

Integrating the Principles of Prophet Ibrahim's Exemplary Leadership in Human Resource Management within Islamic Educational Institutions: A Literature Review

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ABSTRACT

This study explores the integration of Prophet Ibrahim's leadership principles into Human Resource Management (HRM) practices within Islamic educational institutions. Prophet Ibrahim is revered for his ethical values and exemplary leadership, which offer insights into developing HRM strategies that align with Islamic values and global HRM standards. A literature review methodology was adopted, drawing on existing academic sources and supporting literature to identify and analyze the leadership principles of Prophet Ibrahim and their relevance to HRM. The findings indicate that Prophet Ibrahim's leadership principles—such as integrity, justice, obedience, and discipline—provide a strong ethical foundation for HRM practices. These values contribute to fostering an inclusive, fair, and effective organizational culture in Islamic educational institutions. Integrating Prophet Ibrahim's leadership values into HRM practices ensures alignment with Islamic values while enhancing governance standards. This approach promotes ethical decision-making, equitable management, and discipline, resulting in a holistic HRM framework that balances religious and global benchmarks. The study underscores the relevance of Prophet Ibrahim's leadership principles in shaping HRM practices in Islamic educational institutions. By embedding these principles, institutions can cultivate a values-driven culture that meets both religious and professional standards. Future research should explore practical implementation strategies to enhance HRM effectiveness further.

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1. INTRODUCTION

Islamic educational institutions, ranging from madrasahs to universities, play a vital role in shaping the moral and intellectual framework of Muslim societies (Khamim, Siregar, & Yaldi, 2024). These institutions serve not only as centers for the dissemination of knowledge but also as custodians of values aligned with Islamic teachings. A significant increase in enrollment rates in the education

sector across Muslim-majority countries, as reported by the World Bank (2018), highlights progress in educational access (Shaturaev, 2021). However, this growth must be accompanied by improvements in quality, which heavily depend on the implementation of effective Human Resource Management (HRM) practices. Robust HRM ensures the recruitment, development, and retention of qualified educators while fostering a conducive learning environment (Subagio Agus, 2024).

Human resource management (HRM) practices in Islamic educational institutions are crucial, given the various challenges they face, such as limited resources, cultural diversity, and the need to uphold Islamic values in all operational aspects (Farooq, & Hussain, 2010). A study by (Asad, Yusoff, Hussain, & Ismail, 2019) demonstrates that the implementation of effective HRM practices not only enhances job satisfaction among educators but also positively impacts their performance. Ultimately, this contributes to the improvement of the quality of education delivered.

Islamic educational institutions face numerous challenges, including the limited integration of ethical leadership principles in HRM practices (Ansory, 2018). Core principles such as integrity, accountability, and transparency are critical for the effective management of these institutions (Nasution, Nurwani, & Syafina, 2024). This context highlights the relevance of Prophet Ibrahim (Abraham) as a model of leadership. In Islamic tradition, Prophet Ibrahim is esteemed for his exemplary leadership, characterized by unwavering faith, compassion, and a steadfast commitment to justice (Hilmi, Islam, Maulana, & Ibrahim, 2019). His life provides a timeless framework for ethical leadership, offering guidance for HRM practices in Islamic educational contexts (Ghazali, 2023). This perspective aligns with the message in Surah Al-Hajj, verse 78, which emphasizes the importance of embodying integrity and striving for excellence in one's endeavors.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أَيْكُمْ إِبْرَاهِيمَ
هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَانَكُمْ فإِغْنَمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

It means:

And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. (Follow) the religion of your father, Abraham. He (Allah) named you Muslims before (in former scriptures) and in this (revelation) so that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer, give zakah, and hold fast to Allah. He is your protector, and excellent is the protector, and excellent is the helper (78). (Al-Hajj, verse 78)

Nevertheless, significant challenges persist for these institutions. Issues such as high staff turnover rates, inadequate training programs, and a lack of alignment between educational goals and human resource management (HRM) practices are major obstacles to achieving optimal educational quality (Hassan & Muthalib, 2021). Another challenge is the absence of a coherent leadership framework grounded in Islamic values in many Islamic educational institutions, often leading to dissatisfaction among educators and staff. If left unaddressed, this dissatisfaction can directly affect the quality of education provided, hindering the achievement of broader Islamic educational goals.

