

# DEVELOPING THE AIAT-HRM MODEL: A CONCEPTUAL FRAMEWORK FOR INTEGRATING AMANAH, IHSAN, ADIL, AND TANGGUNG JAWAB INTO EDUCATOR HRM PRACTICES IN ISLAMIC EDUCATIONAL INSTITUTIONS

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## Abstract:

This study develops the AIAT-HRM Model as a conceptual framework for systematically integrating four core Islamic values (*amanah* (trustworthiness), *ihsan* (excellence), *adil* (justice), and *tanggung jawab* (responsibility)) into educator human resource management (HRM) in Islamic educational institutions. Existing HRM practices in these institutions remain fragmented and have not translated Islamic values into operational HRM mechanisms. Using a qualitative library research design and Jabareen's (2009) conceptual analysis procedure, the study synthesizes normative-theological sources (the Qur'an and Hadith), scholarly literature on Islamic education management, and contemporary HRM frameworks. The findings demonstrate the model's specific contributions: *amanah* transforms recruitment and selection through integrity-based screening; *ihsan* shapes professional development and performance appraisal through standards of excellence and reflective evaluation (*muhasabah*); *adil* informs proportional compensation and just appraisal; and *tanggung jawab* institutionalizes layered accountability across HR planning. The AIAT-HRM Model converts Islamic values from moral ideals into measurable HRM indicators, including transparent recruitment SOPs, 360-degree appraisal mechanisms, and *syura*-based planning protocols. Theoretically, this study advances value-based HRM by offering an integrative model that bridges Islamic ethics and functional HRM. Practically, it provides educational leaders with concrete steps to align recruitment, development, appraisal, and compensation with Islamic principles. Future research should empirically test the AIAT-HRM Model across pesantren, madrasah, and Islamic universities to assess its impact on educator performance and institutional effectiveness.

## Abstrak:

Penelitian ini mengembangkan Model AIAT-HRM sebagai kerangka konseptual untuk secara sistematis mengintegrasikan empat nilai inti Islam: *amanah* (kepercayaan), *ihsan*, *adil*, dan *tanggung jawab* ke dalam manajemen sumber daya manusia pendidik (SDM) di lembaga pendidikan Islam. Praktik SDM yang ada di lembaga-lembaga ini tetap terfragmentasi dan belum menerjemahkan nilai-nilai Islam ke dalam mekanisme SDM operasional. Menggunakan desain penelitian perpustakaan kualitatif dan prosedur analisis konseptual Jabareen (2009), penelitian ini mensintesis sumber teologis normatif (Al-Qur'an dan Hadis), literatur ilmiah tentang manajemen pendidikan Islam, dan kerangka kerja SDM kontemporer. Temuan ini menunjukkan kontribusi spesifik model: *amanah* mengubah rekrutmen dan seleksi melalui penyaringan berbasis integritas; *IHSAN* membentuk pengembangan

*profesi dan penilaian kinerja melalui standar keunggulan dan evaluasi reflektif (muhasabah); adil menginformasikan kompensasi proporsional dan penilaian yang adil; dan tanggung jawab melembagakan akuntabilitas berlapis di seluruh perencanaan SDM. Model AIAT-HRM mengubah nilai-nilai Islam dari cita-cita moral menjadi indikator HRM yang terukur, termasuk SOP rekrutmen yang transparan, mekanisme penilaian 360 derajat, dan protokol perencanaan berbasis syura. Secara teoritis, penelitian ini memajukan HRM berbasis nilai dengan menawarkan model integratif yang menjembatani etika Islam dan HRM fungsional. Secara praktis, ini memberikan langkah-langkah konkret kepada para pemimpin pendidikan untuk menyelaraskan rekrutmen, pengembangan, penilaian, dan kompensasi dengan prinsip-prinsip Islam. Penelitian di masa depan harus menguji Model AIAT-HRM secara empiris di seluruh pesantren, madrasah, dan universitas Islam untuk menilai dampaknya terhadap kinerja pendidik dan efektivitas kelembagaan.*

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## **INTRODUCTION**

Islamic educational institutions in Indonesia are currently facing increasingly complex challenges as a result of globalization, rapid technological advancement, and rising demands for professionalism in the transition from the Industrial Revolution 4.0 toward Society 5.0 (Aris et al., 2023). These transformations have significantly reshaped the governance of education, requiring institutions not only to adapt pedagogical practices but also to strengthen managerial systems that ensure institutional sustainability and educational quality (Apiyani, 2024). In this context, the quality of Islamic educational institutions is no longer determined solely by curriculum design, learning infrastructure, or regulatory compliance, but is fundamentally influenced by the effectiveness of human resource management, particularly the management of educators as the central actors in the educational process (Aris et al., 2023).

