

# Integration of Maqasid *Sharia* in human resource development practices: a case study in *waqf*-based organization

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## Abstract

**Purpose** – Various efforts in human resource development (HRD) within the Islamic perspective have been widely undertaken. However, such development is scarce in the context of Maqasid *Sharia*. Therefore, this study aims to analyze HRD from the perspective of Maqasid *Sharia*, contributing to a unique model of HRD.

**Design/methodology/approach** – This study adopts a single case study in a *waqf*-based higher education institution in Indonesia. Data was obtained through semi-structured interviews with policymakers, target groups of HRD, and Maqasid *Sharia* experts. Thematic analysis was used to extract key insights on how Maqasid *Sharia* principles are operationalized in HRD practices.

**Findings** – The study found that HRD in the *waqf*-based organization extends beyond conventional skill enhancement, incorporating spiritual, intellectual and moral development. HRD strategies in the institution are aligned with Maqasid *Sharia* objectives. The integration of these principles ensures a values-based HRD approach that fosters personal and organizational development.

**Research limitations/implications** – This study is limited to a single case study within a *waqf*-based educational institution, which may restrict its generalizability. Future research could explore comparative studies across different Islamic organizations to further validate the findings.

**Practical implications** – The study provides an HRD framework based on Maqasid *Sharia* and offers practical insights for Islamic organizations seeking to develop HRD policies that balance professional competencies with ethical and spiritual growth. Policymakers and HR practitioners can use these findings to enhance HRD models in Islamic institutions, in *waqf*-based organizations in particular.

**Originality/value** – The current study is among the earliest to examine HRD practices from Maqasid *Sharia* perspective.

**Keywords** Islamic work values, Spiritual leadership, Ethics in employee development, Strategic talent development, Islamic educational institutions

**Paper type** Research paper



## 1. Introduction

Human resource development (HRD) is one of the crucial activities in an organization, where employees and the company collaborate in a balanced manner for the company's existence (Swanson, 2022). In the context of Islamic perspective, the framework of HRD

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shifts to involves a broader set of ethical considerations and spiritual dimensions (Hashim, 2009; Toumi and Su, 2023). This Islamic perspective brings a unique blend of worldly and spiritual dimensions to HRD, accentuating the intercorrelation of personal development and organizational success. Basically, Islam views that humans are created by Allah as stewards on earth to manage its resources for the well-being of humanity, other creatures and the entire universe. All creations on earth are intentionally made by Allah for the benefit of humankind (Siddiqui, 1987). Furthermore, based on the semantic study of the concept of humans in Islam, humans have superiority over other creatures, both physically and spiritually (Al Attas, 1995). Humans possess the potential for goodness bestowed by Allah (Hashim, 2009). This belief in human potential gives rise to the view that, fundamentally, humans, by their nature, are beings obedient to the commands of Allah (Ubbiyati, 2015). As such, from an Islamic perspective, HRD is not only aimed at achieving organizational objectives but also at shaping individuals with noble character, fostering continuous worship of Allah and nurturing God-consciousness (Choudhury, 1998; Hashim, 2009; Khan and Sheikh, 2012).

Nevertheless, despite the recognized significance of HRD within the Islamic context, existing research has only superficially explored its intersection with Islamic principles. Most studies focus on the foundational aspects of HRD and the specific areas of employee development (see Siddiqui, 1987; Hashim, 2009; Chowdhury, Hoque and Mawla, 2019), while neglecting the fundamental objectives of HRD from an Islamic perspective. This study addresses this gap by examining HRD practices through the lens of Maqasid *Sharia*. By integrating the higher objectives and ethical values of Maqasid *Sharia* into HRD, the research aims to offer deeper insights that move beyond the surface-level discussions in current literature, providing a more comprehensive framework for HRD in Islamic organizations. Broadly speaking, current research in Islamic HRD often focuses on foundational concepts and neglects how HRD practices can operationalize Maqasid *Sharia*. Examining this lens bridges the gap between theoretical ideals and practical implementation, offering a concrete framework for HRD that is both ethically grounded and actionable.

Examining HRD practices through the lens of Maqasid *Sharia* is significant for several reasons, as it brings a transformative perspective to both theory and practice in Islamic organizations. First, Maqasid *Sharia* represents the higher objectives of Islamic principles, emphasizing the balance between material well-being and spiritual fulfillment. By embedding Maqasid *Sharia* into HRD practices, organizations can align their developmental goals with core Islamic values. As such, they can foster a workplace culture that promotes ethical behavior, justice and spiritual growth. Second, integrating Maqasid *Sharia* into HRD practices can cultivate leaders who prioritize ethical considerations and societal benefits over mere profit. This alignment with Maqasid values such as *adl* (justice) and *maṣlaḥah* (public benefit) equips organizations to navigate complex ethical dilemmas responsibly. Third, traditional HRD models often focus on skill enhancement and productivity. In contrast, Maqasid *Sharia* advocates for a holistic approach, addressing not only professional competencies but also spiritual, moral and emotional dimensions. This approach ensures employees are nurtured as whole individuals, contributing to both personal fulfillment and organizational success.

In doing so, this study conducts an exploratory study of the practice of HRD in Islamic organizations. Theoretically, this study provides a better and deeper understanding of HRD from an Islamic perspective in the sense of Maqasid *Sharia*. Practically, this study gives several recommendations that may be useful for managers in Islamic organizations in terms of a practical solution to ensure that Islamic principles can be implemented gradually.

## 2. Literature review

### 2.1 Human resource development

HRD is an effort to improve employees' theoretical, conceptual, technical, and moral capabilities according to job or position requirements. It is also a process where employees acquire skills and experience to succeed in current tasks and future responsibilities (Swanson, 1995; Werner, 2014). According to Swanson (2022), HRD is defined as a systematic and planned set of activities designed to facilitate employees with the essential skills to meet job demands, both present and future. The scope of development is far-reaching, focusing on improving and developing knowledge, skills, behaviors and personality traits. In other words, development emphasizes skill enhancement for current and future tasks, achieved through an integrated approach with other activities to transform work attitudes (Poell, 2022). Thus, the primary goal of HRD programs is to enhance the knowledge, skills, abilities, attitudes and responsibilities of employees, so that they can be more effective and efficient in achieving program goals and organizational objectives (Garavan, 1991; Torraco and Swanson, 1995).

