

Islamic Human Resource Management: Integrating Professionalism, Amanah, and Justice

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ABSTRACT

Islamic Human Resource Management represents an approach to managing people that integrates professional competence with Islamic ethical and moral principles. Unlike conventional human resource management, which often emphasizes productivity, performance, and organizational efficiency, Islamic Human Resource Management places these objectives within a broader framework of amanah, justice, responsibility, and moral accountability. This study aims to examine the conceptual foundations of Islamic Human Resource Management by analyzing the integration of professionalism, amanah, and justice in employee recruitment, development, performance management, leadership, compensation, and organizational relationships. The study employs a qualitative library research method using academic books, peer-reviewed journal articles, scholarly publications, and authoritative literature related to Islamic management, Islamic business ethics, human resource management, amanah, justice, and organizational behavior. The collected literature is analyzed descriptively and analytically through identification, interpretation, comparison, and conceptual synthesis. The findings indicate that professionalism provides the foundation for competence, responsibility, and performance, while amanah establishes moral accountability and integrity in the exercise of organizational roles. Justice functions as an ethical principle that regulates fairness in recruitment, compensation, promotion, performance evaluation, employee treatment, and the distribution of organizational opportunities. The integration of these three dimensions produces a more comprehensive human resource management framework that does not separate organizational performance from ethical responsibility. Islamic Human Resource Management therefore offers a value-based alternative for developing trustworthy, competent, fair, and sustainable organizations.

Keywords: Islamic Human Resource Management, Professionalism, Amanah, Justice, Islamic Management, Human Capital

INTRODUCTION

Human resources constitute one of the most important strategic assets in contemporary organizations because organizational performance ultimately depends not only on financial resources, technology, infrastructure, or business strategies but also on the knowledge, skills, character, motivation, and behavioral patterns of the people who operate them. The increasing complexity of organizational environments has made human resource management more strategic than merely administrative. Organizations are expected to recruit competent employees, develop their capabilities, evaluate performance, provide appropriate compensation, manage workplace relationships, and create organizational cultures that encourage innovation and productivity. At the same time, organizations face increasingly complex ethical challenges involving discrimination, unequal treatment, exploitation, excessive workloads, unfair compensation, abuse of authority, conflicts of interest, and the misuse of organizational resources. These challenges demonstrate that human resource management cannot be understood solely through the perspective of efficiency and productivity. The quality of human resource management is also determined by how organizations treat human beings, distribute rights and responsibilities, exercise authority, and maintain ethical accountability. Within an Islamic perspective, these issues become

particularly significant because organizational activities are understood as part of a broader moral responsibility. Human beings are not merely productive instruments but individuals entrusted with responsibilities before God and society. Consequently, Islamic Human Resource Management seeks to integrate organizational effectiveness with ethical responsibility by positioning professionalism, amanah, and justice as fundamental principles in the management of human capital (Nimong & Amsari, 2026).

The concept of professionalism in Islamic Human Resource Management is closely associated with the recognition that organizational positions should be occupied by individuals who possess appropriate competence, knowledge, skills, and capacity to perform their responsibilities. Professionalism prevents organizational management from becoming based solely on personal relationships, favoritism, subjective preferences, or symbolic qualifications that do not correspond to actual competence. In the Islamic tradition, responsibility is treated as something that should be entrusted to those capable of carrying it appropriately. This principle creates an important connection between competence and ethical responsibility because an individual who accepts a position without possessing sufficient capability may create organizational harm even when personal intentions appear positive. Professionalism therefore encompasses more than technical expertise. It includes discipline, reliability, commitment to quality, continuous learning, responsible decision-making, and the willingness to fulfill organizational responsibilities properly. In modern organizations, professionalism is essential for maintaining productivity and competitiveness, while from an Islamic perspective it is also connected to the ethical obligation to perform an entrusted responsibility with excellence. The integration of professionalism into Islamic Human Resource Management consequently establishes a framework in which competence becomes inseparable from responsibility (Andriani et al., 2026).

