

INTEGRATING EMOTIONAL AND SPIRITUAL QUOTIENT (ESQ) WITH PROPHETIC VALUES IN HUMAN RESOURCE DEVELOPMENT

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Abstract

This study aims to analyse the application of prophetic values in human resource development based on Emotional and Spiritual Quotient (ESQ), with the goal of fostering a culture of integrity within Indonesian Islamic educational institutions. Employing an interpretive paradigm and a qualitative case study approach, the research was conducted purposively at a *madrasah 'āliyah* (Islamic senior high school). Data were collected through in-depth interviews to explore the conceptualisation and implementation of prophetic values in the context of human resource development. The findings reveal four key processes: (1) understanding and internalising the ethical principles of educators; (2) human resource development through the assessment of social needs, structured coaching programs, expert-led workshops, ESQ evaluation, and performance enhancement of team

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members; (3) cultivating a culture of commitment, values, and integrity to support a productive and value-based work environment; and (4) conducting training and coaching to enhance competencies, transform paradigms, and promote a worship-oriented (*mu'āmalah*) approach to professional duties, aimed at building resilient educational institutions capable of responding to global challenges. This study contributes to the development of prophetic-based human resource strategies by emphasising innovation in coaching practices grounded in fairness, transparency, faith, and accountability.

Keywords: Prophetic values; Human Resources (HR), Emotional and Spiritual Quotient (ESQ); integrity; educator work culture.

Khulasah

Kajian ini bertujuan menganalisis penerapan nilai-nilai kenabian dalam pembangunan sumber manusia berdasarkan Kecerdasan Emosi dan Spiritual dengan matlamat untuk memupuk budaya integriti dalam institusi pendidikan Islam di Indonesia. Berpaksikan paradigma interpretif dan pendekatan kajian kes kualitatif, penyelidikan ini dilaksanakan secara berfokus di sebuah *madrasah 'alimah* (sekolah menengah Islam). Data dikumpulkan melalui temubual mendalam bagi meneliti proses pengkonsepsian dan pelaksanaan nilai-nilai kenabian dalam konteks pembangunan sumber manusia. Dapatan kajian mengenal pasti empat proses utama: (1) pemahaman dan penghayatan terhadap prinsip etika para pendidik; (2) pembangunan sumber manusia melalui penilaian keperluan sosial, pelaksanaan program bimbingan berstruktur, bengkel kendalian pakar, penilaian ESQ, serta peningkatan prestasi ahli pasukan; (3) pembudayaan komitmen, nilai dan integriti bagi mewujudkan persekitaran kerja yang produktif dan berteraskan nilai; dan (4) pelaksanaan latihan dan bimbingan bagi mempertingkatkan kecekapan, mengubah paradigma serta menggalakkan pendekatan

profesional berasaskan ibadah (*mu'āmalah*) ke arah membina institusi pendidikan yang tangguh dan mampu menangani cabaran global. Kajian ini menyumbang kepada pembangunan strategi sumber manusia berasaskan nilai-nilai kenabian dengan menekankan inovasi dalam amalan bimbingan yang berpaksikan prinsip keadilan, ketelusan, keimanan dan akauntabiliti.

Kata kunci: Nilai kenabian; sumber manusia; kecerdasan emosi dan spiritual (ESQ); integriti; budaya kerja pendidik.

Introduction

Nation-building is fundamentally a process of developing holistic human beings; intellectually, emotionally, spiritually, and materially.¹ The development of human capital is inseparable from the teachings of religion, as religion plays a crucial role in shaping individuals of integrity and quality.² However, the formation of such individuals can only be achieved through quality education. In the Indonesian context, Islamic education serves as a key vehicle through which individuals can understand, internalise, and practice Islamic teachings in their daily lives. The level of public understanding, appreciation, and application of Islamic values is directly influenced by the quality of Islamic education they receive.³ Given its strategic role in shaping future generations, Islamic

¹ Hanun Asrohah, Junaedi & Iskandar Ritonga, "Socio-Physical and Spiritual Environment (SPaSE) Model for Religious Moderation in Madrasa," *Nazhruna: Jurnal Pendidikan Islam*, 8(1) (2025), 75, doi:10.31538/nzh.v8i1.111.

² Brett R. Smith et al., "Toward a Theological Turn in Entrepreneurship: How Religion Could Enable Transformative Research in Our Field," *Journal of Business Venturing* 36(5) (2021), 106139, doi:10.1016/j.jbusvent.2021.106139.

³ Karen Stanley & David Stanley, "The HEIPS Framework: Scaffolding Interprofessional Education Starts with Health Professional Educators," *Nurse Education in Practice* 34 (2019), 63, doi:10.1016/j.nepr.2018.11.004.

education requires not only a sound curriculum but also high-quality human resources to manage and lead its institutions effectively.⁴

Islamic education will struggle to achieve excellence if its core components, such as foundational philosophy, educational objectives, curriculum design, teacher competence and professionalism, pedagogical relationships, instructional methods, infrastructure, evaluation systems, financing, and other supporting elements are managed without strategic planning.⁵ Therefore, the implementation of professional and effective management, particularly in the area of human resource development, is vital to ensure the overall quality and sustainability of Islamic educational institutions.

Effective human resource management, which governs the roles and relationships of personnel within an organisation, is essential for maximising the achievement of educational goals. The success of an educational institution is largely influenced by the motivation and commitment of its educators, supported by the leadership of principals who are innovative, open-minded, inclusive, and responsive to suggestions for institutional improvement and development.⁶ This highlights the principle that the success of education depends on both the development of human resources and the implementation of efficient and effective educational governance. Unlike

⁴ Ali Rohmad, "Human Resource Development Program in Strengthening Lecturer Competence in Indonesia," in *WESTECH 2018* (Gent: European Alliance for Innovation, 2018), 354.

⁵ Afiful Ikhwan, *Pengembangan Kurikulum Pendidikan Agama Islam (PAI)* (Insan Cita Press dan STAIM Tulungagung, 2013).

⁶ Hanna Gaspard & Fani Lauermann, "Emotionally and Motivationally Supportive Classrooms: A State-Trait Analysis of Lesson- and Classroom-Specific Variation in Teacher- and Student-Reported Teacher Enthusiasm and Student Engagement," *Learning and Instruction*, 75 (2021), 101494, doi:10.1016/j.learninstruc.2021.101494.

business management, which focuses on generating profits for shareholders, or state governance, which emphasizes the success of development programs, educational management is primarily concerned with the success of human development through the provision of quality educational services.⁷ Therefore, the application of management principles in education must be guided by values that uphold human dignity and should aim to cultivate a professional yet humanistic educational environment.

