

# Islamic Values-Based HRM and Its Impact on Student Achievement in Islamic Education

Muhamad Faizin<sup>1)</sup>, Rudi Sulaeman<sup>2)</sup>, Cepi Budiyanto<sup>3)</sup>, Ilham Fahmi<sup>4)</sup>, Muchdjibir Wahid<sup>5)</sup>

<sup>1)</sup> Universitas Singaperbangsa Karawang, Indonesia

<sup>2)</sup> STAI Baitul Arqom Al-Islami, Indonesia

<sup>3)</sup> STIT Al-Ihsan Baleendah Bandung, Indonesia

<sup>4)</sup> Universitas Singaperbangsa Karawang, Indonesia

<sup>5)</sup> Universitas Singaperbangsa Karawang, Indonesia

Email Correspondent: [muhamad@fai.unsika.ac.id](mailto:muhamad@fai.unsika.ac.id)

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## Article Information

## Abstract

### Keywords:

Human Resource Management; Student Achievement; Islamic Education Management

This study aims to analyze the implementation of Islamic values-based management of teaching and educational staff and its impact on improving student academic achievement. This study employed a qualitative approach, utilizing a field study design involving 15 informants, comprising study program heads, lecturers, educational staff, and students. Data were collected through in-depth interviews, observations of academic activities, and reviews of performance documents and SOPs for human resource management, then analyzed using the Miles & Huberman interactive model. The results showed that the integration of Islamic values contributed significantly to improving student achievement, with the average GPA increasing from 3.50 to 3.83 and the on-time graduation rate increasing from 78% to 93% in the last four years. Recruitment based on value alignment, competency development that combines pedagogical and ethical dimensions, and performance evaluation with moral and academic indicators has a positive effect on student motivation and achievement. The field findings show that the value of shura fosters participatory leadership and collective accountability; amanah enhances the personal integrity of teaching staff; ihsan promotes a culture of quality and learning innovation; while itqan serves as the basis for work excellence and academic rigor. Analytically, this finding extends the theories of Value-Based Human Resource Management and Transformational Leadership by incorporating an Islamic spiritual dimension, which has been shown to influence organizational behavior and student learning outcomes. The novelty of this research lies in the empirical evidence that the integration of Islamic values into HRM functions at the study program level directly improves student achievement, and it presents a theoretical synthesis between modern educational management practices and Islamic spirituality that has previously been rarely empirically explored in the context of Islamic higher education in Indonesia.

### Kata Kunci:

Pengelolaan Sumber Daya Manusia; Prestasi Mahasiswa; Manajemen Pendidikan Islam

### Abstrak.

Penelitian ini bertujuan untuk menganalisis implementasi pengelolaan tenaga pendidik dan kependidikan berbasis nilai-nilai Islam serta dampaknya terhadap peningkatan prestasi akademik mahasiswa. Penelitian ini menggunakan pendekatan kualitatif dengan pendekatan studi lapangan melibatkan 15 informan yang terdiri atas pimpinan program studi, dosen, tenaga kependidikan, dan mahasiswa. Data dikumpulkan melalui wawancara mendalam, observasi aktivitas akademik, serta telaah dokumen kinerja dan SOP pengelolaan SDM, kemudian dianalisis dengan model interaktif Miles & Huberman. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai Islam berkontribusi nyata terhadap peningkatan prestasi mahasiswa, dengan rata-rata IPK

meningkat dari 3,50 menjadi 3,83 dan tingkat kelulusan tepat waktu naik dari 78% menjadi 93% dalam empat tahun terakhir. Rekrutmen berbasis kesesuaian nilai, pengembangan kompetensi yang menggabungkan dimensi pedagogis dan etis, serta evaluasi kinerja dengan indikator moral dan akademik berpengaruh positif terhadap motivasi dan prestasi mahasiswa. Temuan lapangan tersebut memperlihatkan bahwa nilai syura menciptakan kepemimpinan partisipatif dan akuntabilitas kolektif; amanah memperkuat integritas personal tenaga pendidik; ihsan mendorong budaya mutu dan inovasi pembelajaran; sementara itqan menjadi dasar kesempurnaan kerja dan ketelitian akademik. Secara analitis, temuan ini memperluas teori Value Based Human Resource Management dan Transformational Leadership dengan menambahkan dimensi spiritual Islam yang terbukti memengaruhi perilaku organisasi dan hasil belajar mahasiswa. Kebaruan penelitian ini terletak pada bukti empiris bahwa integrasi nilai Islam dalam fungsi MSDM di tingkat program studi secara langsung meningkatkan prestasi mahasiswa, serta menghadirkan sintesis teoritik antara praktik manajemen pendidikan modern dan spiritualitas Islam yang sebelumnya masih jarang diuraikan secara empiris dalam konteks perguruan tinggi Islam di Indonesia.

