

## Sharia Economics in Improving Community Life

**Effendi Sadly<sup>1</sup>, Samsul Effendi<sup>2</sup>, Eli Agustami<sup>3</sup>**

<sup>1,2,3</sup> Universitas Islam Sumatera Utara, Indonesia

Correspondence Authors: [effendi.sadly@fe.uisu.ac.id](mailto:effendi.sadly@fe.uisu.ac.id)

Article history: received November 18, 2024; revised December 23, 2024; accepted December 26, 2024

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### Abstract

Human resources are acknowledged how to organize relationships and roles (resource/workforce) owned by individuals efficiently and effectively and can be used optimally so that the goals of the company, employees and the community are achieved optimally. HR is based on a concept that every employee is not a machine and not merely a business resource. Combining several fields of science such as psychology, sociology, and others. Human resource management also concerns design and implementation of planning systems, staffing, employee development, career management, performance evaluation, employee compensation and good labor relations. Human resource management involves all management decisions and practices that directly affect its human resources.

**Keywords:** Human Resources, Objectives, Sharia

### INTRODUCTION

Humans are creatures who have special abilities and occupy the highest position among other creatures, namely as the khalifa (representative) of God on earth (QS al-Baqarah/2: 30). QS al-An'am/6: 165). Islam requires humans to be in a high and noble order. Therefore, humans are gifted with reason, feelings, and a perfect body. Islam, through the verses of the Qur'an, has hinted at the perfection of the human self, as stated in QS at-Tin/95: 4. Such perfection is intended so that humans become individuals who can develop themselves and become members of society who are useful so that they can develop all the potential resources they have (Muarif et al., 2023).

In the verses of the Qur'an there are a number of statements that position humans as chosen, high-quality, creative and productive creatures with a series of terms attached: 1) as caliphs on earth, 2) as superior creatures, 3) as heirs of the earth's wealth, 4) as conquerors of natural resources, 5) as trustees. In its long history, only humans have proven their ability to combine several types of resources to improve the quality of their lives to become highly cultured creatures. These resources are natural resources, human resources and technology.

Hasan Langgulung sees the potential that exists in humans as very important as a gift given by God to carry out his duties as a caliph on earth. A special position in this universe. Humans will not be able to carry out their mandate as a caliph, will not be able to carry out their responsibilities if they are not equipped with these potentials and develop them as a strength and added value for humans compared to other creatures. This means that if the quality of human resources is of good quality, then they can be responsible for their mandate as a caliph well. The quality of human resources is of course not only sufficient by mastering science and technology (iptek), but also the development of spiritual values, namely faith and piety (imtaq). From the explanation above, it can be understood that human resource development is very important, not only from the perspective of science and technology. However, no less important is the spiritual dimension in human resource development. The quality of human resources will not be perfect without mental-spiritual religious toughness. Human resources who have and uphold religious values will be more spiritually resilient. In this way, we will have more spiritual responsibility towards science and technology. Human

resources that are not accompanied by loyalty to religious values will only lead people towards the pursuit of worldly pleasures or mere hedonism. And if the spirit of hedonism has taken over humans, it can be predicted that happen is the exploitation of nature as much as possible without a sense of responsibility and even the oppression of humans against other humans (Fadlillah et al., 2023)

In today's business competition, every company must have strong human resources. The human resources needed to develop and maintain a business or company must be a unit that works together.

Initially, HR was a translation of "human resource", but there are also experts who equate human resources with "manpower" (workforce). Some people even equate the meaning of human resources with (personnel, staffing, and so on).

Human resources are the only resources that have reason, feelings, knowledge, and skills. All the potentials possessed by HR will greatly influence the development of an organization or business. No matter how advanced technology, capital, and information development are, if without the support of adequate HR, an organization or business will find it difficult to develop and achieve its goals (Chaidas et al., 2024).

The human resources are "employees who are ready, capable, and alert in achieving organizational goals". Meanwhile, high-quality resources are human resources that are able to create not only comparative value but also competitive-generative-innovative value by using the highest energy such as: intelligence, creativity and imagination, no longer solely using crude energy, such as raw materials, land, water, muscle power, and so on (Rawat & KC, 2024).