Research supports the view that human resources are a fundamental factor in building an educational civilisation. Notably, Sara Bonesso's study demonstrates that the performance capabilities of students and professionals can be significantly enhanced through the development of emotional, social, and cognitive intelligence skills, which can be cultivated through formal training or educational programs offered by universities and certified institutions. Her research seeks to systematise and assess such competency-based educational programs to assist educators and institutional leaders in continuously equipping students and employees with the essential skills required for high performance.⁸

Second, research by Yuriy Bilan highlights that the ability to attract and retain competent personnel is a critical factor in maintaining institutional competitiveness. Recruiting and sustaining high-quality human resources is one of the most demanding aspects of management,

⁷ Afiful Ikhwan et al., "Revitalization of Islamic Education Teachers in the Development of Student Personality," in *1st Borobudur International Symposium on Humanities, Economics and Social Sciences (BIS-HESS 2019): Advances in Social Science, Education and Humanities Research* (n.p.: Atlantis Press, 2020), CDXXXVI, 162–65, doi:10.2991/assehr.k.200529.034.

⁸ Sara Bonesso et al., "Updating the Debate on Behavioral Competency Development: State of the Art and Future Challenges," *Frontiers in Psychology* 11 (2020), 12, doi:10.3389/fpsyg.2020.01267.

particularly in transitional economies where labour migration often results in the frequent loss of skilled workers. Consequently, ineffective or suboptimal human resource management can lead to a decline in organisational or institutional quality.⁹

Third, according to Wesley, institutions of higher education can achieve academic excellence when lecturers possess strong competencies. Educators must be actively involved in decision-making processes, work in supportive and conducive environments, and be provided with ongoing training and development opportunities. Additionally, periodic assessments of job satisfaction are essential to ensure that lecturers remain motivated, committed, and aligned with the institution's goals.¹⁰

Fourth, Zahra's research emphasises that mutual appreciation among colleagues, structured job rotation, and diverse work responsibilities significantly enhance individual performance. Such practices not only improve efficiency but also nurture the talents and interests of each staff member, thereby contributing to a more dynamic and effective workplace.¹¹

The application of professional management principles in Islamic educational institutions is both timely and necessary. Traditionally, Islamic education has tended to overlook the importance of structured management in its operational processes. However, professional management

⁹ Yuriy Bilan et al., "Hiring and Retaining Skilled Employees in SMEs: Problems in Human Resource Practices and Links with Organizational Success," *Business: Theory and Practice* 21(2) (2020), 780, doi:10.3846/btp.2020.12750.

¹⁰ Wesley R. Pieters et al., "Testing a Model of Turnover Intention: Lecturers at the University of Namibia," *SA Journal of Human Resource Management* 18 (2020), 12, doi:10.4102/sajhrm.v18i0.1450.

¹¹ Zahra Alipour Darvishi, "A Fuzzy ANP Application for Prioritizing the Productivity Factors Based on University Employees' Counterproductive Behaviors," *Management Science Letters* 4(7) (2014), 1537–1542, doi:10.5267/j.msl.2014.6.006.

is not exclusive to corporate settings; its principles are universally applicable.¹² Management, in essence, is the strategic effort to utilize limited resources effectively and efficiently. Therefore, Islamic educational institutions stand to benefit significantly when human resource development is conducted with professionalism and aligned with religious values. Integrating such values into HR development is expected to enhance the overall quality and competitiveness of Islamic education.

The discussion above highlights a key concern regarding the limited implementation of professional management practices within Islamic educational institutions. Existing reports and research indicate that managerial considerations are often overlooked in the administration of Islamic education. This neglect can hinder institutional effectiveness, efficiency, and overall quality.

However, applying universally accepted principles of professional management, such as strategic planning, systematic organisation, effective control mechanisms, and continuous evaluation and improvement, offers a pathway toward strengthening Islamic educational institutions. When these principles are integrated with a strong emphasis on religious values, particularly in the domain of human resource management, Islamic institutions can significantly enhance their capacity to deliver quality education, empower learners, and achieve their academic and spiritual objectives.

Human Resource Development

Human resource (HR) development plays a vital role in strengthening the character of Islamic educational institutions. In academic settings, quality human resources

¹² Jingyuan Zhao, "School Knowledge Management Framework and Strategies: The New Perspective on Teacher Professional Development," *Computers in Human Behavior* 26(2) (2010), 168, doi:10.1016/j.chb.2009.10.009.

encompass not only competent instructors but also the continuous development of students' skills and knowledge. Numerous studies have shown that effective HR development directly contributes to the improvement of educational quality.¹³

Human resource development aims to enhance religious values, ethics, Islamic principles, competencies, and individual understanding.¹⁴ As instructors and mentors, teachers play a pivotal role in shaping student human resources by imparting religious knowledge and nurturing their spiritual growth. Research shows that teachers possessing strong pedagogical skills and religious competence have a significant influence on sacred learning, moral development, and the practical application of Islamic values in students' daily lives.¹⁵

Furthermore, Islamic educational institutions place great emphasis on developing student human resources holistically. This development encompasses not only a comprehensive understanding of religious teachings but also the cultivation of attitudes aligned with Islamic values, as well as social and leadership skills relevant to both religious and societal contexts. By strengthening student human resources, these institutions nurture a generation that is committed to Islamic values, understands the noble

¹³ Novita Kusuma Hardaning & Fata Asyrofi Yahya, "Pengembangan Sumber Daya Manusia dalam Meningkatkan Kualitas Kinerja Tenaga Pendidik dan Kependidikan di SMA Muhammadiyah 1 Ponorogo," *JIE (Journal of Islamic Education)*, 6(1) (2021), 41, doi:10.52615/jie.v6i1.196.

¹⁴ Aida Rosdiana et al., "The Role of Human Resources Management in Improving Teacher Innovation and Creativity in Madrasahs," *Munaddhomah*, 5(4) (2024), 409, doi:10.31538/munaddhomah.v5i4.1391.

¹⁵ Julhadi & M. Ritonga, "Human Resource Management in Islamic Educational Institutions to Improve Competitiveness in Society 5.0 Era," *International Journal of Sustainable Development and Planning*, 18(2) (2023), 611, doi:10.18280/ijdsdp.180231.

purpose of life, and is equipped to face global challenges with a strong religious identity.¹⁶

In the context of Islamic education, human resource development extends beyond improving academic qualifications and practical skills; it also involves fostering characters and attitudes consistent with Islamic teachings. Therefore, Islamic educational institutions must ensure that their human resource development strategies are closely aligned with religious values. This alignment ensures that education not only imparts knowledge but also produces individuals who are devout, possess integrity, and demonstrate accountability. In this way, human resource development becomes essential to enhancing the character of Islamic educational institutions and cultivating individuals devoted to religious values.

Emotional Integration

Emotional integration refers to the ability to recognise, understand, manage, and express one's emotions in a healthy and constructive manner. Mayer et al. emphasise the importance of emotional intelligence in improving interpersonal performance and relationships. In Islamic educational institutions, emotional integration is crucial for effective human resource development. Both teachers and students need to be aware of and understand their own emotions as well as those of others. This awareness shapes the nature of classroom interactions, strengthens teacher-student relationships, and enhances the effectiveness of learning.¹⁷ Emotions significantly influence student

¹⁶ E. Rahmi, A. Patoni & S. Sulistyorini, "Management of Human Resources Development in Increasing the Quality of Islamic Education Institutions in Excellent Islamic Elementary School Bukittinggi City," *Al-Ta'lim Journal* 27(2) (2020), 166, doi:10.15548/jt.v27i2.624.

