

Islamic Pedagogy on Human Resource Management based on Islamic References

Dr Uzair Abbazi¹

Ince Ahmad Zarqan²

Gift University Pakistan¹, President University Indonesia²

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Abstract

In the Islamic perspective, spiritual and material progress are integrated. Islam also integrates individual and collective development. It is aiming to develop whole aspects simultaneously. No aspect of the human being is allowed to develop unduly or at the cost of others. It integrates its regulations of fair (Ad'l) and spiritual morality (Ihsaan and Taqwa). The principles of Islamic religion in term of human resource management are able to prove to be useful in dealing with the problems in an efficient ways which stem primarily from the HRM related challenges faced by the institutions or organizations. Application of Islamic HRM principles is able to help in solving crisis in training, leadership, essential professional skills, knowledge and attitudes required for productive careers and useful role in society. This paper will introduce a special issue on Islam and human resource management (HRM). Design/methodology/approach, The paper introduces a further current understanding of the relation between Islam and HRM based on the facts of history. The paper will also try to identify the key features of an Islamic HRM model that is substantially distinctive from existing models of HRM.

[□] Address Correspondence:
E-mail :

I. Introduction

Human resource management is defined as a process of allocating people in organizations in a structure based on the requirements of each division. Human resource management area consists of fields of hiring people, developing people, salary's commitment and performance management. Human resource management is an important sector of organizations which is most likely influence a culture and behavior of each person in organizations. Human resource management practices reflect the Islamic values in the countries where Islam dominantly plays the role.

In the Islamic point of view regarding leadership, human resource management is categorized as the way of leaders managing their followers to gain a clarified goals. The leaders must treat their followers in a fair way and humanely.

In order to explore the Islamic point of view regarding HRM, this paper deals with different aspects of Islam which teach the management of the most significant resources of any organization- Human Resources. Two key issues which will be addressed are: human resource management and the teachings of Islam highlighting the manners in which human resources should be dealing with.

II. Good Managers Based on Islamic perspective

The good leaders are they who are able to manage their spiritualities because they need to deal with themselves before they deal with their followers. There are three classification of spirituality that leaders must be underlining: Nafs Ammarah, Nafs Lawwamah, Nafs Mutmainnah. In one of the Hadiths of Prophet Muhammad, a person is commanded to improve good characteristics and behaviors (Bukhari, n.d.). Leaders should have a balanced personality where he is strong but not violent, lenient but not weak, and generous but not extravagant. According to another Hadith, kindness is a form of strength and, therefore, managers are expected to be kind enough to others whether they are employees, customers, or suppliers (Muslim, n.d.). Islam emphasizes on relationships among people which should advocate equal rights for all, and urges leaders to seek advice or information from their followers in the carrying out their affairs. If this is translated into behavior at workplace then this should mean a consultative decision-making process, and a fairly diffused power structure.

III. Definition of Nafs (Soul)

There are two kinds of people, the people who are not able to overcome their nafs, the nafs overcomes them and leads them into ruins. The other kind are the people who are able to overcome their nafs, those people who have a high emotional intelligence. Nafs (pl. Anfus or Nufus) is literally defined as soul, the psyche, the ego, self, life, person, heart or mind (Mu'jam, Kassis).

Islamic scholars have reached an agreement regarding the definition of nafs that in the Qur'an, Allah (s.w.t.) has described three main types of the Nafs. And these are ranked from the worse to better: *Nafs al-Ammara* (the Nafs that urges evil), *Nafs al-Lawwama* (the Nafs that Blames) and *Nafs al-Mutma'inna* (the Nafs at Peace).

a. Nafs Ammara (Soul that commands)

Nafs Ammarah are those who possess negative motivation due to worries, lack of self-confidence, never respect other's right and are not able to make followers feel secure. This kind of nafs that brings punishment itself. It naturally directs its owner into ruins and negative deeds. People are not able to stay away from its evil without the help from Allah. Based on the Islamic references regarding the story of the wife of al-Aziz (Zulaikha) and Prophet Yusuf (s):
"The (human) soul is certainly prone to evil"
 (12:53).