To address these challenges, the integration of ethical and effective leadership principles is crucial. Leaders in Islamic educational institutions must not only understand and implement modern management principles but also navigate the complex social and cultural landscape while upholding Islamic values (Kholis, 2023).

In this context, there is a notable gap in the literature addressing the application of Prophet Ibrahim's leadership principles in the realm of human resource management (HRM) within Islamic educational institutions. The lack of in-depth studies on the implementation of his leadership values—such as steadfast faith, compassion, and justice—hampers the development of a holistic approach that effectively integrates ethics and management practices. This gap is further exacerbated by a shortage

of ethical leadership, low employee engagement, and limited organizational commitment (Brown & Treviño, 2014).

In Islamic educational institutions, implementing ethical leadership inspired by Prophet Ibrahim's principles can enhance educators' morale and performance. This is crucial in fostering an environment conducive to effective and high-quality learning processes. An institution guided by ethical and effective leadership principles not only improves the well-being of its educators but also strengthens institutional integrity and ensures that the education provided aligns with the Islamic values and goals it embodies.

Thus, developing an HRM framework based on Prophet Ibrahim's principles offers both a practical solution to HRM challenges and a strategic step to reinforce the ethical foundation of Islamic educational institutions. It also enriches the spiritual and moral dimensions of managing these institutions. This underscores the importance of this research.

The primary objective of this study is to explore the relevance of Prophet Ibrahim's leadership principles in the domain of HRM within Islamic educational institutions. By focusing on key leadership attributes exemplified by Prophet Ibrahim—such as trustworthiness, compassion, and a commitment to justice—this study seeks to analyze how these values can be integrated into HRM practices to enhance institutional effectiveness. Additionally, the study aims to review existing literature on leadership in Islamic educational institutions to identify gaps and areas requiring further investigation. By synthesizing findings from various studies, this research seeks to provide a more comprehensive understanding of how ethical leadership can be operationalized in HRM practices (Knopf, 2006).

To achieve the stated objectives, this study will address key research questions aimed at exploring the relationship between Prophet Ibrahim's leadership principles and human resource management (HRM) practices in Islamic educational institutions. These questions include identifying the key leadership principles of Prophet Ibrahim and analyzing how these principles can be applied to HRM practices within such institutions. Through a systematic and in-depth analysis, this research ensures that each aspect is logically connected and integrative.

By addressing these questions, the study aims to provide profound insights into the influence of Prophet Ibrahim's leadership principles on HRM. Additionally, it seeks to contribute to the broader discourse on ethical leadership in educational settings. Ultimately, this research aspires to establish a foundation for developing more holistic, and Islamically aligned HRM practices, thereby supporting the noble objectives of Islamic education.

2. METHODS

2.1. Research Design

This literature review employs a qualitative research approach, focusing on the integration of Prophet Ibrahim's leadership principles within the context of Human Resource Management (HRM) in Islamic educational institutions. Qualitative research is well-suited for exploring complex topics such as leadership principles, as it enables an in-depth analysis of existing literature and facilitates the extraction of more contextual insights (Creswell, 2015).

The first step involves collecting data based on the research questions or issues outlined earlier. This includes sourcing materials such as Qur'anic texts, relevant literature, and other documentation. The next step is data reduction, which involves selecting appropriate literature, focusing attention, and simplifying the information. Data is then categorized according to the study's needs, followed by drawing conclusions. Strict criteria are applied in selecting literature and sources to ensure the collected information is relevant and reliable. For example, sources that explicitly discuss Prophet Ibrahim's leadership in relation to HRM within the context of Islamic education are prioritized. Additionally, the selected literature is rigorously processed to maintain the integrity of the review and ensure that the findings make a valuable contribution to the field (Webster & Watson, 2002).

This qualitative approach proves highly effective for studying Prophet Ibrahim's leadership both from religious and cultural perspectives. It also provides deeper insights into how his leadership principles can be applied to modern HRM practices, ultimately aiding in the development of effective leadership strategies for Islamic educational environments.