¹⁷ Norul Hidayah Mamat & Nik Ahmad Hisham Ismail, "Integration of Emotional Intelligence in Teaching Practice Among University Teachers in Higher Education," *Malaysian Journal of Learning and Instruction* 18(2) (2021), 69, doi:10.32890/mjli2021.18.2.3.

learning and development, making emotional integration an indispensable component of human resource development in Islamic educational settings. Students who possess strong emotional integration skills are better equipped to manage stress, communicate effectively, and build healthy relationships. Moreover, emotional integration contributes to creating a positive learning environment, boosting student motivation, and encouraging active participation in the learning process.¹⁸

In Islamic educational institutions, the development of emotional integration not only helps students manage their emotions in a healthy manner but also strengthens their connection to religious values. Emotional integration, grounded in Islamic teachings, enables students to understand and apply moral and ethical principles in their daily lives while fostering a deeper spiritual awareness.¹⁹ Consequently, emotional integration plays a vital role in human resource development within Islamic education, as it supports both students and teachers in cultivating quality interpersonal relationships, managing emotions constructively, and reinforcing religious and spiritual values throughout the educational process.

Spiritual Quotient (SQ)

The Spiritual Quotient (SQ) refers to an individual's spiritual intelligence—the capacity to recognise and

¹⁸ B. Muñoz-Oliver et al., "The Development of Emotional Programmes in Education Settings during the Last Decade," *Children (Basel, Switzerland)* 9(4) (2022), 456, doi:10.3390/children9040456; Siti Soraya Lin Abdullah Kamal & Faizah Abd. Ghani, "Emotional Intelligence and Akhlak among Muslim Adolescents in One of the Islamic Schools in Johor, South Malaysia," *Procedia - Social and Behavioral Sciences*, 114 (2014), 687, doi:10.1016/j.sbspro.2013.12.768.

¹⁹ Oktio Frenki Biantoro, "Urgency of Islamic Religious Education Teachers in Character Building for Students in Junior High Schools," *Al-Hayat: Journal of Islamic Education*, 3(2) (2019), 178, doi:10.35723/ajie.v2i2.41.

appreciate the spiritual dimension of existence. SQ encompasses elements such as the meaning of life, religious values, and one's relationship with the Almighty. Previous research has established a correlation between SQ and psychological well-being, life satisfaction, and overall quality of life. Higher levels of SQ are associated with more meaningful lives, strong moral values, and positive relationships with both others and God.²⁰

The development of SQ is considered essential and highly relevant, particularly within Islamic educational institutions. These institutions strive to integrate religious values and spirituality into the learning process, thereby enriching students' understanding of life's purpose and reinforcing their religious identity. By prioritising SQ development, Islamic educational institutions help students discover a deeper sense of purpose, cultivate positive and moral attitudes aligned with Islamic teachings, and strengthen their spiritual connection with God.

Moreover, fostering SQ contributes to shaping individuals with heightened ethical awareness and a strong sense of personal, social, and environmental responsibility. Students with high SQ tend to internalise religious values in their daily lives, exhibit commendable moral behaviour, and develop harmonious relationships with others.

Through SQ development, students in Islamic educational institutions gain a deeper comprehension of religious teachings, ethical principles, and the spiritual aspects of existence. This foundation equips them to face life's challenges and conflicts with confidence rooted in Islamic religious and ethical values, promoting holistic self-development. Ultimately, the integration of spiritual and religious dimensions through SQ development enhances

²⁰ Nojoud Alrashidi et al., "The Mediating Role of Spiritual Intelligence on Well-Being and Life Satisfaction among Nurses in the Context of the COVID-19 Pandemic: A Path Analysis," *Behavioral Sciences* 12(12) (2022), 5, doi:10.3390/bs12120515.

Afiful Ikhwani, et al., "Integrating Emotional and Spiritual Quotient (ESQ) With Prophetic Values in Human Resource Development," *Afkar* Vol. 27 No. 1 (2025): 383-426

students' understanding of life's meaning, strengthens their religious identity, and fosters the growth of responsible, ethical individuals with a more meaningful quality of life. Therefore, SQ development is a fundamental and indispensable aspect of Islamic education.²¹

The Prophetic Values of Human Resources in Building Competitive Advantage

One of the central missions of the Prophet Muhammad is to elevate the quality of human resources holistically, encompassing both physical and mental development. This enhancement aligns closely with the objectives of his prophetic mission: to educate people, guide them to the path of Allah, and nurture a society that is just, healthy, harmonious, and prosperous both materially and spiritually.²² This is underscored in the words of Allah in Surah al-Ahzab 33:21: "Indeed, in the Messenger of Allah you have a good example for whoever hopes in (the mercy of) Allah and the Last Day and remembers Allah often".

To embody the noble character of the Prophet, Islamic educational institutions, specifically *madrasah*, serve as vital platforms for this realisation. As organisations, *madrasah* bring together diverse individuals from various social backgrounds, educational experiences, and unique personalities. Everyone has the potential to emulate and follow the Prophet's exemplary traits. Collectively, they collaborate to fulfil the mission and goals of distinguished Islamic educational institutions.

²¹ Laura O'Sullivan & Nicole Lindsay, "The Relationship between Spiritual Intelligence, Resilience, and Well-Being in an Aotearoa New Zealand Sample," *Journal of Spirituality in Mental Health* 25(4) (2022), 1, doi:10.1080/19349637.2022.2086840.

²² Malcolm Hamilton, "Prophetism," in *International Encyclopedia of the Social & Behavioral Sciences (Second Edition)*, ed. James D B T (Wright: Elsevier, 2015), 196–199, doi:10.1016/B978-0-08-097086-8.84027-1.

Integration of Prophetic Values and the Islamic Education System

Building an effective Islamic education administration system in *madrasah*, one that develops students' skills alongside noble character rooted in their religion, beliefs, and culture, will enable students to thrive in a society that offers benefits, security, and trust, while also providing them with opportunities to advance their educational and career paths. Establishing a reliable and high-quality human resource base within *madrasah* is crucial for restoring hope and confidence within the community.²³

To achieve this, *madrasah* must implement various strategies aimed at developing, empowering, and maximizing the potential of their human resources. Irina Sotnikova emphasises that the purpose of Human Resource Development (HRD) is to equip, enhance, and build competencies that increase ability, productivity, and welfare.²⁴ Within this framework, HRD plays a strategic role in advancing the reputation and progress of Islamic educational institutions.

The education, training, and development processes in *madrasah* should be guided by prophetic values, continuing the mission of the Messenger and embodying his key traits such as honesty, trustworthiness, truthfulness, and wisdom. Additionally, these efforts must respond to social changes by prioritising the welfare of the people, focusing on meaningful social action, and grounding themselves in divine awareness. All of this is fundamentally aligned with the core needs of Emotional and Spiritual Quotient (ESQ).

