



BASIC PRINCIPLES OF HUMAN RESOURCES MANAGEMENT IN THE ISLAMIC ECONOMY

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ABSTRACT

Allah SWT created humans to live their lives on earth as *kebalifatullah fil ard*, it shows that human life should not be haphazard, they should follow the rules set by those who created Him but the events are different, if you look at a lot of damage that occurs everywhere in advance this earth, humans prey on each other, wars occur everywhere, massive exploitation which sometimes does not take into account the damage that may arise to nature and the environment, crimes in society are sometimes challenging to detect because of selfishness, greed, wanting to dominate and so on, however, many good things also happen on this earth, namely those who acknowledge and follow the guidance given by religious teachings, especially those who are aware that their creation is to be beings who must manage this earth properly by preventing damage that may occur or will not do dry to nature and the environment. To be able to find out, the author tries to describe it by conducting library research and looking for other supporting documents to see a solution to this condition then. It turns out that long before that Allah had created noble human beings to accompany other human beings in managing this nature, especially from an economic point of view, they were prophets and apostles who brought the message of monotheism. one of the most noble human beings ever born on this earth who brought the treatise is Muhammad Rasulullah SAW. he gave an example of how to live a righteous life that does not cause damage everywhere what he showed was in the form of traits which if followed would become a guide in life which if reflected in economic life would become the basis of the foundation of Islamic economics these traits are Shiddiq (true), Amanah (honest/reliable), Tabligh (transparent) and Fathanah (intelligent). The author formulates a concept to apply in economic activity: the Al Insan Al Mutafawiq Concept/Basic Superior Human Concept.

Keywords: Islamic Economics; Shiddiq; Amanah; Tabligh; Fathanah

1. INTRODUCTION

It takes knowledge and understanding of management in managing human resources in Islamic economics because human activities are actually in an orderly life order given by those who

created humans themselves only In the course of human life, many people experience conditions and events that cause irregular changes so that they need to be rearranged into a better order of life, rules that have been given instructions from the guide itself so that they do not go astray.

Human potential as a human resource actually has existed since humans were born and even humans have carried out management activities. as with the plan of human creation where in His word that man was created as khalifatullah fil ardh, His Words, in surah Al Baqarah: 30,

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And (remember) when your Lord said to the angels, “I will make a caliph on earth.” They said, “Are you going to make people who destroy and shed blood there while we glorify your praise and sanctify your name?” He said, “Surely I know what you do not know.”

This Word clearly shows that the humans who will be created are the humans who will manage this earth which has already been prepared, but humans are not aware of it because on this earth not only humans live, other creatures also live in it, so what the humans themselves have to do is how to organize and manage himself and his family and even manage a region or a country and how to interact with each other, interact with their environment and other creatures. Furthermore, Allah again reminds us that human activities that have been created as caliphs on earth which then interact with each other, interact with other creatures and interact with the natural environment, are not in vain but are still held accountable as conveyed by Rasulullah Muhammad SAW in his words:

عَنْ عَبْدِ اللَّهِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ. فَالْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ. أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ

Each of you is a leader, and each of you will be held accountable. A priest is a leader and will be held accountable. A man is the leader of his family and he will be held accountable. A woman is the ruler over her husband's house and will be held accountable. An enslaved

person is also the leader of his master's property and he will also be held accountable for it. Indeed, each of you is a leader and each of you will be held accountable. - HR al-Bukhari: 4789. (HR. Bukhari: 4789, nd)

That "every one of you is a leader and each leader will be held accountable". this is the implication of creation as khalifahtullah fil ardh, this means that it is directly proportional to the plan for human creation and the accountability that must be given by humans who have used and utilized the universe created by Allah SWT. In one of his words, Allah again reminds us that humans were indeed created to be held accountable for having used the opportunity to be born on this earth, that is, Allah asks us in Surah Al-A'raf 172,

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غٰفِلِينَ ﴿١٧٢﴾

And (remember) when your Lord brought forth from their sulbi (spine) the offspring of Adam their descendants and Allah took witness against their souls (saying), "Am I not this your god?" They replied, "Yes (You are our God), we testify." (We did that) so that on the Day of Judgment you would not say, "Indeed, at that time we were heedless of this." (QS. Al-A'raf Verse 172, nd)

