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Integration of Spiritual Values and Professional Competence in Human Resource Development in Islamic Educational Institutions

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ABSTRACT

Human Resource (HR) development is a key factor in achieving sustainable educational quality. In the context of Islamic educational institutions, HR development is not only directed at improving the professional competence of teachers and education personnel, but also the formation of spiritual character based on Islamic values. This article aims to analyze the concept and model of HR development based on Islamic values that are relevant to be applied in integrated Islamic schools. The method used is library research by examining modern human resource management theory and the principles of developing perfect human beings in Islam. HR development results can be realized through a holistic approach that emphasizes aspects of tazkiyah (purification of the soul), takwiyah (strengthening professional competence), and tarbiyah (formation of character and Islamic work culture). This model is expected to be able to produce educators who are professionally competent, ethical, and oriented towards devotion to Allah SWT.

1. Introduction

Improving the quality of Human Resources (HR) has become a global priority and a fundamental pillar of national development, particularly within the education sector. In the midst of rapid technological advancement, globalization, and socio-cultural transformation, educational institutions are no longer expected merely to transfer knowledge, but also to cultivate character, ethics, and values as the foundation of sustainable human development (UNESCO, 2021). In the Indonesian context, this challenge becomes more complex for Islamic educational institutions,

which carry a dual mandate: maintaining global academic competitiveness while preserving Islamic spiritual identity. Human resources teachers, educational staff, and institutional leaders are therefore central to this mission. The concept of HR quality can no longer be defined solely by technical competence and professional skills; it must also encompass moral integrity, spiritual strength, and character formation as inseparable dimensions of educational excellence (Effendy, 2017; Darmawati et al., 2025).

Previous studies consistently emphasize the strategic role of HR development in determining organizational effectiveness within educational institutions. Firdausi (2025) highlights that investment in human capital significantly contributes to institutional productivity and long-term performance. However, contemporary HRD frameworks remain largely rooted in secular paradigms, focusing predominantly on efficiency and measurable outputs while paying limited attention to spiritual and ethical dimensions (Permadi & Achadi, 2025).

From the perspective of management theory, the scientific management approach emphasized efficiency and task specialization as cornerstones of organizational productivity, yet fundamentally treats human beings as instruments of production rather than as moral and spiritual agents. In Islamic education, educators are expected to serve not only as knowledge transmitters but also as moral exemplars and spiritual guides (Rahmi et al., 2020). Human Capital Theory similarly positions education and training as investments enhancing productive capacities, yet remains silent on the intrinsic, values-based dimensions of educational work. Islamic scholars have critiqued this approach for treating human beings as economic assets rather than as *khalifah fil ardhi* whose development must encompass spiritual dimensions alongside technical competence (Ikhwan et al., 2025).

The Hierarchy of Needs theory offers a more holistic framework by recognizing that human beings are driven not only by material needs but also by higher-order needs including esteem and self-actualization, aligning with the Islamic understanding that human fulfillment (*falah*) encompasses spiritual contentment and moral uprightness. Arbiyanti et al. (2025), in the *Journal of Educational Sciences*, confirmed that work motivation rooted in intrinsic drives significantly and positively influences teacher performance, underscoring the necessity of cultivating values-driven motivation among educators rather than relying solely on administrative rewards.

Transformational Leadership Theory further illuminates how organizational leaders can inspire educators toward higher professional and moral standards by appealing to their values and ideals rather than through transactional exchanges alone. Gultom et al. (2026), in the *Journal of Educational Sciences*, found that transformational leadership and learning organization practices significantly influence teachers' innovative work behavior through self-efficacy, supporting the argument that HR development must embed leadership principles grounded in Islamic values of *amanah* and *shura*. Organizational Culture Theory provides yet another lens for understanding the integration of spiritual values into HR development. Handayani and Bustari (2026), in the *Journal of Educational Sciences*, found that systematic

organizational culture development significantly supports institutional effectiveness, while declining work ethics and uneven internalization of values remain major challenges—corroborating the need for HR development programs that cultivate a shared culture anchored in Islamic values.

In response to these limitations, scholars have integrated Islamic values into HR management. Waldan et al. (2025) propose an Islamic management framework grounded in Qur'anic principles, emphasizing amanah, justice, and accountability as the moral foundation of organizational behavior positioning ethics and spirituality as the core of managerial practice rather than complementary elements. Umami and Yasin (2024) demonstrate that Islamic-based HR practices produce stronger ethical commitment and intrinsic motivation among employees. Khairunnisak and Agus Purwanto (2026), in the *Journal of Educational Sciences*, found that teacher professional development significantly and positively affects performance ($\beta = 0.485$, $p < 0.001$), with instructional leadership moderating this relationship, reinforcing that HR development must be embedded within a supportive leadership framework aligned with institutional values.