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## INTRODUCTION

Rapid changes in the higher education landscape demand the transformation of managerial practices to improve the quality of learning and academic outcomes. (Rahayu, Wangsanata, & Mareta, 2024; Sholeh et al., 2021). Islamic higher education institutions are now faced with a double challenge, namely increasing global competitiveness while maintaining Islamic identity and the relevance of graduates to the needs of society and the world of work (Din Hadi & Ilyas Iskandar, 2024; Zulkarnain, 2023). One of the key factors for the success of this transformation lies in the quality of human resources (HR) who manage the educational process, including lecturers, academic staff, and study program leaders (Yuli Supriani, 2025).

Human resource management in higher education institutions plays a strategic role in planning, recruitment, development, performance appraisal, compensation, and retention. (Ulil et al., 2023). International literature shows that the implementation of integrated and systematic *Human Resource Management* practices has a significant impact on organizational performance and student learning outcomes (Didi, 2020; Hasanah, Putri, Nisa', & R, 2024). However, the context of Islamic higher education institutions has its own characteristics because HRM is not only aimed at organizational efficiency but also at shaping character and academic morality in accordance with Islamic values. Thus, the integration of Islamic values in HRM is a crucial issue to ensure a balance between professional competence and scientific spirituality.

Islamic values such as *amanah* (responsibility), *itqan* (professionalism), *ihsan* (excellence), and *syura* (deliberation) are believed to strengthen the moral and spiritual dimensions of human resource management. (Zulaikha, 2019; Muhammadiyah, et.al, 2023). These values serve as an ethical foundation for managerial decision-making, fostering a culture of quality and promoting organizational cohesion focused on scientific service and the well-being of the people. Recent studies show that the application of these values not only influences individual behavior but also shapes a quality-oriented organizational culture, increasing motivation, loyalty, professionalism, and job satisfaction (Aderempas et al., 2024; Hartati, 2025).

However, several previous studies have shown that the integration of Islamic values in human resource management in higher education remains normative and has not been fully operationalized systematically. A study by (Suryana, 2024) found that most Islamic universities in Indonesia still treat spiritual values as ethical discourse without any implementative instruments in their recruitment and performance appraisal policies. The gap between the idealism of Islamic

values and measurable managerial practices shows the need for an Islamic value-based HRM model that can be applied in practice at the study program level.

Several previous studies have attempted to develop the concept of *Islamic Human Resource Management* (IHRM) as a theoretical framework. For example, studies by (Rahman, 2025; Noer, 2022) highlight the importance of value-based selection (*value fit*), professional ethics training, and assessment based on contributions to da'wah and scholarship. Meanwhile, studies (Wulandari, 2021; Ifrohan & Rohman, 2025) have found that student academic performance is significantly influenced by the quality of lecturers, the assessment system, and the campus social environment, which reflects religious values. However, there has been limited empirical research on how these Islamic principles are integrated into HRM practices at the study program level, particularly in relation to their impact on student achievement and motivation.

Therefore, this study focuses on understanding how Islamic values are internalized in HRM functions at the study program level and how their application affects student academic performance. Values such as *amanah* and *itqan* have real implications for *Human Resource Management* practices, for example, through value-based selection, training in ethics and educational competence, evaluations that measure character and scientific contributions, and rewards for exemplary behavior (Noor, et.al. 2021; Orgianus, et.al 2024). Thus, this study aims to address the crucial issue of developing an HRM model that is not only effective managerially but also aligned with the spiritual mission of Islamic education.

## METHOD

This study employs a qualitative approach, incorporating field research, to explore the implementation of Islamic value-based management among educators and education personnel in enhancing student academic performance. (Moleong, 2019). The research location was the Islamic Education Management (MPI) Undergraduate Program, Singaperbangsa Karawang University, which was selected purposively because it has implemented Islamic value-based HR management practices and has student academic data that can be analyzed (Sugiyono, 2019).

Informants were determined through purposive and snowball sampling, involving the head and secretary of the study program, permanent lecturers, educational staff, and students. There were 12–15 informants until the data reached the saturation point (Creswell & Creswell, 2018). Primary data was obtained through in-depth interviews, observation of academic activities, and field notes, while secondary data came from official documents, performance reports, SOPs, and educational guidelines.