Amanah provides another fundamental dimension of Islamic Human Resource Management because it emphasizes trust, integrity, responsibility, and accountability in the exercise of organizational roles. Every employee who receives authority, access to organizational resources, confidential information, financial responsibilities, or decision-making power is effectively entrusted with something that should be managed responsibly. Amanah transforms the understanding of employment from a purely contractual relationship into a relationship involving moral accountability. An employee is expected not only to fulfill formal job descriptions but also to avoid dishonesty, manipulation, negligence, abuse of authority, and actions that may harm the organization or its stakeholders. Similarly, managers are expected to use their authority responsibly rather than exploiting their positions for personal interests. This principle is particularly relevant in contemporary organizations where employees frequently manage sensitive information, financial resources, customer data, digital systems, and strategic decisions. Technological sophistication does not eliminate the need for moral responsibility; instead, it increases the potential consequences of irresponsible behavior. Amanah therefore becomes an important ethical mechanism for strengthening organizational trust, reducing opportunistic behavior, and establishing a culture in which responsibility is understood as both a professional and moral obligation.

Justice represents the third central dimension because human resource decisions inherently involve the distribution of opportunities, rewards, responsibilities, authority, and organizational recognition. Recruitment determines who receives access to employment opportunities, performance evaluation influences promotion and compensation, and managerial decisions can affect the career development and well-being of employees. If these processes are influenced by discrimination, favoritism, nepotism, personal interests, or arbitrary managerial preferences, organizational legitimacy can be weakened. Islamic Human Resource Management therefore places justice at the center of organizational relationships by requiring fair treatment and proportionality in the fulfillment of rights and responsibilities. Justice does not necessarily mean treating every employee identically regardless of

circumstances, because differences in competence, responsibility, performance, and contribution may legitimately influence organizational decisions. Rather, justice requires that differences in treatment have rational, ethical, and accountable grounds. This principle provides a basis for developing fair recruitment systems, transparent performance evaluation, equitable compensation, responsible disciplinary procedures, and non-discriminatory workplace cultures. Justice consequently operates not only as an abstract moral ideal but as a practical principle for designing human resource policies (Firdausi, 2025).

The integration of professionalism, amanah, and justice is particularly relevant in the contemporary business environment because organizations increasingly face a tension between performance pressures and ethical responsibilities. Competitive markets encourage organizations to pursue productivity, cost efficiency, innovation, and rapid decision-making. These objectives can produce positive outcomes when managed responsibly, but they can also generate harmful practices when organizational performance becomes the only criterion for managerial success. Excessive performance targets, unfair employment contracts, manipulation of performance indicators, unequal compensation, and the neglect of employee well-being may emerge when human resources are treated primarily as economic instruments. Islamic Human Resource Management offers a broader conceptual framework by arguing that organizational performance should not be separated from the ethical quality of the processes through which performance is achieved. Profitability and productivity remain legitimate organizational objectives, but they should be pursued through lawful, fair, responsible, and socially beneficial practices. Professionalism provides the competence necessary for achieving organizational objectives, amanah provides moral integrity in pursuing those objectives, and justice establishes fairness in relationships and organizational processes (Saputra et al., 2026).

The relevance of this framework becomes even stronger in the context of digital transformation and changing employment patterns. Digital platforms, artificial intelligence, remote work, algorithmic recruitment, automated performance evaluation, and data-driven human resource management have transformed the ways organizations recruit and manage employees. These technologies can improve efficiency and reduce administrative burdens, but they also introduce new ethical questions concerning employee surveillance, algorithmic bias, privacy, transparency, job insecurity, and unequal access to technological opportunities. An Islamic perspective requires technological innovation in human resource management to remain consistent with moral responsibility. The use of artificial intelligence, for example, should not automatically be considered legitimate simply because it improves efficiency. Its implementation should also be evaluated in terms of fairness, transparency, accountability, and potential harm to employees. Amanah requires organizations to handle employee data responsibly, professionalism requires managers and human resource specialists to develop sufficient digital competence, and justice requires technological systems to avoid unfair discrimination. Islamic Human Resource Management therefore remains relevant not only for traditional organizational structures but also for emerging forms of digital employment (Anam, 2026).