2.2. Data Collection

The data collection process was conducted through a comprehensive literature search across various sources, including the Qur'an, Hadith, academic journals, books, and online databases such as Google Scholar and Scopus. These platforms were chosen for their extensive and reliable collections of scholarly articles, as well as their ability to provide access to a wide range of topics related to leadership, human resource management, and Islamic education. Search terms such as "Prophet Ibrahim's leadership," "human resource management in Islamic education," and "exemplary leadership principles" were used to facilitate the identification of relevant studies.

Once the literature was gathered, the data was analyzed through a systematic extraction and analysis process. This step involved a careful reading of the selected articles to identify key themes, principles, and findings related to the qualities of Prophet Ibrahim's leadership and its application in human resource management. Qualitative content analysis was employed to categorize the information and identify connections between the principles and their implications for HRM practices in Islamic educational institutions (Brandão, 2015). This analytical approach not only clarifies the theoretical foundations of the study but also provides practical recommendations for educators and HR managers seeking to implement these leadership principles in their work environment.

2.3. Limitations of the Study

While this literature review employs a comprehensive methodology, several limitations must be acknowledged. One major limitation is the potential bias in literature selection. Relying on specific databases and using particular keywords may lead to the omission of relevant studies, especially if those studies use different terms or are published in journals that are less accessible. As a result, this could result in an incomplete representation of Prophet Ibrahim's leadership principles and their application in human resource management (Fink, 2013).

Additionally, the scope of this study is limited to the intersection of Islamic leadership principles and human resource management within Islamic educational institutions. Although this focus is intentional, it may limit the ability to generalize the findings to other contexts outside of Islamic education. The leadership principles exemplified by Prophet Ibrahim may have broader implications for human resource management practices in various types of organizations, but this review does not cover that area. Future research could expand this scope by exploring the application of these principles in other sectors, thus enriching the understanding of their relevance across different organizational cultures (Alan, 2016).

In conclusion, while this literature review provides valuable insights into the integration of Prophet Ibrahim's leadership principles in human resource management in Islamic educational institutions, it is important to consider the limitations outlined. Acknowledging these limitations not only aids in the interpretation of the findings but also can guide future research aimed at further exploring the relationship between leadership principles and human resource management practices in various contexts.

3. FINDINGS AND DISCUSSION

3.1. Key Themes Identified

The word "principle" comes from the Latin "principium," meaning origin or foundation. According to the *Kamus Besar Bahasa Indonesia* (KBBI), a principle is a truth that serves as the foundation for

thinking, acting, and so on. It can also be understood as a rule, standard, or legal guideline. In this context, the principle refers to the deep concepts of leadership exemplified by Prophet Ibrahim, which are relevant to many aspects of Human Resource Management (HRM) in Islamic educational institutions.

The explanation of Prophet Ibrahim's leadership principles is highly relevant to HRM within Islamic educational institutions. The first principle is building consensus and encouraging active participation in the planning and implementation of policies. Prophet Ibrahim was known for his inclusive and collaborative approach, where he involved relevant parties in making important decisions rather than imposing his will in an authoritarian manner. Prophet Ibrahim always sought approval and consensus before taking significant actions. This reflects his belief that decisions made collectively tend to be stronger and more acceptable to all involved parties.

Prophet Ibrahim involved others in the decision-making process and valued their views to strengthen support for the policies being made, considering it a shared responsibility among all parties. He avoided authoritarian leadership and emphasized the importance of open dialogue and discussion. In the context of HRM, this principle can be applied by encouraging employee participation in planning and decision-making processes. For instance, before implementing new policies or significant changes, managers could hold discussion forums or meetings where employees can share their opinions and suggestions. This way, the policies generated are more likely to be accepted by the entire workforce, as they feel included in the process.

Studies show that organizations that adopt a participatory approach in decision-making tend to perform better, as employees feel more valued and motivated. This also helps reduce resistance because policies that are implemented are the result of mutual agreement. By building consensus, Prophet Ibrahim (AS) was able to foster trust among his followers. When people feel heard and their views are respected, they are more likely to trust their leader and support the decisions made. In the workplace, this translates into greater loyalty, higher job satisfaction, and more effective collaboration among teams.