For companies, there are three other strategic resources that they absolutely must have in order to become a superior company. The three critical resources are:

- a. Financial resources, namely resources in the form of owned financial funds/capital.
- b. Human resources, namely resources in the form of and originating from humans which can be accurately called human capital.
- c. Informational resources, namely resources that come from various information needed to make strategic or tactical decisions.

Of the three resources above, the most difficult to manage is human resources, namely human resources or human resources that have the quality that matches the company's desires or the organization's desires.

## RESEARCH METHOD

This research employs the method of a literature review, which entails the collection and analysis of information from a range of pertinent secondary sources. In this context, the literature review was conducted by tracing previous research outcomes, scientific journals, books, and research reports pertaining to digital literacy, the utilisation of technology in learning, and training in the use of technology-based learning applications in primary schools. The principal objective of this method is to gain insight into the current state of research and to draw conclusions based on existing findings.

The following section provides a detailed account of the methodology employed in the literature review, which formed an integral part of this research project.

*The initial stage of the literature study is the collection of relevant and credible literature sources.*

The initial phase of the literature study method entails the identification and collection of pertinent and reliable literature sources. This process encompasses:

- The identification of relevant topics is a crucial initial step in the literature review process. In this case, the topic of digital literacy, technology applications in education, and teacher and student training were selected for investigation. Establishing clear criteria for these topics is

essential to ensure that the research remains focused and that irrelevant information is excluded.

- The literature sources were obtained from a variety of academic databases, including Google Scholar, ScienceDirect, JSTOR, and ProQuest. These databases provide access to peer-reviewed scientific journals, and were therefore deemed appropriate for this study. In addition, educational textbooks, research reports, and conference papers related to the topic of digital literacy and educational technology were also used (Ajra et al., 2024).

Following the collection of literature, an evaluation of source credibility is essential. Sources from indexed scientific journals and reputable academic publishers were prioritised, as they offer greater validity. The selection of sources was based on methodological quality and the relevance of the findings to the study.

The literature sources were grouped according to the principal themes that emerged from the analysis, including digital literacy strategies, training in the use of technology in primary education and the impact of learning apps on students.

#### *Content analysis*

The subsequent phase was content analysis, which entailed a comprehensive examination of the findings from the collected research. This analysis encompassed:

- Contextualisation of the Research: Each literature source was subjected to a process of contextualisation, with the aim of gaining insight into the context in which the research was conducted. This included consideration of factors such as the learning environment, the backgrounds of the students involved, the methods used to provide technology training, and the types of applications employed. This approach enables the mapping of factors that may influence the success of digital literacy training in primary schools.
- The process of analysis entails the identification of previous research methods. This involves an examination of the methods employed in previous studies, including whether the research was conducted through experiments, surveys, or case studies. By understanding the methods used, it is possible to identify the strengths and weaknesses of these approaches and their relevance for this study.
- The evaluation of research outcomes entailed an assessment of the extent to which students' digital literacy was enhanced through the utilisation of technology applications. In addition, previous research demonstrating the efficacy or inefficacy of this training was subjected to a critical examination, with a view to identifying potential avenues for improvement in the future.
- Patterns and trends are also identified and documented. These include common patterns or trends that emerge from the research results, such as the types of technology apps that are most effective in improving digital skills, the role of teachers, or challenges faced in training.

#### *Synthesis of Research Results*

The final stage of this literature review method is to synthesise the findings from the various studies in order to arrive at a comprehensive conclusion. This process involves:

- The synthesis of research findings is achieved by combining the analysed results to provide a comprehensive account of the impact of digital literacy training in primary schools. This synthesis is not merely a summary of the research results; rather, it is an in-depth interpretation

and understanding of the manner in which the various findings complement or contradict each other.

- Identifying Relationships Between Factors: In the synthesis process, the relationships between key factors, such as students' digital skills, the types of apps used and the training strategies employed, will be analysed. This will allow us to identify which factors most influence the effectiveness of the training.
- Inference: Based on the synthesis, final conclusions are drawn regarding the impact of technology-based app training on the digital literacy of primary school students. These conclusions are not only based on the empirical findings but also consider the relevant social, cultural and educational contexts (Zare et al., 2024).