²³ Sulieman Ibraheem Shelash Al-Hawary et al., "The Education of Children in an Islamic Family Based on the Holy Qur'an," *HTS Teologiese Studies / Theological Studies* 79(2) (2023), 1–6, doi:10.4102/hts.v79i2.8273.

²⁴ Irina Sotnikova, "The Use of a Balanced System of Indicators for the Management of Construction Enterprises," *Technology Audit and Production Reserves*, 1/4(39) (2017), 76, doi:10.15587/2312-8372.2018.124543.

An interesting phenomenon occasionally occurs in several *madrasah* institutions in Indonesia. They develop distinctive features or innovations, such as the renewal of religious thought, that attract public attention and even influence Indonesian government policies.²⁵ One example is the research site of this study, Madrasah Aliyah Negeri (MAN) 3 Kunir Blitar, East Java, Indonesia. This institution is notably popular among the community, who enthusiastically choose it as the place for their children's education.

Although MAN 3 Kunir Blitar is a public school, it includes a religious department, which is uncommon for public schools in Indonesia. Moreover, due to its historical ties with *pesantren* (Islamic boarding schools), this *madrasah* maintains a boarding system indirectly through its organisational structure, a feature unique among Indonesian public schools.²⁶

In response to the demands of the modern industrial era, *madrasah* institutions are increasingly reflecting on their societal role and the importance of establishing a strong position within the community. They have become more aware of their rights and potential, enabling them to grow and expand their influence more freely.

Methodology

This study adopts an interpretive paradigm and employs a qualitative approach with a case study design. The aim is to

²⁵ Supani Supani, "Sejarah Perkembangan Madrasah di Indonesia," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 14(3) (2009), 560–79, doi:10.24090/insania.v14i3.376; Yeyen Afista & M. Yunus Abu Bakar, "Islamic Boarding School-Based Madrasah: Policy Efforts to Reform the Superior Education Model," *al-Hayat: Journal of Islamic Education (AJIE)* 4(2) (2020), 199, doi:10.35723/ajie.v4i2.144.

²⁶ "Sejarah MAN 3 Blitar," *Website MAN 3 Blitar*, 2023, <https://man3blitar.sch.id/laman2/2-sejarah-singkat/>.

gain an in-depth understanding of how prophetic values contribute to the development of human resources and their commitment to maintaining the integrity of the work culture at the research site. A qualitative approach is particularly suitable for exploring the nuanced ways in which prophetic values influence human resource development and organisational ethics within Islamic educational institutions.

In qualitative research, data are presented descriptively.²⁷ The data in this study were collected to explore the integration of prophetic principles into human resource development practices, with a focus on fostering integrity in the institutional work culture. The selection of informants, including school principals, vice principals, senior educators, and education support staff, was based on purposive sampling, with each informant chosen for their relevance to the study of prophetic values within the institutional setting. Principals and vice principals are central to school leadership and human resource management, senior educators possess extensive experience in teaching and pedagogical leadership, while education personnel, such as administrative staff and janitors, contribute significantly to maintaining the integrity of the work culture.²⁸

Secondary data, including institutional documents, photographs, and relevant artefacts, were also used to support and enrich the primary data. These were complemented by references to books, scholarly journal articles, and other relevant literature.

²⁷ Afiful Ikhwan, *Metode Penelitian Dasar (Mengenal Model Penelitian dan Sistematisasinya)*, (Tulungagung: STAI Muhammadiyah Tulungagung, 2020).

²⁸ Ulvi Khusnul Afifa, "Integrated Islamic School Management: Leaders' Policies and Stakeholders' Responses," *Social Criticism of Islamic Studies* 1(1) (2024), 41–55.

Data collection methods included in-depth interviews, participant observation, and documentation. These techniques were applied to gather detailed insights from school leaders, educators, and support staff regarding the role of prophetic values in shaping human resource development and promoting a culture of integrity.

Data analysis was conducted using the framework developed by Miles and Huberman, which involves three concurrent activities: (1) Data reduction, involving the classification, simplification, and organisation of data by removing irrelevant information; (2) Data display, through which meaningful patterns and relationships are identified to facilitate interpretation; and (3) Conclusion drawing and verification, which involves deriving interpretations and verifying emerging themes, particularly those related to the influence of prophetic values on human resource development and commitment to institutional work culture.

To ensure the validity of the data, the researchers employed several strategies, including persistent observation, triangulation, member checks, peer review, and referential adequacy. Persistent observation involved the researchers being continuously and directly engaged in the research setting, where they systematically observed and documented relevant data. Triangulation was used to cross-verify data by comparing findings from multiple sources and methods, thereby enhancing the credibility of the results. Member checks entailed returning to the participants to confirm the accuracy of the findings and interpretations, allowing for corrections or clarifications. Peer review included discussions with academic peers and experts in the field to critically evaluate the research process and findings. Finally, referential adequacy refers to the use of sufficient and relevant literature and documentary sources to substantiate the research conclusions.

The research locus was Islamic Senior High School (Madrasah Aliyah Negeri, MAN) 3 Kunir Blitar in East Java, Indonesia, the only state Islamic secondary school in the region, where most students reside in *pesantren*. As such, the institution indirectly adopts the boarding school education model, integrating daily religious activities that reflect *pesantren* traditions. The success of these programs is supported by a team of competent and professional educators and staff. To meet the desired human resource standards, the *madrasah* implements a structured system of staff placement, training, and development, guided by Islamic values. These values encompass criteria such as faith, noble character, social responsibility, professional capability, and competitiveness.

Analysis and Discussion

Model of Prophetic Values in Resource Development

In the educational context, the development of human resources based on prophetic values serves as a strategic approach to cultivating individual character and integrity. This paradigm positions the values of prophetic teachings as the foundational framework for human resource development, integrating them into both policy and practice. By emphasising prophetic values, this model not only addresses technical skills and professional competencies but also prioritises the formation of noble character and adherence to religious principles. The incorporation of these values is expected to infuse the human resource development process with a strong spiritual dimension, foster positive attitudes, and produce individuals who demonstrate integrity and accountability in fulfilling their duties.

The implementation of this approach involves several key steps. First, a needs assessment should be conducted to identify areas for improving the skills and competencies of educators and educational personnel. Second, training and educational programs should be introduced to enhance both

religious commitment and professional capabilities. For example, training on the Emotional and Spiritual Quotient (ESQ) can support the development of spiritual and emotional intelligence. In parallel, professional development programs should be designed to improve intellectual performance, innovation, and achievements, such as training in curriculum design, teaching materials, learning media, service excellence, and administrative procedures for educational staff.

Third, cultivating shared religious practices is essential. These include regular *ḍuhā* prayer sessions, the recitation of short Quranic chapters, and the chanting of *al-Asmā' al-Husnā* (the Beautiful Names of Allah) before the commencement of daily teaching and learning activities, practices which all teachers are required to participate in. Additionally, faith and *taqwā*, building activities are held weekly on Fridays, along with Islamic studies programs and *pesantren kilat* (short-term religious courses during Ramadan). These are complemented by *Malam Bina Iman dan Taqwa* (nights dedicated to faith and piety), which typically involve *tahajjud* prayers, Quranic recitation, congregational prayers, *saḥūr*, and *iftār*. The institution also facilitates acts of worship and charity, such as the distribution of *zakāt fiṭrah* (alms to the poor) prior to Eid al-Fitr, and the ritual of *qurbān* (animal sacrifice) during Eid al-Adha.

