INTEGRATIVE MODEL OF GREEN HUMAN RESOURCE MANAGEMENT BASED ON ISLAMIC VALUES IN REALIZING SUSTAINABLE ISLAMIC EDUCATION

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Abstract

This study aims to construct an integrative model of Green Human Resource Management (GHRM) grounded in Islamic spirituality within the context of sustainable Islamic education institutions. Employing a qualitative library research approach, the study systematically reviewed eight reputable international journal articles and relevant classical Islamic literature. The data were analyzed using content analysis and integration mapping to explore the relationship between green human resource management dimensions (green leadership, recruitment, training, knowledge sharing, and creativity) and Islamic spiritual values such as amanah (trust), ihsan (excellence), ta'awun (collaboration), ' ilm (knowledge), and tajdid (renewal). The findings reveal the development of an Islamic green human resource management Ecosystem, a conceptual model oriented toward Maslahah al-'Ammah (universal benefit) through three pillars of sustainability: environmental, social, and spiritual. This model extends Social Exchange Theory and the Resource-Based View by incorporating a dimension of faith-driven sustainability. The study concludes that human resource management in Islamic education should transcend administrative efficiency by embedding spiritual ethics and the moral responsibility of humans as khalifah (stewards of the earth).

Keywords: *Green Human Resource Management, Islamic Values, Educational Sustainability, Islamic Human Resource Management*

Abstrak

Kajian ini bertujuan untuk mengonstruksi model integratif Green Human Resource Management (GHRM) berbasis spiritualitas Islam dalam konteks lembaga pendidikan Islam berkelanjutan. Penelitian ini menggunakan pendekatan kualitatif dengan metode library research melalui telaah

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sistematis terhadap artikel jurnal internasional bereputasi dan literatur Islam klasik yang relevan. Analisis dilakukan dengan teknik content analysis dan integration mapping untuk menemukan hubungan antara dimensi-dimensi green human resource management (kepemimpinan hijau, rekrutmen, pelatihan, berbagi pengetahuan, dan kreativitas) dengan nilai-nilai spiritual Islam seperti amanah, ihsan, ta'awun, 'ilm, dan tajdid. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai tersebut menghasilkan model konseptual Islamic Green Human Resource Management Ecosystem yang berorientasi pada Maslahah al-'Ammah (kemanfaatan universal) melalui tiga pilar keberlanjutan: lingkungan, sosial, dan spiritual. Model ini memperluas teori Social Exchange dan Resource-Based View dengan menambahkan dimensi faith-driven sustainability. Implikasi penelitian ini menegaskan bahwa pengelolaan sumber daya manusia pada pendidikan Islam tidak hanya berorientasi administratif, tetapi juga berlandaskan etika spiritual dan tanggung jawab khalifah terhadap bumi.

Kata kunci: Green Human Resource Management; Nilai Islam; Pendidikan Islam; Keberlanjutan Pendidikan, Manajemen Sumber Daya Manusia Pendidikan Islam.

INTRODUCTION

Islamic education has a dual responsibility: to develop students who excel academically and religiously, while simultaneously addressing global challenges related to environmental sustainability. Islamic educational institutions (including madrasahs, Islamic boarding schools, and Islamic schools), as part of the national education system, hold a strategic position in instilling ethical values and environmentally friendly behavior[1]. However, in practice, many institutions still focus on achieving the religious and pedagogical competencies of teachers and educational staff, while aspects of environmentally friendly human resource (HR) management have not received systematic attention. Yet, conditions such as the climate crisis, declining biodiversity, and pressure on natural resources make the

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[1] UNESCO, 'Green School Quality Standard: Greening Every Learning Environment', United Nations Educational, Scientific and Cultural Organization, 2024, https://www.unesco.org/sites/default/files/medias/fichiers/2024/09/Green%20school %20quality%20standard%20Greening%20every%20learning%20environment.pdf.

integration of environmental aspects into human resource management increasingly urgent[2].