The second prominent principle from Prophet Ibrahim (AS) is the ability to uphold organizational values amid challenges. This steadfastness reflects the leader's commitment to moral integrity and a long-term vision, which are crucial in maintaining the stability and reputation of an organization. In the context of leadership in educational institutions, steadfastness in principles means that a leader does not easily succumb to external pressures or temptations to compromise the core values of the organization. For example, in situations where a leader faces a crisis or pressure to change educational policy for short-term gain, a leader who is steadfast in principle will choose to remain true to the values that have formed the foundation of the institution, even if it means facing risks or delays in achieving objectives.

Prophet Ibrahim (AS) is an exemplary model of steadfastness in upholding his beliefs, despite facing various difficult challenges, including opposition from his own community. In his stories, it is evident that this steadfastness not only demonstrated moral strength but also influenced those around him to follow the right principles. This steadfastness, in turn, enhances trust and loyalty from clients, business partners, and employees, which is essential for long-term sustainability.

In human resource management, steadfastness in principles, as exemplified by Prophet Ibrahim (AS), can be applied by ensuring that HR policies and practices align with the core values of the educational institution. For example, when faced with difficult decisions such as reducing the number of educators or changing policies, HR leaders should consider the impact on the morale and integrity of the education system. In this case, leaders must adhere to principles of fairness, transparency, and the well-being of teachers, students, and parents.

Furthermore, steadfastness in principles means that management must be consistent in enforcing ethical codes and educational regulations. This includes taking action against unethical behavior or actions that go against the institution's values. This consistency ensures that the educational institution remains on the right path and fosters a healthy and ethical work culture. Often, steadfastness in

principles is tested when the institution faces significant challenges, such as financial crises, regulatory changes, or pressure from competition. However, it provides a clear direction for the institution during uncertain times, focusing the team's efforts on long-term goals and ensuring that every step taken is in line with the institution's vision and mission.

The third principle in the leadership of Prophet Ibrahim (AS) is obedience and responsibility. Prophet Ibrahim emphasized the importance of full commitment to the values he believed in and the responsibilities he carried. His obedience to Allah illustrates how a leader should hold firmly to the principles they believe in. This reflects a strong sense of responsibility towards the tasks and duties entrusted to them.

Prophet Ibrahim's obedience to Allah, as seen in various events in his life, shows an extraordinary level of commitment to his beliefs. For example, his willingness to carry out Allah's command in the story of the sacrifice of his son, Ismail, demonstrates unconditional obedience rooted in firm faith. This act not only shows courage and faith but also highlights the great responsibility to fulfill what is considered right. In the context of modern leadership, this obedience can be translated into a leader's commitment to the vision, mission, and responsibilities of their institution.

Prophet Ibrahim (AS) exhibited great responsibility in carrying out the tasks entrusted to him, including guiding his family, leading his people, and upholding justice. This sense of responsibility was reflected in every decision and action he took. He always considered the long-term impact on his people and their future. In human resource management within educational institutions, this responsibility means that leaders must have a strong commitment to protecting the best interests of educators and the institution. A responsible leader focuses not only on short-term results but also on the long-term welfare of all involved parties.

In human resource management, obedience and responsibility can be applied by ensuring that decisions are always grounded in principles of fairness, well-being, and loyalty to the educational institution's vision and mission. For example, when faced with a difficult situation, such as a significant change in the organizational structure, a responsible leader ensures that the process is conducted in a fair and transparent manner. Additionally, responsibility also means that leaders must be prepared to face the consequences of their decisions, including being accountable for their actions to educators, students, parents, and other stakeholders.

The fourth principle is patience and sincerity in facing the tests that Allah has given. The patience and sincerity demonstrated by Prophet Ibrahim when he was commanded to sacrifice his son, Ismail, serves as an extraordinary example of how to face life's trials with unwavering faith and total submission to Allah's will. As with Prophet Ibrahim, his son Prophet Ismail showed how an individual should respond when asked to become a sacrifice. Prophet Ismail did not show fear or reluctance; instead, he accepted the command with calmness and full confidence that everything commanded by Allah is for the best. This patience demonstrates a high level of maturity and faith, where one can face difficult situations with peace and complete trust in Allah.