Data analysis was conducted using the Miles & Huberman model, which includes data reduction (sorting and simplifying relevant data), data presentation (compiling information in the form of narratives, tables, or matrices), and concluding (comparing field findings with theory and verifying through reconfirmation) (Miles, 2014). Data validity testing was carried out using source triangulation (comparing informants), technique triangulation (interviews, observations, and documents), and member checking (asking informants to confirm the results of interviews and researcher interpretations) (Radlinski & Craswell, 2022).

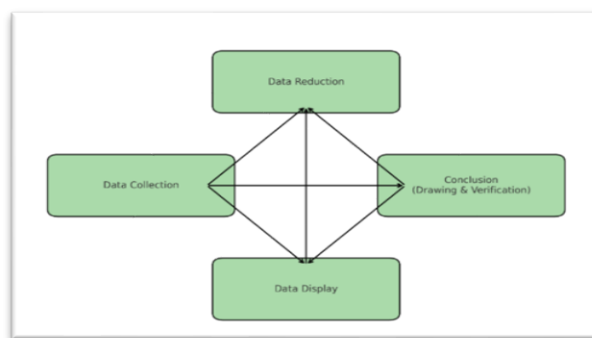


Figure 1. Flowchart of Qualitative Data Analysis

## RESULTS AND DISCUSSION

### Implementation of Islamic Value-Based Human Resource Management (HRM)

The comprehensive research results demonstrate that the Islamic Education Management Study Program (MPI) has implemented structured Human Resource Management practices, integrating strong Islamic values as a philosophical and operational foundation. The implementation of Islamic value-based HRM is applied in various key HRM functions, ranging from planning and recruitment to competency development and performance appraisal, which are not only oriented towards technical managerial aspects but also towards ethical and spiritual dimensions, thereby differentiating and strengthening Islamic educational institutions. Islamic values are not merely normative discourse but have been operationalized in daily managerial policies and practices.

Data was obtained through observation of academic meetings, in-depth interviews with four key informants, and documentation in the form of meeting minutes, HRM guidelines, and annual performance reports. Triangulation was carried out by matching the results of observations, interview transcripts, and administrative documents to ensure the validity of the findings. *First*, the results of the 2023 semester planning meeting observations showed the active involvement of all permanent lecturers and educational staff in setting the academic agenda, dividing the workload, and establishing research targets.

*"Through deliberation, we feel that the programs implemented are the result of mutual agreement, not just instructions from the leadership,"* (Senior lecturers, W1-W4)

Documentation in the form of meeting minutes indicates that strategic decisions are made through a deliberative forum involving the head of the study program, senior lecturers, administrative staff, and student representatives. Triangulation between observation, interview W1, and meeting documents reinforces the finding that the principle of syura has become an effective managerial mechanism in building collective responsibility and togetherness. *Second*, findings from the documentation of the 2024 lecturer recruitment process reveal the use of behavioral event interviews to assess integrity, experience, and commitment to the program's vision.

*"Integrity is prioritized over academic and lecturer candidates are selected based on the compatibility of their personal values (value fit) with institutional values, as well as their moral and professional records."* (The program chair, W2-W3)

Observations of the interview sessions revealed a specific assessment of honest behavior and responsibility in answering case-based questions. Triangulation showed consistency between

the interview results, selection process records, and assessment documents, which strengthened the evidence of the application of the value of trustworthiness as an ethical and spiritual selection standard. *Third*, training documentation (2023–2025) reveals regular activities, including technology workshops, training on scientific article writing, and studies on Islamic values. Classroom observations indicate an increase in lecturers' creativity in utilizing the Learning Management System (LMS) following participation in the training.

The training activities concluded with a spiritual reflection that linked professional material with worship values. Data triangulation from classroom observations, training participant interviews, and training program documentation showed that the value of *ibsan* was internalized in the work culture, as reflected in the improvement in learning quality and lecturer motivation.

*Fourth*, the 2023 lecturer performance evaluation documents show two dimensions of assessment: academic performance (teaching productivity, research, and publications) and moral performance (discipline, integrity, and social contribution). Observations of evaluation meetings revealed an open atmosphere in which lecturers were given feedback on their academic achievements and ethical behavior. The triangulation results from interviews, observations, and documentation show that the application of the *itqan* principle creates a work culture that balances productivity and morality, in line with the goals of Islamic education that demand perfection in work.