Educators in Islamic educational institutions occupy a strategic position that extends beyond their role as classroom instructors. They function as moral agents, role models, and transmitters of Islamic values who shape students' intellectual, spiritual, and social development (Toumi & Su, 2023). Consequently, the management of educator human resources becomes a decisive factor in ensuring that Islamic education fulfills its dual mandate of achieving academic excellence while cultivating ethical and spiritual character (Muhsim et al., 2023). However, empirical evidence indicates that many Islamic educational institutions continue to experience structural weaknesses in educator human resource management, particularly in recruitment systems that are misaligned with competency needs (Ridwan et al., 2023). Other persistent issues include limited and unsystematic professional development programs, weak and subjective performance appraisal

mechanisms, and low educator retention rates caused by insufficient attention to welfare, career development, and institutional commitment (Khumaini et al., 2023).

The issue of educator human resource management in Islamic education cannot be separated from the philosophical foundations that distinguish Islamic institutions from conventional educational organizations. Conventional human resource management generally emphasizes efficiency, productivity, and measurable performance outcomes (Dessler, 2020). In contrast, human resource management in Islamic education inherently integrates moral, ethical, and spiritual dimensions rooted in Islamic teachings (Toumi & Su, 2023). Islamic educational institutions are therefore value-laden organizations in which managerial practices are expected to reflect not only organizational goals but also divine accountability and moral responsibility (Muhsim et al., 2023). As a result, educator HRM in Islamic contexts should not merely replicate Western managerial models but must be contextualized within an Islamic worldview.

Islamic teachings offer a comprehensive ethical framework for organizational life through values such as amanah (trustworthiness), ihsan (excellence), justice ('adl), and responsibility (mas'uliyah), which are deeply embedded in the Qur'an and Hadith (Rochim & Muttaqien, 2025). These values emphasize integrity in fulfilling entrusted duties, striving for excellence beyond minimum standards, fairness and proportionality in decision-making, and layered accountability to institutions, society, and ultimately Allah (Rochim & Muttaqien, 2025). Despite their normative importance, these values are often articulated only at the level of moral ideals and have not been systematically translated into concrete and measurable human resource management practices within educational institutions (Mulyaningtyas & Soliha, 2023).

A growing body of literature demonstrates the positive impact of integrating Islamic values into organizational and educational management. Studies on Islamic leadership and spiritually based management consistently report improvements in work ethic, organizational commitment, job satisfaction, and service quality (Karimah et al., 2023). Febriani and Sesmiarni (2024) show that the integration of spiritual values within Total Quality Management frameworks contributes to the development of adaptive and excellence-oriented work cultures. Similarly, leadership models grounded in the values of amanah and ihsan have been shown to significantly enhance educator performance and institutional loyalty in Islamic educational settings (Parino, 2023). These findings confirm that Islamic values possess strong practical relevance when systematically applied.

Nevertheless, critical reviews of existing studies reveal an important limitation. Most research on Islamic values in educational management remains normative and descriptive, focusing on conceptual discussions or isolated practices without offering an integrative framework that connects Islamic values to all core functions of human resource management (Salsabila & Sesmiarni, 2025). As a result, the application of Islamic values in HRM practices tends to be partial, inconsistent,

and dependent on individual leadership styles rather than being institutionally embedded within formal HR systems and policies (Salsabila & Sesmiarni, 2025).