The synthesis of results also aims to identify gaps in previous research, which may require further investigation. These include areas that have been under-researched or challenges in the implementation of technology in learning that have not been addressed

## RESULTS AND DISCUSSIONS

Sadili Samsudin quoted GR Terry's opinion in Principles of Management, which provides the following definition:

- "Management is a distinct process consisting of planning, organizing, actuating, and controlling performed to determine and accomplish stated objectives by the use of human being and other resources"
- "Management is a real process, consisting of planning, organizing, motivating, and controlling actions carried out to determine and achieve predetermined goals through the use of human resources and other resources (Noori & Wazir, 2025)."

In the view of Islamic teachings, everything must be done neatly, correctly, orderly, and regularly. Everything must go through a good process, it must not be done carelessly. The Messenger of Allah said, "Indeed, Allah loves people who, when doing a job, do it in an Itqan (precise, directed, clear and complete) manner." (HR Tabrani).

Management actually organizes something to be done properly, directed, clear and complete as prescribed in Islamic teachings. Likewise, in doing everything it must be done correctly, well and planned to avoid doubt in running something, especially in business or organization.

Human resource management is considered necessary for the development of an organization and to regulate all employee activities. Employees are expected to be able to realize the goals that are to be achieved in an organization. Human resource management includes determining employee activities starting from employee selection, training and development and all activities related to employee activities within the scope of the organization (Pradhan et al., 2024).

Employee selection is a crucial issue. This was once hinted at by the Prophet in a hadith narrated by Imam Bukhari (sahih Bukhari) from Abu Hurairah. The Prophet said: "When you waste your trust, then wait for destruction. It was said, O Messenger of Allah, what makes it vain? The Prophet said, "When a matter is handed over to someone who is not an expert, then wait for destruction."

According to Azzahra, et al (2024), human resource management is the utilization, development, assessment, reward and management of individual members of an organization or group of workers. Meanwhile, according to Dessler (1997), human resource management can be defined as a policy and practice needed by someone who runs the "people" or human resource aspect of a management position, including recruitment, screening, training, rewards and assessment (Azzahra et al., 2024).

Meanwhile, Aggarwal (2024), defines human resource management (HRM) as the recognition of the importance of an organization's workforce as a very important human resource in contributing to organizational goals, and using several functions and activities to ensure that these human resources are used effectively and fairly for the benefit of individuals, the organization and society (Aggarwal & Stanley, 2021).

a. Objectives of Human Resource Management

According to Cushway (in Irianto, 2001), the objectives of HR include:

- 1) Provide management consideration in making HR policies to ensure that the organization has motivated and high-performing workers, has workers who are always ready to cope with change and fulfill legal job obligations.
- 2) Implement and maintain all HR policies and procedures that enable the organization to achieve its goals.
- 3) Assist in developing the organization's overall direction and strategy, particularly as it relates to HR implications.
- 4) Providing support and conditions that will help line managers achieve their goals.
- 5) Handling various crises and difficult situations in employee relations to ensure that they do not hinder the organization in achieving its goals.
- 6) Provide a medium of communication between workers and the management of the organization.

Act as the custodian of organizational standards and values in HR management.

To achieve the goals of human resource management, human resources must be developed and managed optimally. Human resource activities are the most central part of the human resource management process, and are a series in achieving organizational goals. These activities will run smoothly if they utilize management functions (Popescu et al., 2024). The functions of human resource management are as follows:

a. Planning

Planning is an activity to estimate the condition of the workforce, to suit the needs of the organization effectively and efficiently, in helping to realize the goals. Planning is to determine this personnel program, including organizing, directing, controlling, procuring, developing, compensating, integrating, maintaining, disciplining and dismissing employees.

b. Organizing

Organizing is an activity to organize employees by determining the division of labor, work relationships, work relationships, delegation of authority, integration, and coordination, in the form of an organizational chart. Organization is only a tool to achieve goals. A good organization will help realize goals effectively.