The era of Society 5.0 presents significant challenges for Islamic educational institutions, as this period is characterized by rapid digital transformation, environmental degradation, and increasing demands for sustainability. The integration of advanced technologies impacts how education is delivered and managed, requiring institutions to adapt quickly to digital competencies and infrastructure deficiencies[3]. Beyond technological challenges, Islamic institutions also face pressing issues of environmental degradation, forcing them to respond not only as educational institutions but also as guardians of ecological sustainability in their communities[4]. This confluence of digital and environmental challenges underscores the need for Islamic education to evolve in alignment with global sustainability goals while maintaining its spiritual and cultural values.

Islamic education has a unique and powerful potential to foster a green or environmentally friendly mindset, grounded in the core values of khalifah (earth stewardship) and *amanah* (ecological responsibility). The theological concept of khalifah emphasizes humans as God's representatives entrusted with the careful management and protection of natural resources, while *amanah* emphasizes the moral accountability inherent in this role[5]. By instilling these values in education and community practice, Islamic education can foster an environmental ethic that promotes sustainable living and ecological awareness among students. This approach enables the formation of agents of change who integrate religious teachings with proactive environmental stewardship, contributing to the broader sustainable development movement.

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[2] S. Faisal, 'Green Human Resource Management—A Synthesis', *Sustainability* 15, no. 3 (2023): 2259, https://doi.org/10.3390/su15032259.

[3] Ikrima Mailani, 'Challenges And Issues Of Islamic Education In The Society 5.0 Era', *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)* 7, no. 2 (2025): 138–46, https://doi.org/10.36378/al-hikmah.v7i2.4789.

[4] Milatun Nadifa and Rika Dwi Ambarwati, 'Islamic School with Digital Culture in Era Society 5.0', *Cahaya Pendidikan* 10, no. 1 (2024): 10–19, https://doi.org/10.33373/chypend.v10i1.5857.

[5] Syukri Syukri et al., 'Integration of Islamic Values with Environmental Ethics in Pesantren Education: A Case Study at Darularafah Raya Pesantren', *Jurnal Pendidikan Islam* 13, no. 1 (2024): 1–12, https://doi.org/10.14421/jpi.2024.131.1-12.

In the realm of human resource management, the concept of Green Human Resource Management (GHRM) has evolved as an integration between human resource practices and environmental sustainability goals, encompassing green recruitment, green training, green performance management, green political compensation, and employee engagement in green activities[6]. Various studies have shown that green human resource management practices can improve employees' environmentally friendly behavior, strengthen the organization's green culture, and support the achievement of organizational environmental performance[7]. However, when applied to educational institutions, especially Islamic-based ones, the challenges become increasingly complex because they must harmonize Islamic values (e.g., *khalifah, amanah, ihsan*) with modern, sustainability-based managerial practices.

Green human resource management has emerged as a key strategic approach to institutionalizing sustainability in educational organizations, including Islamic schools and universities. Green human resource management practices focus on aligning human resource policies and employee behaviors with environmental goals, fostering a culture of sustainability at the organizational level[8]. Empirical studies in the higher education context show that effective implementation of green human resource management can significantly improve environmental performance and encourage environmentally friendly employee behavior, which is crucial for the success of sustainable educational institutions[9]. By adopting green human resource management, Islamic educational institutions can utilize their human resources as agents of change, ensuring

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[6] Shaha Faisal, 'Green Human Resource Management — A Synthesis', *Sustainability* 15, no. 3 (2023): 2259, https://doi.org/10.3390/su15032259.

[7] E. Habtoosh et al., 'Green Human Resource Management – Unveiling the Emerging Themes and Scopes for Further Studies', *E-Jurnal Penyelidikan Dan Inovasi* 11, no. 1 (2022): 168, https://doi.org/10.53840/ejpi.v11i1.168.