The most common method used in HRD is education and training (Holton and Trott, 1996; Bame and Pace, 1998; Dobbs, Sun and Roberts, 2008). Education and training have two main dimensions, namely personal and organizational. Both dimensions need to be developed appropriately, simultaneously, and continuously. The education method is used for managerial employees who have authority over others. Its essence is to change employee behavior, where the new behavior, resulting from the change, is formulated as an educational goal (Jang *et al.*, 2022). Education creates an environment where individuals can increase their knowledge, attitudes, abilities, skills, as well as behaviors related to their jobs (Mellahi, 2000).

Meanwhile, the enhancement, development and formation of the workforce, efforts are made through training. Training programs are designed to obtain a good quality workforce ready to compete in the labor market (Eby *et al.*, 2019; Nguyen *et al.*, 2023). Organizations realize that employees are not just a means of using their energy for the benefit of the organization but are also assets that need continuous improvement of capabilities and skills to enhance productivity (Gangani, McLean and Braden, 2006; Boziones, Lin and Le, 2020). Moreover, such a development program is also essential to anticipate the era of globalization, to adapt the enforcement of a free market, and to keep pace with the rapid development of science and technology (Caligiuri *et al.*, 2020). Employees inherently have limitations, and thus, organizations design training programs to narrow down these limitations.

Nevertheless, basically HRD encompasses a broad range of practices beyond education and training, including career development, employee socialization and organizational development. As noted by Werner (2014), HRD focuses on aligning individual and organizational goals through structured interventions that enhance knowledge, skills and abilities while fostering continuous personal and professional growth. He further emphasizes that HRD integrates activities, such as career planning, mentoring, and coaching, which not only improve individual competencies but also contribute to the overall capacity and sustainability of the organization. This highlights that HRD is not merely about technical training but also includes a variety of developmental initiatives aimed at empowering individuals and strengthening organizational structures (Werner, 2017).

In addition, other scholars also have significantly shaped the conceptualization and practice of HRD. Swanson (2022) and Torraco and Swanson (1995), for instance, stated that HRD is a systematic process that supports individual and organizational performance improvement through three primary components, namely training, career development, and

organizational development. These components are deeply interconnected and play a crucial role in driving sustainable growth and adaptability. Their work highlights the need for a balanced approach that addresses immediate performance needs while fostering long-term professional and organizational advancement.

Nevertheless, while the existing literature extensively explores HRD practices, its applicability to religious-based organizations, particularly Islamic institutions, remains limited. For instance, conventional HRD frameworks emphasize skill enhancement, knowledge acquisition, and performance efficiency. In other words, much of the literature predominantly focuses on technical and competency-based development and overlooks the spiritual, ethical, and moral dimensions that are central to the values and mission of Islamic organizations. As a result, there is a lack of a comprehensive HRD model that incorporates Islamic spiritual, moral, and ethical growth alongside professional competency.

## 2.2 Human resource development from an Islamic perspective

HRD is a process of enhancing the skills or abilities of employees in the present and anticipating business changes in the future, ultimately improving the quality of employees. From an Islamic perspective, the quality of human resources is rooted in the foundation of *tawhid* (Hashi and Bashiir, 2009). *Tawhid* represents an individual's belief foundation that serves as the basis for the religious understanding of all Muslims. The *tawhid* reflects the conviction that only Allah deserves to be worshiped, feared, and hoped for, and that everything should be attributed to His will. This concept aligns with the *tawhid* proclaimed by Prophet Ibrahim, as mentioned in the *Quran* in Surah Al-An'am, verse 162:

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds."

Hashim (2009) argues that from an Islamic perspective, HRD includes physical, moral, and spiritual development. This means that in Islam, an HRD program should increase both skill and faith of an employee. Moreover, the development and training methods of Prophet Muhammad are manifested in four types, as explained by Darmawan (2006). First, *tilawah* method. *Tilawah* means reading. This method is directed toward reading the verses of Allah, and the practical implication is cultivating the habit of reading the *Qur'an* as a form of psychological development for Muslim workers. Second, *taklim* method, which involves the transfer and transformation process from one person to another. The theological practical implication is to provide an educational pattern by reading and teaching employees about work ethics according to the holy book, the *Qur'an*. In terms of operational dimensions within the company, *taklim* can be interpreted as the need for intensive socialization of values, theories, success strategies, productive work methods, rules or regulations existing in the company, which can be done periodically. This will refresh employees' understanding of vision and mission, as well as duties and responsibilities in the workplace.

Third, *tazkiyyah* method. This concept is interpreted as the ability to separate or cleanse. The implication is to provide training and education to employees with the aim of eliminating bad behaviors and performance. The pattern of *tazkiyyah*, for the educational and developmental process, is developed using evaluation results or data. Intelligent leaders should critically explain to their employees the map of their work results to categorize types and characteristics of behaviors that need improvement. Fourth, *hikmah* method. The concept of *hikmah* is commonly used to indicate philosophical knowledge. The *hikmah* approach proposed is an approach characterized by the ability to draw hidden lessons from an event.