*"After the training, I am more motivated to create interactive learning and link it to reflections on Islamic values."* (Junior lecturer, W1)

Overall, the implementation of Islamic values-based Human Resource Management in the Islamic Education Management Study Program has created a harmonious and productive HR management ecosystem. The Islamic values integrated into managerial practices not only strengthen the moral foundation of the organization but also tangibly improve the quality of the learning process and academic outcomes. Management that prioritizes *syura*, *amanah*, *ibsan*, and *itqan* together fosters a highly competitive organizational culture that is oriented towards developing a superior character, the primary goal of Islamic education. Thus, the MPI Study Program not only serves as an institution that produces academically competent graduates but also as a forum for shaping academics who have high integrity and dedication to the tasks of education and community service.

### **The Influence of Islamic-Based HRM Implementation on Student Academic Performance**

The integration of Islamic values in the practice of Human Resource Management in the Islamic Education Management Study Program has been empirically proven to have a positive and significant impact on student academic performance. This data was obtained through triangulation of the results of observations of lecture activities and student guidance, in-depth interviews with the academic coordinator (W5), supervising lecturers (W6), administrative staff (W7), and two student representatives (M1-M2), as well as analysis of academic reports and student evaluations for the 2022–2025 period.

The findings show a consistent upward trend in both academic achievement and graduation rates. The HRM approach, which integrates the values of *ibsan* (sincerity and excellence) and *itqan* (perfection and precision), has been proven not only to function as a normative principle but also to have a tangible impact on student academic achievement.

**Table 1. Trends in GPA and Timely Graduation Rates of MPI Students**

Year	Average GPA	On-Time Graduation Rate (%)
2022	3.50	78
2023	3.65	87
2024	3.73	90
2025	3.83	93

Source: Triangulation Data, 2025

The table above shows a steady increase in the average Grade Point Average (GPA) of students from 3.50 (2022) to 3.83 (2025). Observations during academic evaluation meetings indicate an increase in student discipline and active participation following the implementation of Islamic value-based mentoring.

*"After the ihsan values were applied in the mentoring system, students became more diligent and focused in managing their studies."* (Academic Coordinator W5)

Documentation of academic advisor evaluations shows an 18% increase in student attendance at academic consultations compared to the previous year. Triangulation of observation data, interviews, and documentation reveals a direct relationship between the application of ihsan and itqan values in human resource management and improvements in students' academic performance.

In addition to GPA, the on-time graduation rate increased from 78% (2022) to 93% (2025). This data was verified through student reports and annual academic records, which showed consistent achievement. This demonstrates that the Islamic value-based mentoring and evaluation system motivates students to complete their studies within the specified timeframe.

**Table 2. Student Participation in Competitions and Publications**

Year	Academic Competition Teams	Article Publications
2022	15	76
2023	19	86
2024	24	93
2025	28	120

Source: Triangulation Data, 2025

Table 2 shows an increase in the number of academic competition teams and student scientific article publications each year, from 15 competition teams and 76 article publications in 2022 to 28 competition teams and 120 publications in 2025. This shows that Islamic value-based character building encourages students to be more competitive and productive in the academic field. This finding is consistent with the view that value-based HRM strengthens intrinsic motivation (Sibanda & Grobler, 2023).

The increase in the number of academic competitions in which students participate not only indicates the improvement in the quality of students' knowledge and skills but also reflects the development of soft skills such as teamwork, communication, and leadership, which are integral to Islamic values-based character education. Similarly, the increase in scientific article publications suggests that students are encouraged to actively contribute to the academic world through research and scientific writing, an essential aspect of higher education that emphasizes the development of science and community service.

*"They reprimand us gently but firmly, and always relate the lessons to Islamic values."*  
(First-Year Student M-1)

Field observations of academic guidance and character mentoring activities reveal that lecturers provide two-way guidance, emphasizing a balance between educational achievement and moral development. Documentation of mentoring activities indicates that 85% of faculty advisors consistently conduct Islamic value reflection sessions at the conclusion of guidance meetings. Triangulation of these three data sources reinforces the evidence that student success is supported not only by the academic system but also by the Islamic character building embedded in the program's HRM practices.

### **Supporting and Hindering Factors in the Implementation of Islamic-Based HRM**

The results of the study reveal several significant factors that support and inhibit the implementation of Islamic values-based Human Resource Management at the Islamic Education Management Study Program level. A deep understanding of these factors is essential for optimizing the effectiveness of HRM implementation and ensuring alignment between managerial practices and the Islamic values characteristic of the institution. This data was obtained through triangulation from observations of HR management activities, in-depth interviews with six key informants (program chair, lecturers, administrative staff, and students), and document analysis, including lecturer performance reports, meeting minutes, and program policies (2023–2025).