[8] Vebri Sugiharto and Muhammad Ardiansyah, 'Challenges and Opportunities for Implementing Green HRM in Management Source Human Resources in Higher Education', *Journal of Educational Management Research* 4, no. 3 (2025): 1268–79, https://doi.org/10.61987/jemr.v4i3.1222.

[9] Yunata Kandhias Akbar et al., 'The Effects of Green Human Resource Management Practices on Sustainable University through Green Psychological Climate of Academic and Non-Academic Staff', *Cogent Business & Management* 11, no. 1 (2024): 2375404, https://doi.org/10.1080/23311975.2024.2375404.

sustainable operations that adhere to ecological principles rooted in Islamic teachings.

The implementation of green human resource management practices in Islamic educational institutions remains limited and underdeveloped. Although sustainability is increasingly recognized as a crucial organizational goal, many Islamic educational providers have not yet comprehensively integrated green human resource principles into their human resource functions and operational culture. For example, studies show that awareness and training on green human resource management practices are lacking, recruitment processes rarely prioritize environmental competencies, and managerial support for sustainability initiatives is often lacking[10]. These gaps hinder the potential of Islamic madrasahs, schools, and universities to become role models of ecological responsibility and sustainable management, thus hampering their capacity to contribute effectively to the global sustainability agenda.

Furthermore, there is no robust conceptual model that holistically integrates green human resource management with Islamic values and technological dynamics in the era of Society 5.0. Although Islamic teachings emphasize stewardship (*khalifah*) and ecological accountability (*amanah*), and the era of Society 5.0 demands digital and social innovation, existing frameworks rarely bridge these three crucial domains in a cohesive and relevant manner to the Islamic educational environment[11]. This theoretical gap limits both academic understanding and practical application, thus hindering institutions from leveraging digital transformation in alignment with Islamic ethical mandates and sustainable human resource strategies. The development of such an integrative model is crucial to guide policymakers and practitioners in navigating the complexities of

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[10] S. Jumiati and Muhammad Toaha, 'Exploring Green Human Resources Management Implementation in Higher Education Employees: Case Study at Hasanuddin University', in *Proceedings of the 9th International Conference on Accounting, Management, and Economics 2024 (ICAME 2024)*, ed. Mursalim Nohong et al., vol. 331, Advances in Economics, Business and Management Research (Atlantis Press International BV, 2025), https://doi.org/10.2991/978-94-6463-758-8_222.

[11] Syukri et al., 'Integration of Islamic Values with Environmental Ethics in Pesantren Education'; Ani Himah Wisuda and Siti Fatimah, 'Towards the Era of Society 5.0: Human Resources Management in Integrated Islamic Schools', *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2023): 521–36, https://doi.org/10.33650/al-tanzim.v7i2.5432.

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contemporary Islamic education amidst rapid social and environmental change.

This study aims to critically examine the concepts and dimensions of green human resource management that are most relevant and effective in advancing sustainable Islamic education. Green human resource management encompasses environmentally friendly recruitment, training, performance appraisal, and employee engagement strategies that foster environmental responsibility within organizations[12]. By focusing on these green human resource practices through the lens of Islamic values and the educational environment, this study seeks to identify key components of green human resource management that align with sustainable development goals in Islamic institutions. By developing a conceptual model that integrates green or environmentally friendly human resource management with core Islamic values, this study will serve as a guiding framework for educators, administrators, and policymakers to holistically embed sustainability into organizational culture, policies, and practices. This innovation addresses the lack of an integrated framework identified in the literature and practice, offering a comprehensive approach to transforming Islamic educational organizations into drivers of environmental and social sustainability.

This study uses a qualitative approach with a library research type. This approach was chosen because the main focus of the study is to explore and construct the concept of green human resource management in the perspective of Islamic education conceptually and theoretically, rather than collecting empirical data in the field. According to Zed, library research is a scientific activity that utilizes various literature and written data to gain an in-depth understanding of certain phenomena through critical and interpretive analysis[13]. This approach is relevant because the issue of green human resource management in Islamic education is still relatively new and

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[12] U. D. Suherman et al., 'Green Human Resource Management in Islamic Finance: A Systematic Review of Sustainability Strategies in Indonesia', *Economica: Jurnal Ekonomi Islam* 16, no. 1 (2025): 19–43, https://doi.org/10.21580/economica.2025.16.1.25197.