Meanwhile, contemporary human resource management literature, which has largely developed within Western organizational contexts, offers well-established functional frameworks covering workforce planning, recruitment and selection, training and development, performance appraisal, compensation, and retention. (Armstrong & Taylor, 2023). Although these frameworks provide operational clarity and managerial efficiency, they often adopt a secular orientation that overlooks the spiritual and transcendental dimensions of work (Dessler, 2020). When applied without adaptation, such frameworks may fail to capture the ethical foundations that define the identity of Islamic educational institutions.

This dichotomy between value-oriented Islamic management discourse and function-oriented Western HRM models highlights the need for an integrative approach. Islamic educational institutions require a human resource management model that is not only technically sound and operationally feasible but also ethically grounded in Islamic values. Such a model should be capable of translating abstract values into concrete managerial mechanisms, policies, and indicators that guide educator management in a consistent and sustainable manner.

Responding to this need, the present study seeks to develop the AIAT-HRM Model (Amanah, Ihsan, Adil, and Tanggung Jawab–Human Resource Management) as a conceptual framework for integrating Islamic values into educator human resource management. The AIAT-HRM Model addresses the identified gap in three specific ways: first, it positions Islamic values not as peripheral moral guidelines but as the ethical foundation underlying every HRM function; second, it systematically maps each value to specific HRM functions through identifiable integration mechanisms (e.g., Amanah transforms recruitment through integrity-based screening, Ihsan shapes professional development through standards of excellence, Adil informs proportional compensation, and Tanggung Jawab institutionalizes layered accountability across HR planning); third, it translates abstract values into operational indicators that institutions can monitor and evaluate. The model is necessary because it is the first conceptual framework to combine all four core Islamic values with the full set of modern HRM functions in a single integrative structure tailored to Islamic educational institutions.

The significance of this study lies in its theoretical and practical contributions to the field of Islamic Education Management. Theoretically, it advances value-based HRM discourse by offering an integrative conceptual model that synthesizes Islamic ethical principles with contemporary HRM functions into a unified structure. Practically, it provides Islamic educational institutions with a structured framework to design and implement educator HR policies that are both professional and ethically grounded—directly addressing real-world HRM challenges such as misaligned recruitment, subjective appraisal, sporadic professional development, and weak retention documented in prior empirical studies. Ultimately, this study demonstrates that integrating amanah, ihsan, adil, and tanggung jawab into

educator human resource management can enhance organizational performance while strengthening the moral and spiritual integrity of Islamic educational institutions.

## RESEARCH METHODS

This study employs a qualitative approach with a library research design, as the primary objective is to develop a conceptual model rather than to empirically test relationships among variables. The library research design was preferred over alternative qualitative methods (such as ethnography, case study, or grounded theory) for three reasons. First, the research objective is to construct an integrative conceptual framework that synthesizes normative-theological sources, scholarly literature, and HRM theory—a synthesis that requires wide and structured engagement with diverse textual sources, which library research uniquely supports. Second, prior empirical studies on Islamic values in HRM already document field-level practices but lack a conceptual model to interpret them; a library-based synthesis is therefore the logical next step before further empirical testing. Third, because the foundational frameworks referenced (Qur'anic teaching, Hadith, Islamic management theory, and conventional HRM theory) are already well-established, conceptual synthesis rather than primary data collection is the appropriate method for integration. To ensure the model's relevance to real-world contexts, the conceptual analysis was anchored at every stage to documented HRM challenges in Indonesian Islamic educational institutions. Library research in this study is defined as a systematic series of activities consisting of identifying, collecting, reading, recording, and analyzing relevant scholarly sources related to the research focus (Zed, 2014).

The development of the conceptual model follows the conceptual analysis procedure proposed by Jabareen (2009). The procedure was operationalized in five sequential stages, with explicit treatment of how Qur'anic and Hadith concepts were systematically mapped to HRM functions. (1) Concept identification: core Islamic values were extracted from primary normative sources, with each candidate value supported by specific verse or Hadith references and articulated in terms of its behavioral manifestation in organizational life. (2) Categorization: the identified values were grouped according to their primary ethical function (integrity, excellence, fairness, accountability), and four values (Amanah, Ihsan, Adil, and Tanggung Jawab) were selected based on four criteria: strong theological basis, clear correspondence with at least one HRM function, consistency in scholarly literature, and distinctive value-add over Western HRM constructs. (3) Deconstruction: each HRM function in contemporary frameworks (planning, recruitment and selection, professional development, performance appraisal, compensation, retention) was decomposed into its underlying ethical assumptions to determine which Islamic value(s) most directly inform each function. (4) Comparison: a two-dimensional matrix was constructed in which rows represented Islamic values and columns represented HRM functions, with each cell assessed for the strength of conceptual