Within the educational context, Rahmi et al. (2020) and Abidin et al. (2025) underscore that Islamic education aims to develop holistic individuals balancing intellectual capability with moral and spiritual maturity. However, recent studies reveal that HR development programs in Islamic institutions remain largely technical and administrative, neglecting systematic spiritual and character development (Yenita & Andriani, 2025; Saifundi et al., 2025). The Islamic Insan Kamil Framework directly addresses this gap by conceptualizing human excellence as the integration of intellectual, moral, and spiritual dimensions into a unified personality (Ikhwan et al., 2025). Ayuningtyas et al. (2025), in the *Journal of Educational Sciences*, found that teachers demonstrating professional competence alongside strong spiritual authority are substantially more effective in forming students' character, providing empirical grounding for the insan kamil framework. The pressures of globalization and the digital era further intensify this urgency, bringing challenges such as ethical erosion, identity dilution, and value disorientation (Basuki et al., 2025). Fitri and Wijayanti (2026), in the *Journal of Educational Sciences*, demonstrated that work commitment and a supportive work environment contribute 57.2% to teacher performance variation, highlighting that institutional climate nurturing ethical accountability is as indispensable as professional training itself.

Despite the growing literature on Islamic management and HR development, empirical and integrative models explicitly grounded in Islamic values within Islamic educational institutions remain limited. This indicates a clear research gap regarding how Islamic spiritual principles can be operationalized systematically within HR development frameworks. The present study therefore aims to examine the concept and model of HR development based on Islamic values in Islamic educational institutions, offering a balanced framework that harmonizes professional competence, ethical integrity, and spiritual depth to produce educators who are not only high-performing and globally competitive, but also morally grounded and faithful to Islamic identity (Kurniawan, 2019).

2. Methodology

This study adopts a qualitative research design using a library research approach. This design was selected because the objective of the study is not to test hypotheses empirically, but to critically examine, interpret, and synthesize concepts, values, and principles of human resource development (HRD) from an Islamic perspective (Sugiyono, 2021). Qualitative library research allows for an in-depth exploration of normative frameworks, philosophical foundations, and conceptual models relevant to Islamic educational management. This approach is considered appropriate given the study's aim to construct a conceptual model of Islamic value-based HRD that is both theoretically grounded and practically applicable to Islamic educational institutions.

Research Design

The research design employed in this study is descriptive-analytical, wherein the researcher systematically describes, interprets, and critically analyzes existing literature related to Islamic HRD and educational management. The descriptive dimension involves mapping and organizing key concepts, arguments, and theoretical positions found across the selected literature. The analytical dimension involves examining relationships, similarities, and tensions between modern HRD theories and Islamic principles, leading to the construction of an integrative conceptual framework. This design was chosen because the study does not manipulate variables or collect field data, but instead constructs theoretical understanding through rigorous engagement with existing scholarly works. The research process followed a structured sequence: (1) identification of research themes and questions, (2) systematic literature search and selection, (3) thematic classification and documentation, (4) critical analysis and comparison, and (5) synthesis and model construction.

Sampling Technique

The sampling technique used in this study is purposive sampling of literature, in which sources were deliberately selected based on specific inclusion criteria rather than random selection. This technique is appropriate for library research because it ensures that only the most relevant, credible, and contributive sources are included in the analysis. The inclusion criteria applied in this study were as follows: (1) the source must be directly relevant to Islamic education, Islamic HRD, or Islamic organizational management; (2) the source must make a clear theoretical, conceptual, or empirical contribution to the discussion of spiritual values, professional competence, or HRD principles; (3) the source must be published in credible and academically recognized outlets, including peer-reviewed journals indexed in reputable databases, accredited academic books, or established Islamic scholarly works; and (4) the source must have been published within a timeframe relevant to contemporary developments in Islamic educational management, with priority given to publications from 2017 to 2026, while classical foundational works were included where necessary for philosophical grounding. Sources that did not meet these criteria, including non-peer-reviewed opinion pieces, non-academic

publications, and sources with unclear methodological or theoretical foundations, were excluded from the study.