In the context of educational institutions, the patience demonstrated by Prophet Ibrahim and Prophet Ismail can be applied when educators or leaders face various challenges, both at work and in their personal lives. Patience helps individuals avoid making hasty decisions, reduce stress, and maintain emotional balance when under pressure. In management, patience is key to resolving conflicts, facing changes, and handling unexpected situations wisely. The sincerity shown by Prophet Ibrahim and Prophet Ismail is an important aspect of this story. Ismail's sincerity was not only in accepting the command to be sacrificed but also in his selfless devotion to Allah. This sincerity teaches that the trials given by Allah are not something to resist or avoid, but rather to be accepted with full awareness that everything happens according to His will and for the benefit of His servants.

In the modern context, sincerity can be applied to work ethics and professional life within educational institutions. Sincerity means working with genuine intention, without expecting excessive rewards, and accepting the outcomes of one's work with an open heart. It also means fulfilling duties and responsibilities wholeheartedly, and embracing every challenge and change as part of the journey

toward a greater goal. In educational institutions, sincerity can help create a more harmonious work culture. The story of Ismail AS teaches that steadfast faith is the foundation for facing life's tests.

In everyday management, patience and sincerity are essential qualities that help individuals face challenges in a constructive way. For instance, in human resource management, a patient and sincere manager will be better equipped to handle conflicts among employees, manage work pressures, and lead by setting a good example. Patience aids in making thoughtful decisions, while sincerity ensures that actions taken are always based on good intentions and the right purpose. Moreover, patience and sincerity play vital roles in personal and professional development. Educators who possess both qualities are more likely to grow, learn from their failures, and become stronger in facing challenges. Sincerity also motivates them to work with integrity and contribute positively to the organization without feeling burdened by external pressures. These qualities foster a healthy work environment, support continuous learning, and help build trust within the team, ensuring long-term success for both individuals and the organization as a whole.

The patience and sincerity Prophet Ibrahim and Prophet Ismail (AS) demonstrated in accepting the command to sacrifice and be sacrificed provide valuable lessons on how to face life's trials with firm faith. These two qualities are not only important in a spiritual context but are also relevant in everyday life and the workplace. By emulating the patience and sincerity of Prophet Ibrahim and Prophet Ismail (AS), individuals and leaders can face challenges with a positive attitude, resulting in a more harmonious, productive, and blessed environment, both personally and professionally.

The fifth principle that can be learned from the story of Prophet Ibrahim (AS) is courage and integrity. Prophet Ibrahim is known for his bravery in opposing the idol-worship practices that were common in his time, and for his integrity in following God's commands without hesitation. This principle emphasizes the importance of having the moral courage to stand firm in one's beliefs, as well as the integrity to uphold these principles even in the face of great risks or challenges. Prophet Ibrahim (AS) displayed remarkable courage when he openly opposed idol worship, a practice that dominated his society. When he was young, Ibrahim not only refused to follow the wrong customs but also boldly destroyed the idols as a symbol of his rejection of false worship.

Such bravery is highly relevant in the context of leadership and everyday life. A courageous leader is one who is not afraid to make difficult decisions, even if those decisions are unpopular. Courage is also necessary to bring about the changes required in an organization. In this context, courage means having a strong belief in the values one upholds and being unafraid to defend them. Prophet Ibrahim's (AS) integrity is reflected in his total obedience to God's commands. In modern life, integrity is the foundation of effective and trustworthy leadership. A leader with integrity is someone who is consistent in their actions and words, always acting according to the values and ethics they have set. Integrity ensures that a leader will not be tempted to compromise for short-term gains or external pressures, but will always act based on what is right and just.

In management within educational institutions, courage and integrity are two crucial qualities. Courage is needed to make difficult decisions, while integrity ensures that these decisions are based on fair and ethical principles. Additionally, integrity helps prevent unethical practices within the organization, ensuring that all actions align with established moral and legal standards. In a world full of challenges and temptations to stray from the right path, courage and integrity become even more important. Leaders who are courageous and have integrity will not easily sacrifice core values for short-term gains. They will remain focused on the long-term vision and ensure that all their actions are in line with the right principles. Overcoming challenges with courage means being willing to take the necessary risks to achieve a greater goal, while integrity ensures that the process is conducted in a fair and just manner. Together, these two qualities create strong, trustworthy, and sustainable leadership.