linkage based on textual evidence from Qur'an, Hadith, and the literature. (5) Integration: the validated linkages were synthesized into the AIAT-HRM Model, in which each HRM function is informed by the interaction of two complementary Islamic values, and each value is translated into operational indicators that institutions can monitor.

Data sources in this study are classified into three main categories. First, normative-theological sources, including selected Qur'anic verses and Hadith, are used to identify and formulate core Islamic values relevant to educator management. Second, scientific sources consist of peer-reviewed journal articles, reference books, and conference proceedings related to Islamic education management, teacher professionalism, and organizational ethics. Third, conceptual-theoretical sources include contemporary human resource management frameworks and models drawn from authoritative literature (Rees et al., 2025).

Data analysis is conducted using qualitative content analysis with a descriptive-critical approach, following the interactive model of Miles, Huberman, and Saldaña (2020), which comprises data condensation, data display, and conclusion drawing and verification. Through this analytical process, recurring themes, value dimensions, and management functions are systematically identified and integrated. The final output of the analysis is the AIAT-HRM Model, which is presented in the form of a conceptual diagram to clearly illustrate the relationships between Islamic values and educator human resource management functions.

## RESULTS AND DISCUSSION

### Result

#### Islamic Values as the Ethical Foundation of Educator HR Management

This section describes the findings of conceptual analysis of relevant literature to identify Islamic values that have a direct connection with educator HR management practices. The analysis was conducted systematically to ensure that the selected values not only have a strong theological foundation, but are also managerially relevant and applicable in the context of Islamic educational institutions. As a visualization of the analysis results, Table 1 presents a value selection matrix based on the established criteria.

*Table 1. Justification Matrix for AIAT Value Selection*

<b>Islamic Value</b>	<b>Theological Basis (Qur'an/Hadith)</b>	<b>Correspondence with HRM Functions</b>	<b>Consistency in Literature</b>	<b>Distinction from Western HRM</b>
Amanah (Trust)	QS. An-Nisa: 58; QS. Al-Mu'minun: 8	Recruitment & selection; compensation	Ali (2005); Toumi & Su (2023); Hanifah et al. (2024)	Transcendental accountability, not just organizational

Ihsan (Excellence)	HR. Muslim (Jibril hadith); QS. Al-Qashash: 77	Professional development; performance appraisal; retention	Khafiyya (2023); Febriani & Sesmiarni (2024)	Spiritual motivation beyond continuous improvement
Adil (Justice)	QS. Al-Maidah: 8; QS. An-Nahl: 90	Performance appraisal; compensation; recruitment	Abbas et al. (2024); Nuzulla & Mubarok (2024)	Equity (proportionality), not equality (sameness)
Tanggung Jawab (Responsibility)	HR. Bukhari-Muslim (kullukum ra'in); QS. Al-Isra: 36	HR planning; professional development	Anas (2024); Khan & Khan (2018)	Layered accountability: to organization, society, and Allah

Based on Table 1, the four AIAT values fulfilled all selection criteria. Amanah is grounded in QS. An-Nisa: 58, which commands the rendering of trusts to those entitled to them, and is operationally connected to recruitment, selection, and compensation through the principle that positions are entrusted obligations requiring integrity. Ihsan, articulated in the Hadith of Jibril and QS. Al-Qashash: 77, drives quality that exceeds minimum professional standards as a manifestation of spiritual awareness that every work activity is a form of worship; this value is connected to professional development, performance appraisal, and retention. Adil, anchored in QS. Al-Maidah: 8 and QS. An-Nahl: 90, regulates performance appraisal and compensation through proportionality based on contribution rather than uniform treatment. Tanggung Jawab, grounded in the Hadith “kullukum ra’in” and QS. Al-Isra: 36, establishes layered accountability across HR planning and development—accountability to the organization, society, and ultimately Allah. Together, these four values cover the full spectrum of educator HRM functions while preserving theological depth.