Based on these considerations, this study examines Islamic Human Resource Management through the integration of professionalism, amanah, and justice. The study focuses on how these three principles can provide a conceptual foundation for recruitment, employee development, performance management, leadership, compensation, organizational culture, and contemporary human resource governance. Rather than positioning Islamic Human Resource Management merely as an adaptation of conventional human resource practices with Islamic terminology, this study seeks to demonstrate that Islamic principles can influence the underlying objectives, decision-making processes, and ethical orientation of human resource management. The central argument is that sustainable organizational performance requires the integration of competence, integrity, and fairness rather than the prioritization of productivity alone.

METHOD

This study employs a qualitative library research method to examine the conceptual relationship between Islamic Human Resource Management, professionalism, amanah, and justice. Library research was selected because the purpose of the study is conceptual and analytical, focusing on the interpretation and synthesis of existing scholarly knowledge rather than the collection of primary empirical data. The literature examined consists of academic books, peer-reviewed journal articles, scholarly publications, and authoritative academic sources discussing Islamic management, Islamic business ethics, human resource management, organizational behavior, professionalism, amanah, justice, leadership, employee development, and ethical governance. Relevant Islamic concepts and contemporary human resource theories are examined comparatively in order to identify areas of convergence, distinction, and potential integration (Assyakurrohim et al., 2022). The analysis follows a descriptive-analytical approach. Relevant literature is first identified according to its relationship with the central concepts of the study. The selected literature is then interpreted to understand how professionalism, amanah, and justice have been conceptualized within Islamic management and how these principles can be applied to contemporary human resource practices. The analysis also compares the assumptions underlying conventional human resource management with those found in Islamic approaches, particularly concerning the understanding of employees, organizational objectives, managerial authority, performance, and ethical responsibility. The resulting interpretations are synthesized into a conceptual understanding of Islamic Human Resource Management that integrates individual competence, moral accountability, and organizational fairness. This study does not employ a systematic literature review, PRISMA procedure, bibliometric analysis, or meta-analysis. The literature is used as a conceptual foundation for developing a descriptive and critical interpretation of the relationship between Islamic values and contemporary human resource management.

RESULTS AND DISCUSSION

RESULTS

The analysis of the literature indicates that Islamic Human Resource Management is fundamentally based on a broader understanding of human beings than the purely economic conception of labor. Employees are not simply resources whose primary function is to increase organizational productivity but individuals who possess dignity, responsibilities, rights, moral agency, and social obligations. This perspective changes the orientation of human resource management because managerial policies are evaluated not only according to whether they improve organizational performance but also according to whether they protect human dignity, fulfill rights, and prevent harm. Human resource management in an Islamic framework therefore combines organizational objectives with moral accountability. Recruitment, training, performance evaluation, compensation, promotion, discipline, and termination are not merely technical procedures but managerial decisions that have ethical consequences. This broader understanding creates the foundation for integrating professionalism, amanah, and justice as mutually reinforcing dimensions of human resource management. Professionalism ensures that employees possess the capabilities required by their positions, amanah ensures that these capabilities are exercised responsibly, and justice ensures that organizational relationships and decisions are conducted fairly. The three principles therefore address different but interconnected dimensions of human resource quality. Competence without integrity may create technically capable but ethically problematic employees, integrity without competence may result in good intentions without sufficient organizational effectiveness, while competence and integrity without justice may still produce organizational systems characterized by unequal treatment. Islamic Human

Resource Management seeks to prevent these imbalances by placing all three dimensions within a unified ethical-management framework (Putri & Junaidi, 2026).