[13] M. Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, 2014).

requires strong conceptual exploration to fill theoretical gaps that have not been widely touched by previous research[14].

The data sources in this study are secondary data obtained from various scientific publications in the last 5 years (2020–2025), including reputable international journals (Scopus and WoS), Sinta- accredited national journals, and academic textbooks. Relevant classical Islamic literature, such as the interpretation of the Qur'an, hadith, and primer books, are also reviewed to explore the Islamic values that underlie green management practices in the educational context[15].

Data analysis was conducted using content analysis and thematic analysis. This process involved data reduction, thematic categorization, and the discovery of conceptual relationships between dimensions of green human resource management, such as green recruitment, green training, green performance management, and green involvement. Each dimension was then linked to Islamic values such as *amanah* (trust), *ihsan* (good deeds), *khalifah* (vicegerent), and *maslahah* (benefit), which serve as an ethical foundation for forming a conceptual model of green human resource management in Islamic education.

DISCUSSION
Definition and Objectives of Green Human Resource Management (GHRM) in the Context of Islamic Educational Institutions

Green Human Resource Management (GHRM) is defined as the integration of human resource practices with environmental sustainability goals[16]. Green human resource management involves various organizational policies, practices, and processes that encourage the use of environmentally friendly methods that benefit individuals, businesses, and the environment[17]. In the context of educational institutions, green human resource management is the alignment of traditional human resource

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[14] H. Snyder, 'Literature Review as a Research Method: An Overview and Guidelines', *Journal of Business Research* 104 (2019): 333–39, https://doi.org/10.1016/j.jbusres.2019.07.039.

[15] S. H. Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (ABC International Group, 2021).

[16] Sugiharto and Ardiansyah, 'Challenges and Opportunities for Implementing Green HRM in Management Source Human Resources in Higher Education'.

[17] Shaha Faisal, 'Green Human Resource Management—A Synthesis'.

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strategies, policies, procedures, and rules with the latest practices that are responsive to a green and sustainable environment[18]. So, green human resource management in educational institutions can be understood as a strategic approach in human resource management that is not only oriented towards the effectiveness of educational organizations, but also plays an important role in realizing sustainable practices and a responsible environmental culture, especially in educational institutions.

The main objective of implementing green human resource management in educational institutions is essentially directed at strengthening the principle of sustainability as a whole through improving economic, social, and environmental performance[19]. Green human resource management seeks to create a green workforce (green employees) by transforming ordinary employees into individuals who have a strong orientation towards environmental goals and contribute significantly to the ecological sustainability of the institution[20]. Through environmentally based human resource management practices, green human resource management also aims to improve employee green behavior, which is ultimately expected to create an environmentally conscious organizational culture[21]. In addition, educational institutions have a strategic role in educating various stakeholders, not only to meet organizational needs, but also in order to build collective awareness regarding environmental conservation[22]. Thus, the implementation of green human resource management contributes to shaping pro-environmental behavior for both current and future generations.

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[18] Pankaj Goel et al., 'Sustainable Green Human Resource Management Practices in Educational Institutions: An Interpretive Structural Modelling and Analytic Hierarchy Process Approach', *Sustainability* 14, no. 19 (2022): 12853, https://doi.org/10.3390/su141912853.

[19] Zuhair Abbas et al., 'Green HRM Promotes Higher Education Sustainability: A Mediated-Moderated Analysis', *International Journal of Manpower* 43, no. 3 (2021): 827–43, https://doi.org/10.1108/IJM-04-2020-0171.

[20] Shaha Faisal, 'Green Human Resource Management—A Synthesis'.