The first factor supporting the implementation of Islamic value-based HRM is the exemplary role of lecturers as role models. Lecturers who possess high discipline, moral integrity, and a consistent work ethic become role models who motivate students and other staff members. Observations in the classroom and work environment indicate that lecturers consistently arrive on time, fulfill their responsibilities diligently, and demonstrate a commitment to professional ethics. Documentation, in the form of attendance reports and lecturer performance evaluations, demonstrates the consistent application of the values of trustworthiness and *ihsan* in academic activities. Triangulation from observations, interviews, and documentation reinforces the evidence that lecturers' exemplary behavior is an effective medium for internalizing Islamic values in the educational environment.

In addition, an academic culture that emphasizes the integration of academic achievement with Islamic morals becomes a normative foundation that strengthens the application of Islamic-based HRM. Observations of routine activities, such as scientific studies and lecturer training, reveal an academic atmosphere permeated with Islamic values.

*"The lecturer's code of ethics regulates academic behavior that is integrated with Islamic moral principles such as honesty and responsibility."* (Head of the study program W-2)

The code of conduct document shows that the values of trustworthiness, fairness, and sincerity are explicitly integrated into the behavioral standards for lecturers and staff. Data triangulation between observations of academic activities, statements from leaders, and policy documents confirms that Islamic academic culture is a strong pillar for value-based HRM.

A structured coaching system with a holistic approach has also proven to be an essential factor. Mentoring activities involving faculty advisors and character coaches for students not only monitor academic achievement but also conduct regular spiritual value reflections. Documentation indicates that a coaching agenda and a student development logbook are in place, which record students' moral and academic development. Data triangulation suggests that the holistic coaching system has successfully created a balance between academic and spiritual growth, aligning with the value of *ihsan*.

Another supporting factor is the consistent and integrated study program policy. Observations of management meetings and SOP documents show that every HR policy, from recruitment to evaluation, is formulated based on the principles of syura, amanah, and itqan. The program's work guidelines document demonstrates the harmonization of policies with Islamic ethical principles, emphasizing that policy consistency and institutional commitment provide a strong foundation for implementing Islamic-based HRM.

On the other hand, several factors that inhibit progress need to be considered. One of the obstacles is the limited budget for competency development, which hinders the implementation of training and development programs for lecturers and educational staff. Observations of the program's financial reports show that the allocation of funds for professional training only covers 40% of the ideal requirement.

*"Every personnel and academic decision is always considered through deliberation and refers to Islamic values. We aim to train lecturers in research and learning technology regularly, but the budget is often insufficient. Every personnel and academic decision is always considered through deliberation and refers to Islamic values."* (Program secretary W-4)

Data triangulation shows that budget constraints are a structural barrier to improving the quality of human resources. Additionally, internal resistance to moral-based assessment emerged among some staff and educational personnel. Observations during performance evaluation meetings revealed differing views on the relevance of moral assessment.

Evaluation documentation indicates that several staff members raised objections. Data triangulation suggests that this resistance was primarily due to a lack of socialization and understanding of the moral value-based assessment mechanism, rather than a rejection of Islamic values themselves.

The final inhibiting factor is the digital literacy gap. In the era of digitalization, limited information technology competencies among lecturers and staff are an obstacle to implementing learning innovations. Observations of the use of the Learning Management System (LMS) reveal that some lecturers still rely on conventional methods.

*"Some senior lecturers are not yet familiar with digital platforms, so we help them during training. We are still learning to understand how honesty and manners can be assessed objectively."* (Senior Lecturer W1-W7)

Documentation of digital training in 2023 shows that only 60% of participants completed the whole module. Data triangulation reinforces the conclusion that the digital literacy gap is a significant obstacle to the effectiveness of modern MSDM based on Islamic values.

**Table 3. Summary of Research Findings**

Focus	Key Findings	Data Sources
<b>Implementation of Islamic-Based HRM</b>	Integration of the values of syura, amanah, ihsan, and itqan in planning, selection, training, and evaluation.	Observation, interviews, documentation
<b>Impact on Student Performance</b>	Improved GPA, timely graduation, and student academic participation.	Academic data, interviews, and student affairs reports
<b>Supporting and Hindering Factors</b>	Faculty role modeling and Islamic culture as enablers; budget constraints and digital literacy as barriers.	Interviews, observations, document analysis

Source: Data Collection, 2025



## Discussion

The results of the study show that the implementation of Islamic values-based human resource management (HRM) in the Islamic Education Management Study Program (MPI) has been carried out systematically and has had a significant impact on improving student academic performance. Key values such as *amanah* (*responsibility and honesty*), *itqan* (*sincerity and perfection in work*), *ihsan* (*orientation towards the best quality*), and *syura* (*deliberation*) are not only normative principles, but have been operationalized in every HRM function, from planning, recruitment, competency development, to performance appraisal. The integration of these values has formed a work culture centered on ethics, spirituality, and professionalism, which ultimately enhances the quality of teaching and student learning outcomes. (Leithwood & Jantzi, n.d.).