"Alastu Birabbikum-Am I not your Lord?" Allah said and we answered "Qaluu balaa syahidnaa - Yes (You are our God)", this shows that our existence has been good, that's why in every human action all of his activities are controlled in accordance with human nature itself. However, in the activities of Adam's children and grandchildren who have lived for thousands of years and alternated from one generation to the next, they experience a way of life whose management control changes in patterns from those that are divine to those that are divine. created by humans themselves, where humans regulate their own way of life according to their wishes, because humans live and interact with each other and even with their environment humans try to create a way of life that according to them is already good according to the environment and conditions at that time, but there is a pattern of life what is done that deviates from the right life that is born from a soul that is greedy and selfish and disturbing other creatures so that God sends his messengers from the human race itself to remind the way of life that God has determined as a good way of life, a way of life that does not harm other creatures and their environment, a way of

life that will save those who follow it.

After a long journey of human birth with the birth of God's messengers in the form of prophets and apostles and finally Allah sent the most noble human on the surface of this earth, namely Muhammad Rasulullah SAW who brought the treatise of correct guidance, namely the Koran which is the Word of Allah which is a guide for life that is maintained for its validity and the truth by the one who created the human being himself and the addition of Rasulullah SAW, namely the rules and procedures for life exemplified by him which are contained in his words and actions, namely in the form of hadiths which are used as guidelines and rules of life for living humans which began when he brought the treatise Al- Quran till the end of this world. Allah confirms in His Word that "In Muhammad Rasulullah SAW there is the best example."

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

good for you (namely) for those who hope (grace) Allah and (the coming of) the Day of Judgment and who remember Allah a lot. (*Surah Al-Ahzab Verse 21, nd*) For these conditions the author discusses "how are the basic principles of human resource management in Islam".

2) METHODS

To find out how the Basic Principles of Human Resource Management in Islamic Economics where in fact human resources must be mobilized and utilized in the order of life that is able to manage nature in accordance with the creation of human beings themselves, namely to become khalifatullah fil ardh, the author uses a descriptive-analytical method, namely the research method using document studies and library research.

3) RESULTS AND DISCUSSION

Human Resource Management

Before understanding Human Resource Management, we must first look at several definitions of management itself, which currently has entered various aspects of human life, such as economics, social politics, education, etc. Therefore management knowledge is increasingly felt as a necessity,

both by individuals, groups and organizations. (Musyaddad, 2017) Islam as a religion is believed by Muslims not merely as teachings that regulate rituals of worship, but Muslims believe Islam as a way of life. The Al-Quran and Hadith are the primary sources that contain instructions for humans in living their lives in the world.

The term management comes from English, namely *Management*, which is rooted in the word *manage* which means to manage or manage. Etymologically (terms), one can also find several definitions presented by experts, including Mary Parker Follett, as quoted by Prof. Dr. Wibisono, said that management is "*the art of getting things done through people*" (Wibowo, 2006) "an art of getting things done through other people". This definition in simple terms management can be understood as an art of using other people to achieve goals. Dubrin defines "management as the process of using organizational resources to achieve organizational goals through the functions of *planning and decision making, organizing, leading and controlling*.available to achieve certain goals." (Abdurrahmat, 2006) Prof. Oie Liang Lee, "Management is the science and art of coordinating and supervising human labor with the help of tools to achieve predetermined goals". According to The Liang Gie, 1982, "Management is an element which is a series of actions to move employees and direct all work facilities so that the goals of the organization concerned are actually achieved." (Haryanto, 2021) GR Terry in his book "Principle Management" defines "Management is a process consisting of planning, organizing, actuating and controlling actions, which are carried out to determine and achieve predetermined targets through the utilization of human resources and resources other resources". (Haryanto, 2021)

As for in Arabic, the term management is equivalent to the word Al Idarah. Dr. Abdul Wahhab as quoted by Ahmad Ibnu Daud al-Muzjaji al Asy'ari in his book entitled Muqaddimah Al-Idarah Al Islamiyah defines, "Management is a continuous group activity using resources, in the form of planning, organizing (setting), leading and supervising, to achieve the stated goals". Dr. Al-Hawari states "Management is the implementation of activities through other people through the process of planning, organizing (regulating), directing and supervising (control) of the executors." (Musyaddad, 2017)

Human resource management is a plan that has been prepared to achieve a goal organization both material and immaterial through the potentials possessed by humans. If in an organization then what is understood is MSDI where "Human Resource Management is a science or a way of how to manage the relationship and role of resources (labor) owned by individuals efficiently and effectively and can be used optimally so as to achieve the common goals of the company ,

employees and society to the maximum.” (Haryanto, 2021) So human resource management is how to use human resources with all their potential, both physical and psychological, to drive an activity so that optimal results are achieved based on Islamic principles.