Broadly speaking, from an Islamic worldview, every human is born with inherent qualities or talents, and their development depends on their capacity, environment, and other external influences. With all its uniqueness, self-development means enhancing one's abilities and potential toward a better direction, which can be in terms of position, achievement, opportunities, or benefits (Ubbiyati, 2015). In an organization, employee self-development or career development cannot be solely undertaken by the employee even though the greater responsibility lies with them. This activity involves three parties, namely the individual themselves, their immediate superiors, and the organization. The most significant role is undoubtedly played by the individuals themselves. Nevertheless, from the Islamic perspective, it is not just these three parties that play a role, there is a fourth party, namely Allah (Hashim, 2009; Hassi, 2012). Allah has created humans as the most perfect creatures, consisting of various elements organized meticulously. The interactions between these elements reflect an incredibly perfect and sophisticated management system. Thus, it should be natural for humans to consider this as a reference in building a good organizational and management system.

From this standpoint, despite the growing body of literature on HRD from an Islamic perspective, most studies focus on methods and areas of development and neglect the ultimate objectives of HRD in the Islamic context. It is worth noting that this narrow focus can lead to significant consequences. For instance, Islamic HRD may become overly technical and mechanistic and lead to a workforce that excels in skills but lacks a sense of higher purpose. In other words, without this perspective, Islamic HRD could produce individuals who do not see their careers as part of a greater mission to serve the ummah. Hence, there is a need for an understanding of how HRD practices can holistically integrate Islamic principles to achieve both organizational and spiritual goals. In this sense, Maqasid *Sharia* could provide a framework that ensures HRD aligns with both professional development and Islamic ethical principles. By doing so, HRD can advocate for the fulfillment of broader Islamic objectives.

### 2.3 Maqasid *Sharia*

**2.3.1 Meaning of Maqasid *Sharia*.** Terminologically, the term Maqasid *Sharia* consists of two words: Maqasid and *Sharia*. The word Maqasid is the plural form of *Maqṣid*, derived from *qaṣada*, which means to aim, intend or purposefully act. Meanwhile, *Sharia* refers to a source of water or a source of life. *Sharia* signifies everything that Allah has prescribed for humankind, including legal norms, values, and general principles aimed at ensuring the overall well-being of humanity. As such, *Sharia* is essentially more than just law. It is a comprehensive guide to achieve *maṣlaḥah* (human welfare). In other words, to attain this welfare, every human action, whether in worship or interpersonal interactions, requires Maqasid *Sharia* as a guiding framework. Therefore, HRD from an Islamic perspective should also refer to Maqasid *Sharia* as a guideline to ensure that its activities bring about benefit and goodness.

Several classical Muslim scholars provided their definition of Maqasid *Sharia*. For instance, Al-Shāṭibī (1993) defines Maqasid *Sharia* as the legal provisions prescribed by Allah for the benefit of humanity. Meanwhile, according to Ibn 'Ashur (2001), Maqasid *Sharia* encompasses the meanings and wisdom contained in most or all of the laws revealed by Allah. Another scholar, Az-Zuhailiy (1999), asserts that the primary objective of *Sharia* is to achieve public welfare, ensuring both individual and collective well-being and guiding them toward a virtuous life. Moreover, Ibn Taimiyyah (1995) adds that anything Allah prohibits undoubtedly leads to harm, while anything He commands results in benefit, as evident in the wisdom behind His commands and prohibitions. Taking into account these

explanations, it can be concluded that *Maqasid Sharia* refers to the objectives behind every law that Allah has established for humankind – whether commands, prohibitions, or allowances – aimed at bringing benefit and preventing harm in both this world and the hereafter.

The core meaning of *Maqasid Sharia* is the divine purpose behind legal norms and rulings revealed by Allah, aiming to achieve human well-being while preventing harm. As [Al-Shāṭibī \(1993\)](#) states, the ultimate goal of Allah in revealing sharia is to ensure the well-being of humanity, both in this world and the hereafter. This divine purpose encompasses all aspects of human existence, including human development to achieve the well-being of every individual.

Furthermore, the *Maqasid Sharia* is a tool used to examine if human behavior is proper with Islamic principles, objectives, and values. It involves the protection of the fundamental components that are related to a human being. Every aspect of human attempt, ranging from social, political, economic, spiritual and environmental, to the universal system of human society, is also embraced ([Lamido, 2016](#)), which makes it an important method and an intellectual mechanism for the betterment of Islamic world ([Auda, 2008](#)).

As the elevation of total well-being per the Islamic tenet ([Awang, Asutay and Jusoh, 2014](#)), *Maqasid Sharia* highlights an objective from which the decree is produced to fulfill human needs and welfare. In other words, based on *Maqasid Sharia* view, the advancement of societal and individual life is directed to attain and to secure the perfection of human goals in the world and the hereafter ([Shinkafi, Ali and Choudhury, 2017](#)).

2.3.2 *The contents of Maqasid Sharia.* [Al-Juwaeny \(1978\)](#) placed *maṣlaḥah* at the core of *Maqasid Sharia*. According to [Ibn 'Ashur \(2001\)](#), *maṣlaḥah* is an inherent quality of actions that leads to goodness and benefit, both collectively and individually. Scholars emphasize that the laws prescribed by Allah, derived from the *Qur'an* and *Sunnah*, are intended for the well-being of humankind in both this world and the hereafter ([Al-Shāṭibī, 1993](#)).

Since the objective of *Sharia* is to ensure human well-being, every *mukallaf* (legally accountable person) is required to act following *Sharia* principles. In this sense, the goals of *Sharia* principles include the preservation of *ḍarūriyyah* (necessities), *ḥajiyāt* (complementary needs) and *taḥsiniyyāt* (embellishments). *Ḍarūriyyah*, which is at the most essential, alludes to the necessity of life on which mankind fundamentally depends. *Ḥajiyāt* refers to the necessities that supplement the essential necessities. *Taḥsiniyyāt* designates the necessity that directs to the perfection of the customs and behavior of the people at all strata of achievement ([Dusuki and Abdullah, 2007](#); [Auda, 2008](#); [Chapra, 2008](#)).