[21] Zuhair Abbas et al., 'Green HRM Promotes Higher Education Sustainability: A Mediated-Moderated Analysis', *International Journal of Manpower*, ahead of print, 7 December 2021, https://doi.org/10.1108/ijm-04-2020-0171.

[22] Abbas et al., 'Green HRM Promotes Higher Education Sustainability: A Mediated-Moderated Analysis'.

The Islamic aspects and sustainability principles demonstrate that green human resource management has strategic relevance for Islamic institutions because this practice acts as a catalyst in building environmental awareness and responsibility at the organizational level. The green human resource management approach aligns with Sharia values that emphasize ethical stewardship, responsible resource management, and long-term social welfare. Furthermore, practices such as green recruitment, sustainability training, and environmentally friendly incentives also support the realization of *Maqasid al-Shariah* through data-driven ecological stewardship[23]. Furthermore, the implementation of green human resource management can strengthen organizational culture and enhance the reputation of Islamic institutions, including Islamic educational institutions, through ethical, responsible, and environmentally oriented practices.

The function of green human resource management in Islamic education encompasses a series of strategic practices designed to support the creation of a sustainability-based organizational culture. One of its primary functions is green recruitment and selection[24], which emphasizes the selection of prospective employees with an environmental orientation and concern. Furthermore, green training and development[25] plays a role in enhancing employee competency related to sustainability principles and environmentally friendly practices. Green performance management[26] is used to measure and evaluate employee contributions to the institution's environmental goals. To strengthen motivation, a green reward system[27] is

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[23] Suherman et al., 'Green Human Resource Management in Islamic Finance: A Systematic Review of Sustainability Strategies in Indonesia'.

[24] Douglas W.S. Renwick et al., 'Green Human Resource Management: A Review and Research Agenda', *International Journal of Management Reviews* 15, no. 1 (2013): 1–14, https://doi.org/10.1111/j.1468-2370.2011.00328.x; Shaha Faisal, 'Green Human Resource Management—A Synthesis'.

[25] Shaha Faisal, 'Green Human Resource Management—A Synthesis'; Suherman et al., 'Green Human Resource Management in Islamic Finance: A Systematic Review of Sustainability Strategies in Indonesia'; Abbas et al., 'Green HRM Promotes Higher Education Sustainability: A Mediated-Moderated Analysis'.

[26] Renwick et al., 'Green Human Resource Management'; Shaha Faisal, 'Green Human Resource Management—A Synthesis'.

[27] Shaha Faisal, 'Green Human Resource Management—A Synthesis'; Suherman et al., 'Green Human Resource Management in Islamic Finance: A Systematic Review of Sustainability Strategies in Indonesia'; Renwick et al., 'Green Human Resource Management'.

implemented as a form of appreciation for pro-environmental behavior and performance. Finally, green employee involvement and empowerment[28] encourages active employee participation in the organization's environmental initiatives and decisions.

Green human resource management for Islamic educational institutions is a strategic approach aligned with ethical values and *Maqasid al-Shariah* to achieve sustainability. Institutions need to systematically implement green HR practices (Recruitment, Training, Performance Management, and Rewards), supported by strong Top Management Commitment and the creation of a Green Psychological Climate among academic and non-academic staff. Given resource and cultural challenges, institutions must leverage sharia-compliant innovations (such as Green Employee Sukuk) and digital transformation to improve efficiency and strengthen their role as environmental stewards for future generations.

Integrating Green Leadership Commitment and *Amanah* Values in Islamic Education

The literature analysis shows that green human resource management practices have been widely implemented in the higher education and corporate sectors, but are still very limited in Islamic educational institutions such as madrasas and Islamic boarding schools. Abbas et al. emphasized that the implementation of green human resource management in the university context can improve institutional sustainability through top management commitment and green training and development practices. This approach has been proven to foster pro-environmental behavior among academic and administrative staff. However, the results of the review indicate that the context of Islamic educational institutions has not been widely included in this discourse even[29], though these institutions have unique ethical and structural characteristics[30]. Thus, there is a significant contextual gap in the literature, namely the absence of a green human resource management

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[28] Akbar et al., 'The Effects of Green Human Resource Management Practices on Sustainable University through Green Psychological Climate of Academic and Non-Academic Staff'; Shaha Faisal, 'Green Human Resource Management—A Synthesis'.