Professionalism emerges from the literature as an essential foundation for effective Islamic human resource management because organizational responsibilities require appropriate knowledge, skills, discipline, and performance. Islamic management does not reject performance orientation; instead, it places performance within a framework of responsibility and ethical purpose. A professional employee is expected to understand the requirements of the job, continuously improve capabilities, respect organizational procedures, complete responsibilities with quality, and demonstrate reliability in decision-making. Professionalism also requires organizations to establish appropriate mechanisms for competency development through education, training, mentoring, career development, and knowledge sharing. Human resource management consequently has a responsibility to create conditions in which employees can develop their capabilities rather than merely demanding higher performance from them. This perspective challenges organizations that emphasize employee output while neglecting employee development. Professionalism is not produced automatically through recruitment; it must be cultivated through organizational systems, leadership, learning opportunities, and a culture of excellence. From an Islamic perspective, the pursuit of excellence in work can be understood as part of responsible stewardship, provided that it remains within legitimate ethical boundaries. Professionalism therefore becomes both an organizational necessity and a moral responsibility (Lestari, 2026).

Amanah strengthens this professional dimension by providing an ethical foundation for the use of competence and authority. The literature suggests that trust is particularly important in organizational environments where employees possess access to information, resources, customers, technology, and managerial authority. An employee may possess exceptional technical competence but still create organizational risks if that competence is accompanied by dishonesty, manipulation, conflicts of interest, or misuse of authority. Amanah addresses this problem by emphasizing that every organizational responsibility carries an obligation of responsible stewardship. Employees are expected to protect organizational resources, maintain confidentiality, provide accurate information, fulfill commitments, and avoid using organizational positions for inappropriate personal gain. Managers are similarly expected to exercise authority responsibly and avoid practices that exploit employees or subordinate organizational interests to private interests. The principle of amanah therefore expands accountability beyond formal organizational supervision. An individual may avoid detection by conventional monitoring mechanisms while still violating the ethical expectations associated with trust. For this reason, amanah can contribute to the development of internal ethical consciousness in which employees recognize that responsible conduct is required even when direct supervision is absent. Such internal accountability becomes particularly valuable in flexible and digitally mediated work environments where employees often operate independently and where traditional monitoring mechanisms may be limited (Rustandi et al., 2026).

Justice constitutes another major finding because almost every human resource function involves decisions about the allocation of organizational opportunities and obligations. Recruitment determines access to employment, performance appraisal influences recognition and career advancement, compensation distributes economic benefits, and organizational restructuring can determine job security. The literature indicates that Islamic justice requires these decisions to be based on fair and ethically defensible criteria rather than favoritism, discrimination, nepotism, manipulation, or arbitrary managerial power. Justice also requires organizations to recognize the legitimate rights of employees while simultaneously considering organizational responsibilities and performance requirements. A fair organization does not necessarily eliminate differences in compensation, authority, or recognition because employees may have different levels of responsibility, competence, and

contribution. Instead, justice requires that such differences be grounded in transparent and reasonable criteria. This principle has significant implications for human resource systems because it requires managers to make organizational standards understandable and consistently applied. Employees are more likely to perceive organizational decisions as legitimate when evaluation criteria are clear, opportunities are accessible, feedback is meaningful, and decisions can be explained. Justice therefore contributes not only to ethical legitimacy but also to employee trust, organizational commitment, motivation, and the reduction of workplace conflict.

The integration of professionalism, amanah, and justice also changes the understanding of leadership in Islamic Human Resource Management. Leadership is not merely the capacity to influence employees toward organizational objectives but a form of responsibility that involves the appropriate exercise of authority. Managers are expected to demonstrate competence in decision-making, integrity in the use of power, and fairness in relationships with employees. Professionalism requires leaders to possess managerial competence and make informed decisions; amanah requires them to avoid abusing authority and to recognize the responsibility attached to leadership positions; justice requires them to treat employees fairly and to avoid discriminatory or arbitrary practices. These principles collectively challenge leadership models that measure success primarily through financial outcomes or hierarchical control. A leader may achieve short-term productivity while simultaneously damaging organizational trust through intimidation, favoritism, or unethical pressure. From an Islamic perspective, such leadership cannot be considered fully successful because organizational outcomes cannot be separated from the ethical processes through which they are achieved. Leadership effectiveness consequently involves both the achievement of legitimate organizational objectives and the maintenance of ethical relationships (Pamungkas, 2025).