The courage and integrity demonstrated by Prophet Ibrahim (AS) provide valuable lessons on how a leader should act when facing challenges and temptations. The courage to stand firm in the truth and the integrity to uphold those principles without compromise are the foundations of effective and ethical leadership. In both the workplace and daily life, these qualities not only help individuals and

organizations achieve their goals in the right way but also build a strong foundation for trust and long-term success. By emulating the courage and integrity of Prophet Ibrahim, leaders can ensure that they lead with a clear conscience and a sincere commitment to what is right.

3.2. Case Studies

Several Islamic educational institutions have successfully integrated the leadership principles of Prophet Ibrahim into their human resource management (HRM) practices. The International Islamic University Malaysia (IIUM) is one prominent example. IIUM has implemented a comprehensive HR strategy that emphasizes trust and fairness, in line with the leadership values taught by Prophet Ibrahim. The university's commitment to transparency in recruitment and promotion processes has significantly increased employee satisfaction, with a reported 40% improvement as stated in their internal HR survey (IIUM, 2021). This demonstrates that aligning HRM practices with ethical leadership principles can not only enhance trust but also create a more harmonious and productive work environment.

Al-Azhar University in Egypt also demonstrates how the principles of Prophet Ibrahim can be effectively applied in the management of educational institutions. By adopting the principle of building consensus, the university has integrated consultation and active participation into their decision-making processes. Regular town hall meetings allow staff and students to voice their opinions and suggestions, creating a strong sense of ownership among the university's stakeholders. As a result, the university community's morale has improved, reflected in a 30% increase in student retention rates (Al-Azhar University, 2020). This case shows that participatory leadership inspired by Islamic values can foster an inclusive and collaborative organizational culture.

At Islamic College in London, the impact of a mentoring program inspired by the leadership principles of Prophet Ibrahim has become an interesting case study. The college has established a mentoring initiative that pairs experienced faculty members with new educators, encouraging professional development and personal growth. According to a recent evaluation report, mentoring program participants reported a 50% increase in job satisfaction and a 20% improvement in teaching effectiveness (College, 2022). This demonstrates that nurturing future leaders within the framework of Islamic educational values not only strengthens individual capabilities but also enhances the overall quality of education.

Lastly, Qatar University has successfully integrated Prophet Ibrahim's leadership principles related to steadfastness in holding onto principles by creating an inclusive environment that celebrates diversity. This approach has resulted in a 25% overall increase in employee satisfaction, as reported in their annual HR report (Qatar University, 2022). This case provides concrete evidence that the application of ethical leadership principles can transform workplace dynamics in Islamic educational institutions, creating a more positive atmosphere and supporting long-term success.

Overall, these findings demonstrate that integrating the leadership principles of Prophet Ibrahim into HRM practices in Islamic educational institutions can yield various benefits, including increased employee satisfaction, higher organizational morale, and improved operational effectiveness. Each of these cases illustrates how ethical leadership principles can be applied in different contexts to achieve positive and sustainable outcomes.

3.3. Comparative Analysis

A comparative analysis of human resource management (HRM) practices in Islamic and non-Islamic educational institutions reveals fundamental differences in the application of leadership principles. Islamic educational institutions tend to emphasize ethical leadership based on religious values, as exemplified by Prophet Ibrahim, whereas many non-Islamic institutions often prioritize profit-oriented metrics and standardized performance evaluations. For instance, a study by Manan, Kamaluddin, & Puteh Salin (2013) found that Islamic institutions reported higher employee

satisfaction, particularly due to their commitment to ethical practices and community involvement. This suggests that the ethical approach embedded in HRM practices in Islamic institutions not only fulfills moral obligations but also fosters a more harmonious and satisfying work environment for employees.

Furthermore, the principle of justice is more pronounced in HRM practices in Islamic educational institutions. These institutions typically implement policies that emphasize fairness and equality in recruitment and promotion processes. A report from the Institute of Education Sciences (2021) highlights that Islamic institutions demonstrate lower levels of discrimination in their recruitment practices compared to non-Islamic institutions. These findings affirm that the ethical framework provided by Islamic teachings can lead to more equitable and inclusive HRM practices, which, in turn, enhance trust and fairness among employees.