Data Collection Technique

Data collection was conducted through systematic documentation and literature review. The process began with a comprehensive search of relevant literature using academic databases and library resources, employing key search terms including Islamic human resource development, Islamic educational management, spiritual values in education, professional competence, insan kamil, tazkiyah, takwiyah, tarbiyah, and Islamic organizational management. Once relevant sources were identified, they were subjected to a screening process based on the inclusion criteria described above. Accepted sources were then carefully read, annotated, and documented. Data were recorded in the form of thematic notes organized according to the major conceptual categories of the study, namely: (1) Islamic worldview and human nature, (2) foundational principles of Islamic HRD, (3) professional competence and spirituality in Islamic education, (4) integrative HRD strategies, and (5) conceptual models of Islamic educational management. Primary data were obtained from classical and contemporary foundational works on Islamic education and Islamic human resource management, particularly those written by Abdurrahman An-Nahlawi, Syed Muhammad Naquib Ikhwan et al. which articulate the philosophical and ethical basis of Islamic HRD. Secondary data were collected from academic journals, books, and research reports related to human resource development, educational management, and Islamic organizational studies published in reputable and accredited journals.

Data Analysis Technique

Data analysis employed a descriptive-analytical method combined with an integrative analysis approach, involving three main stages. The first stage was description, in which the key concepts, arguments, and theoretical positions identified in the selected literature were systematically described and organized according to the thematic categories established during data collection. This stage produced a structured overview of the existing body of knowledge relevant to the study's research questions. The second stage was critical analysis, in which the researcher examined similarities, differences, tensions, and complementarities between modern HRD theories and Islamic principles.

This involved comparing secular management frameworks including scientific management theory, human capital theory, the hierarchy of needs, and transformational leadership theory with Islamic philosophical and ethical frameworks, identifying areas of alignment and areas where Islamic principles offer a qualitatively distinct perspective. The third stage was synthesis, in which insights from the descriptive and analytical stages were integrated into a coherent conceptual framework. The integrative analysis approach was applied at this stage to merge Islamic spiritual values with relevant modern management concepts into a comprehensive Islamic HRD model consisting of the Tazkiyah, Takwiyah, and

Tarbiyah pillars and a four-stage developmental cycle applicable to Islamic educational institutions.

To enhance the trustworthiness and validity of the findings, literature triangulation was conducted by comparing insights from classical Islamic scholars, contemporary Muslim thinkers, and modern management theorists. Triangulation was carried out by cross-referencing conceptual positions across these three source categories for each major theme, ensuring that conclusions were not derived from a single scholarly tradition but reflected a balanced, multi-perspectival, and academically rigorous understanding of Islamic HRD. Where convergence was found across these three categories, findings were treated as robustly supported. Where divergence was identified, the study acknowledged the tension and offered an interpretive synthesis that remained consistent with Islamic foundational principles. Through this methodological approach, the study is expected to produce a conceptual model of human resource development in Islamic educational institutions that is both theoretically grounded and practically applicable, particularly in the development of teachers and educational staff in integrated Islamic schools.

3. Results and Discussion

Basic Principles of Human Resource Development in Islam

The findings indicate that human resource development in Islamic educational institutions is fundamentally rooted in the Islamic worldview (tauhid), which views human beings not merely as organizational assets, but as holistic entities endowed with spiritual, intellectual, emotional, and ethical potential. This finding is strongly supported by Ikhwan et al. (2025), who argue that Islamic HRD is oriented toward the formation of the *insan kamil*, namely individuals who integrate knowledge ('ilm), faith (iman), and righteous action ('amal) in professional life. This perspective aligns with Effendy (2017), who emphasizes that Islamic education management must prioritize moral and spiritual development alongside competence building.

Furthermore, Naufal et al. (2025) assert that Islamic-based HRD differs from conventional human capital models by emphasizing balance between worldly achievement and preparation for the hereafter. Values such as *amanah* (trustworthiness), *ihsan* (excellence with spiritual awareness), and *ikhlas* (sincerity) are identified as core ethical foundations that distinguish Islamic HRD from secular approaches. Empirical support for this principle is also provided by Umami and Yasin (2024), who found that the internalization of Islamic ethical values in HRD significantly strengthens educators' commitment, intrinsic motivation, and sense of responsibility.