The literature further indicates that these principles have significant implications for employee development and organizational learning. Human resource development in an Islamic framework should not be restricted to technical and managerial skills but should also cultivate integrity, responsibility, ethical judgment, and awareness of organizational consequences. Training programs can therefore become mechanisms for strengthening both professional competence and moral consciousness. This is particularly important because organizational ethics cannot depend entirely on formal regulations. Rules provide external boundaries, but employees frequently encounter situations in which formal procedures do not provide complete guidance. Ethical judgment becomes necessary when employees face conflicts of interest, ambiguous responsibilities, customer complaints, confidential information, performance pressure, or competing organizational priorities. Professional competence enables employees to understand the technical dimensions of these problems, amanah encourages responsible conduct, and justice provides a framework for evaluating how decisions affect others. Employee development based on these principles can consequently contribute to an organizational culture in which ethical responsibility becomes part of everyday managerial practice rather than a separate compliance activity.

Islamic Human Resource Management also provides a broader perspective on performance management. Conventional performance systems may emphasize measurable outputs, financial targets, productivity indicators, attendance, sales, or other quantitative measures. While such indicators remain important, the literature suggests that a comprehensive Islamic approach should also consider the quality and ethical character of performance. An employee who achieves exceptional sales targets by misleading customers, manipulating information, or violating organizational policies should not automatically be considered a high-performing employee. Similarly, a manager who reduces costs by imposing unfair employment conditions may generate short-term efficiency while creating long-term organizational and social harm. Performance management should therefore incorporate

behavioral and ethical dimensions alongside quantitative outcomes. This approach does not mean abandoning measurable performance but expanding the definition of performance so that organizational achievements are evaluated in relation to how they are produced. Such a framework is consistent with the integration of professionalism, amanah, and justice because professional performance requires quality and competence, amanah requires responsible conduct, and justice requires respect for the legitimate rights of stakeholders affected by organizational decisions (Zulkifli et al., 2026).

Another significant finding concerns compensation and employee welfare. Islamic Human Resource Management recognizes that compensation is not simply an economic transaction but part of the fulfillment of organizational responsibility. Employees contribute time, knowledge, physical and intellectual effort, and organizational commitment; consequently, compensation should be determined fairly and delivered responsibly. Delayed payment, arbitrary deductions, unequal treatment without legitimate justification, or compensation structures that exploit employee vulnerability can undermine the ethical foundation of employment relationships. Justice requires that compensation practices correspond appropriately to responsibilities and contributions, while amanah requires organizations to honor agreements and fulfill obligations. Professionalism, meanwhile, requires organizations to develop compensation systems that recognize competence, performance, responsibility, and organizational contribution through rational criteria. Employee welfare also extends beyond wages to working conditions, occupational safety, opportunities for development, work-life balance, and respectful treatment. These dimensions demonstrate that Islamic Human Resource Management views employee welfare not merely as a motivational instrument but as an element of organizational responsibility (Bariyyah et al., 2026).

The integration of these principles becomes particularly important in digital human resource management. Digital technologies increasingly influence recruitment, employee monitoring, performance evaluation, payroll administration, training, and organizational communication. Although technology can improve efficiency and reduce administrative complexity, its use may generate new forms of inequality and ethical risk. Algorithmic recruitment systems, for example, may reproduce biases embedded in historical data, while automated performance monitoring may create excessive surveillance. Employee data may also be collected and processed without sufficient transparency or understanding. From the perspective of professionalism, human resource managers need sufficient technological and analytical competence to understand how digital systems operate and how their outputs should be interpreted. Amanah requires responsible management of employee information and the avoidance of misuse. Justice requires digital systems to be transparent, non-discriminatory, and subject to appropriate human oversight. Islamic Human Resource Management therefore provides an ethical lens through which digital transformation can be evaluated, ensuring that technological efficiency does not automatically override employee dignity and fairness (Sholeh et al., 2025).

