a guarantee of a balance between the interests of the company and the welfare of individuals. The implementation of these principles not only impacts work efficiency, but also strengthens the company's institutional identity in the ethical economic landscape (Rana & Malik, 2016). This creates a balance between intrinsic and extrinsic motivation that is aligned with the maqashid of sharia, which is to protect individual rights, promote welfare, and strengthen social solidarity within the work environment. This approach can strengthen the company's position in building public trust and global competitiveness.

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In modern work environments, the application of spiritual values is often considered a separate part of the managerial mechanism. In the sharia approach, the spiritual dimension becomes the foundation of decision-making. Justice, deliberation and *ihsan* are the principles that guide policies in human resource management. Spirituality at work is an additional aspect, but it is an integral part of a complete managerial system. Every process in the work cycle, from selection to contract termination, must be able to reflect these values clearly in daily work policies and practices (Maghfiroh, 2021).

When these principles are concretely translated into the work system, the company will be better able to build a work climate that is aligned between the ethos of productivity and virtue. This will encourage the creation of loyalty, integrity, and a sense of responsibility of employees towards organizational goals. Employees who have a sense of moral responsibility towards their duties have the intention also for Berkman's blessings and contributions in addition to financial incentives. Research on the application of sharia principles in human resource management is important not only as academic enrichment, but also as a contribution to the formation of a justice and sustainable work ecosystem (Ilyas, 2018).

A major problem in the application of sharia principles in human resource management is the mismatch between theory and practice. In many organizations, the principles of justice and transparency at the core of sharia-based management are often not reflected in actual policies. According to Ahmad (1992), many institutions use the sharia label, but do not develop a system that is truly based on Islamic values in labor management. Employees are often not fully informed of their rights or involved in objective and fair performance evaluations, leading to dissatisfaction and low emotional attachment to the institution. Without consistent integration of Islamic values into daily practice, the concept of sharia-based management risks losing its substantial meaning.

Another problem is the lack of operational standards that can be used as guidelines by HR managers. Hameed (2001) mentions that the absence of practical instruments makes sharia principles only a jargon without measurable implementation. Many companies include sharia values in their vision and mission but fail to organize them into policy guidelines. As a result, the process of recruitment, training, and rewarding often runs without a clear normative framework, thus opening up opportunities for injustice. Without concrete and applicable sharia guidance, managerial decisions are prone to be influenced by purely subjective factors.

There is a disparity of understanding between management and employees regarding the principles of work in Islam. The management sees Islamic values from a normative and structural perspective while employees interpret Islamic work ethics in a more personal and spiritual way. According to Mir (1995), most conflicts in the workplace arise due to differences in perceptions about work ethics, rights and obligations that should be borne together. The absence of educational forums on Islamic management principles is the cause of the lack of productive dialog that can bridge the gap.

This research is relevant to build awareness that labor management is not sufficient with only an administrative approach. A strong foundation of values is needed so that the policies implemented are not exploitative. Sharia principles provide a framework that allows working relationships to be built on mutual trust and respect.

The implementation of a value-based work system can lead to new standards in organizational ethics. With more and more institutions claiming to be sharia-based, a critical evaluation of the alignment between values and practices is important. Without observing this aspect, sharia principles will only become a normative label that has no real impact on employee welfare.

This research aims to evaluate the extent to which sharia principles are effectively applied in human resource management. The main focus lies on the recruitment, training and employee development processes that reflect values such as justice, transparency and collective responsibility. This research also provides conceptual and applicative contributions for institutions that want to build a management system that is not only efficient, but also ethical and grounded in spiritual values.

RESEARCH METHOD

This research uses a literature study approach as the main method in examining the application of sharia principles in human resource management. This method allows researchers to access and analyze a variety of relevant written references, including scientific articles, academic books, institutional reports, and documents that review Islamic value-based HR management practices. Literature study is suitable for research that aims to explore conceptual constructs and analyze practice trends based on previously developed narratives. As stated by Marshall and Rossman (1999), this method provides flexibility in comparing approaches, formulating a synthesis of ideas, and assessing the relevance of the theoretical framework to empirical conditions.

The analysis process was conducted through thematic clustering techniques on the main issues found in the literature, such as the application of fairness values in recruitment, internalization of sharia ethics in training, and alignment between employee development policies and the principle of collective responsibility. Source searches were conducted systematically by utilizing online journals, university databases, and academic library catalogs. As explained by Strauss and Corbin (1990), this approach is very useful in producing theoretical constructions that are exploratory and interpretative. Thus, this methodology not only describes what happens, but also explains how and why sharia principles are implemented or not implemented in actual managerial practices.

RESULT AND DISCUSSION

In a work system that emphasizes the principle of value, the recruitment process is no longer seen as an administrative mechanism to fill vacant positions. Recruitment is the first step in shaping the character of the organization, because this is where it is determined who will be part of a larger entity. Every selection decision carries ethical and cultural implications that will have a long-lasting impact on internal dynamics. The system must be able to reflect the value orientation held by the institution, including values derived from Islamic teachings (Priatama et al., 2017). This will strengthen internal cohesion while making the organization more consistent in carrying out its social and economic roles.