These foundational principles are further reinforced by evidence from contemporary educational research. Arbiyanti et al. (2025), in the *Journal of Educational Sciences*, found that work motivation rooted in intrinsic, values-driven

drives significantly and positively influences teacher performance, confirming that motivational depth grounded in spiritual awareness is more sustainably effective than external incentives alone. This aligns with the Hierarchy of Needs framework, which positions self-actualization and esteem—analogue to the Islamic concept of *falah* as the highest drivers of human productivity. Similarly, Darmawati et al. (2025) demonstrate that character formation and moral integrity are inseparable from professional effectiveness in Islamic schools, reinforcing the view that Islamic HRD must be designed as a comprehensive process integrating professional capability and spiritual consciousness to avoid moral fatigue and spiritual burnout in educational work environments.

The Urgency of Professional Integrity and Spirituality in Islamic Educational Institutions

The results further reveal that Islamic educational institutions face increasing pressure to meet modern professional standards while maintaining Islamic moral identity. This finding corroborates Firmansah et al. (2025), who demonstrate that many Islamic institutions have adopted modern management practices without fully integrating *maqasid sharia* principles, leading to a disconnect between performance indicators and ethical behavior. Waldan et al. (2025) emphasize that productivity and efficiency in Islamic management are meaningful only when accompanied by values of justice, accountability, and monotheism. Similarly, Rahmi et al. (2020) found that Islamic educational institutions with spiritually grounded HR management systems exhibit higher organizational commitment and improved service quality.

The urgency of this integration is further substantiated by studies on organizational culture and leadership within educational institutions. Handayani and Bustari (2026), writing in the *Journal of Educational Sciences*, found that systematic organizational culture development significantly supports institutional effectiveness, yet declining work ethics and uneven internalization of values among staff remain persistent challenges. This finding directly corroborates the study's result that professionalism without spirituality risks producing technically competent but ethically fragile educators.

Furthermore, Khairunnisak and Agus Purwanto (2026), also in the *Journal of Educational Sciences*, empirically demonstrated that teacher professional development significantly and positively affects performance ($\beta = 0.485$, $p < 0.001$), with instructional leadership from principals serving as a critical moderating variable. This reinforces the conclusion that Islamic HRD cannot function as an isolated individual development program but must be embedded within a spiritually grounded institutional leadership framework. Abidin et al. (2025) empirically demonstrate that spirituality-based HR management improves teacher motivation, ethical conduct, and institutional trust, supporting the conclusion that Islamic HRD functions as a continuous moral and professional development mechanism rather than a mere managerial tool.

Integrative Strategy in Human Resource Development in Islamic Educational Institutions

Based on the synthesis of research findings and supporting literature, this study formulates an integrative Islamic HRD strategy consisting of three interconnected pillars:

Tazkiyah (Spiritual Guidance)

The findings show that structured spiritual development activities such as religious mentoring, Qur'anic reflection, and Islamic work ethics training play a vital role in strengthening educators' moral resilience. This aligns with Arrifa'i (2025), who found that pesantren-based teacher professionalism improves significantly when spiritual guidance is embedded in HR strategies. Faizin et al. (2025) further provide empirical evidence that Islamic values-based HRM positively affects emotional well-being and job satisfaction among educators, which supports the inclusion of reflective and spiritual resilience programs as part of HRD systems. This pillar is further supported by Ayuningtyas et al. (2025), whose research in the Journal of Educational Sciences found that Islamic religious education teachers who exhibit strong spiritual authority evidenced by exemplary conduct, ethical communication, and trustworthy behavior are substantially more effective in forming students' character and internalizing Islamic values. This empirical evidence affirms that spiritual guidance is not merely a supplementary element of HR development but a primary driver of educational quality in Islamic institutions.

Takwiyah (Strengthening Professional Competence)

The second pillar emphasizes continuous professional development through pedagogical, technological, and managerial training. Azme (2024) confirms that integrating Islamic spirituality into teacher training enhances not only teaching effectiveness but also reflective professional practice. From a modern HRD perspective, sustainable organizational performance requires continuous skill upgrading aligned with technological change (Permadi & Achadi, 2025). This supports the study's finding that Islamic HRD must embrace digital innovation such as e-learning and AI-based training without compromising ethical values. Gultom et al. (2026), in the Journal of Educational Sciences, found that transformational leadership and learning organization practices significantly influence teachers' innovative work behavior through self-efficacy, demonstrating that professional competence development is most effective when it occurs within an organizational learning environment that simultaneously cultivates internal motivation and adaptive capacity. This finding underscores the argument that the Takwiyah pillar must be embedded within a broader institutional framework that fosters continuous learning, innovation, and values-based professional growth.