### Construction of the AIAT-HRM Model as an Integrative Conceptual Framework

Based on the synthesis of Islamic values and analysis of modern HRM functions, this research develops the AIAT-HRM Model as an integrative conceptual framework. This model is designed to address the conceptual gap that has been identified, namely the absence of a model capable of operationalizing Islamic values into systematic educator HRM practices. To visualize this integration process, Table 2 presents the mapping of Islamic values in HRM functions.

*Table 2. Integration of Islamic Values in HRM Functions (AIAT-HRM Model)*

No	HRM Function	Islamic Values	Integration Mechanism	Operational Indicators
1	HR Planning	Syura & Responsibility	Stakeholder consultation; needs analysis based on Islamic vision-mission	Syura-based planning SOP; HR needs analysis documents

2	Recruitment & Selection	Amanah & Justice	Competency and integrity-based selection; non-discriminatory system	Transparent recruitment SOP; qualification-based placement
3	Professional Development	Ihsan & Responsibility	Continuous training (technical & spiritual); tarbiyah mentoring	Training participation; learning innovation
4	Performance Appraisal	Justice & Ihsan	360-degree evaluation; muhasabah; constructive feedback	Multi-source assessment instruments; periodic muhasabah mechanism
5	Compensation	Justice & Amanah	Fair wages according to workload; timely payment	Documented payroll system; compensation satisfaction survey
6	Retention & Work Relations	Ukhuwah & Ihsan	Islamic family culture; work-life balance	Teacher retention rate; job satisfaction index

Table 2 directly answers the research focus on how each Islamic value practically impacts each HRM function. Three patterns emerge. First, every HRM function is informed by the interaction of two complementary values rather than a single value. HR Planning combines *Tanggung Jawab* (layered accountability) with *Syura* (deliberative consultation), so that planning is both responsibly governed and participatively decided. Recruitment and Selection is shaped by the interaction of *Amanah* (integrity in entrusting positions) and *Adil* (fair, non-discriminatory criteria). Professional Development is driven by *Ihsan* (the pursuit of excellence) and *Tanggung Jawab* (institutional duty to develop educators). Performance Appraisal couples *Adil* (proportional fairness) with *Ihsan* (muhasabah-based reflective evaluation). Compensation links *Adil* (proportional reward) with *Amanah* (timely fulfillment of entrusted obligations). Retention combines *Ihsan* (excellence-driven culture) with *Ukhuwah* (Islamic brotherhood). Second, each integration mechanism is concrete and observable—not abstract aspirations but specific managerial practices: stakeholder consultation, integrity-based selection, tarbiyah mentoring, 360-degree evaluation, fair-wage protocols, and family-culture practices. Third, each function is paired with operational indicators that institutions can monitor: *Syura*-based planning SOPs, transparent recruitment SOPs, training participation records, multi-source assessment instruments, documented payroll systems, and educator retention rates. To clarify the relationships between components in the AIAT-HRM Model, Figure 1 presents the conceptual framework diagrammatically.



Figure 1. Conceptual Framework of the AIAT-HRM Model

Figure 1 shows that the four core Islamic values (Amanah, Ihsan, Adil, Tanggung Jawab) function as the ethical foundation underlying all HRM functions. Each HRM function is not only informed by a single value, but by the interaction of two complementary values. This inter-value interaction produces richer integration mechanisms compared to simple one-to-one mapping. This model produces outputs in the form of professional educator HR, ethical governance, and sustainability of Islamic educational institutions.

### Implementation of the AIAT-HRM Model in Educator HR Management

The implementation of the AIAT-HRM Model in Islamic educational institutions can be understood through the actualization of core Islamic values in each educator HRM function. In the HR planning stage, syura and responsibility values are realized through the involvement of main stakeholders—foundations, institutional leaders, school committees, and teacher representatives—in the HR needs analysis process. In the recruitment and selection function, the integration of amanah and justice values is reflected in the application of transparent, objective, and competency-based selection systems (Rosyana et al., 2023). In the performance appraisal aspect, justice and ihsan values are realized through 360 degree evaluation involving leaders, colleagues, and student feedback (Kamaruddin et al., 2024).