DISCUSSION

The integration of professionalism, amanah, and justice demonstrates that Islamic Human Resource Management should not be understood merely as conventional human resource management supplemented with religious terminology. Its deeper contribution lies in redefining the underlying relationship between organizational objectives, human capabilities, managerial authority, and moral responsibility. Conventional human resource management has developed sophisticated theories concerning recruitment, motivation, performance, organizational commitment, leadership, talent management, and employee engagement. Islamic Human Resource Management can benefit from these managerial insights while introducing a distinct ethical orientation concerning why and how human

resources should be managed. The objective is not to reject productivity, competitiveness, or strategic human resource management but to prevent these objectives from becoming detached from moral responsibility. Professionalism ensures that employees and managers are capable of performing their roles effectively; amanah ensures that competence and authority are used responsibly; and justice ensures that organizational relationships remain fair. Their integration therefore creates a multidimensional conception of human resource quality in which an effective employee is not simply productive but also trustworthy and ethically responsible, while an effective manager is not simply capable of achieving targets but also capable of exercising authority fairly (Usman, 2025).

Professionalism in this framework deserves particular attention because it provides the connection between Islamic ethical principles and contemporary organizational performance. One possible misconception is that an Islamic approach to management emphasizes moral values at the expense of professional competence. The literature suggests the opposite. An organization cannot fulfill its responsibilities effectively if its employees lack the knowledge and capabilities required to perform their tasks. Ethical intentions do not compensate for incompetence when incompetence creates organizational losses, customer harm, operational failures, or inefficient use of resources. Professionalism therefore represents an important manifestation of responsibility. Employees should seek continuous improvement because organizational responsibilities require them to maintain and develop the capabilities entrusted to them. Organizations, in turn, should create an environment that facilitates learning and development. This relationship creates a reciprocal understanding of responsibility: employees are responsible for developing their competence, while organizations are responsible for providing fair opportunities for employees to do so. Such reciprocity strengthens the strategic dimension of Islamic Human Resource Management because employee development becomes simultaneously an ethical obligation and an investment in organizational capability (Soomro & Yasmeen, 2025).

Amanah introduces a deeper dimension of accountability that cannot be fully captured through conventional control systems. Modern organizations commonly rely on policies, audits, supervision, performance indicators, and technological monitoring to control employee behavior. These mechanisms are useful but cannot eliminate every possibility of unethical conduct. Employees may face situations in which their actions are not immediately observable, or they may discover opportunities to exploit information or organizational resources without direct detection. Amanah addresses this limitation by emphasizing internal responsibility. When employees perceive their roles as entrusted responsibilities rather than merely contractual obligations, ethical behavior can continue even when external monitoring is weak. This does not mean that organizations should abandon formal controls. Rather, external governance mechanisms and internal moral responsibility should complement each other. Strong organizational governance requires both effective systems and trustworthy individuals. In this sense, amanah can contribute to the development of ethical organizational cultures by transforming compliance from a purely external requirement into an internal commitment (Aziz, 2025).

The principle of justice further strengthens the institutional dimension of Islamic Human Resource Management because individual integrity alone cannot compensate for structurally unfair organizational systems. An organization may recruit honest employees and encourage ethical behavior while maintaining compensation structures, promotion systems, or performance evaluations that systematically disadvantage particular employees. Such conditions can create frustration and weaken trust even when individual managers have good intentions. Justice therefore requires attention to organizational structures and processes, not merely individual morality. Recruitment criteria should be relevant to job requirements, promotion should be based on defensible criteria, performance evaluation should be conducted transparently, and compensation should reflect legitimate differences in

responsibility and contribution. Disciplinary actions should also be proportional and consistently applied. Justice consequently requires human resource managers to examine whether organizational procedures create opportunities for favoritism, discrimination, or arbitrary decision-making. The implementation of justice thus becomes an institutional process that must be embedded in policies, governance mechanisms, leadership practices, and organizational culture (Mukhsinuddin & Efendi, 2025).

The three principles also provide a useful framework for understanding employee motivation. Contemporary human resource theories recognize that employees are motivated by a combination of financial rewards, recognition, meaningful work, autonomy, career development, organizational commitment, and social relationships. Islamic Human Resource Management adds a moral dimension by recognizing that employees may also be motivated by the meaning and responsibility associated with their work. Amanah can strengthen intrinsic motivation by connecting work with responsibility and personal integrity. Justice can strengthen organizational commitment because employees are more likely to trust organizations that treat them fairly. Professionalism can strengthen motivation through opportunities for mastery, achievement, and personal development. These dimensions suggest that Islamic Human Resource Management should not rely solely on financial incentives. A compensation system may encourage short-term effort, but a culture of trust, fairness, meaningful responsibility, and professional development can support deeper and more sustainable forms of employee engagement (Firdaus & Aziz, 2026).