This study successfully closes the *research gap* previously identified in the literature on Islamic education management, namely the lack of empirical studies that systematically describe how Islamic values are implemented in the HR management system at the study program level. Most previous studies, such as (Beekun & Badawi, 2005), were still conceptual and did not present empirical evidence of the application of Islamic values in the management of educators and educational staff in higher education. This study clearly demonstrates that the integration of Islamic values extends beyond the moral level to become a managerial tool that enhances organizational effectiveness.

The planning process that uses the principle of *shura*, for example, not only produces collective decisions but also strengthens a sense of shared responsibility and ownership of the work program. An interview with one of the senior lecturers revealed that decisions made through deliberation are easier to implement because they are mutually agreed upon and reflect collective aspirations. The results of observations and meeting documentation indicate that academic decisions, such as the distribution of teaching loads, the preparation of course outlines, and the management of lecturer research, are made through a participatory deliberation mechanism. These findings expand the concept of *participative management* in modern educational management theory by introducing a spiritual dimension, in which participation is not only a form of administrative collaboration but also a component of worship and moral responsibility.

In the recruitment and selection process, the value of *trustworthiness* is the leading indicator used in assessing the integrity and suitability of prospective lecturers and educational staff. This approach differs from conventional recruitment systems that emphasize technical competence. Selection in the MPI Study Program utilizes behavioral event interview techniques that not only assess academic ability but also track the moral record and religious commitment of prospective educators. Interviews with the Head of the Study Program reveal that integrity is considered more important than academic achievement alone, as lecturers serve as both educators and moral role models for students.

Thus, the results of this study expand the theory of *Value-Based Human Resource Management*. (M. Nejati, 2023; Firmansah, 2023) by demonstrating that value fit can serve as a quantitative indicator in the selection of educators through behavior-based assessment and spiritual commitment. In the competency development function, the values of *ihsan* and *itqan* become the foundation that encourages lecturers and educational staff to work with sincerity, precision, and a focus on perfection. Observational findings show that lecturers who participated in pedagogical training and learning technology workshops demonstrated improved skills in using *the Learning Management System* (LMS) and were more communicative in guiding students. This development

process not only improved technical skills but also fostered spiritual awareness that work completed perfectly is considered worship (Guskey, 2002).

This reinforces the theory of *Continuous Professional Development* in education management, which emphasizes the importance of continuous competency improvement. However, this study adds a religious dimension as a driver of intrinsic motivation for educators to achieve excellence. In other words, *Ihsan* is not only an ethical concept but also a psychological mechanism that fosters continuous work motivation. Performance assessments in the MPI study program also show managerial innovation by integrating moral and spiritual dimensions into the evaluation instruments. Each lecturer is not only assessed based on academic performance, such as the number of publications, teaching productivity, and research involvement, but also on moral aspects, including discipline, honesty, and social contribution. The 2023 evaluation documentation reveals a positive correlation between the moral assessment system and a 96% increase in lecturer discipline, as well as a corresponding rise in teaching attendance, which has a direct impact on improving student GPAs. The triangulation results from observations and interviews with students (W7) reinforce this finding; they mentioned that lecturers who are disciplined and open in academic guidance provide moral motivation as well as inspiring role models.

These findings complement the theory of *Transformational Leadership in Education*. (Seifi & Nikam, 2019; Sibanda & Grobler, 2024), which emphasizes the importance of leaders and lecturers in instilling values and vision in students. However, this study adds the dimension of *Islamic leadership*, where spiritual values such as *itqan* and *ihsan* become the moral foundation that fosters academic character transformation.

The increase in students' GPAs from 3.50 in 2022 to 3.83 in 2025, along with the rise in on-time graduation from 78% to 93%, is a strong indicator that Islamic value-based HRM practices have a positive impact on students' academic performance. This data is supported by student reports and interviews with academic coordinators, which show that lecturers who apply the principle of *itqan* in academic guidance tend to have students with higher achievements. Additionally, the increasing participation of students in academic competitions and scientific publications each year demonstrates that the internalization of Islamic values in HRM fosters a healthy competitive spirit and promotes scientific productivity.