Tarbiyah (Character Formation and Islamic Work Culture)

The findings indicate that character formation and Islamic work culture act as a bridge between spirituality and professionalism. Hartati (2025) highlights that Islamic education management plays a strategic role in embedding honesty,

discipline, and social responsibility into institutional culture. Ifrohan and Rohman (2025) empirically demonstrate that Islamic character-based management strategies significantly enhance collective motivation and organizational harmony, supporting the use of recognition programs and role modeling as practical tools for cultivating Islamic work ethics. Fitri and Wijayanti (2026), in the *Journal of Educational Sciences*, further demonstrated that work commitment alongside a supportive work environment contributes 57.2% to teacher performance variation in public middle schools. This finding strongly corroborates the Tarbiyah pillar's premise that institutional climate shaped by Islamic work culture, character formation, and ethical accountability is at least as determinative of educator effectiveness as formal professional training. Yenita and Andriani (2025) similarly document that HR development programs which neglect character formation and spiritual cultivation produce educators who are professionally certified yet morally disengaged, resulting in declining institutional trust and service quality.

Conceptual Model of Islamic Value-Based Human Resource Development

Drawing from the research findings and theoretical support, this study proposes a four-stage conceptual model of Islamic HRD: (1) spiritual awareness, (2) professional development, (3) value integration, and (4) holistic evaluation. This model is consistent with Ardillah et al. (2025), who emphasize the importance of integrating Islamic values with adaptive management strategies in the digital era. The holistic evaluation stage expands conventional performance assessment by incorporating ethical conduct, loyalty, and spiritual well-being. This approach is supported by Hartati (2025) and Rahmi et al. (2020), who argue that Islamic educational institutions must measure success beyond quantitative indicators.

The proposed model gains further empirical validation from studies on leadership and institutional development. Gultom et al. (2026) confirm that self-efficacy nurtured through transformational leadership and organizational learning serves as a mediating mechanism between leadership quality and innovative educator behavior, suggesting that the professional development stage of this model must be designed to cultivate not only skills but also internal agency and professional confidence grounded in Islamic values. Furthermore, Khairunnisak and Agus Purwanto (2026) demonstrate that the relationship between professional development and performance is moderated by the quality of instructional leadership, indicating that the holistic evaluation stage must assess not only individual educator outcomes but also the effectiveness of institutional leadership in sustaining values-based HR development. Basuki et al. (2025) additionally note that the digital era introduces new challenges of ethical erosion and value disorientation that conventional performance metrics fail to capture, further justifying the inclusion of spiritual satisfaction surveys and ethical conduct assessments in the evaluation framework of this model.

Overall, the findings confirm that Islamic value-based HRD produces educators who are professionally competent, ethically grounded, and spiritually motivated. This integrative approach constitutes the defining strength of Islamic human resource management and clearly distinguishes it from secular management

paradigms that prioritize performance without moral transcendence. The convergence of evidence from the Journal of Educational Sciences and broader Islamic educational management literature affirms that the integration of spiritual values and professional competence is not a theoretical ideal but an empirically substantiated imperative for Islamic educational institutions navigating the complexities of the contemporary era (Kurniawan, 2019; Permadi & Achadi, 2025).

4. Conclusion

Human resource development in Islamic educational institutions cannot be separated from spiritual values, which form the basis of ethics and work direction. A human resource management approach based on Islamic teachings views humans as God's representatives on earth, with moral and social obligations, not merely as productive elements judged solely on material results. Combining professional skills with the spiritual dimension is crucial for creating superior, competitive, and highly integrated human resources. By implementing the concepts of tazkiyah (religious guidance), takwiyah (religious guidance), and tarbiyah (religious education), Islamic schools are able to develop teaching and support staff who are not only experts in their fields but also possess a deep spiritual understanding. The conceptual framework for human resource development based on Islamic values, as proposed in this paper, is expected to serve as a guideline for developing regulations, training, and a work environment in Islamic educational environments. Therefore, integrating spiritual and professional aspects in human resource development is not merely an ideal, but a crucial step towards building a strong, enduring Islamic education system that meets today's demands.

Acknowledgement

This study offers practical implications for key stakeholders in Islamic educational development. Islamic educational institutions are encouraged to design training programs that integrate practical skills with spiritual values and Islamic work ethics as an inseparable agenda. Future researchers are invited to conduct empirical studies on the implementation of this Islamic values-based HRD framework across various educational contexts to verify and enrich the proposed conceptual model. For the government and policymakers, incorporating Islamic teachings into teacher development regulations is essential so that Indonesia's educational HR management system more fully reflects a strong Islamic character and identity.

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