Allah also says:

"And had it not been for the grace of Allah and His Mercy on you, not one of you would ever have been pure; but Allah purifies whomever He wishes, and Allah is Hearing, Knowing." (24:21)

b. Nafs Lawwamah (Soul that blames)

Allah said in the holy Quran ;

"And I do call to witness the Nafs that blames" (75:2).

This Nafs is defined as an awareness of the people regarding their imperfection. Hasan al-Basri said, "You always see the believer blaming himself and saying things like 'Did I want this? Why did I do that? Was this better than that?'"

According to Fakhr al-Din al-Razi, in his *Tafsir al-Kabir* ;

"It (nafs lawwamah) is that noble soul which does not refrain from rebuking itself and thus strives in obedience and doing good."

Similarly, al-Mahalli and his student, Imam al-Suyuti, may God have mercy on them both, state something similar:

"The nafs lawwamah is that which criticizes itself and strives for perfection (ihsan).

Self criticism should be underlined that it is not to be taken to extreme lengths. The Prophet has commanded his community against low self esteem, as he said ;

"None of you should say, 'my soul has become evil or tainted', but rather one should say my soul has become covetous." (Sahih Muslim)

c. Nafs Muthmainnah (Souls in Peace)

Nafs Mutmainnah provides a high level of the sense of responsibility towards Allah and contentment since there is a feeling of being away from fear and anxiety; and gives job satisfaction (Kazmi and Ahmad, 2006).

Ibn Abbas has stated that this soul is categorized as a calm and believing soul. On the other hand, Al-Qatadah has said, ;

"It is the soul of the believer, made calm by what Allah has promised. Its owner is at rest and content with his knowledge of Allah's Names and Attributes, and with what He has said about Himself and His Messenger ﷺ, and with what He has said about what awaits the soul after death: about the departure of the soul, the life in the Barzakh, and the events of the Day of Qiyamah which will follow. So much so that a believer such as this can almost see them with his own eyes. So he submits to the will of Allah and surrenders to Him contentedly, never dissatisfied or complaining, and with his faith never wavering. He does not rejoice at his gains, nor do his afflictions make him despair - for he knows that they were decreed long before they happened to him, even before he was created" (Al-Tabari: Jami' al-Bayan fi Tafsir al-Qur'an, vol. 13, Bulaq 1323)

In one of the Hadiths of Prophet Muhammad, a person is encouraged to develop good characteristics and behaviors (Bukhari). It commands that a manager need to have a balanced personality where he is strong but not violent, lenient but not weak, and generous but not extravagant (Ahmad, 2006). According to another Hadith, kindness is a strength and, therefore, managers are expected to be kind enough to others whether they are your employees, customers, or suppliers (Muslim).

Islam emphasizes on relationships

among people which should advocate equal rights for all, and urges leaders to seek advice or information from their followers in the carrying out their affairs. If this is translated into behavior at workplace then this should mean a consultative decision-making process, and a fairly diffused power structure. Self-discipline, trustfulness, honesty, respect, resolve, and loyalty should encourage managers to trust their subordinates judgement and integrity, which could result in a participative management. Co-operation, perseverance, and family-like relationships among people, should encourage teamwork and mutual support, and enhance productivity within an organization (Tayeb, 1997).

IV.

V.

Islamic Human Resource Management Practices

a. Workforce Recruitment

Most of companies deliver an advertisement of job vacancy and the delivered message is only belonging to specific groups, race, or gender for eligibility to apply. Sometimes, advertisements clearly convey qualifications which suits a particular candidate and possibly the one that the HR manager is interested in. Such blatant favoritism affects the effectiveness of company since deserving candidates are not given a chance.