The implications are also significant for organizational culture. Culture is shaped by repeated patterns of leadership behavior, organizational policies, reward systems, communication practices, and informal norms. If managers consistently reward employees who achieve results regardless of ethical methods, employees may gradually learn that performance is more important than integrity. If promotion depends primarily on personal relationships, employees may lose confidence in organizational fairness. Conversely, when professionalism, amanah, and justice are consistently demonstrated through managerial behavior and organizational systems, these principles can become embedded in everyday organizational practices. This demonstrates that Islamic values should not be presented merely through formal statements, religious symbols, or motivational speeches. Their organizational significance depends on whether they are reflected in recruitment decisions, performance systems, managerial conduct, compensation practices, conflict resolution, and strategic decision-making. The credibility of Islamic Human Resource Management therefore depends on consistency between stated values and actual organizational behavior.

This framework is particularly relevant for Islamic financial institutions, halal businesses, Islamic social enterprises, and other organizations that explicitly position themselves within the Islamic economic ecosystem. Such organizations face a distinctive expectation because stakeholders may evaluate not only the products or services offered but also whether internal organizational practices reflect Islamic ethical principles. An organization that markets itself as Shariah-oriented while treating employees unfairly creates a contradiction between external identity and internal practice. Professionalism, amanah, and justice can help reduce this gap by extending Islamic values beyond products and transactions into internal management. Employees become important representatives of organizational values because their behavior influences customer trust and institutional reputation. Consequently, Islamic Human Resource Management can contribute to organizational legitimacy by ensuring that Shariah orientation is reflected in both market-facing activities and internal employment relationships (Nurfuadi et al., 2026).

The framework also has implications for sustainable organizational development. Sustainability increasingly requires organizations to consider long-term economic performance alongside social and ethical consequences. Human resource practices are central to this objective because employee well-being, organizational trust, knowledge development,

and leadership succession influence whether organizations can maintain performance over time. Excessive exploitation may generate short-term productivity but eventually contribute to burnout, turnover, conflict, reputational damage, and declining organizational commitment. An approach grounded in professionalism, amanah, and justice encourages organizations to consider longer-term consequences when designing human resource policies. Professionalism strengthens organizational capability, amanah supports trust and responsible resource management, and justice supports stable relationships among organizational stakeholders. Together, these principles can contribute to organizational resilience because employees are more likely to remain committed to institutions that demonstrate competence, integrity, and fairness.

The digital transformation of human resource management further illustrates the adaptability of these principles. Artificial intelligence, algorithmic decision-making, digital recruitment, employee analytics, and remote working arrangements are likely to continue transforming organizational structures. The Islamic ethical framework does not require organizations to reject these technologies. Instead, it requires technological adoption to remain consistent with responsible management. Professionalism requires human resource managers to develop the competence necessary to evaluate technological systems rather than relying blindly on automated outputs. Amanah requires responsible management of employee data and organizational information. Justice requires organizations to evaluate whether automated systems create discriminatory outcomes or unequal treatment. Human oversight therefore remains important even when digital systems are capable of processing large amounts of information. The ethical quality of technology depends not only on its technical sophistication but also on the values guiding its design, implementation, and use (Mukri & Wakhid, 2024).

From a theoretical perspective, the integration of professionalism, amanah, and justice contributes to the development of a more comprehensive understanding of Islamic Human Resource Management. These principles should not be treated as isolated values because their organizational effects are interdependent. Professionalism without amanah may produce highly capable individuals who use their abilities opportunistically. Amanah without professionalism may produce trustworthy individuals who are unable to fulfill complex organizational responsibilities effectively. Justice without professionalism and amanah may result in formally fair procedures that lack effectiveness or genuine ethical commitment. Their integration therefore provides a more balanced framework in which competence, integrity, and fairness reinforce one another. This perspective expands Islamic Human Resource Management beyond the symbolic incorporation of Islamic terminology and toward a substantive managerial framework capable of addressing contemporary organizational challenges.