More specifically, *Maqasid al-Sharia* at the level of *ḍarūriyyah* is divided into five fundamental elements, commonly known as *al-maqasid al-khamsah* (the five objectives), *al-ḍarūriyyah al-khams* (the five necessities), or *al-kulliyat al-khams* (the five universals), that are given salience for protection and preservation, namely, *dīn* (religion), *nafs* (self), “*aql* (intellect), *nasl* (descendants), and *māl* (wealth) ([Al-Ghazālī, 1937](#); [Al-Shāṭibī, 1993](#); [Ibn 'Ashur, 2001](#)). First, religion is the utmost crucial basic need of human beings according to *Sharia* ([Kamali, 2011](#); [Mili, 2014](#)). Muslims are obliged to behave consistently with *Sharia*. In all aspects of life, Muslims must go along with the *Sharia* and pursue the mercy of Allah to reach proportionate life, now, and hereafter ([Abdullah et al., 2023](#)). Therefore, as Muslims, they are required to fulfill five Islamic commandments, including shahada (Islamic confession), performing daily prayers, fasting in the month of Ramadan, giving zakat, and performing hajj for those who can afford it.

The next is the preservation of self, which refers to protecting both individuals and society as a whole from anything that may threaten human life ([Ibn 'Ashur, 2001](#)). This includes



ensuring physical safety, well-being and security, as well as taking preventive measures against any harm or danger that could endanger human existence. This preservation also means providing everyday needs, such as food, clothing, quality of dwelling, and transportation. *Sharia* requires Muslims to fulfill these basic needs for themselves and their families (Auda, 2008). As such, it is forbidden for them to commit any loss that might be hazardous to themselves, their families, and others. Chapra (2008) identified various aspects of self-protection, including dignity and self-respect, justice, security of life, property and honor, good governance, freedom, employment, happiness and mental peace, dealing with crimes, needs fulfillment, and social solidarity.

Intellectual preservation is the next priority after self-protection. *Sharia* also stimulates Muslims to improve their knowledge and skills (Abdullah *et al.*, 2023). Among of these needs are the inclusiveness of psychological factors, such as high quality of religious and science education, conducting research, teaching others, stress management, participation in social activities, and freedom of thought and expression (Chapra, 2008). Thus, knowledge and intellect possessed by Muslims are important for one's benefit, as well as for family and society.

Following intellectual preservation is the preservation of descendants. Descendants are the regeneration of the human species. The descendants' interruption will cause the species' impairment or decline. To ensure continuous improvement over generations, actions or factors that can destroy *nasl* must be avoided (Al-Ghazālī, 1937; Al-Shāṭibī, 1993). For example, unless due to health factors, males must be prevented from demasculinization and females from celibacy. Similarly, unless otherwise specified, females must be prevented from hysterectomy, which deprives them of the organs necessary for birth, and from abortion (Kamali, 2011; Seman and Dzolkarnaini, 2019). Muslims are also required to have skills of parenting, religious, as well as modest knowledge, thus affecting these elements in their offspring. Apart from that, Muslims must protect the pride and honor of their family, ancestors, and future generations as a whole.

The last is wealth protection, which is commonly interpreted as the right of a Muslim to protect his or her ownership. Moreover, this can also be interpreted alternatively as the job of the nation to guarantee property rights, which is a completely important requirement for economic development (Esen, 2015; Lamido, 2016). In the organizational context, the organization should fulfill monetary needs as a reward for an employee's contribution. In this sense, both the organization and the employee could consider some activities, such as zakat, sadaqa, *waqf*, savings, investments, and good governance (Çizakça, 2000; Ali, Noordin and Achour, 2018). Apart from wealth protection, Islam also encourages Muslims to work hard and have the independence to generate income by not depending on others' assistance.

These five essential objectives serve as the foundation for Islamic legal principles and ethical guidelines. These objectives are not only meant to protect fundamental human rights but also to promote justice, stability, and sustainability in both personal and societal contexts. By integrating Maqasid *Sharia* into various aspects of life, Islamic institutions and organizations can ensure that their policies and practices align with divine wisdom, which ultimately fosters a harmonious and prosperous society.

## 2.4 Gap in the literature

Despite the recognition of Islamic principles in HRD, existing research primarily focuses on foundational aspects of HRD, such as skill enhancement, leadership training, and career development, while neglecting the integration of Maqasid *Sharia* as a guiding framework. Studies are lacking in exploring how Maqasid *Sharia* can be systematically incorporated into HRD strategies. Without this perspective, HRD in Islamic organizations risks operating

without a clear ethical foundation that aligns with Islamic legal and moral objectives. This study seeks to fill this gap by examining HRD through the lens of *Maqasid Sharia* and offers a framework that integrates spiritual, moral, and professional development in a structured and actionable way.

### 3. Methodology

#### 3.1 Research design

This paper segregates the practice of HRD according to the framework of *Maqasid Sharia*. This study employs a qualitative approach with a single case study as its method. Merriam (2009) in her seminal work explained that a single case study allows for an in-depth exploration of a specific bounded system, such as an individual, organization or phenomenon. This approach enables researchers to uncover nuanced insights that might be missed in broader studies. Furthermore, Merriam (2009) emphasizes that single case studies are particularly suited for generating rich and detailed descriptions of the context. This is particularly useful when the aim is to understand processes, relationships, or unique attributes within a specific setting.

#### 3.2 Data collection and analysis

Merriam (2009) said that a single case study is valuable when the context itself is critical to understanding the phenomenon. She suggests that the interplay between the case and its context often provides significant insights. In this regard, this study was conducted in one of the oldest Islamic universities in Indonesia, established in 1963. The university is operated based on *waqf* principles, meaning it functions as an endowment institution where all assets are dedicated to the service of education and the community, in line with Islamic principles. This operational model aligns with the objectives of *Maqasid Sharia*, which emphasize the importance of preserving religion, intellect, lineage, wealth, and life. By integrating Islamic values into its governance and daily operations, the university serves as a practical example of how Islamic principles can shape institutional behavior and contribute to holistic development.