c. Direction and procurement

Directing is an activity of giving instructions to employees, so that they are willing to cooperate and work effectively and efficiently in helping to achieve organizational goals. Directing is carried out by a leader who with his leadership will give direction to employees to do all their tasks well. Meanwhile, procurement is the process of recruitment, selection, placement, orientation, and induction to get employees who are in accordance with the needs of the organization. Good procurement will help realize goals.



d. Control

Control is an activity to control employees to obey organizational regulations and work according to plan. If there are deviations, corrective and/or improvement actions are taken. Employee control includes attendance, discipline, cooperative behavior, and maintaining the work environment.

e. Development

Development is the process of improving employees' technical, theoretical, conceptual, and moral skills through education and training. The education and training provided should be in accordance with current and future job needs.

f. Compensation

Compensation is the provision of direct compensation in the form of money or goods to employees as a reward for services provided to the organization. The principle of compensation is fair and appropriate. Fair means according to work performance, while appropriate means able to meet primary needs.

g. Integration

Integration is an activity to unite the interests of the organization and the needs of employees, in order to create harmonious and mutually beneficial cooperation. On the one hand, the organization gains success/profit, while on the other hand, employees can meet their needs from the results of their work. Integration is important and quite difficult in human resource management, because it unites two different interests.

h. Maintenance

Maintenance is an activity of maintaining or improving physical, mental and loyalty conditions so that they continue to work together until retirement. Good maintenance is carried out with welfare programs based on the needs of most employees. And guided by internal and external consistency.

i. Discipline

Discipline is one of the important functions of human resource management and is the key to realizing organizational goals, because without discipline, it is difficult to realize maximum goals. Discipline is the desire and awareness to obey organizational regulations and social norms.

j. Termination

Termination is the termination of an employee's employment relationship with an organization. This termination is caused by the employee's desire, the organization's desire, the end of the employment contract, retirement, or other reasons. The best implementation of management functions in managing employees will make it easier to realize the goals and success of the organization.

*Islamic principles in human resource empowerment*

The principles of Islamic management, especially in terms of empowering Human Resources, can be formulated in several points, as follows :

a. Principle of competence

The principle of competence is the main principle in Islamic management. The competence

referred to here is the ability or expertise possessed by personnel as part of an organization or part of a work process, which is needed to achieve goals. The competence referred to can be cognitive competence, namely the ability of knowledge and analytical power, attitude competence such as courage, honesty, dedication or loyalty, discipline and so on, as well as skill competence which encompasses competence accuracy and speed in doing a job. The word of Allah in the letter an-Naml for example, we can take a lesson about this principle.

Meaning: "(Solomon said: "O rulers, who among you is able to bring his throne to me before they come to me as people who have submitted themselves?" said 'Ifrit (the clever one) from the group of jinn: "I will come to you by bringing the throne to you before you stand up from your seat; Indeed, I am truly strong enough to bring it back to be trustworthy." (QS. 027/An-Naml verse 38-39)

In the verse above, it is narrated that the prophet Solomon asked his subordinates (including the Jinn) in a meeting, about who among his subordinates had the ability to move Queen Bilqis' throne from her palace to be brought to the palace of Prophet Solomon. What is interesting about this question is that, as a leader, the prophet Solomon was looking for a person who had the competence to do a job, or in other words that the prophet Solomon was looking for a person who had the ability or skill to be able to carry out tasks in his efforts to achieve his goals (H et al., 2024).

b. The principle of optimization and excellence in competence.

The second principle of Islamic management is: "the competence possessed must be optimal and exceed the competence of other personnel who have the same competence." The steps that must be taken by a manager in determining the human resources that will be empowered in a work mechanism are that when a manager is faced with two or more people from members of the organization, then a manager must prioritize someone who has competence that exceeds the competence of other personnel.

Good management is a management system that pays attention to work effectiveness. However, good management is not only measured by how effectively the work is done, but also by how efficiently the work can be done. Efficiency in a work mechanism does not merely adhere to the principle of competence. A management process will be said to perform better if the work process is carried out efficiently. Work efficiency requires better competence (Isa et al., 2024).