Human resource management in Islam refers to what was exemplified by Rasulullah SAW which is based on the Islamic concept of humans themselves that humans are created to worship Allah so that all human activities must be a form of worship and humans are khalifatullah fil ardh. The study of Human Resources begins with humans as creatures created by Allah SWT in the best form, as Allah says in the letter At-Tiin verse 4 :

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

We have created man in the best form possible. (*Surah At-Tin Verse 4*, nd)

MSDI is part of general management which focuses on Human Resources (SDI), where the function of Resource Management Human Resources are:

1. **Managerial Functions** a) Planning b) Organizing c) Actuating d) Controlling
2. **Operational Functions** a) Procurement (SDI) b) Development c) Compensation d) Integration e) Maintenance f) Termination

Islamic Human Resources

Human Resources conceptually sees humans as a physical and spiritual unity. These physical and spiritual qualities by Emil Salim, "are physical and non-physical qualities. Physical qualities are manifested in the physical form of the body, strength, endurance, health, and physical fitness". Anggan Suhandana, (2007) "viewed from the science of education, the non-physical qualities of humans include cognitive, affective, and psychomotor domains cognitive shows the level of intelligence, affective shows the level of faith, virtuousness, integrity and independence, psychomotor shows skills, productivity and innovation (Agung, 2017).

Burhanuddin Yusuf defines “HR as individuals who design and produce outputs in order to achieve the strategies and goals set by the organization” (Prasetia, 2017). Whereas Ardan defines “HR is a potential ability possessed by each individual consisting of the ability to think, communicate, act and have morals to carry out an activity both technical and managerial” (Prasetia,

2017).

Rasulullah SAW has set an example to all of us, especially Muslims that humans have the potential to become human beings with strong and responsible individuals the example he showed through 4 traits that can be used as a basis for managing potential human resources that can be realized in an Islamic economic system, these characteristics are Sidiq, Fathonah, Amanah and Tabligh. (*4 Characteristics (Sidiq, Fathonah, Amanah, Tabligh) As the Basic Foundation of Islamic Economics*, nd) Basically humans were created to worship Allah so that all human activities must be a form of worship and humans are khalifatullah fil ardh. Human Resources (HR) is the basic capital in the process of national development. Therefore, the quality of resources must always be developed and directed in order to achieve the expected goals. (Rois & Suprianto, 2021) Human resources are how to maximize all human abilities possessed to achieve goals or it can also be interpreted that, human resources are a person's ability to manage, carry out, mobilize and control their activities to achieve the desired goals.

Characteristics of Human Resources inspired by the characteristics of the Prophet Muhammad SAW, or characteristics inspired by shifatul anbiyaa' or the characteristics of the prophets. These properties are:

1. Shiddiq (Righteous):

Shiddiq means 'right and honest'. Honesty is the most important characteristic that must exist in every human being. This shiddiq trait teaches every human being always to act correctly, namely to be true in words and deeds. In an organization or institution in a country, a leader must have the Shiddiq trait because a true and honest leader will be a role model for his subordinates and be right in making decisions not to harm others, not to sort and choose who is liked, not to be selfish and paternalist.

The apostles sent by Allah SWT have special characteristics that make them special in carrying out their duties, one of these characteristics is siddiq which means honest or true. This siddiq trait in Rasulullah SAW can be interpreted as always speaking the truth, conveying revelations that came from Allah SWT or even in his daily words and actions. (Harbani, 2021) Evidence that the siddiq nature is owned by the Apostles sent by Allah SWT found in the letter Maryam verse 50,

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

"And We bestowed upon them some of Our mercy and We made them the fruit of good (siddiq) and noble speech."