Thus, this study provides empirical evidence that integrating religious values not only enhances organizational morality but also has a tangible impact on academic quality and student productivity. In the context of educational management, the results of this study expand on the theory of *Educational Human Resource Management* (Ishaq et al., 2024; Sibanda & Grobler, 2023), which places the quality of educators as a key factor in educational success.

This study shows that quality is not only measured by professional competence but also by moral integrity and the alignment of values with the mission of Islamic education. The value of *amanah* serves as an internal control for work accountability; *syura* becomes a mechanism for collective participation that fosters democratic leadership; *ihsan* drives a culture of continuous quality; and *itqan* ensures precision and professional responsibility. These four values are in line with the principles of *planning, organizing, leading, and controlling (POLC)* in educational management theory, but have an additional spiritual orientation that connects managerial activities with the dimension of worship (Kene et al., 2021).

Theoretically, this study contributes to the refinement of HRM theory by proposing a new model called *the Islamic Educational Human Resource Model (IEHRM)*, which is an HR management system in Islamic educational institutions that balances professionalism and spirituality. (Likert,

1967). This model offers a new conceptual framework in which Islamic values are not merely moral attributes but managerial variables that can be measured through performance indicators, discipline, and academic productivity. With empirical evidence showing that the application of Islamic values is positively correlated with an increase in GPA and the timeliness of student graduation, this study reinforces the role of spiritual values as a *performance driver* in the context of Islamic higher education.

From a practical perspective, the results of this study have strategic implications for the management of Islamic higher education in Indonesia. The Islamic value-based HRM model implemented in the MPI study program can be replicated in other study programs, with adjustments made to the local context and the availability of resources. The application of a value-based recruitment system, continuous training that integrates ethics and technology, and performance evaluations that assess morality in addition to academic productivity, can serve as a reference for policies to improve the quality of lecturers in Islamic universities. In addition, this study emphasizes the importance of educational leadership that consistently instills Islamic values as an organizational culture, because the success of implementing this model is primarily determined by the commitment of program leaders in overseeing every value-based policy.

This study also reveals that the successful implementation of Islamic-based HRM cannot be separated from several supporting factors, such as the exemplary behavior of lecturers as *role models*, a strong Islamic academic culture, a structured coaching system with a holistic approach, and the consistency of study program policies in integrating Islamic values into managerial SOPs. However, obstacles were also encountered, including limited training budgets, resistance from some senior lecturers to the value-based evaluation system, and gaps in digital literacy. These challenges present opportunities for further research to develop an Islamic Digital HRM model that integrates Islamic values with technology-based management systems, thereby enhancing the efficiency and sustainability of HR development in Islamic universities.

Conceptually, the results of this study highlight the significance of Islamic values in educational management. In modern management theory, the success of educational organizations depends on the quality of planning, leadership, supervision, and decision-making. The value of *shura* enriches the aspect of participatory leadership; *amanah* strengthens the dimension of accountability; *ihsan* encourages innovation and quality; while *itqan* becomes the basis for internal quality control. Thus, Islamic values do not conflict with the principles of modern educational management, but rather enrich and strengthen its ethical basis. This addresses the concerns of some parties who consider the integration of religious values to be normative and irrelevant to management theory. On the contrary, this study demonstrates that Islamic values possess rational and empirical power to enhance the effectiveness of educational organizations.

Overall, the findings of this study yield a conceptual synthesis that confirms that Islamic value-based HRM not only enhances academic performance but also contributes to the character development of the academic community. From the perspective of Islamic educational management, this model demonstrates that the effectiveness of educational institutions is not only measured by academic results but also by their ability to instill moral and spiritual values in every managerial process. Thus, this study not only strengthens HRM theory but also provides an empirical model that applies and contributes to the development of Islamic higher education in Indonesia.

As a final synthesis, the integration of the values of *amanah*, *syura*, *ihsan*, and *itqan* in the HRM function in the MPI Study Program shows a strong relationship between professionalism

and spirituality. The value of *amanah* ensures accountability and honesty in the performance of duties; *syura* promotes participation and togetherness in decision-making; *ibsan* fosters a culture of quality and innovation; while *itqan* leads to perfection in work. Collectively, these four values form an excellent, integrity-based, and worship-oriented education management ecosystem. Therefore, this study not only answers the academic need to expand HRM theory in the context of Islamic education but also provides practical contributions relevant to the need to improve the quality of Islamic higher education in the era of globalization.