Fourth, the habituation of innovation, intellectual excellence, and achievement is encouraged through activities such as scientific writing competitions, learning innovation contests, and the selection of exemplary teachers and administrative staff on a semesterly basis. Furthermore, a culture of transparency is promoted through regular reporting: learning outcome reports for educators are issued every semester, while annual administrative performance reports are required for educational staff. To reinforce these values, the school environment prominently

displays banners, bulletin boards, and artefacts that communicate key values such as religiosity, intelligence, innovation, transparency, achievement, discipline, and professionalism throughout the institution.

Planting Prophetic Values in Human Resource Development (HRD)

The integration of prophetic values in Human Resource Development (HRD) represents a transformative strategy that emphasises the incorporation of spiritual and moral principles, drawn from prophetic teachings, into the process of developing individuals within an organisation. This concept highlights the importance of nurturing both the spiritual and ethical dimensions of individuals alongside their professional growth. By embedding prophetic values such as compassion, justice, integrity, and humility into HRD practices, organisations aim to foster a workplace culture that mirrors the moral framework of the prophets. This approach transcends conventional HRD by recognising the significant impact of spirituality and ethics on behaviour, attitudes, and interpersonal relationships within the organisational setting. The ultimate goal is to cultivate a workforce that not only performs competently but also embodies the virtuous traits upheld by prophetic teachings, thereby contributing to a harmonious, ethical, and socially responsible organisational culture.

At the research locus, the *madrasah* has implemented professional ethics rooted in the concept of ethical literacy. Education inspired by a prophetic vision is regarded as an alternative model—one that prioritises the cultivation of ethical consciousness, remarkably prophetic ethics, rather than merely imparting textual knowledge. This educational approach aspires to produce graduates who are not only academically qualified but also socially cohesive, morally grounded, and ready to engage meaningfully with the

challenges of life.²⁹ The aim is to go beyond producing diploma holders, focusing instead on individuals who can immediately apply their knowledge and character to serve society effectively.

In this context, Kuntowijoyo asserts that prophetic ethics are universally grounded in three core principles: enjoining good, forbidding evil, and believing in God (transcendence). The Prophet Muhammad made morality a central pillar in nurturing his community, consistently conveying its importance in sermons, personal conversations, and social interactions. More importantly, the Prophet provided a living example of noble character through his daily conduct, demonstrating the practical embodiment of moral values. As a result of this moral education, individuals of integrity and critical thinking emerged from his teachings.

In alignment with this, Gianni highlights the role of educators who adopt philosophical and dialogical approaches, suggesting that such methods can cultivate students' reflective capacity, critical reasoning, and ethical awareness.³⁰ For professional ethics to truly shape a profession, they must carry a binding influence and be continuously reinforced within the educational and institutional environment.³¹ Supporting this, Youmen

²⁹ Michal Kapláneek, "Etická Dimenze Profese Pedagoga Volného Času," *Orbis Scholae*, 13(1) (2019), 31, doi:10.14712/23363177.2019.17.

³⁰ Gianni Zappalà & Ciara Smyth, "Student and Teacher Outcomes from Participating in a Philosophy for Children Program: Volunteer Ethics Teachers' Perspectives," *Journal of Philosophy in Schools* 8(1) (2021), 104.

³¹ Jin Liu et al., "Examining the Associations between Educators' Ethics Position and Ethical Judgment in Student Assessment Practices," *Studies in Educational Evaluation*, 70 (2021), 101024, doi:10.1016/j.stueduc.2021.101024; Maiken Risan, "Negotiating Professional Expertise: Hybrid Educators' Boundary Work in the Context of Higher Education-Based Teacher Education," *Teaching and Teacher Education* 109 (2022), 103559, doi:10.1016/j.tate.2021.103559.

Chaaban underscores the crucial role of professional institutions and educators as the primary drivers of transformative change and innovation.³²

At MAN 3 Kunir Blitar, the inculcation of prophetic values into human resource development is pursued through continuous professional development initiatives, including coaching, workshops, education and training programs, Emotional and Spiritual Quotient (ESQ) development, and opportunities for further academic studies.³³ These efforts aim to enhance organisational capacity and individual performance, ensuring that the institution progresses toward achieving its vision and strategic goals.

In the context of human resource management, the Prophet Muhammad (PBUH) demonstrated exemplary leadership by nurturing and delegating responsibilities to his companions. He entrusted certain companions who had attained sufficient knowledge with the task of conveying and teaching Islamic principles to others, particularly to those who were new to Islam or had just embraced the faith.³⁴

Several key principles underpin the Prophet's successful approach to imparting knowledge and fostering human development. First, faith (*īmān*) served as the foundational basis of his educational model. This deep-rooted belief system instilled a strong sense of self-

³² Youmen Chaaban et al., "A Narrative Inquiry of Teacher Educators' Professional Agency, Identity Renegotiations, and Emotional Responses amid Educational Disruption," *Teaching and Teacher Education* 108 (2021), 103522, doi:10.1016/j.tate.2021.103522.

³³ Khudzafah Dimiyati et al., "Indonesia as a Legal Welfare State: A Prophetic-Transcendental Basis," *Heliyon* 7(8) (2021), 8, doi:10.1016/j.heliyon.2021.e07865.

³⁴ Safi'i Antonio, *Muhammad SAW.: The Super Leader Super Manager* (Jakarta, Tazkia Publishing, 2009); Ali Bin Mousa al Zahrani, "The Prophets Approach in Teaching the Names and Attributes of Allah," *Journal of Islamic Studies* 21(1) (2009), 37.

regulation among individuals, who were conscious that their actions would ultimately be held accountable before Allah. As a result, this foundation produced individuals who were honest, responsible, trustworthy, and possessed noble character.

Second, the Prophet placed morality (*akhlāq*) at the heart of his human development strategy. He consistently emphasised ethical values in his sermons and informal interactions with his companions. Crucially, he also provided a living example of moral conduct through his daily behaviour, allowing others to witness and emulate his noble character firsthand. As a result of this moral education, a generation of individuals emerged who embodied both integrity and virtue, shaping the ethical core of the early Muslim community.

The noble character nurtured among the Prophet's companions later became a significant asset in their successful contributions to the mission of Islam. Their moral strength and spiritual integrity empowered them in their struggles and responsibilities.

Interest and talent-based education was another important aspect of the Prophet's approach. He recognised the unique strengths and capabilities of each companion, understanding that no two individuals are alike. Accordingly, he did not burden them with responsibilities beyond their natural abilities. This strategy allowed individuals to grow and flourish in alignment with their innate talents, resulting in a diverse and dynamic community.