This study collected the data using semi-structured interviews to gain a deep understanding of the subject studied. This method was selected because the actual implementation of *Maqasid Sharia* could not be precisely discerned through reports or documents. A semi-structured interview is an interview process that utilizes an interview guide derived from topic development and poses questions with more flexibility than a structured interview. The interview is conducted by directly asking the informant to explore and obtain information related to the required data. The purpose of this type of interview is to discover more open-ended issues, and this type of interview is already included in the in-depth interview category. In this model of interview, the creativity of the interviewer is crucial, and the researcher needs to prepare key questions that will be further developed during the interview. Examples of interview questions are “what is the policy of staff development in your institution?” and “how does the *waqf* system affect staff development in your institution?”.

This study managed to employ 21 participants. This is in line with Marshall *et al.* (2013) who suggested that a single case study can be adequately conducted with 15–30 participants. The participants included policymakers (vice-rector for human resource and institutional development affairs, head of HR division, and deputy deans for finance and human resource affairs from six faculties), target groups of HRD (academic and administrative staff), and experts in *Maqasid Sharia*. The details of the participants are shown in Table 1. To ensure the confidentiality of the participants, their names have been encrypted as per their request. All



**Table 1.** List of participants

Participant	Position	Purpose
P1, P2, P3, P4, P5, P6	Deputy deans for finance and human resource affairs	These participants play a significant role in managing human resources at the faculty level
P7	Head of human resource bureau	This participant is responsible for executing human resource management policies at the university level
P8	Vice-rector for human resource and institutional development affairs	This participant is responsible for creating strategic programs related to human resource management at the university level
P9, P10, P11, P12, P13, P14	Academic staff	They are the target groups of HRD programs in the institution
P15, P16, P17, P18, P19	Administrative staff	These participants provide insights regarding the practices of Maqasid <i>Sharia</i> in organizations
P20, P21	Maqasid <i>Sharia</i> experts	

**Source(s):** Table by authors

interviews were audio-recorded and transcribed into a digital notebook, serving as the primary data for this study. The data was then analyzed using [Miles and Huberman's \(1994\)](#) interactive model, which consists of three interconnected steps, namely data reduction, data display, and verification/conclusion drawing. In the data reduction, the researchers engaged in a process of coding and grouping the codes into themes. Following data reduction is data display. In this step, the researchers developed a visual representation in the form of networks. This display provides the researchers with a clear understanding of the connection between codes and themes, enabling the researchers to systematically interpret and write the results of the study. The last step is verification/conclusion drawing. In this stage, the researchers revisited the data and evaluated their relevance to the research questions. As argued by [Miles and Huberman \(1994\)](#), conclusions evolve throughout the data collection and interpretation process and a final conclusion can be obtained once the data has reached its saturation.

## 4. Results and discussions

### 4.1 *Unique feature of human resource development*

A unique feature of the institution's HRD planning is its integration of the *pesantren* (Islamic boarding school) system, which distinguishes it from other *waqf*-based institutions. The institution operates within a fully integrated *pesantren* environment, where Islamic values are deeply embedded in daily activities. This system ensures that HRD planning is reinforced through a culture of *keteladanan* (exemplary leadership) and *keikhlasan* (sincerity) demonstrated by leaders and senior staff. For example, the Rector's active involvement in religious activities, such as leading congregational prayers and engaging with students after prayers, serves as a practical model for staff and lecturers. This unique approach creates a cohesive organizational culture that is difficult to replicate in non-*pesantren*-based universities, further strengthening the integration of Maqasid *Sharia* into HRD practices. This creates a ripple effect, inspiring employees to embody these values in their own work. This values-based approach, reinforced by the *pesantren* system, sets the institution apart and serves as a model for other *waqf*-based organizations seeking to integrate Maqasid *Sharia* into their HRD practices.

The unique cultural context of the institution, deeply rooted in *pesantren* traditions, emerges as a pivotal aspect of HRD implementation. This cultural adaptation goes beyond being a mere formality, it is an integral component of the HRD program, meticulously designed to resonate with the ethos of the university. P7 stated:

We know that the university aims to be a high-quality and meaningful institution, and as a *pesantren*-based university, development must be linked and grounded in the foundation of *pesantren* and its programs.

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In support, P3 shared:

The strategy is adapted to the culture and tradition of the *pesantren*. Some lecturers are supported financially, while others are granted permission to pursue further studies and seek their scholarships. This diversity in approaches reflects the flexibility inherent in the *pesantren* culture. Lecturers are developed based on their educational background and human resources needs. In my opinion, the technical aspects of the *pesantren* culture align with such practices. This includes annual assignment instructions or routine development programs, and generally, the financing for these initiatives comes from the institution.

Incorporating the unique cultural context as a pivotal aspect of HRD implementation aligns with literature highlighting the importance of cultural sensitivity in HRD practices ([Hansen and Brooks, 1994](#); [Du Plessis, 2007](#); [Galperin and Lituchy, 2014](#)). The institution's deliberate effort to go beyond a superficial acknowledgement of cultural traditions and integrate them into the fabric of HRD programs reflects a commitment to creating an organizational culture that is inclusive and resonant with its historical roots. Furthermore, the focus of assignments on preserving the *pesantren* tradition and upholding its inherent values and systems reflects a strategic alignment between HRD programs and the cultural ethos of the institution. This aligns with literature emphasizing the importance of cultural alignment in HRD efforts, especially in institutions with unique cultural contexts ([Crocco and Tkachenko, 2020](#); [Park, 2022](#)). The integration of cultural preservation into HRD assignments supports the institution's commitment to maintaining its identity and values. This approach demonstrates how HRD planning at the institution is not merely about skill development but also about fostering a workforce that embodies the values of sincerity, dedication and service to the community, which are central to the *waqf* system.

Furthermore, the leadership plays a pivotal role in shaping these policies, ensuring that HRD strategies are consistent with the institution's Islamic foundations. P14 shared:

Our rector in the fortnightly forum always reminds us that everyone should focus on both the institution's goals and Islamic principles. It's not just about career growth. It's about personal and spiritual growth, too.