The practical implication is that organizations seeking to implement Islamic Human Resource Management should institutionalize these principles rather than relying exclusively on individual moral awareness. Recruitment systems should assess relevant competencies and ethical integrity, employee development should cultivate both professional and ethical capabilities, performance management should recognize both results and responsible behavior, compensation should be fair and transparent, and leadership development should emphasize responsible use of authority. Organizational governance should also provide mechanisms through which employees can report unfair treatment, conflicts of interest, or unethical practices without fear of retaliation. Such institutionalization is important because organizational ethics becomes more sustainable when values are supported by systems and structures. The role of leadership remains particularly important because employees tend to interpret organizational values through managerial behavior. Leaders who consistently demonstrate professionalism, amanah, and justice can transform these principles from abstract concepts into organizational norms (Gano et al., 2024).

Ultimately, Islamic Human Resource Management offers an alternative to the narrow understanding of human capital as an instrument of production. Human beings contribute to organizations through their knowledge, skills, creativity, and labor, but they also possess dignity and moral responsibility. An organization that recognizes only economic value risks overlooking the social and ethical consequences of its managerial practices. Islamic Human Resource Management attempts to reconcile these dimensions by recognizing organizational performance while maintaining moral boundaries. The objective is not to create an organization that sacrifices competitiveness for ethical ideals, but an organization in which competitiveness is pursued through competence, trustworthiness, fairness, and responsible management. Such an approach is particularly relevant in an environment where organizational reputation increasingly depends on employee experience, stakeholder trust, ethical governance, and social responsibility (Ayyat, 2025).

CONCLUSION

Islamic Human Resource Management provides a comprehensive framework for managing human resources by integrating organizational effectiveness with Islamic ethical responsibility. The analysis demonstrates that professionalism, amanah, and justice represent three interconnected foundations that can strengthen the quality of human resource management. Professionalism emphasizes competence, discipline, continuous development, and the responsible fulfillment of organizational duties. Amanah establishes a foundation of trust, integrity, accountability, and responsible use of organizational authority and resources. Justice ensures that recruitment, compensation, promotion, performance evaluation, employee treatment, and organizational opportunities are conducted through fair, transparent, and ethically defensible processes. The integration of these principles demonstrates that Islamic Human Resource Management is not simply conventional human resource management with additional religious terminology but a broader approach that redefines how organizational performance and human responsibility should be understood.

The findings also indicate that these principles are relevant to contemporary organizational challenges, including employee development, leadership, performance management, organizational culture, digital human resource management, data governance, and sustainable organizational development. Professionalism allows organizations to maintain competence and competitiveness, amanah strengthens internal ethical accountability, and justice supports trust and legitimacy in organizational relationships. Their integration can therefore contribute to organizational resilience by creating a workplace in which employees are not treated merely as instruments for achieving economic targets but as responsible individuals whose dignity and contributions should be recognized. This approach also demonstrates that Islamic values can remain relevant within technologically advanced and highly competitive business environments. Digital transformation does not eliminate ethical responsibility; rather, it creates new areas in which professionalism, amanah, and justice must be applied.

Islamic Human Resource Management consequently offers a balanced perspective in which organizational performance and ethical responsibility are not viewed as mutually exclusive objectives. Profitability, productivity, innovation, and competitiveness remain legitimate organizational goals, but their achievement should occur through competent, trustworthy, and fair management practices. The institutionalization of professionalism, amanah, and justice requires more than individual commitment; it requires supportive leadership, organizational culture, transparent human resource policies, ethical governance, continuous employee development, and accountable decision-making systems. When these principles are integrated consistently, human resource management can become a strategic mechanism for strengthening not only organizational performance but also trust, legitimacy, employee well-being, and sustainable development. In this sense, Islamic Human Resource

Management provides a relevant conceptual foundation for organizations seeking to combine professional excellence with moral integrity in an increasingly complex business environment.

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