The Islamic way of life does not allow favoritism in recruitment since it violates the ethical principles of justice, fulfillment of contract with the employer to look after the interest of the organization, and the right of others in dealings (Huquq Al-'Ibad). “

“Allah commands justice, the doing of good to kith and kin. He forbids all shameful deeds, injustice and rebellion; he instructs you, that you may receive administration (16:90)” (Ahmad and Sadeq, 2001).

The criteria of Muslim workers that should be selected are piety, possess good moral values or akhlak and the spirit of team work or amal jama'i, competent or experts (Surah al-Qasas: 26; Sunan al-Bukhari) in terms of qualifications, skills, experiences, health and intelligence. They should be dedicated and committed, hardworking, trustworthy, loyal and disciplined (Sunan Ahmad).

The process of selection and recruitment should be just whereby the panel of selection does not practice discrimination in selecting and recruiting new employees (Sunan Ahmad). They should be selected based on the mentioned criteria after the panel has discussed their suitability. The candidates should be

interviewed to ascertain whether they are suitable. If the candidates are unsuitable, the reasons of their rejection should be informed to them. If they are selected, the terms of employment should be stated clearly in the offer letter.

Once selected, they should undergo some training program to expose them to the organizational culture and also to enhance their capabilities and skills in carrying out their roles and duties. After three months probation, if they have successfully carried out their tasks, their positions have to be confirmed (Junaidah, 2007).

b. Criterias of Workforces based on Islamic Perspective

Jobs specification for employees should be referred to some characteristics in order to gain a most efficient and effective output. Islam has mentioned these characteristics as:

- Commitment and proficiency

"One of the daughters of prophet mohamed said: "Father, hire this man. The best that one can hire is a man who is strong and trustworthy". (Malik, 2007, 28:26). Shirazi (1988) Interprets this verse as: "it is obvious that word "strong" does not just mean physical potency but it is the power of performing a responsibility. A strong manager is one who knows his mission area and he is informed of motives, clarifies the goals and leads the organizational forces to achieve them. In his way he should be sympathetic, gracious, trustworthy and honorable". In fact, those who rely just on purity and trusteeship do wrong as those who consider proficiency as sufficient trait for taking a job. The amount of harmfulness of traitorous proficient employees for an organization is as same as unskilled virtuous ones. So, it is important that the specified job for a person has to be adaptable with his characteristics.

- Ability to do the job

The job specification to a person has to be according to his/her physical and mental capabilities. In Quran, God does not impose on mankind more than his capabilities: "Strive in the Way of Allah as you ought to strive with sincerity and discipline; He has chosen you and has not laid upon you any hardship in the observance of your faith - the faith of your father Abraham"(Malik, 2007, 22:78).

"Let the rich man give according to his means, and the poor man give according to what Allah has given him. Allah does not charge a man with more than He has given him; soon Allah may bring ease after hardship."(Malik, 2007, 65:7). "O Prophet Say to them: "Everyone acts according to

his own disposition; but only your Lord knows best who is on the Right Way."(Malik, 2007, 17:84).

- Willingness, love and motivation to do the job

Principally, individuals ought to be exempted from jobs not willing to do. The more willingness they have to do the job the more possibility to success and getting the desired results. In fact, Mankind flourishes in jobs loving them.

- Heeding justice and criterion

Work division must be done based on justice and known acceptable criteria. Justice is the main principle in every task. As it is mentioned in Quran, at the beginning of the Noah storm, all the qualified persons went to the ship except Noah's son. Noah request God to save his son but god refused him: "Noah called out to his Lord saying: "O my Lord! My son is of my family, and surely your promise is true and You are the most just of all Judges!"(Malik, 2007, 11:45).

"Allah replied: "O Noah! In fact he is not of your family; for he is not of righteous conduct. So do not ask Me anything of which you have no knowledge! I admonish you, lest you become one of the ignorant!"(Malik, 2007, 11:46).

"We have revealed to you the Book with the Truth so that you may judge between people in accordance with the Right Way which Allah has shown you, so be not an advocate for those who betray trust"(Malik, 2007, 4:105).