This finding indicates that HRD in a *pesantren*-based institution is rooted in Islamic leadership traditions, where education and character-building go hand in hand. In the *pesantren* system, leadership is not just about administration and policy-making but also plays a mentorship role that directly influences the personal and professional development of individuals within the institution. The *kyai* (Islamic scholars and leaders of *pesantren*) serve as role models, shaping the institution's values and ensuring that HRD policies reflect Islamic ethics, discipline and a strong sense of purpose ([Pertiwi et al., 2018](#)). This leadership approach fosters a unique learning and working environment where employees are encouraged to internalize Islamic teachings, not just as theoretical knowledge but as guiding principles for their professional and personal conduct ([Karim et al., 2022](#)).

This crucial role of assignments from university leadership, particularly from the rector, in aligning HRD programs with broader institutional objectives resonates with the literature

on the significance of leadership support in HRD initiatives (Akdere and Egan, 2020). Leadership directives are instrumental in guiding HRD efforts toward overarching institutional goals, creating a sense of purpose and unity (Dirani *et al.*, 2020; Banmairuroy, Kritjaroen and Homsombat, 2022; Thite, 2022).

#### 4.2 *Waqf principles and values as the basis of human resource development*

The HRD planning at the institution is rooted in the institution's vision as a *waqf*-based organization. The core values of sincerity, dedication and *ikhlas* (purity of intention) are embedded in the HRD framework. These values are reinforced through the *waqf*-based system, which emphasizes service and commitment over material gains. P8 said:

I think it is because this institution is a *pesantren*-based university founded on *waqf*. As the Rector said, *waqf* is the pinnacle of sincerity. This means that the value of sincerity is deeply ingrained in its status as a *waqf*-based *pesantren* university. So, *pesantren* and *waqf* should be the core values and the main identity of everyone here. Instilling these values is a top priority to make sure all staff share the same values and are aligned with the university's expectations.

The institution's focus on instilling a sense of responsibility and dedication among staff and lecturers ensures that they are motivated by spiritual rather than material rewards. This values-based approach also fosters an organizational culture where employees view their work as a form of worship and are committed to the institution's mission. P17 stated, "...we are indeed not based on material values or rewards in terms of material aspects."

The emphasis on values not only strengthens the moral fabric of the organization but also ensures that employees are aligned with the broader objectives of *Maqasid Sharia*, such as preserving religion, intellect, and the well-being of the community. By prioritizing values in HRD, the institution creates a workforce that is not only skilled but also deeply committed to the principles of Islam and the institution's vision as a *waqf*-based organization. P10, an academic staff who has been serving the institution for ten years, shared:

Generally, it can be divided into two aspects. The spiritual aspect, in terms of mental and spiritual well-being, is paramount. All lecturers must possess *akhlak karimah* (noble character), have a good level of spirituality, and possess a fighting spirit. This is achieved through various means, such as advice from *kyai*, advice from the Rector, fortnightly gatherings, and other events, all of which focus on instilling values. There are also technical aspect involves improving skills or the quality of lecturers, such as enhancing our language proficiency, improving our Quranic recitation, developing our writing skills, and so on.

The other focus is on developing human resources that contribute to organizational growth and sustainability. This is done by ensuring that human resource is effectively utilized to sustain the *waqf*. The HR development strategy at the institution is guided by the *waqf* charter, emphasizing the institution's role in contributing to its broader vision. Faculty and staff are expected to embody the principles outlined in this charter, ensuring that their professional growth aligns with the university's mission of excellence and service to the Islamic community.

The finding aligns with studies that emphasize the importance of aligning HRD practices with the principles of *waqf*. Ali (2005) discusses how Islamic institutions must integrate Islamic values into their HRD strategies to ensure sustainability and alignment with their mission. The focus on developing human resources that contribute to organizational growth while adhering to the *waqf* charter reflects this integration, as it ensures that HRD practices are not only effective but also ethically and spiritually grounded. In supporting, Dirani *et al.*'s (2020) study highlights the importance of integrating organizational values into HRD practices to foster a sense of purpose and commitment among employees. In the context of

the institution under the current study, the emphasis on the *waqf* charter and Islamic principles ensures that HRD practices are not only effective but also aligned with the institution's ethical and spiritual values.

Furthermore, the emphasis on utilizing human resources to sustain the *waqf* aligns with the Maqasid *Sharia* principle of *hifdh al-mal* (protection of wealth). According to Chapra (2008), the protection of wealth in Islam involves not only preserving financial assets but also ensuring that human capital is developed and utilized effectively. By focusing on HRD as a means to sustain the *waqf*, the institution ensures that its human resources contribute to long-term organizational sustainability, reflecting the broader Islamic objective of preserving wealth.

Organizational sustainability is indeed the fundamental aim of HRD. Garavan (1991) argues that effective HRD strategies are critical for achieving organizational goals and ensuring long-term sustainability. In the context of a *waqf*-based institution, this involves aligning HRD practices with the institution's mission and values. By ensuring that faculty and staff embody the principles of the *waqf* charter, the institution creates a cohesive workforce that is committed to its vision of excellence and service.

#### 4.3 Manifesting Maqasid Sharia into human resource development strategic plan

Training serves as a foundational element in the HRD strategy implemented at the institution. The institution has a keen understanding of the continuous growth imperative for its faculty members. Consequently, a range of training programs, with a particular focus on academic and research skills, is systematically executed. Noteworthy among these initiatives are workshops designed to facilitate knowledge exchange. These workshops create an environment where faculty members can augment their research capabilities, actively contributing to the ongoing academic discourse. An example is the workshops dedicated to article writing, which serve a dual purpose by improving writing skills and promoting publications in renowned international journals. These efforts align seamlessly with the institution's overarching commitment to fostering a conducive environment for comprehensive faculty development.