The siddiq nature of the Prophet himself is a must. because this is the main foundation in conveying the word of Allah SWT. People who have lied in conveying something, will not be trusted by the community, as Muslims we believe that Muhammad Rasulullah SAW was prepared in such a way by Allah to become an exemplary human being who is trusted in the community to never tell lies and be an example for other humans on this earth.

In connection with this, Allah SWT is very strict about this matter as explained in QS Al Haqqah verses 44-46 that Allah will punish the lying messenger.

Words of God:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ . لَأَخَذْنَا مِنْهُ بِالْيَمِينِ . ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

"And if he (Muhammad) concocted some words for (name) Us, We would have held him in his right hand. Then We cut his heart vessels." (Surah Al-Haqqah, nd)

2. Amanah (Honestly/Trustworthy)

Amanah means trustworthy, responsible. Amanah can also mean the desire to fulfill something in accordance with the provisions. The values associated with honesty are trust, which is also one of the morals of faith. Human resources must have the character of trustworthiness because Allah mentions the characteristics of lucky believers are those who can maintain the mandate given to them. because the trust will ultimately be accounted for by each individual before the Creator.

Trust word. This word comes from Arabic, namely amuna ya'munu amanatan which means trustworthy. According to KBBI, 'Amanah' is entrusted or entrusted to another person. so trust is the nature of someone who is able to maintain as well as possible the trust given to that person. so,

that person can be trusted by the people or the community around him. Islam considers that how essential the nature of trust is, so that it becomes a mandatory characteristic of the prophets and messengers and must also be owned by mankind, where Allah has entrusted humans to manage this nature in a good, trustworthy way that does not neglect and is responsible.

Hadith that discusses the necessity for a person to have trustworthiness, as follows:

Hadith of Ahmad's history:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

“the perfect faith of someone who is not trustworthy, and the imperfect religion of someone who does not fulfill a promise” (Hadith of Ahmad's History).

Hadis Riwayat Bukhari dan Muslim :

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُنْتُمْ رَاعٍ وَكُنْتُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَأَلَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ

“From Ibn Umar RA from the Prophet, verily said; “Everyone is a leader and will be held accountable for his leadership. A head of state is a leader over his people and will be held accountable for the people he leads.” (HR Bukhari and Muslim).

3. Tabligh (Transparent)

People with the nature of tabligh, will convey something with the right / weight and with the right words and will not reduce or add something said that is not true. The word tabligh is Arabic which comes from the root words *yuballighu*, *tablighan*, to convey *balagha* meaning writing. When integrated into an organization, the nature of tabligh is very important, because there must be clear information and activities in every area of the organization so that everyone understands and is responsible for their work. Tabligh also has the meaning of openness or transparency. Tabligh is one of the characteristics that Muhammad Rasulullah SAW must have, meaning that he must have this because he has to convey treatises aimed at humankind, and none of them are hidden.

The Word of God in QS. Al Maidah verse 67:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

Convey what your Lord has revealed to you.” (QS. Al Ma'idah Verse 67, nd)

4. Fathanah (Intelligent)

Fathanah can be interpreted as ingenuity or wisdom and intelligence. Human resources who apply the nature of fathanah will understand, understand, and deeply appreciate everything that is their duty and obligation. currently it is known that there are 3 types of human intelligence, namely: Intellectual Intelligence (IQ); Emotional Intelligence (EQ); Spiritual Intelligence (SQ): Fathanah, which means intelligent. Smart is related to the functions and roles that are carried out. In the realm of broad meaning, it is not only limited to the scope of intellectual intelligence alone. But it includes spiritual and emotional intelligence. (*Imitating the Characteristics of the Prophet With Spirit Living Tradition*, nd) a person who is fathanah has intelligence in thinking, so he also has intelligence in capturing the signs of the power of Allah SWT and has faith in Him.