Muslim history contains an important document regarding the parameters of selection of state employees and solving the problem of good governance. It is narrated that at the time Umar Ben Abdul Aziz was re-instated in the office of the caliph, he sent a letter to a contemporary scholar Imam Hassan Basri requiring his help and consultation in selection of the man-power for administration and running of the state institutions. Imam Hassan Basri wrote that in his view the society could be categorized into three broad sections.

The first class consists of those persons who have got fed up with the games of politics. They had resigned from the thick and hardships of material life and have now reconciled to the remembrance of God only. This category is no longer available for the services of the state and he (the ruler) is advised to leave such persons in their places.

The second class of people are those

who are extremely desirous & ambitious for having an opportunity of this type. Such people might knock at his (ruler) door day in & day out expressing their keenness and availability for the services of the public while, in fact, they would desire to fulfill their own selfish interests only. The ruler is advised to keep such kind of people at a safe distance and avoid giving them any appointment in the state services.

The third class of persons is a strange mix. In this class, if an individual is intelligent & skillful, he is dishonest to the core. If accidentally, he is honest, he is dreadfully stupid & simpleton, who can hardly notice something beyond his nose. These two competencies (intelligence & honesty) rarely go together. If he is fortunate enough to find some individuals of this type, he should attempt to have them busy in the governance of the state institutions. Such a class alone could serve his purpose.

VI. Social values

All values affecting man are based on the common concept that every human being is capable of achieving the highest plane of moral and spiritual development and that his personality must be respected. The Quran takes note of diversities of race, color, language, wealth, etc. which serve their own useful purpose in the social scheme, and describe them as signs of god for those who hear and possess knowledge (30:23). But none of these confers any privilege or imposes any disability. The Quran says god has divided mankind into tribes and nations for greater facility of intercourse. Neither membership of a tribe nor citizenship of a state confers any privilege, nor are they sources of honor. The true source of honor in the sight of god is the righteous life (49:14). The Prophet said: "The best among you is who treats the members of his family

Best. " With regard to servants, the Prophet said:

They are your brothers, and you should treat them as such. Provide them with the kind of clothes you wear, and if you set them a hard task, join them in it to help them complete it.

The wages of the laborer must be paid to him "before the sweat dries upon his body"

(Maja, n.d.). Younger people are admonished to show due respect and consideration to older people, and older people are exhorted to treat younger people with kindness. The

Prophet said: "He who does not behave kindly towards younger people and does not show due respect of Allah and His blessings." The Quran directs that one should greet his fellow beings with a better greeting than one receives oneself, or at least return the same (4:87).

Perhaps, the most comprehensive dimensions

within the domain of social values is:

"Help one another in the righteousness and virtue; but help not one another in sin and transgression" (5:3). When the Prophet said on one occasion, "Go to the help of your brother whether oppressor or oppressed," he was asked "We know what is meant by going to the help of brother who is oppressed, but how shall we help a brother who is oppressor?"

The Prophet replied: "By restraining them from oppressing others" (Bukhari, n.d.)

Economic values:

In the economic sphere, the basic concept of Islam is the basic ownership of everything belongs to god alone (2:108, 3:190). Man is God's vicegerent on earth. The objective of the Islamic economic system is to secure the widest and most inclusive distribution of wealth through institutions set-up by it and through moral exhortation. Wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich (59:8). Islam recognizes the diversity of capacities and talents, which is in itself beneficent, and consequently the diversity in earnings and material rewards (4:33). It does not approve of a dead-level equality in the distribution of wealth, as that would defeat the very purpose of diversity, and would amount to denying "the favor of Allah" (16:72). It is obvious that if the incentive of the proportionate reward for labor, effort, skill, and talent were to be removed, not only would initiative and enterprise be adversely affected, but intellectual progress would also be arrested. That is why the doctrine of equal reward irrespective of the diversity of skill, capacities, and talents that have gone into the production of wealth has never been maintained for long, even when it has been proclaimed as state policy, and has had to be modified through recourse to various devices designed to secure diversity in reward. On the other hand, Islam does not leave the principle of competition and proportionate rewards to work itself out mechanically; that too would lead to hardship and injustice and would retard the moral and spiritual development of individuals and of society as a whole (Khan, 1999).