Companies that claim a sharia identity must build a recruitment structure that is not only efficient, but also reflects spiritual integrity. In this case, values such as honesty, responsibility, and a sense of trust become more than just jargon, but become real parameters in assessing the eligibility of prospective employees. Such an orientation demands a change in perspective from the conventional system that often focuses on technical performance alone. Emphasis on the moral dimension is an integral part of the sharia-authorized selection process (Dadach, 2020).

The diversity of applicant backgrounds, the uniqueness of individual characters, and different life goals require sharia-based selection to be carried out with the principles of justice and equality. It is not enough to provide equal opportunities on paper, the selection system must eliminate elements of subjectivity that can lead to the practice of bias, favoritism, or hidden discrimination. In such a structure, recruitment becomes a space for the actualization of the principles of deliberation and information disclosure, not just an administrative screening tool that is dry of values (Osman et al., 2015).

Commitment to Islamic selection ethics requires full awareness from management not to treat prospective workers merely as economic assets. Instead, they are individuals who have the right to be objectively assessed, to have their processes respected, and to be given constructive feedback. Such a system can only be realized if each stage of selection is designed with accountability and reflects the spirit of *ihsan*, is doing the best possible even in things that are not visible. This seriousness is the main indicator that sharia has been implemented, not just symbolic (Yuli & Sari, 2021). It also creates a more harmonious internal climate because employees feel that they have gone through a fair and humane process, thus strengthening public trust and attractiveness in the eyes of job seekers.

Recruitment policies that are truly based on Islamic principles will not be effective if HR managers or selection officers do not understand the essence of shariah substantively. In many cases, the failure of implementation is not due to the absence of guidelines, but rather due to the low internalization of values within the system implementers themselves. When value is only understood as a formality, decisions in the selection process are easily trapped in bias, nepotism, or non-transparency. Value training, spiritual guidance, and periodic evaluation of selection procedures are an integral part of efforts to build valid, humane, and dignified recruitment (Wiyono, 2020). When sharia values are not only written in policy documents, but truly lived by implementers, the integrity of the selection system will increase, and the organization will be able to maintain a balance between the needs of the institution and the dignity of prospective workers.

The effectiveness of applying Shariah principles in the employee recruitment process depends largely on the extent to which the company understands and internalizes basic Islamic values in its selection system. This process should not only be oriented towards the technical competence of prospective employees, but also consider aspects of honesty, right intention to work, and moral integrity. This is important because from a sharia perspective, work is not only seen as a means of earning a living, but also as a form of worship and contribution to the public good. In research by Beekun (1997), it is stated that the recruitment process in the Islamic management system must be free from discrimination and nepotism, and emphasize the principle of justice in providing equal employment opportunities for all parties. The application of these principles will ensure that every individual has equal access to employment opportunities.

Recruitment based on shariah principles requires transparency in job vacancy announcements, objective selection criteria, and interview mechanisms that avoid biased questions. Many institutions claim to be based on Islamic values, but in practice still prioritize internal networks without open evaluation. This lowers managerial credibility and damages the ethical image of the institution. When the selection process cannot be accounted for procedurally and morally, the validity of the institution as an implementer of Islamic values is questioned. As stated by Ali (2005), the principle of justice in recruitment must be implemented with moral and procedural rigor in order to maintain public trust in the system. This can be a means for the institution to maintain public trust, build a foundation of human resources that are truly competent and committed to Islamic values. Managerial credibility will only grow if all processes are transparent, fair, and consistent with sharia values.

The training process in a shariah-based management system aims not only to improve technical skills, but also to build character in line with Islamic values. Training must be able to internalize the values of *ihsan*, responsibility, and trustworthiness in employees. This kind of training is designed so that employees are not only able to complete tasks, but also do so with a high ethical and spiritual awareness. As described by Abbasi et al. (2010), training that is not only mechanistic but also touches the spiritual dimension is proven to be able to increase loyalty and labor productivity. When training links work to a higher purpose in life, employees tend to have stronger intrinsic motivation and long-term commitment to the organization. The development of the training curriculum must include materials for moral development, Islamic work ethics, and strengthening social awareness. Training becomes a strategic instrument in creating a work ecosystem that is not only technically competent, but also aligned with the spiritual vision of Islam.

The effectiveness of training is strongly influenced by the delivery method and the engagement of instructors who understand sharia values substantively. Training that only displays Islamic symbols without the substance of values will lose its impact. This is reinforced in research by Yousef (2001) who found that job training tailored to employees' cultural and spiritual values resulted in significant improvements in work engagement and professionalism ethos. Training design needs to consider an integrative approach between spirituality and competence. Training materials should not only focus on job skills, but also incorporate Islamic moral values such as trustworthiness, *ihsan*, and *taqwa* in professional daily practices.