Islam teaches that the principle of competence alone is not enough for a management system, but must be complemented with consideration of attention to the existence of more optimal competence for work efficiency. We can also extract this concept from the story contained in the continuation of the verse above, namely:

Meaning: "A man who had knowledge of the Book said: "I will bring it to you before your eye blinks." So when Solomon saw it placed before him, he said: "This is from the Grace of my Lord to try me whether I am grateful or ungrateful. And whoever is grateful, then Indeed, He is grateful for (goodness) himself and whoever disbelieves, then indeed my Lord is the Most Rich, the Most Glorious." (QS. An-Naml: 40).

c. The principle of matching competencies to needs.

A good human resource management system is a system that emphasizes the suitability of the workforce to the needs. So in this perspective, needs analysis is absolutely carried out by an organization or individual in the workforce recruitment system.

Workforce competencies that do not meet needs will only cause chaos and can threaten organizational performance and can pose a threat to the achievement of goals, and will even threaten the sustainability of the organization's existence.

Therefore, the principle of competence and needs is a principle in the management system.

This principle has been taught to us by the prophet Muhammad. Through the history of the prophet we can learn about this management principle. In the efforts of the prophet's da'wah, we know that there were four main friends who became the main pillars of the prophet's da'wah struggle, namely Abu Bakar Ash-Shiddiq, Umar bin Khattab, Usman bin Affan and Ali bin abi Thalib.

These four people are known to have different competencies, and all of them are needed in the struggle of Islamic preaching carried out by the prophet Muhammad. Abu Bakar is known for his attitude competency as a patient and wise person, Umar bin Khattab is known as a person who has a firm and brave attitude competency, Usman bin Affan is known as a person who has financial ability and has a generous attitude competency. Ali bin abi Thalib is known as a brave and intelligent person.

The diverse competencies possessed by each companion are the competencies needed in the Prophet's preaching, so that the prophet's preaching achieved extraordinary success. The success of the prophet's preaching is still recognized by the world, and even the prophet Muhammad is placed as the most influential person in the history of mankind. The Prophet Muhammad SAW occupies the number one position on the list of the most influential people on the stage of world history, counted until now (Auwal Gano et al., 2024).

d. The principle of the suitability of personal competence with placement. In a very popular hadith, the Prophet said:

Meaning: If a matter (task/work) is handed over to someone who is not an expert, then wait for the time (of failure/destruction).

The division of work must be adjusted to the ability and expertise so that the implementation of work runs effectively. Therefore, in placing someone to carry out a certain task, the principle of the right must be used man in the right place. Division of labor must be rational/objective, not subjective emotional based on likes and dislikes.

With the principle of the right person in the right place (the right man in the right place) will provide a guarantee of stability, smoothness and efficiency of work. Placing people according to their expertise or work competence appropriately is the key to the implementation of work. carelessness in placing someone in carrying out a job or task will have a negative effect and may cause failure in the implementation of the work, therefore, an experienced leader or manager will place someone according to their competence as the main principle that will be the starting point for other principles.

e. The principle of authority and responsibility

Authority and responsibility are the next principles in Islamic management. A person who is given a task or mandate to carry out an action or work must be given authority and responsibility in carrying out his/her duties. This granting of authority is absolute in a management system to ensure the smooth implementation of the tasks or work assigned to a person. Without authority, a person will experience doubts in carrying out his/her duties, which in the end he/she cannot carry out the duties properly. Authority in a management system must be given in full within the limits of his/her work area without anyone being allowed to intervene, because external intervention can disrupt the work mechanism and result in the failure to achieve the desired work results or goals.

As a small example here can be illustrated for example: a parking attendant must be given the authority to regulate vehicle parking according to the designated place. The parking attendant's authority must not be intervened by other parties, even by someone who has a higher position. If someone who has a higher position parks in a place that is not supposed to be, then the parking attendant has the authority to prohibit it in order to achieve the objectives of the parking rules. This is where the importance of granting authority lies in a management system.



The granting of authority itself must also be followed by responsibility. Authority and responsibility must be balanced. Every job must be able to provide accountability in accordance with authority. Therefore, the smaller the authority, the smaller the accountability and vice versa.