[29] Abbas et al., 'Green HRM Promotes Higher Education Sustainability'.

[30] Goel et al., 'Sustainable Green Human Resource Management Practices in Educational Institutions'.

model that integrates Islamic values such as *amanah* (moral responsibility) and *khalifah* (earth management) into sustainable human resource management practices.

The successful implementation of green human resource management depends heavily on green leadership commitment, which is oriented towards organizational sustainability. Abbas et al. demonstrated that top leadership commitment is the main mediating variable in the relationship between green training and the sustainability of higher education institutions[31]. These results confirm that the leadership dimension is not merely an administrative factor, but also a moral and inspirational one, as it is capable of fostering green behavior among lecturers and staff. In the context of Islamic education, green leadership needs to be placed within the framework of the value of *amanah* (moral responsibility towards the environment and humans), which is a fundamental principle in Islamic work ethics[32].

The integration of green *leadership* and the value of trustworthiness forms a conceptual model in which leaders function as caliphs who direct human resources to maintain the sustainability of the institution and the preservation of nature. From a Resource-Based View (RBV) perspective[33], ethical and environmentally conscious leadership is a strategic asset that creates sustained competitive advantage. In Islamic educational institutions, this dimension can be implemented through policies that balance managerial efficiency with spiritual responsibility.

Thus, this discussion shows that the value of trust expands modern green leadership theories, which tend to be performance-oriented, into moral and spiritual ones. The concept of trust -based green leadership explains how leaders of Islamic educational institutions not only motivate their subordinates to promote energy efficiency or waste reduction but also foster an ethical awareness that every green action is a form of worship ('*ibadah* '

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[31] Abbas et al., 'Green HRM Promotes Higher Education Sustainability'.

[32] A. J. Ali and A. Al-Owaihan, 'Islamic Work Ethic: A Critical Review', *Cross Cultural & Strategic Management* 27, no. 3 (2020): 471–89, https://doi.org/10.1108/CCSM-02-2019-0036.

[33] Ridwansyah Ridwansyah et al., 'Pengaruh Strategi Resource Based View Dan Orientasi Kewirausahaan Terhadap Keunggulan Bersaing Dalam Perspektif Bisnis Syariah (Study Pada Bigland Gallery Bandar Lampung)', *JURNAL ILMIAH EKONOMI DAN MANAJEMEN* 3, no. 6 (2025): 76–91, https://doi.org/10.61722/jiem.v3i6.4964.

amaliyah). This finding confirms the role of Islamic ethics in strengthening the model of green human resource management based on spiritual sustainability[34].

Integration of Green Recruitment and *Ihsan* Values in Human Resource Selection

The analysis of Aboramadan's work shows that green work engagement serves as an important mediating mechanism between green human resource management practices and employee green behavior in higher education[35]. This green work engagement is not only instrumental but also has strong psychological and moral dimensions. When contextualized within Islamic education, this finding resonates with the concept of *ihsan fil 'amal*, which is working with a spiritual awareness that every deed must have the value of worship. Research by Islam et al. also reinforces this view, that ethical leadership is a key factor in the development of a positive attitude leadership, encourages environmental citizenship behavior through green human resource management and individual green values[36]. This aligns with the principles of Islamic leadership based on noble character and social responsibility. Thus, the spiritual dimension and Islamic work ethics can serve as a conceptual foundation for the development of green human resource management that not only regulates behavior but also fosters ecological moral awareness.

Green Recruitment and Selection model generally consists of two main components. *First*, paperless recruitment, this refers to completing the recruitment and selection process through *a* digital system to reduce paper usage and the environmental impact associated with travel with its practices through the use of electronic resources, paper minimization, and virtual

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[34] Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*.