Education rooted in prayer and spiritual discipline (*riyāḍah* or *tirakat*) also played a central role. The Prophet taught that prayer is fundamental for every believer and demonstrated its significance through personal practice. He also promoted spiritual discipline, encouraging individuals to restrain their desires. This form of self-restraint amplified one's limited physical and mental capacity,

enabling them to transcend ordinary limits when accompanied by prayer and inner strength.

At MAN 3 Kunir Blitar, the head of the *madrasah* adopts a similar prophetic strategy in human resource development by initiating programs that focus on fostering both faith and piety (*īmān* and *taqwā*) as well as improving professional competence and performance among teachers and educational staff. The strategy involves three key stages:

1. Planning Phase: The *madrasah* leadership involves all stakeholders in the human resource planning process.³⁵ This includes establishing quality standards, identifying shared needs, enhancing service quality and graduate outcomes, controlling supporting processes, and translating strategic goals into actionable programs. Collaboration is central to this phase, ensuring shared ownership of institutional goals.³⁶
2. Monitoring and Evaluation Phase: The leadership conducts regular performance evaluations involving all relevant parties. These evaluations are compared against the agreed-upon plans and are supported by adequate facilities and infrastructure, ensuring that performance aligns with institutional objectives.³⁷

³⁵ Muhamad Amin Nur, Walid Fajar Antariksa & Aji Wahyudin, "The Influence of Kiai Leadership, Pesantren Culture, and Information Technology on Santri Loyalty," *al-Hayat: Journal of Islamic Education*, 8(4) (2024), 1347–65, doi:10.35723/ajie.v8i4.65.

³⁶ Deny Setiawan Wayoi et al., "Dataset on Islamic School Teachers' Organizational Commitment as Factors Affecting Job Satisfaction and Job Performance," *Data in Brief* 37 (2021), 107181, doi:10.1016/j.dib.2021.107181.

³⁷ Othman Subhi Alshamrani & Adel Alshibani, "Automated Decision Support System for Selecting the Envelope and Structural Systems for Educational Facilities," *Building and Environment* 181 (2020), 106993, doi:10.1016/j.buildenv.2020.106993; Aldo R Syam et al., "Leadership Behaviour of a Boarding Schools in Indonesia," *Pegem*

3. **Development Phase:** Educator capacity is enhanced through diverse development programs such as on-the-job and off-the-job training, specialised education programs, bilingual education initiatives, the preparation of Learning Implementation Plans (RPP), and support for further academic studies. These efforts aim to ensure continuous professional growth aligned with both educational goals and prophetic values.³⁸

Third, the research locus has successfully developed a strong sense of commitment, values, and integrity, establishing a positive work culture aimed at enhancing performance. Elements such as integrity, work ethic, domain-specific knowledge, and task commitment are essential components that directly influence individual and institutional performance.³⁹ These are not only foundational ethical principles but also core values embedded in workplace guidelines that shape behaviour and inform decision-making processes.⁴⁰ The commitment to fostering a constructive work culture is expected to encourage staff members to exhibit consistent, positive behaviours aligned with organisational goals.

Journal of Education and Instruction 13(1) (2022), 100, doi:10.47750/pegegog.13.01.12.

³⁸ Gert Hurkmans & Els Gillijns, "Mentoring Teachers in Prison Education: Experiences in Three Correctional Facilities in Belgium," *Procedia - Social and Behavioral Sciences* 69 (2012), 2215, doi:10.1016/j.sbspro.2012.12.188.

³⁹ Djaali, Maruf Akbar & Karuna, "The Effect of Integrity, Work Culture, Knowledge of Audit Techniques, And Task Commitment Toward the Performance of Customs and Excise Auditors," *Journal of Business and Behavioural Entrepreneurship* 1(1) (2017), 27–34, doi:10.21009/ijer.04.02.03.

⁴⁰ Lena Palmryd et al., "Integrity at End of Life in the Intensive Care Unit: A Qualitative Study of Nurses' Views," *Annals of Intensive Care* 11(1) (2021), doi:10.1186/s13613-021-00802-y.

From another perspective, the application of Human Resource Development (HRD) in this context is reflected in efforts to elevate morale and strengthen organisational commitment across all levels of personnel.⁴¹ Religion plays a crucial role in this process by fostering interpersonal trust, social cohesion, shared identity, and a spirit of cooperation. It serves as a central component of human culture, nurturing shared values among its followers and encouraging their participation in religious activities. This collective orientation contributes significantly to social stability and resilience, especially within the framework of Islamic educational institutions.⁴²

Furthermore, the core value in the implementation of HRD is to enhance the quality of human life, both physically and spiritually, thereby producing competent and morally grounded individuals who can serve as effective human resources for the nation and society.^{43,44} The implementation process is guided by an emphasis on moral integrity, with the ultimate goal of shaping individuals who embody exemplary character and serve as role models in their respective fields.⁴⁵

⁴¹ Xianhan Huang et al., "What Drives Teaching for Creativity? Dynamic Componential Modelling of the School Environment, Teacher Enthusiasm, and Metacognition," *Teaching and Teacher Education* 107 (2021), 103491, doi:10.1016/j.tate.2021.103491.

⁴² Siroos Ahmadi et al., "Relationship between Religious Identity and Social Capital (Research Subject: Yasouj)," *Journal of Applied Sociology* 25(4) (2014), 14.

⁴³ Najwa M Aown, "A Place for Informal Learning in Teaching about Religion: The Story of an Experienced Non-Muslim Teacher and Her Learning about Islam," *Teaching and Teacher Education* 27(8) (2011), 1255, doi:10.1016/j.tate.2011.07.005.

⁴⁴ Aown, "A Place for Informal Learning in Teaching about Religion: The Story of an Experienced Non-Muslim Teacher and Her Learning about Islam." *Teaching and Teacher Education* 21(8) (2011), 1255-1264, doi: 10.1016/j.tate.2011.07.005

⁴⁵ Ali Rohmad, "Basic Values and the Morality of Islamic Education Leadership at State Junior High School 1 Jogorogo, Ngawi, East Java," *Istawa: Jurnal Pendidikan Islam* 5(1) (2020), 114,

Next, developing a positive work culture is essential for improving performance. There are three key factors to achieving good performance: (a) working based on piety; (b) fostering a favourable and conducive work climate and atmosphere;⁴⁶ and (c) supporting work with relevant scientific knowledge, coupled with a continuous effort by individuals to enhance their expertise.⁴⁷

Once performance improvements are realized, professionalism naturally emerges. Professional employees possess the necessary skills aligned with their job responsibilities, have a clear understanding of their duties, demonstrate competence in executing tasks, and can effectively address challenges related to their work. Fundamentally, Human Resource Development (HRD) encompasses a broad scope aimed at maximising the potential of human resources,⁴⁸ as a strategic effort to enhance professionalism within the organisation.