**Table 4. Synthesis of Discussion Analysis and Research Contributions**

Findings Aspect	Theory	Analysis and Synthesis	Practical Contributions
<b>Human Resource Planning with the Principle of Shura (Consultation)</b>	<i>Participative Management</i> Theory (Likert, 1967); <i>Educational Leadership Theory</i> (Bush, 2011)	Consultation involves all lecturers and staff in the decision-making process, creating a sense of ownership and shared responsibility.	Refining the theory of <i>participative management</i> by adding the spiritual dimension of Islam, producing a model of participative leadership based on Qur'anic values.
<b>Based Recruitment and Selection Amanah (Trustworthiness)</b>	<i>Value-Based HRM</i> (Nejati, 2023); <i>Islamic Work Ethics</i> (Ali, 2005)	Selection not only assesses competence but also integrity and the alignment of individual values with the Islamic mission of the program.	Confirming that moral-spiritual <i>value fit</i> can be a measurable indicator of lecturer recruitment in Islamic education.
<b>Competency Development with Ihsan and Itqan Values</b>	<i>Continuous Professional Development Theory</i> (Guskey, 2002); <i>Motivation-Hygiene Theory</i> (Herzberg, 1959)	Competency development is achieved through pedagogical training, research, and Islamic character building, which fosters excellence in work.	Developing the concept of <i>Professional Development</i> with a spiritual dimension ( <i>ihsan</i> ) that fosters long-term intrinsic motivation.
<b>Performance Assessment with Moral and Academic Dimensions</b>	<i>Transformational Leadership Theory</i> (Leithwood, 2012); <i>Islamic Performance Evaluation</i> (Beekun, 2012)	Faculty performance evaluation assesses discipline, integrity, and social contribution in addition to academic productivity.	Expanding the performance evaluation model by incorporating moral indicators, proposing an <i>Islamic Performance Appraisal System</i> model.
<b>Impact on Student Academic Performance</b>	<i>Human Capital Theory</i> (Schultz, 1961); <i>Educational Effectiveness Model</i> (Creemers & Kyriakides, 2008)	The increase in GPA (from 3.50 to 3.83) and on-time graduation rate (from 78% to 93%) demonstrates the relationship between human resource quality and student achievement.	Showing new empirical evidence that Islamic value-based HRM directly contributes to student <i>academic performance</i> .
<b>Islamic Academic Culture as a</b>	<i>Organizational Culture Theory</i> (Schein, 1992)	Religious culture and faculty role models strengthen the internalization of Islamic	Refining organizational culture theory with the moral-religious dimensions

<b>Supporting Factor</b>		values in organizational behavior.	characteristic of Islamic educational institutions.
<b>Inhibiting Factors: Budget, Value Resistance, Digital Divide</b>	<i>Change Management Theory</i> (Kotter, 1996)	Resistance to moral judgments and limited funds pose challenges to value-based managerial transformation.	Offering implementable recommendations: an <i>Islamic Digital HRM</i> model to strengthen the efficiency and sustainability of HR training.
<b>Integrating Islamic Values into HRM Functions</b>	<i>Islamic Educational Management</i> (Al-Attas, 1991; Al-Faruqi, 1982) ( <i>Amanah, Syura, Ihsan, Itqan</i> )	Islamic values form an HRM system that balances professionalism and spirituality.	This results in a new model: the Islamic Educational Human Resource Model (IEHRM), a conceptual and empirical contribution to the field.

## CONCLUSION

This study reveals that the application of Islamic values-based Human Resource Management in the Islamic Education Management Study Program is not only comprehensive but also contributes significantly to improving student academic achievement, as demonstrated by an increase in the average GPA, a reduction in the number of study periods, and increased student participation in academic and organizational activities. The integration of the principles of shura, amanah, ihsan, and itqan provides a framework that distinguishes Human Resource Management practices in this study program from conventional models. The novelty of this research lies in the empirical evidence that the internalization of Islamic values in every function of Human Resource Management (recruitment, development, and evaluation) is directly related to student academic performance indicators, something that is rarely revealed at the study program level.

This success is supported by the exemplary behavior of lecturers, an Islamic academic culture, and program policies that align with the Islamic vision. However, challenges still arise, such as minimal funds, resistance to moral-based evaluation, and limited mastery of digital technology. This study recommends concrete strategies, including the development of alternative funding schemes based on external collaboration, intensive digital training programs for lecturers and educational staff, and the integration of standardized moral and academic assessment instruments. Future research can focus on developing an Islamic Human Resource Management model that not only assesses students' academic performance but also measures its impact on the welfare of lecturers and educational staff, with implementative approaches such as developing Islamic welfare survey instruments, piloting Islamic value-based mentoring programs, and conducting longitudinal evaluations to monitor the sustainability of policy impacts.

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