[35] Mohammed Aboramadan, 'The Effect of Green HRM on Employee Green Behaviors in Higher Education: The Mediating Mechanism of Green Work Engagement', *International Journal of Organizational Analysis* 30, no. 1 (2020): 7–23, https://doi.org/10.1108/IJOA-05-2020-2190.

[36] Talat Islam et al., 'Ethical Leadership and Environment Specific Discretionary Behaviour: The Mediating Role of Green Human Resource Management and Moderating Role of Individual Green Values', *Canadian Journal of Administrative Sciences / Revue Canadienne Des Sciences de l'Administration* 38, no. 4 (2021): 442–59, https://doi.org/10.1002/cjas.1637.

interviews[37]. *Second*, green candidate recruitment, is the process of attracting and hiring candidates who demonstrate knowledge, skills, and initiatives that align with the company's environmental ethos[38]. Practices included in this component include:

- Integration of environmentally conscious criteria: Incorporate environmentally conscious criteria into job descriptions and prioritize candidates with green competencies or environmental values that align with organizational goals[39].

- Environmental values conveyance: Emphasize environmental values in job advertisements to attract environmentally conscious candidates[40].

- Green competency screening: Assesses the candidate's environmental awareness and ability for environmentally friendly behavior, sometimes using environmental business questions or case studies during selection[41].

- Natural green competence: Derived from individual traits and personality (e.g. green awareness, green loyalty), which are more difficult to measure.

- Acquired green competencies: Environmentally related knowledge and skills accumulated through past experience (e.g. environmental knowledge, green purchasing attitudes).

- Organizational value alignment: Ensuring that the candidate's ecological values align with the company's values (person-organization fit), which

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[37] Jinghan Wang et al., 'The Implementation and Barriers of Green Recruitment: A Qualitative Study on Green Human Resource Management', *Businesses* 4, no. 3 (2024): 411–25, https://doi.org/10.3390/businesses4030025.

[38] Wang et al., 'The Implementation and Barriers of Green Recruitment'.

[39] Majad Alotaibi and Amr Noureldin, *The Impact of Green Recruitment on Organizational Sustainability: Investigating the Mediating Role of Employee Eco-Friendly Behaviors in Saudi Arabia's Industrial Sectors*, n.d.; Wang et al., 'The Implementation and Barriers of Green Recruitment'.

[40] Do Dieu Thu Pham and Pascal Paillé, 'Green Recruitment and Selection: An Insight into Green Patterns', *International Journal of Manpower* 41, no. 3 (2019): 258–72, https://doi.org/10.1108/IJM-05-2018-0155; S Tsymbaliuk et al., 'Green Recruitment and Adaptation Practices in GHRM', *IOP Conference Series: Earth and Environmental Science* 1126, no. 1 (2023): 012029, https://doi.org/10.1088/1755-1315/1126/1/012029.

[41] Tsymbaliuk et al., 'Green Recruitment and Adaptation Practices in GHRM'; Pham and Paillé, 'Green Recruitment and Selection'.

is considered an important predictor of job pursuit intentions and job satisfaction after hire[42]

Recruitment practice model is also applied during the onboarding phase of new employees as part of a strategy to ensure value alignment between individuals and the organization. During the onboarding phase, the company emphasizes a green culture by conveying its vision, mission, and environmentally oriented work practices. This approach aims to help new employees understand the organization's expectations regarding environmentally friendly behavior while fostering a commitment to sustainability principles. By integrating employees into the green culture from the outset, the company hopes to foster ecological awareness and work practices that consistently support long-term social and environmental responsibility programs[43].

Jamil et al. demonstrated that green recruitment significantly impacts organizational sustainability performance through the selection of prospective employees with high environmental awareness[44]. However, the study also uncovered challenges in the form of weak moral and ethical assessment systems in green recruitment. In the context of Islamic education, such recruitment practices can be strengthened by incorporating the value of ihsan, a spirit of work with a spiritual awareness that every job is a form of worship. Ihsan provides a transcendental dimension to the selection and placement of educators, ensuring that the human resources recruited are not only professionally competent but also possess ecological and spiritual integrity.