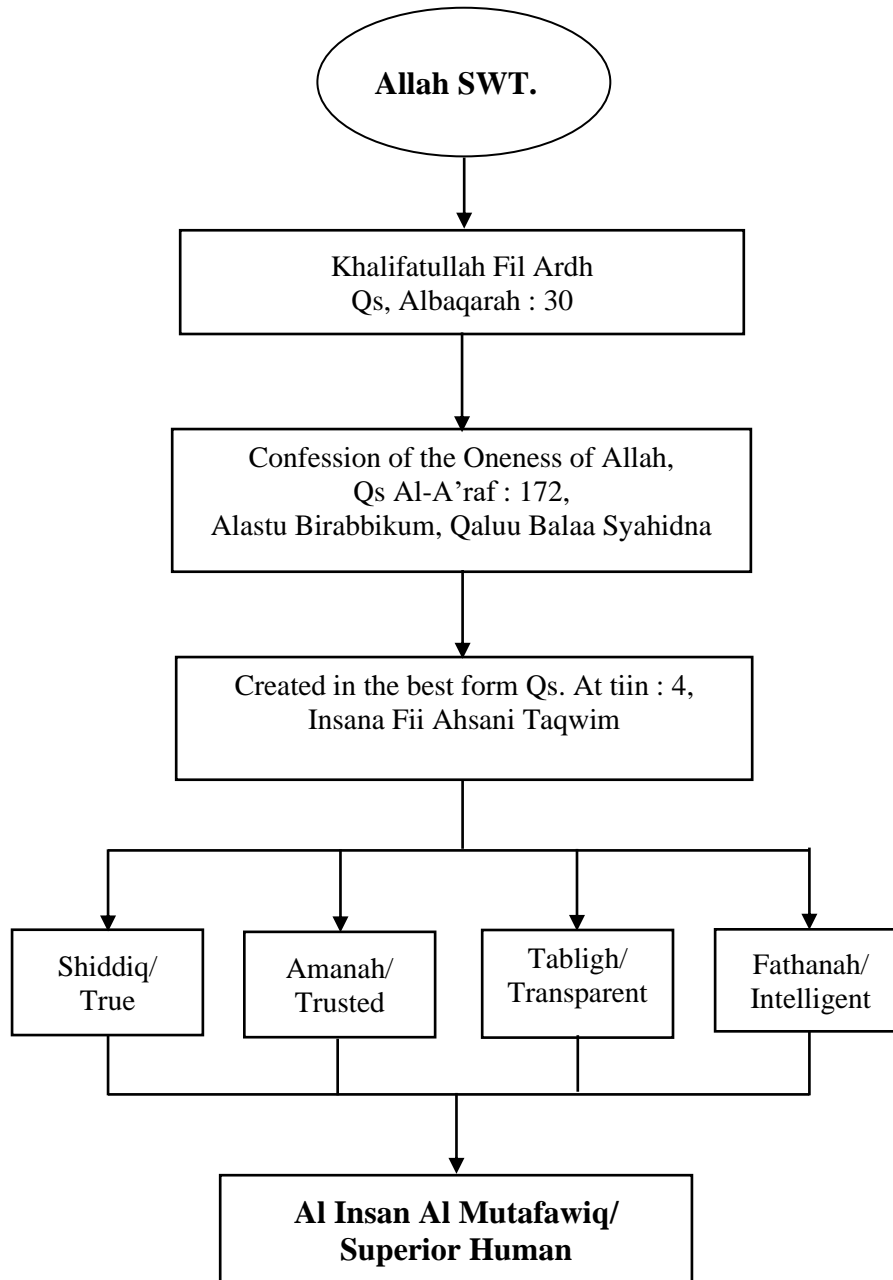
If you look at the nature of Fathanah owned by Rasulullah SAW, that he has an intelligent nature, the intelligence of Rasulullah SAW is evident in everyday life. He was wise in deciding all matters, was able to solve the problems of the people because he was guided by those who created him, even though in the history of his birth he was an Ummi, never studied education but the one who gave knowledge and understanding was the giver of life.

Thus that the four characteristics mentioned above are Characteristics of Inspired Human Resources from shifatul anbiyaa' or the characteristics of the prophets. These characteristics are the basic foundation of Islamic economics and then these four characteristics can be applied in the environment, in an organization and in the life of the nation and state.

CONCLUSION

From the description above, the author formulates a concept exemplified by the Anbiya, which, if it is understood and applied by humans who Allah indeed created as caliphs to manage this earth, then benefit will be achieved. these concepts are:

Al Insan Al Mutafawiq Concept / Basic Superior Human Concept



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