In the aspect of employee development, shariah principles emphasize the importance of justice in providing opportunities for advancement, including in terms of promotions and capacity building. The development system should not be based on personal relationships or seniority alone, but rather on an objective assessment of achievement and dedication. In practice, in accordance with Islamic values, each individual is valued based on his or her deeds, not just position or power. This is explained by Rice (1999) in his research on Islamic ethics and modern management. By implementing a fair appraisal system, institutions will be better able to create a competitive yet healthy work environment, and strengthen the intrinsic motivation of employees. A sharia-compliant development approach can strengthen the quality of human resources, creating an organizational culture based on the values of justice, responsibility, and blessings in every managerial process.

Shariah-based employee development also requires companies to provide access to competency improvement programs equally. Companies are required to provide training and ensure that all employees have equal opportunities to participate. In many cases, advanced training programs are only given to certain groups who are considered close to management. This phenomenon is contrary to the spirit of justice in Islam. This inequality is not only detrimental to the individual, but also undermines trust in the organization and lowers overall work motivation. Research by Ali and Al-Owaihian (2008) states that companies that implement the principle of equality in access to training tend to have a healthier and more innovative organizational culture.

The effectiveness of the implementation of shariah principles lies not only in the existence of programs or policies, but also in the consistency of their implementation and evaluation. Many organizations have written documents on shariah principles in management, but fail to implement them thoroughly. This disparity between policy and practice leads to the absence of the positive impact that a value-based system should create. In Wilson's (2006) assessment, the success of a shariah-based system should be measured by the social and psychological impact felt by employees in their daily lives. Evaluation of the application of Islamic values should include an assessment of the employee's experience, not just from an administrative point of view. It is necessary to establish a value audit system or "sharia compliance audit" that verifies documents and assesses the quality of labor relations and employee welfare as a reflection of the success of sharia principles in practice.

The implementation of shariah values as a whole requires synergy between leadership, systems, and organizational culture. Visionary leadership that is committed to Islamic principles is a major factor in the success of value transformation. Leaders must be able to be role models, not only in the aspect of worship, but also in professional attitudes. According to Dusuki (2008), the role of leadership in the sharia system determines the success of internalizing ethical values in management.

Transparency in performance management is also an important indicator in measuring the effectiveness of the application of shariah principles. Unclear performance appraisal will lead to dissatisfaction and perceptions of injustice. In research conducted by Ahmad and Ogunsola (2011), it is explained that a value-based evaluation system should reflect objectivity, participation, and recognition of individual contributions. This evaluation will be a tool that supports employee growth while strengthening trust in management.

A work culture based on Islamic values must be established through consistent and not partial policies. In practice, many organizations only partially implement sharia values that are considered practical, while ignoring other aspects that are more demanding for structural changes. This imbalance creates the impression that Islamic values are manipulated for institutional purposes only. In Chapra's (2000) thinking, a just system is one that is consistent in implementing moral principles in total, not selectively.

The aspect of employee welfare also needs to be a concern in shariah-based human resource management. Islamic principles emphasize the need for proper appreciation of effort, a humane work environment, and a non-degrading incentive system. When organizations fail to provide proportional and fair compensation, trust in the value of shariah will be eroded. Research by Sadeq (2002) show that a system that does not provide welfare protection will hinder the development of sustainable employment potential.

The effectiveness of the implementation of sharia principles should ultimately be seen from the creation of a harmonious, productive and ethical work ecosystem. Success is not solely measured by financial output, but by the level of satisfaction, loyalty, and sense of justice felt by all members of the organization. The Islamic management model does not stop at symbolic labeling, but incarnates in daily interactions, decision-making, and communication patterns between managers and employees. When these values have become a shared culture, the application of shariah principles can be considered effective.

CONCLUSION

The effectiveness of the application of the shariah principles in human resource management depends on the extent to which the values are thoroughly and consistently implemented in policies and daily work practices. This research shows that the application of the values of justice, trust, ihsan, and social responsibility should be reflected in the recruitment, training, and employee development processes. When these values are applied not only in the form of rhetoric, but become a living system in the organization, a justice, humane, and productive work environment is created. The balance between the interests of the company and the human dignity of employees is a sign that shariah principles have been implemented in a real and effective manner.

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Conceptually, the application of shariah principles opens up opportunities to strengthen the ethical foundation of the human resource management system, where organizational success is measured not only by productivity, but also by the quality of work relationships. Practically, the results of this research emphasize the need for alignment between leadership, evaluation systems, and organizational policies with Islamic principles based on the values of honesty and justice. When this system is fully implemented, employees' trust in the institution will grow and result in more sustainable work stability.

The main recommendation from this research is the importance of developing technical guidelines and continuous training on shariah principles in human resource management. Institutions need to establish a value audit system and work ethics indicators that can be evaluated periodically. Value education, leader capacity building, and employee participation in policy formulation will be crucial steps to ensure that the principles adopted do not stop as symbols, but become a reality that can be felt by all parties in the organization.

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