Fourth, at Islamic High School (MAN) 3 Kunir Blitar, coaching and training programs have been implemented to boost competence, transform paradigms, and develop abilities and skills, ultimately making work an act of worship.⁴⁹ Competence here refers to achieving excellence

doi:10.24269/ijpi.v5i1.2613; Lotte F. Van Dillen et al., "Moral Fixations: The Role of Moral Integrity and Social Anxiety in the Selective Avoidance of Social Threat," *Biological Psychology* 122 (2017), 51, doi:10.1016/j.biopsycho.2016.01.016.

⁴⁶ J. Barrie & S. Walwyn, "Being a Good Educational Supervisor," *BJA Education* 21(3) (2021), 102, doi:10.1016/j.bjae.2020.10.002.

⁴⁷ Aula Nurfaiza et al., "The Leadership Role of the Principal as Supervisor in Conflict Management at Muhammadiyah 2 Madiun," *Alhayat: Journal of Islamic Education* 4(1) (2020), 90.

⁴⁸ Ade, Azrai Suryanda et al., "Media Pembelajaran Inovatif Berbasis Potensi Lokal Untuk Meningkatkan Kompetensi Profesional Guru IPA," *Jurnal SOLMA* 9(1) (2020), 121, <https://journal.uhamka.ac.id/index.php/solma/article/view/4406>.

⁴⁹ Stéphane Duchesne & Simon Larose, "Academic Competence and Achievement Goals: Self-Pressure and Disruptive Behaviors as

in performing assigned tasks. It reflects consistent behavioural and cognitive traits that manifest across various situations over time.⁵⁰ Regarding educators' profiles, the vision and goal are to cultivate the ability to build civilisation by advancing and enriching society. This is achieved through enhancing the physical, sensory, intellectual, social, artistic, moral, and spiritual quality of individuals, which collectively shape the character of every team member.⁵¹

Making all professional activities an act of worship means understanding that the core work ethic in prophetic teachings is "worship", which can be interpreted as devotion and servitude. Of course, servitude has varying degrees and forms. In Islam, this devotion is manifested through the pillars of Islam. In the realm of knowledge and socio-cultural life, this ethos of devotion translates into dedication to five key elements: (1) God; (2) Knowledge; (3) Self; (4) People; and (5) Nature.

Kay Kennedy also stated that humans were created to work, and that work itself is a form of worship. Those who are reluctant to work cannot be considered good Muslims.⁵² Moreover, in Islam, deeds or work are not separate from faith but rather an expression of it. Faith is the foundation, while deeds and work are the manifestations and means of

Mediators," *Learning and Individual Differences* 68 (2018), 41, doi:10.1016/j.lindif.2018.09.008.

⁵⁰ Afiful Ikhwan et al., "Development of Curriculum Keaswajaan (Nahdlatul 'Ulama) in Character Formation," in *Global Perspectives on Teaching and Learning Paths in Islamic Education* (Hershey: IGI Global, 2019), 92–117, doi:10.4018/978-1-5225-8528-2.ch006.

⁵¹ Eny Pemilu Kusparlina et al., "Phenomenology Analysis of the Meaning of Healthy Living on Alternative Medicine Practices," *International Journal of Law and Society (IJLS)* 2(3) (2023), 175, doi:10.59683/ijls.v2i3.40.

⁵² Kay Kennedy et al., "Human-Centered Leadership: Creating Change from the Inside Out," *Nurse Leader* 18(3) (2020), 227, doi:10.1016/j.mnl.2020.03.009.

practising that faith. Ultimately, this leads to cultivating employees with a strong sense of divine consciousness.

From this discussion, it can be concluded that instilling prophetic principles in human resource development to foster commitment to work culture integrity is achievable, provided it is aligned with the characteristics of human resources within religious *madrasahs*. This development can be realised through the internalisation of professional ethics, religious education, and training focused on love and continuation of the Prophet's mission, aiming to produce superior human resources whose work is oriented towards the pleasure of Allah (i.e., worship).

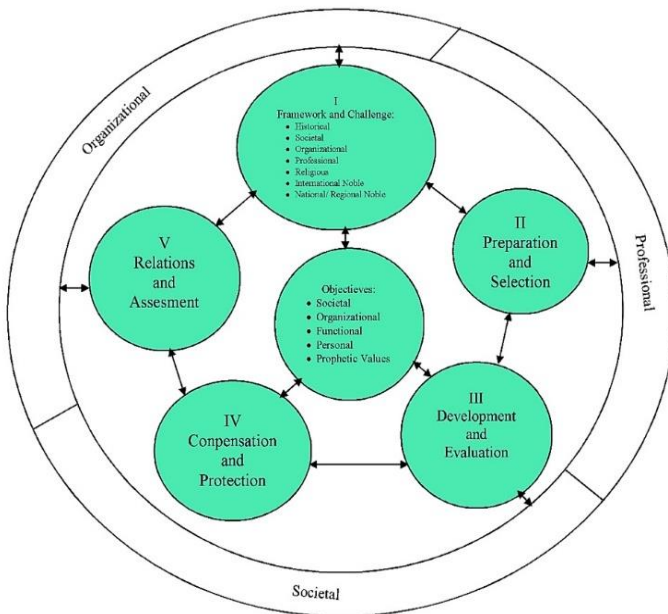
At the research locus, prophetic values are consciously implemented in a directed, programmed, and integrated manner, aiming to enhance the quality of human life, both physically and spiritually, so that individuals become efficient human resources for the nation and state. This development is based on several core principles:

1. *Ittibā' li Rasūlillāh* (following the Messenger of Allah), characterised by love, obedience, divine awareness (religious consciousness), and faith.
2. Exemplary character of the Prophet, reflected in traits such as honesty (*ṣidq*), trustworthiness (*amānah*), knowledge and wisdom (*faṭānah*), and truthful communication (*tablīgh*), all central concepts in Islam.
3. The ideal individual, embodying characteristics such as *iqra'* (the opportunity and encouragement to read), imagination, and creativity.
4. Prophetic values as the driving force of work, fostering innovative, creative, and productive human resources who are responsive to changing challenges.

When fully implemented, this model aims to serve as a blueprint for other Islamic educational institutions, with a foundation adaptable to collectivist cultures.

In the current era, where religious and spiritual support is diminishing, this approach is especially vital. As Nashuddin observes, the postmodern era, closely linked with globalisation, has profoundly influenced human life, particularly in terms of lifestyle changes, activities, and spiritual needs.⁵³ Regarding the instillation of prophetic principles in human resource development to foster commitment and integrity in work culture, the following scheme illustrates this process:

Figure 1: Prophetic Values Models in HRD and Sub-systems



⁵³ Nashuddin, "The Management of Muslim Spiritual Tourism in Lombok, Indonesia: Opportunities and Challenges," *Journal of Indonesian Islam*, 10(2) (2016), 213–36, doi:10.15642/JIIS.2016.10.2.213-236.