There is responsibility for the authority given, the greatest responsibility lies with the top manager. The failure of a business does not lie with the employees, but lies with the top management because the one who has the greatest authority is the top manager. Therefore, if the manager if the top does not have expertise and leadership, then the authority it has will backfire.

We can understand the principle of authority and responsibility in Islamic management based on the hadith of the Prophet:

Meaning: Each of you is a leader, and every leader will be asked to account for his leadership.

Each of us is a leader in our respective areas of authority. The meaning of a leader here is the existence of power or authority for each individual in their position in society, in a community or organization and in an area of our work assignments. Islam emphasizes the importance of awareness of this authority in our area and position in a community of life. In the hadith above, the existence of authority goes hand in hand with responsibility, because authority without responsibility is authority that can actually be threatening. Responsibility itself is a consequence of the existence of authority. This principle is built in Islamic management.

f. The principle of limited authority

The Messenger of Allah or the messenger of Allah has been reminded by Allah of the limitations of authority in his missionary duties. The verse below informs us that in the divine duties carried out by the Prophet Muhammad there are limitations of authority. The Prophet was reminded that his authority in preaching was only limited to giving warnings.

Meaning: "So warn, for you are only a warner. You have no authority over them (those who are warned)." (al-Ghasiyah: 088, verse 21)

In this verse, Allah clearly reminds us that the authority of the Prophet Muhammad was limited to giving warnings, he was not given power over humans. So in carrying out his duties, the Prophet Muhammad never forced people to believe. In fact, he never felt resentment towards people who had hurt him in carrying out his da'wah.

Every authority in Islamic management has its limits. Awareness of the limits of this authority must be possessed by every individual in an organizational system. A leader has limits of authority over the people he leads, employees have limits of authority over their positions and duties. These limits of authority must not be crossed or violated. Violation of the limits of authority can damage the organizational system, which ultimately leads to failure and even destruction.

g. The principle of rewards and compensation

Humans are unique creatures who have their own dynamics. This uniqueness of humans is due to the fact that humans, in addition to having reason, also have feelings and desires. Instinctively, humans have the desire to feel pleasure and comfort. This pleasure and comfort can be fulfilled when humans get what they need.

Apart from physical needs, such as clothing, food and shelter (residence), humans also have spiritual needs, such as feeling happy when their existence is appreciated and respected.

Naturally, humans work in order to fulfill their needs. In this perspective, humans will work harder if they believe that the work can fulfill what they need. The greater their belief and hope for their work, the more motivated they are to be able to do the work well. Therefore, giving rewards and compensation for a person's performance becomes an important part of a management system.

The reward and wage system for employees must receive serious attention to support the

overall performance of the organization. Wages and rewards are compensation that determines the realization of smooth work. Employees who are filled with feelings of anxiety and deprivation will find it difficult to concentrate on their tasks and obligations, which can result in imperfection in their work. Therefore, in the principle of payroll, it must be considered how employees can work calmly. The payroll system must be calculated to create discipline and work enthusiasm so that employees compete to make greater achievements. The principle of more pay for more prestige (more pay for more achievements), and the principle of equal pay for the same achievements need to be applied because if there is a difference it will cause lethargy in working and may lead to undisciplined actions.

Islam has placed humans in their natural human position, where the fulfillment of these needs has become an important principle in human resource management. Allah has taught humans about this. The concept of reward in Islam not only has a theological spiritual meaning, but more than that, God has taught and instilled the awareness that humans must be positioned as humans, as living beings who have their needs as humans that are different from animals or inanimate objects. Human needs are not the same as the needs of buffaloes even though both are living beings, and humans are not robots.

God Himself, as the ruler above all rulers, has given rewards and compensation for everything He has commanded to humans. This is the principle of humanistic Islamic management.

#### *Employee Recruitment Mechanism*

##### a. Fit and Proper

Islam encourages its followers to choose prospective employees based on their knowledge, experience and technical skills. This is in accordance with the words of Allah: "Because indeed the best person you take to work (for us) is someone who is strong and trustworthy" (Al-Qashas (28): 26).<sup>14</sup>

Strength here differs based on the circumstances and type of work undertaken. Strength in war is associated with the ability or courage to fight, as well as strategy in fighting the enemy. While courage in the field of justice is being able to act fairly and being able to implement justice based on the Quran and Hadith (Husainah et al., 2024).