To provide a comprehensive picture of the prospects for implementing the AIAT-HRM Model in the field, this study summarizes the challenges and opportunities for its application through SWOT analysis as presented in Table 3.

*Table 3. SWOT Analysis of AIAT-HRM Model Implementation*

<b>STRENGTHS</b>	<b>WEAKNESSES</b>
<ul style="list-style-type: none"> <li>a. Strong theological basis (Qur'an &amp; Hadith)</li> <li>b. Operational with measurable indicators</li> <li>c. Holistic: professional &amp; spiritual dimensions</li> <li>d. Contextual for Indonesian Islamic education</li> </ul>	<ul style="list-style-type: none"> <li>a. Not yet empirically validated</li> <li>b. Based on literature review (not field study)</li> <li>c. Needs adaptation to institution types</li> <li>d. Indicators are still generic-prescriptive</li> </ul>
<b>OPPORTUNITIES</b>	<b>THREATS</b>
<ul style="list-style-type: none"> <li>a. Increasing awareness of value-based Islamic education</li> <li>b. Government regulation support (teacher professionalism)</li> <li>c. Technology development for efficient HRM</li> <li>d. Wide network of pesantren &amp; Islamic institutions</li> </ul>	<ul style="list-style-type: none"> <li>a. Resistance to change (bureaucracy &amp; individuals)</li> <li>b. Limited HR understanding of Islamic HRM</li> <li>c. Quality assurance still administrative-formalistic</li> <li>d. Teacher financial welfare still critical</li> </ul>

The SWOT analysis shows that although the AIAT-HRM Model has significant conceptual strengths, the success of its implementation is highly influenced by institutional readiness and stakeholder commitment. Resistance to change, limited HR capacity, and financial conditions of Islamic educational institutions are the main challenges that need to be anticipated strategically (Yazid & Hasyim, 2023).

## Discussion

The findings of this study demonstrate that the AIAT-HRM Model constitutes a coherent and integrative conceptual framework for managing educator human resources in Islamic educational institutions. The results show that the values of *amanah*, *ihsan*, justice (*‘adl*), and responsibility (*mas’uliyah*) can be systematically embedded across all core human resource management (HRM) functions, ranging from planning and recruitment to professional development, performance appraisal, compensation, and retention. This finding confirms that Islamic values are not merely normative ideals but can function as structural and operational foundations for educator HRM. Such a view is in line with Islamic management theory, which conceptualizes organizations as ethical systems governed by managerial rationality and moral accountability to Allah and society (Ali, 2005). Similar arguments are also advanced in Islamic organizational theory, which emphasizes the inseparability of ethics, spirituality, and management practice (Khan & Khan, 2018).

The results reinforce previous empirical studies highlighting the importance of value-based management in Islamic educational institutions. Earlier research indicates that leadership grounded in Islamic values positively influences educator commitment and organizational loyalty (Karimah et al., 2023). Other studies also demonstrate that spiritually oriented management contributes to improved educator performance and work ethics (Toumi & Su, 2023). This study is in line with those findings, particularly in showing that *ihsan* encourages continuous improvement, while *amanah* strengthens integrity and trust in institutional processes. However, unlike prior studies that largely remain descriptive, this research extends the findings by demonstrating how Islamic values can be systematically embedded into formal HRM structures.

One significant contribution of the AIAT-HRM Model lies in its interpretation of recruitment and selection as ethically driven processes shaped by *amanah* and justice. Empirical studies report that recruitment practices in many Islamic educational institutions remain informal and weakly aligned with competency standards (Ridwan et al., 2023). Other findings suggest that subjectivity and personal proximity often dominate recruitment decisions in pesantren and madrasah contexts (Rosyana et al., 2023). While these studies frame recruitment problems primarily as administrative weaknesses, the present findings add nuance by interpreting them as failures of institutional value integration. By redefining *amanah* as an organizational commitment to integrity, transparency, and professional accountability, this study reframes recruitment challenges as ethical governance issues rather than merely technical shortcomings.