In tandem with training, education stands out as a pivotal element in the HRD strategy, underscored by a strong emphasis on advanced studies. Faculty members are not merely encouraged but actively supported in pursuing further studies. This educational facet encompasses a diverse spectrum, including advanced studies, research explorations and participation in fortnightly academic discussions. The overarching objective is to cultivate a community of scholars dedicated to lifelong learning, propelling continuous improvement in both educational and research capacities.

The planning emphasizes the need for staff and lecturers to possess both spiritual and technical competencies, which aligns with *hifdh al-din* (protection of religion) and *hifdh al-'aql* (protection of intellect). For instance, the integration of Islamic values into HRD planning ensures that employees are not only skilled but also morally and spiritually aligned with the institution's mission.

Religious mentoring constitutes another integral dimension of the HRD strategy in the institution. The institution places significant emphasis on the holistic development of its faculty members, incorporating religious development into the overall strategy. Various programs are hosted with the specific goal of enhancing Islamic knowledge and practice among faculty members. Regular fortnightly sessions focusing on Islamic studies and *Quranic* recitation contribute not only to the spiritual growth of the faculty but also foster an environment conducive to Islamic scholarship within the university. This multifaceted approach aligns with the institution's commitment to nurturing well-rounded individuals,

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grounded in both academic and spiritual dimensions, as part of its broader HRD strategy. P8 Journal of Islamic Accounting and Business Research

We can enhance the capabilities of the lecturers, at the very least by improving their knowledge in the religious field. Currently, we have a program called 'Islamization studies' conducted fortnightly in collaboration with the Directorate of Islamization. We also frequently organize *tausiyah* (religious lectures) and *qiroatul Qur'an* (the Quranic recitation session). These initiatives aim to strengthen the expertise of the lecturers, particularly in the realm of religious studies.

The emphasis on training aligns with the literature emphasizing the importance of continuous professional development for faculty members in academic institutions. Workshops dedicated to academic and research skills are a common feature in successful HRD strategies (Hassi, 2012). The institution's commitment to creating an environment that facilitates knowledge exchange resonates with literature advocating for collaborative learning and communities of practice within academic settings (El-Tannir, 2002).

The encouragement and active support for faculty members to pursue advanced studies align with literature promoting continuous learning and professional growth (Rowold and Kauffeld, 2009). The institution's commitment to a diverse spectrum of educational opportunities resonates with the idea that a well-rounded education contributes to the holistic development of individuals (Maurer, 2002). The focus on creating a community of scholars dedicated to lifelong learning corresponds with literature emphasizing the role of a learning organization in fostering innovation and adaptability (van Breda-Verduijn and Heijboer, 2016).

The incorporation of religious development into the HRD strategy is notable and aligns with literature emphasizing the significance of spiritual well-being in overall human development (Alam and Muzahid, 2006; Miller and Ewest, 2013; Heist and Cnaan, 2016). Regular religious activities (e.g. sessions on Islamic studies and *Quranic* recitation) correspond to literature highlighting the positive impact of spiritual practices on individual well-being and resilience (Achour *et al.*, 2015). The institution's multifaceted approach to nurturing well-rounded individuals aligns with literature advocating for a holistic approach to education that integrates spiritual and academic dimensions.

Furthermore, the other objective of HRD implementation is to enhance the effectiveness and efficiency of faculty members. By providing targeted training, fostering advanced education and aligning with strategic plans, HRD aims to enhance faculty competence through targeted training programs. By addressing specific competency areas, HRD aims to elevate the overall quality of faculty members, ensuring they remain at the forefront of their respective fields. This strategic plan is aimed at the achievement of the success of various academic programs and the achievement of the institution's broader goals. Additionally, the goal of the HRD program at the institution is to support the organization vision and mission grounded on values, spirit, and philosophy of life adopted by the institution. This leads to the values that brings a distinctive color, involving the Islamization of knowledge and becoming a center for the language of the *Qur'an*.

It can be seen that basically the institution's strategic program in HRD is not only related to training and staff development but also to the broader HRD practices related to career development and organizational development. Career development is typically focused on advancing an individual's professional trajectory. In the context of such an institution, this includes structured support for academic qualifications, research productivity, and long-term career planning. These initiatives reflect an effort to nurture not just skilled academics, but intellectually and ethically grounded scholars who can contribute meaningfully to the institution and the ummah. Career development in this sense is not merely an individual

pursuit but a shared responsibility, in which the institution provides guidance, resources, and a value-based environment for sustainable personal and professional growth.

Organizational development, on the other hand, is aimed at improving and strengthening the systems, culture and structure of the institution itself. The institution's commitment to Islamization of knowledge and to becoming a center for *Qur'anic* language learning contributes to its HRD policies that reflect spiritual and ethical purpose. In this way, organizational development efforts support the creation of a knowledge environment that is rooted in Islamic values.

These HRD programs (i.e. training, career development and organizational development) align with the concept of Maqasid *Sharia*, especially *hifdh al-'aql* (protection of intellect). According to [Kamali \(1991\)](#), '*aql* (intellect) is the distinguishing characteristic of humans and needs to be continuously enriched to increase the well-being of individuals and society, knowledge and technology, and to promote human development and prosperity. In Islam, both intellect and revelation are essential and interdependent. Their harmonious use can contribute to the knowledge and technology development that can ultimately enhance human well-being.

According to Al-Ghazālī, as cited by [Chapra \(2008\)](#):

Intellect is the fountainhead, starting point, and foundation of knowledge. Knowledge proceeds from it just like fruit from the tree, light from the sun, and vision from the eye. If so, then why shouldn't it be honoured for being the source of success in this world as well as the Hereafter.

Islam obliges every Muslim to have a solid foundation not only in knowledge and technology bases. Therefore, in the context of Maqasid *Sharia*, '*aql* is closely related to the well-being of human life, both physically and spiritually, individually and socially. This well-being is not only for the worldly life but also for the eternal life in the hereafter ([Seman and Dzolkarnaini, 2019](#)).