Trustworthiness is an important factor in assessing the suitability and eligibility of prospective employees. A trustworthy employee is an employee who carries out his duties as well as possible in accordance with the rules, does not commit fraud and deception and is able to demonstrate good performance.

Prospective employees must be selected based on propriety and eligibility. This issue was once reminded by the Prophet in his saying: "Whoever employs someone because there is an element of nepotism, even though there is someone better than that person, then he has betrayed the trust given by Allah, His Messenger and the Muslims. In another hadith the Prophet said: "Whoever employs one person out of 10 people, and he knows that among them there is someone who is more important (worthy and appropriate), then he has deceived Allah, His Messenger and the Muslims in general."

In Islam, the process of appointing employees must be based on the propriety and eligibility of the work to be undertaken. When the choice of appointment falls on a person who is suspected of having the ability, even though there are still people who are more appropriate, worthy and better than him (from the group of previous people), then this appointment process is contrary to Islamic law.

## b. Appropriateness and suitability mechanism

## 1) Division of Worker Activities and Its Urgency.

When he wanted to appoint an official, Caliph Umar ra always provided time to determine the type of work and responsibilities that must be carried out by an official. In addition, the Caliph also determined the authority or responsibility related to the position to be given. This was intended so that employees knew the job description clearly, and understood the limits of their authority and responsibility. In addition, if there was an act of deviation, the Muslims who were witnesses could provide corrective action.

If analogized with modern management science, Umar ra's friend could be crowned as a management figure. At least this is supported by the steps-steps taken by Umar ra who carried out the management process. Before appointing an employee, Caliph Umar ra first determined the activities and responsibilities that must be carried out by the prospective employee. Then, it was delegated to a competent person to carry it out.

## 2) Selection of Candidate Employee Exams.

Giving selection tests to prospective employees is a fundamental (basic) issue in Islam. This is at least reflected in the attitude of the Prophet when he appointed Muadz bin Jabal as a judicial official. Rasulullah asked Muadz: "With what will you decide legal issues?" Muadz answered, "With the book of Allah." Rasulullah asked, "If you don't find it?" Muadz answered: "By the sunnah of Rasulullah (hadith)." Rasulullah asked again: "If you don't find it too?" Muadz replied, "I will make ijtihad with my opinion." The Prophet said: "Thank God, Allah has helped the Messenger of Allah to practice religion in accordance with what Allah and His Messenger are pleased with." 18

## 3) Contract employees

Before being appointed as a permanent employee, usually employees undergo a work contract first. If during the contract period, the employee is able to show good performance, then he can be made a permanent employee. However, if his performance is not good, then the contract can be terminated with the employee.

This concept was once implemented during the time of Caliph Umar ra. It is narrated that Caliph Umar ra said to his employees: "Indeed, I chose you to test you. If you are able to show optimal and good performance, then I will add to your responsibilities. However, if your performance is bad, I will fire you." 19

## 4) Permanent employees

If the employee is able to show good performance during the contract period, the employee will then be appointed as a permanent employee. Caliph Umar ra always conducted an audit of the assets of his employees to avoid exploitation and commercialization of positions for personal interests (vested-interest). What Caliph Umar ra has done to regulate the lives of society in various aspects reflects a powerful management idea that has not been reached by modern management science.

## 5) Wage Determination Mechanism in Islam

The Prophet gave an example that Muslims must follow after him, namely determining wages for employees before they start their work. The Prophet said: "Whoever employs a worker, then his wages must be stated." In addition, the Prophet also encouraged employers to pay workers' wages when they have finished their duties.

The Prophet said: "Give the worker his wages before his sweat dries."

By determining wages in advance, it is expected to provide encouragement to workers to work and give workers a sense of peace. While by paying workers' wages when they have finished their duties, it will be able to eliminate workers' doubts or eliminate their worries that their wages

will not be paid or will be late in payment.