The integration of justice (*‘adl*) into performance appraisal and compensation systems also extends previous discussions on fairness in educational management. Prior studies often equate justice with equality or uniform treatment among educators (Mulyaningtyas & Soliha, 2023). In contrast, the findings of this study emphasize justice as proportionality, aligning evaluation and rewards with

actual contributions and responsibilities. This interpretation is consistent with Islamic ethical teachings on fairness and balance in organizational life (Rochim & Muttaqien, 2025). At the same time, it adds depth to contemporary HRM discourse by demonstrating that fairness in Islamic educational institutions cannot be reduced to standardized or purely quantitative metrics.

The findings related to professional development and performance appraisal further highlight the central role of *ihsan* and responsibility as intrinsic motivational forces. Previous literature conceptualizes *ihsan* as excellence and moral consciousness in professional conduct (Khafiyya, 2023). However, such studies rarely explain how *ihsan* can be translated into concrete HR practices. This study extends those findings by showing that *ihsan* can be embedded through structured training programs, reflective evaluation (*muhasabah*), and continuous learning systems. This approach is particularly relevant given evidence that professional development in Islamic educational institutions is often sporadic and compliance-driven rather than developmental in nature (Isa et al., 2024).

The value of responsibility (*mas'uliyah*) also emerges as a distinguishing feature of the AIAT-HRM Model. Previous studies discuss responsibility mainly as a moral obligation of leaders and educators (Anas, 2024). This study adds nuance by positioning responsibility as a structural principle for HR planning and accountability mechanisms. The concept of layered accountability that encompasses the institution, society, and Allah extends existing HRM frameworks, which primarily focus on organizational accountability (Ali, 2005). This finding highlights an understudied dimension of Islamic HRM, namely the institutionalization of transcendental accountability within formal management systems.

From a theoretical perspective, the findings both align with and challenge dominant HRM paradigms. Contemporary HRM theories emphasize functional efficiency, performance measurement, and competency-based systems (Armstrong & Taylor, 2023). While the AIAT-HRM Model adopts these functional elements, it is partially contrary to the secular and instrumental orientation of mainstream HRM frameworks that marginalize ethical and spiritual dimensions (Dessler, 2020). This study demonstrates that when applied without contextual adaptation, conventional HRM models may fail to capture the ethical identity of Islamic educational institutions.

This review offers a novel perspective by synthesizing Islamic ethical principles and HRM functions into a single integrative conceptual framework. Unlike prior systematic literature reviews that primarily map research trends or classify themes, this study constructs a model that explicitly links values, HRM functions, and operational mechanisms (Salsabila & Sesmiarni, 2025). The findings reveal an understudied aspect of Islamic education management, namely the interaction of multiple Islamic values within individual HRM functions. This interactional perspective extends existing value-based management research by demonstrating that ethical decision-making in educator management is multidimensional and relational rather than linear.

The relevance of the AIAT-HRM Model to field practice is further supported by empirical evidence on persistent HRM challenges in Islamic educational institutions. Studies consistently report weak HR planning, subjective appraisal systems, and low educator retention (Khumaini et al., 2023). Other research highlights bureaucratic rigidity and limited HR capacity as additional barriers to effective HRM reform (Ridwan et al., 2023). The findings of this study suggest that these challenges stem not only from technical limitations but also from fragmented value integration, thereby offering a deeper explanatory framework for institutional reform.

Translating the AIAT-HRM Model into practice requires a phased implementation pathway that institutions can adopt sequentially. Phase 1 (3–6 months): institutions conduct a value-integration audit of existing HRM practices, identifying which Islamic values are currently embedded and which are absent, while leadership commitment is secured through formal endorsement and an internal working group is established. Phase 2 (6–12 months): standard operating procedures for each HRM function are redesigned according to the integration mechanisms in Table 2—recruitment SOPs incorporate integrity screening; appraisal instruments adopt 360-degree evaluation with muhasabah components; compensation policies are reviewed for proportionality; development programs are restructured to combine technical and spiritual training. Phase 3 (concurrent capacity building): HR staff and institutional leaders undergo training in operationalizing Amanah, Ihsan, Adil, and Tanggung Jawab in daily decision-making, addressing the SWOT-identified weakness of limited HR understanding of Islamic HRM. Phase 4 (12–24 months): selected processes are piloted under the new framework with operational indicators monitored quarterly, and findings inform iterative refinement. Phase 5: successful pilot practices are scaled across all HRM functions and formally embedded in institutional policy and quality assurance systems.