The institution encourages lecturers to enhance their knowledge and skills. This shows that while intellect needs guidance from faith to serve humanity, faith also needs the service of intelligence to maintain its dynamism, to successfully respond to changing social, economic, and intellectual environments, to develop technologies that can accelerate development despite resource scarcity, and to play a crucial role in realizing Maqasid *Sharia*.

In addition, this study also reveals that the goal of the HRD program at the institution is to enhance the religiosity of lecturers and staff. P16, an administrative staff, said:

There is a program of *tahsin* Al Qur'an (the *Qur'an* reading practices lesson). We are taught how to read the *Qur'an* right.

This aligns with the concept of Maqasid *Sharia*, particularly *hifdh al-diin*, where safeguarding Islam is a form of protection for the religion, and Allah SWT has commanded His servants to worship Him. Muslims are duty-bound to safeguard their religion, essentially by maintaining the five pillars of Islam: testimony of faith, prayer, fasting, almsgiving, and the pilgrimage ([AbuSulayman, 2011](#)). Through the implementation of Islamic HRD programs (e.g., Islamization studies and routine *Qur'an* recitation), employees' religious aspects would increase. As [Hashim \(2009\)](#) said, HRD programs should be directed to increasing employees' faith in Allah.

Moreover, HRD programs at the institution aim to ensure that lecturers not only teach but also guide students and serve as role models. In this sense, lecturers play a crucial role in the intellectual development of students through teaching and guidance, while also training themselves to uphold human dignity with great attention. Continuous improvement in the quality of future generations, depending on various factors, is necessary. One such factor is the educational pattern for students, aiming to instill noble character. P7 said:



Furthermore, another crucial aspect is the matter of *kepesantrenan* (*pesantren* culture). Here, lecturers are not just for teaching, but also for guiding and serving as role models for the students. This is considered a significant objective to ensure the development of the human resources in this environment.

Similarly, P5 conveyed:

Education to improve the quality of services for students is a fundamental task here. Primarily, our focus is on serving the *santri* (students). Here, all resources and materials in the boarding school are concentrated on education, managed through a managerial approach with a service-oriented mindset. Therefore, the development of human resources is closely tied to this educational mission.

This finding is in line with the concept of *hifdh al-nasl*. *Al-nasl*, as used by both [Al-Shāṭibī \(1993\)](#) and [Al-Ghazālī \(1937\)](#), refers to the entire future generation, not just one's direct or biological progeny. It carries a broader meaning than *al-nasab* (lineage). This means that it encompasses the well-being, ethical development, and sustainability of future societies. Therefore, *hifdh al-nasl* is not merely about biological continuity but also about ensuring that future generations are intellectually capable and morally upright. This concept mandates the improvement of the quality of descendants, which includes not only their physical well-being but also their spiritual and intellectual development. This finding shows that the integration of Islamic values in HRD policies plays a crucial role in shaping future generations to be competent professionals who uphold Islamic ethics in their work and daily lives.

## 5. Implications of the study

The findings of this study have several important implications for both theory and practice in the field of HRD within Islamic organizations. Theoretically, this study contributes to the HRD literature by integrating Maqasid *Sharia* into HRD models. As such, the current study offers a values-based approach that extends beyond conventional HRD frameworks. While conventional HRD models focus on skill enhancement and productivity, this study highlights the role of Maqasid *Sharia* in shaping HRD strategies. By embedding these Islamic principles, HRD is not only a tool for professional development but also a means to promote ethical, intellectual and spiritual growth among employees. Additionally, this study bridges the gap between Islamic ethics and organizational sustainability. In this sense, this study demonstrates how HRD practices can support long-term institutional growth by fostering employees who are not only competent but also committed to the organization's religious and ethical mission.

Meanwhile, from a practical perspective, the present study provides actionable insights for Islamic organizations seeking to align their HRD strategies with Maqasid *Sharia*. Organizations can develop training programs that integrate religious values alongside professional development. By doing so, organizations can ensure that employees uphold Islamic ethics, leadership integrity and social responsibility in their roles. In the context of *waqf*-based institutions in particular, HRD can be designed to cultivate a strong sense of commitment, sincerity, and service to reinforce employees' intrinsic motivation that ultimately contributes to the organization's sustainability.

The study also has broader policy implications, particularly for Islamic organizations. Policymakers in such organizations can use the findings to design HRD that incorporates Maqasid *Sharia*. This study further suggests that HRD strategies grounded in Maqasid *Sharia* can foster a work culture that prioritizes justice, ethical decision-making, and personal development. Hence, Islamic HRD models can serve as a benchmark for other

organizations, both Islamic and non-Islamic, that aim to implement values-based HRD frameworks.

Future research can build upon these findings by exploring other aspects of HRM, such as recruitment, performance appraisal and compensation, through the lens of *Maqasid Sharia*. Additionally, comparative studies between Islamic and conventional HRD models could provide further insights into the effectiveness of values-based HRD approaches in different organizational settings. Finally, expanding the scope of research to other *waqf*-based institutions and Islamic organizations would help refine HRD strategies that are both practically effective and ethically sound to further advance the integration of *Maqasid Sharia* in HRM practices.

## 6. Conclusion

This study has explored HRD from the perspective of *Maqasid Sharia*. The findings highlight that HRD in *waqf*-based organizations is not merely a technical process but a holistic approach encompassing spiritual, intellectual, and ethical development. The incorporation of *Maqasid Sharia* ensures that HRD strategies align with Islamic ethical principles while supporting long-term organizational sustainability. By embedding Islamic principles into HRD planning, this study demonstrates how Islamic organizations can foster a workplace culture rooted in sincerity, ethical leadership, and continuous personal and professional growth. The emphasis on *waqf* values, particularly the spirit of service and dedication, further distinguishes HRD practices in Islamic institutions from conventional models.

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