Another major provision is the prohibition against the making of loans on interest. The word used in this connection in Quran is Riba, the connotation of which is not identical with that of the word "interest" as commonly understood; but for the present purpose "interest" may be used as a rough equivalent. Riba is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence towards one's fellow beings (2:28).

Hypothesis:

I. Strict Accountability of those in authority:

In an Islamic state, the rulers are bound to decide important matters through consultation of the community or its representatives.⁷¹ The concept of the rulers or those in authority is like that of a Shepard which is responsible for the welfare, progress and protection of its public.⁷² In an Islamic state, the community is to serve a watchdog of social norms and values. It is to have a vigilant eye on the conduct of the rulers and the functionaries of the state. The second Caliph of Islam, Omar became one of the most outstanding Islamic leaders in human history by treating his state functionaries equitably and devising and enforcing an effective system of accountability. He not only enforced the system of accountability on others, but he would be the first to offer him for accountability of the public. That is why everyone could ask about the source of his clothes. Even women folk had the courage to criticize him for his decisions or opinion. He implemented such a system of accountability and vigilance that the state functionaries would feel that the caliph is with them in the far off provinces.

II. Free Access to public and knowledge about powers of state functionaries:

Omar (r.a) would advise the state functionaries and officials to grant free and easy access to public and not shield themselves in palatial dwellings or place guards at their gates. He was so particular in letting the public know regarding powers and responsibilities of the state functionaries that he would address and inform public in sermons repeatedly.

III. One Person's Right, another Person's Obligation:

In the present times, generally, every individual seems to be pressing and highlighting or propagating his rights. A myriad of associations & unions also do the same. This tendency or advocacy, at times, reach undesirable proportions and create negative traits in character of individuals and culture of the organization, or for that matter, of the society at large. A psyche of complaint or persecution – mania is created among individuals. The employer complains that workers do not perform their duty diligently. The workers allege that their due rights are not being delivered. The main reason for such kind of mindset is that every party is least concerned with fulfillment of his/her obligations & duties towards others and would, rather, tend to inflate or exaggerate his/her rights. The balance and moderation in knowing & advocating ones rights and realizing ones duties & obligations is, thus, lost. The injunctions of Quraan & Sunnah tackle

this weakness in human nature very successfully and aptly. The injunctions appreciate the fact that the rights of one person or group are duties of the others concerned.

In the context of the employment agreement, the employer has the right that the fixed amount of work or service is made available to him/it in time. It is the right of the employee (and the duty of the employer) that due compensation of his services is paid to him/her in time. Now if both the parties try to get his/her due right only but chose to ignore his/her duty (or right of the other) the inescapable result would be that championing the 'right' would become a mere point of 'sloganeering' and lip service and then covert in attitude of complaint. When an overwhelming majority of population of a nation suffer from this mindset (as is the case with our society right now), the right would not be available to anyone. The obvious result would be mutual recriminations, dissatisfaction and disorder in the society on a large scale. For breaking this vicious cycle, Islamic principle of extra-sensitivity to one's obligations comes to our rescue. Islam guides us that getting right is possible only when performing duty ideally (Ihsaan) becomes the primary concern of every individual of the society. This concern in Islam originates less from the utilitarian concept of 'good of majority' or reciprocity or conditions and fear of enforcement of penal side of the law, and more from the sense of responsibility towards collectivity, fear of God and accountability on the Day of Judgment. In such an environment of extrasensitivity towards one's obligations, disputes between employees and the employers can be avoided in the first place and justice would be easy to get in the courts when disputes happen to come to them. This golden age was once witnessed in history as testified by one of the companions Hazrat Huzaifa (r.a) who said: *"I have been in an age when I did not feel hesitation or difficulty in entering in to an agreement with any person. If he would be a Muslim, I would be convinced that his faith will force him to give to me my due right. If he would be a Christian or a Jew, even then, I would be convinced that his incharge or boss would endure giving to me what is due to me."*

Leadership in Islam:

Leadership in Islam is considered as Trust (Amanah) of God Almighty. It is like a covenant and solemn pledge from a leader towards his followers that he will strive his best in guiding them, protecting them & treating them fairly & justly. Thus, the emphasis of leadership in Islam is on taking the authority as sacred trust and being a will-wisher and helper of the followers.