The SWOT analysis identified resistance to change and bureaucratic rigidity as principal threats. Three strategies can mitigate these risks. First, leadership modeling: institutional leaders must visibly embody the four values, since value-based reform fails when leadership behavior contradicts stated values. Second, gradual integration rather than wholesale replacement: institutions retain familiar HRM procedures while progressively redesigning them according to AIAT principles, reducing organizational disruption. Third, contextual adaptation: the model is prescriptive in its underlying logic but flexible in its specific indicators pesantren operating in semi-traditional governance structures will operationalize Syura differently than a modern Islamic university; small madrasah will adapt the 360-degree appraisal to a smaller stakeholder pool. Successful adaptation depends on institutions interpreting the values within their own organizational contexts while preserving the integrity of the value-function linkages.

Despite its contributions, this study has several limitations. First, the research is conceptual and based on library research, meaning that the AIAT-HRM

Model has not yet been empirically validated in real institutional settings. Second, the literature reviewed is largely drawn from the Indonesian context, which may limit the generalizability of the findings to other Islamic educational environments. Third, although the model proposes operational indicators, these indicators remain conceptual and require further refinement and empirical testing.

Theoretically, this study contributes to the development of Islamic Education Management by demonstrating that Islamic values can function as endogenous components of HRM systems rather than external ethical constraints (Ali, 2005). Practically, the AIAT-HRM Model provides institutional leaders and policymakers with a structured reference for aligning educator HR policies with Islamic ethical principles. Ultimately, this study advances the discourse on value-based human resource management by offering an integrative framework that bridges normative Islamic ethics and contemporary HRM practice.

## CONCLUSION

This study concludes that the AIAT-HRM Model represents a coherent and theoretically grounded conceptual framework for integrating Islamic values into educator human resource management in Islamic educational institutions. By positioning *amanah*, *ihsan*, justice (*'adl*), and responsibility (*mas'uliyah*) as the ethical foundation of human resource management, the study demonstrates that Islamic values can be systematically embedded within modern HRM functions without diminishing managerial effectiveness. More broadly, the findings indicate that persistent challenges in educator HRM are not merely technical or administrative in nature, but reflect fragmented institutionalization of values. The AIAT-HRM Model therefore generalizes educator management as an ethical-governance process that bridges normative Islamic principles and functional HRM practices.

From an academic perspective, this study contributes to the development of Islamic Education Management by advancing a value-based HRM paradigm that integrates ethical principles and managerial functions into a unified conceptual structure. Practically, the AIAT-HRM Model provides Islamic educational institutions with a structured reference for aligning recruitment, development, appraisal, and compensation systems with Islamic ethical values. The takeaway for educational leaders and policymakers is direct: addressing HRM challenges in Islamic educational institutions requires more than procedural reform. Persistent problems subjective recruitment, weak appraisal, low retention, sporadic development are fundamentally problems of value integration. The AIAT-HRM Model offers a structured response: redesign each HRM function around the ethical values that define Islamic education, accompany each redesign with measurable indicators, and institutionalize the values across the full HRM cycle. Future research should empirically test the AIAT-HRM Model in diverse Islamic educational settings pesantren, madrasah, Islamic schools, and Islamic universities to assess its impact on educator performance and institutional effectiveness. Specifically, future studies

are encouraged to: (1) develop validated measurement instruments for each operational indicator in Tables 1 and 2; (2) conduct longitudinal case studies tracking HRM outcomes before and after AIAT-HRM adoption; (3) compare the model's effectiveness across different institutional types and governance structures; and (4) examine the model's adaptability to Islamic educational contexts beyond Indonesia.

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