Moreover, the concept of *musyawarah* (consultation) further distinguishes Islamic educational institutions from non-Islamic institutions. Research conducted by Harvard Business Review (2019) indicates that organizations that involve employees in decision-making processes achieve better performance outcomes. Islamic institutions, grounded in their adherence to the principle of *shura* (consultation), often have higher levels of employee involvement and collaboration. In contrast, many non-Islamic institutions rely on top-down approaches, which can result in lower employee engagement and morale. This highlights that the participatory approach inspired by Islamic values promotes inclusion and leads to better organizational performance.

In conclusion, this comparative analysis illustrates that Islamic educational institutions guided by the leadership principles of Prophet Ibrahim tend to create a more inclusive, just, and resilient organizational culture. These institutions enhance employee satisfaction and performance, contributing positively to the broader educational landscape. Therefore, the integration of ethical leadership principles into HRM practices serves as a model that can be adopted by both Islamic and non-Islamic institutions seeking to improve their organizational effectiveness. These findings demonstrate that HRM practices based on ethics and active participation provide moral benefits while fostering a more balanced and prosperous environment for all members of the organization.

3.4. Interpretation of Findings

The findings from this literature review highlight significant implications for Human Resource Management (HRM) practices in Islamic educational institutions. The leadership principles exemplified by Prophet Ibrahim, such as integrity, trustworthiness, obedience, patience, sincerity, and commitment to justice, are highly relevant in the religious context and align with contemporary HRM practices. The concept of *building consensus* or *musyawarah*, for instance, is particularly contextual in HRM because it fosters a positive organizational culture and enhances employee engagement (Meyer & Allen, 1991). In the Islamic education environment, leaders who implement these principles can create a conducive work environment for collaboration and mutual respect between staff and students, ultimately improving the quality of education and student learning outcomes.

Furthermore, the relevance of Prophet Ibrahim's leadership principles can strengthen ethical leadership within educational institutions. Research indicates that ethical leadership is closely associated with higher employee satisfaction and greater organizational commitment (Brown & Treviño, 2014). In this context, integrating the ethical dimensions of Prophet Ibrahim's leadership into HRM practices in Islamic educational institutions can help create a framework that aligns with Islamic teachings and global ethical behavior standards. The application of *musyawarah* as part of the decision-making process, for example, can enhance participatory governance in educational institutions (Rahman & Shahid, 2009). Thus, this participatory governance can improve transparency, accountability, and stakeholder involvement in educational institutions.

Additionally, these findings suggest that the principles taught by Prophet Ibrahim can serve as a foundation for developing training and development programs focused on ethical decision-making and leadership skills. A study by Khaghanizadeh, Koohi, Ebadi, & Vahedian-Azimi (2023) found that

training programs based on ethical principles significantly improved participants' decision-making abilities. Therefore, integrating these principles into HRM practices has the potential to enhance the overall effectiveness of educational leaders.

Incorporating the integration of Prophet Ibrahim's leadership principles into HRM practices in Islamic educational institutions contributes significantly to developing a more inclusive, just, and collaborative organizational culture. These findings emphasize that educational institutions practicing ethical leadership and integrating religious principles into HRM are better equipped to face global challenges and remain relevant in the ever-evolving educational landscape.

3.5. Recommendations for Practice

To effectively integrate the principles of Prophet Ibrahim into HRM practices, structured practical steps are necessary. *First*, educational institutions should organize workshops and training sessions focused on the leadership principles of Prophet Ibrahim. These sessions can equip educators and administrators with the tools needed to implement values such as integrity, compassion, and accountability in their daily roles. Case studies show that ethical leadership training can significantly improve employee performance and morale. For instance, a study by Ali and Raza (2020) revealed that ethics-based training in Islamic universities resulted in noticeable improvements in staff performance and morale, highlighting the importance of integrating Islamic leadership principles within the educational context.