First, prophetic human resource development at MAN 3 Kunir Blitar begins with cultivating professional ethics in educators, emphasising ethical literacy in their roles as instructors. Second, it involves a comprehensive process of needs assessment, followed by the design and implementation of coaching, workshops, education and training programs, including Emotional and Spiritual Quotient (ESQ) development, team performance enhancement, and research activities. Third, the institution fosters a culture of dedication, core values, and ethics to create an environment that supports continuous improvement in performance. Fourth, ongoing coaching and training focus on developing competence, shifting paradigms, and enhancing skills, with the goal of elevating work quality and producing a superior *madrasah* capable of addressing global challenges and maintaining competitiveness.

Emotional and Spiritual in the Perspective of Sufi Theologians

Al-Ghazali, a distinguished Islamic philosopher and scholar, made profound contributions to understanding the spiritual and emotional dimensions of human experience.⁵⁴ His works emphasise the importance of cultivating a sincere and heartfelt relationship with God while undergoing inner transformation. Al-Ghazali highlighted the centrality of sincerity (*ikhhlās*) in worship and actions, stressing that all deeds should be performed solely to please

⁵⁴ Achmad Ushuluddin et al., "Shifting Paradigm: From Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward *Ruhani* Quotient in Ruhiology Perspectives," *Indonesian Journal of Islam and Muslim Societies* 11(1) (2021), 139, doi:10.18326/IJIMS.V11I1.139-162.

Allah. Fakhr al-Din al-Razi referred to this sincerity as the essence of monotheism (*tawhīd*).⁵⁵

This sincerity strengthens one's connection with God and purifies the heart. The concept of *tazkiyah* (self-purification), focusing on cleansing the soul, forms the foundation of both al-Ghazali's and al-Razi's teachings. This process involves nurturing virtues such as humility, patience, and gratitude, while eliminating harmful traits like greed, envy, and pride. Such spiritual discipline is essential for personal growth, fostering deep self-reflection, repentance, and a closer bond with the Divine.⁵⁶

Sufi theology consistently advocates for emotional balance through *dhikr* (remembrance of God).⁵⁷ Practitioners believe that *dhikr* sustains the heart's awareness of God's presence, enhancing spiritual focus and vitality.⁵⁸ Al-Ghazali specifically counselled the management of negative emotions, particularly anger, warning of its destructive potential if left unchecked. He recommended seeking refuge in God, practising self-control, and cultivating patience, especially in social interactions, recognising that human beings are holistic creatures whose soul, heart, spirit, and mind are deeply

⁵⁵ Hasan Džilo & Šinazi Mehmedi, "The Philosophization of Ash'ari's Teaching," *Kom: Casopis Za Religijske Nauke* 7(1) (2018), 33, doi:10.5937/kom1801033d.

⁵⁶ M Amin Abdullah, "Konsepsi Etika Ghazali dan Immanuel Kant: Kajian Kritis Konsepsi Etika Mistik dan Rasional," *Al-Jami'ah: Journal of Islamic Studies* 45 (2022), 19, doi:10.14421/ajis.1991.045.1-19.

⁵⁷ Muhammad Hifdil Islam & Mohammad Hilmy Baihaqy Yusof, "Development of Multicultural Education through Sufism's Value of Satlogi Santri in Pesantren," *Al-Hayat: Journal of Islamic Education* 8(2) (2024), 633, doi:10.35723/ajie.v8i2.529.

⁵⁸ Mosa Alblezi et al., "Sufism's Status as the Balance of Islamic Law," *International Journal Law and Society* 1(2) (2022), 85.

interconnected.⁵⁹ In contrast, Fakhr al-Din al-Razi adopted a more straightforward approach that balanced rational thought with spiritual practice, integrating intellect and faith in guiding the believer.

The views of al-Ghazali and Fakhr al-Din al-Razi consistently highlight the importance of cultivating contentment (*ridā*) with God's will. They advocated accepting and being at peace with whatever God decrees, whether easy or difficult, as a path to emotional stability and inner tranquillity. Entirely placing trust in God (*tawakkul*) helps alleviate anxiety and worry. This trust enables individuals to navigate life's uncertainties by recognising and relying on God's wisdom and mercy, rooted in the concept of *tawhid* (divine unity).⁶⁰

In addition, both scholars emphasised the cultivation of compassion and empathy towards others, reflecting the inherently social nature of humanity and the importance of mutual care and support within society. Fakhr al-Din al-Razi particularly underscored the harmonious relationship between reason and faith, asserting that their integration leads to a deeper and more genuine understanding of religious principles and God.

Both al-Ghazali and al-Razi advocated for a balanced lifestyle that meets both spiritual and material needs. They stressed moderation in all facets of life, including social interactions, maintaining equilibrium between worldly affairs and spiritual devotion.⁶¹ Continuous self-evaluation, reflecting on one's intentions, actions, and

⁵⁹ Reza Pishghadam et al., "Interplay of Psychological Reactance, Burnout, and Spiritual Intelligence," *Revista de Psicodidáctica* 27(1) (2022), 76, doi:10.1016/j.psicoe.2021.06.002.

⁶⁰ Rica delos Reyes-Ancheta, "Praxis of Care: A Path to Harmony," *SCIENTIA* 9(1) (2020), 69, doi:10.57106/scientia.v9i1.111.

⁶¹ Lailial Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Theologiese Studies / Theological Studies* 77(4) (2021), 10, doi:10.4102/HTS.V77I4.6552.

emotional states, is vital. Practices such as self-reflection and repentance foster ongoing spiritual and emotional growth.

Furthermore, al-Ghazali emphasised the acquisition of both religious and worldly knowledge: a profound grasp of religious teachings enhances spiritual practice. In contrast, secular knowledge equips individuals to overcome life's challenges more effectively. Together, the teachings of al-Ghazali and Fakhr al-Din al-Razi provide a comprehensive framework for achieving emotional and spiritual well-being, integrating intellectual pursuits with sincere devotion.

Conclusion

This study concludes that the integration of human resource development with prophetic values is implemented through several key approaches: (a) the application of professional ethics based on competency standards; (b) structured human resource development, including the assessment of social needs, coaching programs, expert-led workshops, pathways to higher education, structured training, Emotional and Spiritual Quotient (ESQ) development, and team performance enhancement; (c) fostering commitment, values, and integrity to establish a work culture that supports improved performance; and (d) coaching and training aimed at enhancing competencies and transforming work paradigms.

Despite these findings, the study has several limitations. Further research is needed, particularly in the context of Islamic boarding schools (*pesantren*) with vocational programs. A significant issue not explored in this study is the challenge of nurturing religious values within *madrasahs*. Globalisation has introduced influences that may align with or contradict these values, leading to shifts in policies and paradigms related to religious education. This area remains beyond the scope of the current research.

Afiful Ikhwan, et al., "Integrating Emotional and Spiritual Quotient (ESQ) With Prophetic Values in Human Resource Development," *Afkar* Vol. 27 No. 1 (2025): 383-426

The study highlights the importance of integrating emotional and spiritual dimensions to enhance individual performance. It also emphasises the continued relevance of religious values in the educational context, especially within *madrasahs*, and the need to develop appropriate strategies to ensure these values are preserved and effectively applied. The findings offer both theoretical insight and practical guidance for educational institutions, particularly *madrasahs*, in embedding prophetic values into human resource development.

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