In the Islamic perspective, every man is like a Shepard of a flock of cattle, and acts in the

authority of a leader. The concept of leadership is very significant in Islamic teachings. Muslims have been directed to elect a leader & obey him. The holy prophet directed: "When three are on a journey, they should appoint one of them as their leader."

Two Primary Roles of a leader in Islam:

In Islamic teachings, the leader serves as well as he guides his followers.

i. Servant-leader

Leaders act as servants to their follower public. They seek their welfare & lead them towards progress, development, protection and towards enjoining goodness. The holy prophet (peace be upon him) says:

"The leaders of the people are their servants."

"A ruler who has been entrusted with the affairs of the Muslims, but makes no endeavour (for their material and moral upliftment) and is not sincerely concerned (for their welfare) will not enter Paradise"

ii. Guardian-leader

The example of the holy prophet (peace be upon him) emphasizes the second important responsibility of a Muslim leader: to save the collectivity and the public from tyranny & oppression, to imbibe and impart a God conscious and God-fearing attitude in the followers and to promote justice, equity & transparency.

"All of you are guardians and are responsible for your wards. The ruler is a guardian and the man is guardian of his family; the lady is a guardian and responsible for her husband's house and his offspring, and so all of you are guardians and responsible for your wards"

V. Ihsaan lies at the core of Islamic Morality and Islamic HRM

The Arabic root of the word Ihsaan is 'Husn' meaning beauty and contains the elements of proportion, balance, completeness, perfection, goodness. Ihsaan, therefore, means doing things, dealing people and fulfilling one's obligations and duties in an excellent way and by following the principle of unconditional goodness. The concept of Ihsaan is at the core of morality of Islam. Justice is lower in rank than Ihsaan. True believers have been defined in the holy Quraan as those who "when angered are willing to forgive". This means that when a person is confronted with such a behaviour as makes him angry, he does not retaliate with anger, but rather returns forgiveness for anger. This concept has been enjoined in the Quraanic terms of "repelling evil with goodness". This is exhibiting of goodness more than the requirement of justice. That is,

meting out non-reciprocal goodness and unconditional forgiveness to people.

Presence of Islamic performance appraisal system would positively influence employees' trust in organization

The Qur'anic standard is legible for evaluating job performance, only pious, meritorious, and competence worker should be award for their efficient job performance (Ahmad, 1995). Management should be aware that measuring performance in Islam must take into account the concept of accountability and responsibility. Islam is strictly prohibited nepotism and favoritism at workplace

VII. VIII.

Data collection:

Using a structured questionnaire data were collected from the employees of seven Islamic banks in Bangladesh. Self-administered process was employed during the data collection period. The questionnaire consists of three types of questions. First of all, the questions on employee perceptions regarding Islamic HRM practices. Secondly, question on trust in organization followed by a set of demographic questions. The respondents for this were chosen purposively among the employees of Islamic banks. Mix experience and professional achievement were considered to accomplish our study. However, this study is concern regarding having time limitation of the bankers as respondent, purposive sampling is adequate for this research. A total of 236 usable responses were obtained. Around 49% of the respondents is from the two largest Islamic Banks in Bangladesh, Islami Bank Bangladesh Limited and Al-Arafa Islami Bank Limited. Out of 236 respondents around 85% were male, and around 75% of the respondents were in between the age range of 26-40 years. About 84% of the respondents completed their post graduate degrees. The highest about 51% respondents are from officer/senior offices in position followed by the second highest 35% from the mid level executives. The percentage of respondents working for the organization up to five years was 53% whereas the same for ten years was 33% approximately. On the average, the respondents are highly educated and experienced in their organization.