Wages are determined based on the type of work, this is the principle of giving wages as stipulated by Allah in His Word: "And for each of them a degree according to what they have done and so that Allah will suffice for them (recompense) for their work while they no loss," (Al-Ahqaf (46): 19). For this reason, the wages paid to each employee can be different based on the type of work and responsibilities they carry out.

The burden of family support can also determine the amount of salary received by employees. Because they have to support the people they are responsible for, so that they can still meet their needs and live decently. The Messenger of Allah said: "Whoever employs someone, while he does not have a house, then he must be given a house, and if he does not have a wife, then marry him, and if he does not have a vehicle, then give him a vehicle."

b. Competency Development and Training

Training in all fields of work is a form of knowledge to improve performance, where Islam encourages its people to be serious and glorify work. The Messenger of Allah said: "There is no better food eaten by a person than what he eats from the work of his hands."

Islam encourages training for employees with the aim of developing employee skills in doing their jobs. With training, it is hoped that employees will better understand their responsibilities and be able to complete their work and minimize errors in work (Mastura Ab. Wahab, 2024)

c. Human Relations in Islam

The relationship between employees in an organization or company is important to create a sense of security and peace among workers, so that workers will be able to complete their work well, sincerely and enthusiastically to work together to achieve goals.

In Islam, humans are seen as noble creatures who have honor and are different from other creatures. Islam encourages its followers to treat people well, foster relationships in a family spirit and help each other. Allah says: "And help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions" (Al-Maidah (5): 2). In another verse, Allah says: "And those who believe, men and women, some of them (are) helpers for others. They enjoin (do) what is good, forbid what is evil, perform prayers, pay zakat and they obey Allah and His Messenger. They will be given mercy by Allah; verily Allah is All-Mighty, All-Wise" (Al-Taubah (9): 71). The Messenger of Allah said: "Fellow Muslims are brothers, do not oppress or insult each other."

d. The Concept of Human Relations

Employees, especially new employees, need guidance with full affection, so that they can get through their difficult days and feel that they are part of the whole employee group. Superiors need to pay extra attention to help them with their work, giving wise guidance, not with arrogance and an attitude of belittling others. The Messenger of Allah said: "Whoever does not give affection to humans, then Allah will not give him His affection." The Messenger of Allah said: "Do not despise goodness at all, if you do not find goodness, then your smile in front of your brother is charity."

Fellow employees are brothers, helping each other in completing work. They are like one building that mutually strengthens each other. Muslim employees, their faith will encourage them to avoid being arrogant, acting unjustly, hasud or being proud of themselves. The Messenger of Allah said: "O people, indeed your God is one, you are all descendants of Adam as, and Adam as from the earth. Indeed, the most noble person among you is the one who is most pious. There is no superiority of Arabs over 'ajam' people, red-skinned people over white-skinned people, except the level of piety.

## CONCLUSION

Sharia economics serves as a holistic approach to economic development, offering a framework grounded in Islamic principles that emphasize justice, equality, and societal welfare. By integrating ethical values with economic practices, it fosters an inclusive economic environment that prioritizes the well-being of the community. Key contributions of Sharia economics include Wealth Distribution: Through mechanisms such as zakat, waqf, and sadaqah, Sharia economics ensures wealth redistribution, reducing income inequality and alleviating poverty. Prohibition of Riba (Interest): By avoiding exploitative practices like interest, Sharia economics promotes fair transactions and sustainable financial systems. Social Responsibility: Sharia-compliant businesses and investments prioritize ethical considerations, environmental sustainability, and social impact, benefiting both current and future generations. Empowerment of Communities: Microfinance and profit-sharing models like *mudharabah* and *musharakah* empower entrepreneurs and small businesses, stimulating economic growth at the grassroots level.

## ACKNOWLEDGEMENTS

We would like to express our deepest gratitude to all those who have contributed to the completion of this research. We also extend our thanks to the journal editorial team and reviewers for their constructive feedback and guidance, which greatly enhanced the quality of this work. This study would not have been possible without the collective effort and support of all involved. We hope that the findings will contribute meaningfully to the improvement of financial literacy among palm oil farmer groups and support their economic welfare and business sustainability.

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