Second, the establishment of mentoring programs can serve as an effective means to transfer knowledge and values from experienced leaders to new leaders within educational institutions. This program can be designed based on the principles exemplified by Prophet Ibrahim, emphasizing the importance of nurturing future leaders who are not only technically skilled but also ethically grounded. Research by Kram (1985) indicates that mentoring has a significant impact on leadership development, often leading to stronger and more effective leadership qualities. This underscores the importance of well-designed mentoring programs in creating a generation of leaders who can uphold the values and principles of Prophet Ibrahim in the educational environment.

Third, educational leaders need to implement a performance evaluation system that aligns with the Islamic values exemplified by Prophet Ibrahim. This evaluation system should focus on both academic and administrative performance, including an assessment of adherence to ethical standards and the quality of interpersonal relationships within the institution. A performance evaluation system that reflects organizational values can enhance employee satisfaction and reduce turnover rates. By integrating Islamic values into the evaluation criteria, educational institutions can improve quality and strengthen educators' commitment to the organization's mission and vision (Khan, Khan, Mohmand, & Misbah (2020)

Fourth, fostering a culture of open communication is essential for creating a healthy and productive work environment. Leaders should encourage employees to voice their opinions and concerns, which will create a workplace atmosphere filled with trust and respect. This aligns with the principle of Syura, which emphasizes the importance of collective decision-making (Efendi, 2024). Organizations that encourage employee participation in decision-making processes tend to see better outcomes in job satisfaction. This demonstrates that open communication can enhance operational efficiency and strengthen employees' sense of ownership within the organization..

3.6. Future Research Directions

This research opens opportunities for future studies to deepen our understanding of the integration of the leadership principles of Prophet Ibrahim into HRM practices. One area that requires further exploration is the impact of these principles on the performance of educators in Islamic educational institutions. Research, such as the study conducted by Nahwan, Munir, & Riyanto (2016),

can help clarify the extent to which Islamic leadership principles can enhance employee productivity and loyalty, thereby strengthening the overall organizational structure.

Another avenue for future research is to explore the challenges faced by educational leaders in applying these principles. Although Islamic leadership values hold significant potential, their implementation in HRM practices may encounter various barriers. Understanding these obstacles—whether cultural, structural, or operational—is crucial for developing effective strategies to address these challenges.

Furthermore, comparative research between Islamic educational institutions and secular institutions regarding leadership practices can provide a broader context for understanding the contributions of Islamic leadership principles. Such studies would allow for the identification of best practices and innovative approaches that could be adopted in various educational settings. For example, how are principles like *musyawarah* applied differently in Islamic education compared to secular institutions? Answering this question can enrich the discourse on leadership in educational institutions.

Lastly, another research opportunity could focus on assessing the effectiveness of HRM practices that integrate the leadership principles of Prophet Ibrahim. This framework could serve as a guideline for educational institutions seeking to align HRM practices with Islamic values and modern HRM standards. The framework could also be empirically tested across various contexts, providing concrete evidence on how the integration of Prophet Ibrahim's leadership principles can enhance the effectiveness of Islamic educational institutions. Future research could concentrate on how this framework can be flexibly applied across different types of educational institutions, both in Muslim-majority countries and in countries with smaller Muslim populations. This would contribute valuable insights on the adaptability and impact of ethical leadership principles within diverse educational settings.

4. CONCLUSION

This study highlights the importance of integrating Prophet Ibrahim's leadership principles—integrity, justice, and obedience—into Human Resource Management (HRM) practices in Islamic educational institutions to enhance their effectiveness and relevance in the modern era. The findings suggest that adopting these principles can foster a more inclusive, just, and ethically driven organizational culture, improving both leadership effectiveness and educational quality. This research underscores the critical role of ethical HRM in addressing challenges posed by rapid technological advancements and the increasing reliance on superficial knowledge acquisition, advocating for a balance between adaptability and the preservation of core Islamic values. However, the study is limited by its reliance on theoretical analysis and lacks empirical evidence demonstrating the practical impact of these principles on employee performance and institutional success. Future research should focus on exploring the measurable outcomes of implementing Islamic leadership principles in HRM, particularly their influence on employee productivity, organizational effectiveness, and long-term educational sustainability. Such studies can provide a stronger foundation for developing practical, ethical HR strategies in Islamic educational contexts.

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