Measures:

The dependent variable for this study was measured base on the research on employee trust based on trust in supervisor, trust in coworker, and trust in organization. Twelve items construct of trust was measured with scale from

Ferres and Travaglione (2003). The items were modified for Islamic HRM perspective. The items on independent variables (i.e. knowledge, understanding, and practices of Islamic principles, recruitment and selection, performance appraisal, training and development, and reward and compensation system) developed from the study of Hashim (2009). Again all items were modified to suit for this research. All questions used a seven-point Likert scale (1 indicated "never" to 7 indicated "all the times")

XI. Results:

Respondents of this study were given highest important to training and development and recruitment and selection variables. On the other hand highest variance explained by knowledge, understanding and practices of Islamic principles (32.474%). Training and development explained 14.162% variance, performance appraisal explained 7.560% variance, reward and compensation explained 5.746% variance, recruitment and selection explained 5.494% variance. All the factors shows significant in reliability test. The statistics is checked using the Cronbach Alpha, as all the alphas are greater than 0.7.

XII. Discussion and recommendations:

This paper investigates that to which extent Islamic HRM practices inspire and relevant toward revival employees' trust in organization based on Islamic principles. Additionally, explores the relationships between Islamic HRM practices and trust in organization. The findings illustrates that five factors such as understanding, knowledge, and practices of Islamic principles, training and development, performance appraisal, reward and compensation, and recruitment and selection system are correlated to employee trust in organization. The Holy Qur'an and Hadith are source of sound and qualitative values, moral standards, concepts and fundamental guides for good and strong harmonious between human beings and organization without discrimination. Therefore, knowledge, understanding, & practices of Islamic HRM principles positively enlighten employee trust in organization. The result support this proposition and consistent with literature that the Shariah law strictly prohibited favoritism and nepotism, and select merit and competence candidate only with full trustworthiness in recruitment and selection process, which directly influence employees' to enhance their trust in management and organization. Islamic worker and the Islamic movement obliged themselves to seek for

knowledge, to do the right things, do them well, and ensure their trust toward organization. Qur'anic standard is eligible in employees' reward and compensation system. The study shows positive significant relationship between trust in organization, and reward & compensation system. Islam gives proper recognition to the dignity of work and employment through adequate reward and compensation system.

Conclusion:

The purpose of the study is to investigate to which extent Islamic human resource management practices inspire and relevant toward revival employees trust in organization. In addition, explore and identify the relationships between Islamic HRM practices and Trust in organization. HR functions are vital for both Islamic and non Islamic HRM practices. Principally, it is obligatory for Muslims and Islamic institutions to accept and obey Islamic rules, regulation and guidelines as a way of life rather than a separate activity particularly, to run the organization under Islamic law. Employment relationships go beyond the written and the psychological contracts between an individual and an employer by having a religious dimension. Both parties are responsible before God for their actions and are God's covenanters or trustees on earth. In an Islamic organizational context, the moral and spiritual dimension is always the most important in making decisions and carrying them out. Islam has defined a social and economics values toward the use of people in an organization. A belief of Islamic values have to be operationalized in day to day work life, it is not only a slogan or rumor. For today environment, we spent most of our life in workplace, therefore, we need to develop a more Islamic environments to infuse the holy of Al Quran in our daily life. Employees are one of the most important factors to increase the productivity. They are the determinant of stability and economic condition of a country. A national productivity depends on the quality of its human resource who should be smart, creative, diligence and professional. Allah has created a moslem generation as 'khaira ummah' (the best society), however, it will not have any meaning if we are not treat them as what Al Qur'an said and explained. Therefore, we need to develop a scale and measurement to implement this practice into organization and society so that we can control how far the entities have initiated.

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