Theoretically, the application of *ihsan*-based recruitment expands the concept of person–organization fit by adding the aspect of person–faith–environment fit. When spiritual values and environmental awareness are used as indicators in human resource selection, Islamic educational institutions can foster a green work culture based on faith and ecological awareness[45]. This approach is also in line with *stakeholder theory*, which

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[42] Pham and Paillé, 'Green Recruitment and Selection'.

[43] Tsymbaliuk et al., 'Green Recruitment and Adaptation Practices in GHRM'.

[44] Sobia Jamil et al., 'The Role of Green Recruitment on Organizational Sustainability Performance: A Study within the Context of Green Human Resource Management', *Sustainability* 15, no. 21 (2023): 15567, https://doi.org/10.3390/su152115567.

[45] Renwick et al., 'Green Human Resource Management'.

emphasizes that organizations must consider the interests of all stakeholders, including future generations and the natural environment[46].

Thus, the integration of green recruitment and the value of ihsan creates an Islamic human resource management model that not only meets the demands of environmental sustainability but also strengthens spiritual work ethics. In Islamic education, this formula can be implemented through teacher and educational staff selection policies that assess prospective employees ' morals and ecological awareness. Therefore, green recruitment practices combined with ihsan are not merely administrative instruments but also a means of developing the character of sustainable institutions with a spiritual soul.

Integration of Green Training and *Ta'awun* Values in Human Resource Development

An analysis of Goel et al.'s research identified 11 key challenges in implementing green human resource management in educational institutions, including weak management commitment, limited green policies, and the lack of integration of sustainable education curricula[47]. These findings demonstrate that the implementation of green human resource management remains fragmented and has not yet become an integral part of the educational organization's culture. In the context of Islamic educational institutions, this challenge is exacerbated by the duality of institutional orientation between religious tradition and the demands of modernity. Therefore, a conceptual model is needed that bridges these two aspects through the values of *maslahah* (public benefit) and *tawazun* (balance). In this paradigm, Islamic education focuses not only on mastering religious knowledge but also fosters ecological and social responsibility in the management of human resources.

The research findings of Khan et al. confirm that green training and development have a strong influence on improving employee green

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[46] Robert A Phillips et al., 'Tensions in Stakeholder Theory', *Business & Society* 60, no. 2 (2021).

[47] Goel et al., 'Sustainable Green Human Resource Management Practices in Educational Institutions'.

behavior through green knowledge sharing[48]. In Islamic education, this dimension is directly equivalent to the value of *ta'awun* (cooperation and mutual assistance in good deeds). Green training, linked to *ta'awun*, creates an organizational climate where sharing environmental knowledge and experiences becomes part of the institution's spiritual culture. Thus, green training not only builds technical skills but also fosters social and spiritual ethics in collaborative work.

From a social learning theory perspective, green behavior is formed through observation and social learning within an organizational environment[49]. When *ta'awun* is made the core value of training, this learning process transcends individual motivation and develops into collective commitment. Goel et al. added that the main challenge of green human resource management in educational institutions lies in weak internal collaboration[50]. Therefore, *ta'awun*-based training can be a solution to strengthen synergy between units in internalizing sustainability values.

In practice, this approach can be implemented through participatory training involving teachers, students, and the surrounding community in green projects at Islamic boarding schools or Islamic schools. This participatory approach aligns with the principles of Islamic social responsibility[51], which emphasize the importance of the institution's social contribution to society and the environment. The integration of green training and *ta'awun* makes Islamic education not only a means of knowledge transfer but also a center for developing ecologically sound social ethics.

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[48] Kalimullah Khan et al., 'Relationship Among Green Human Resource Management, Green Knowledge Sharing, Green Commitment, and Green Behavior: A Moderated Mediation Model', *Frontiers in Psychology* 13 (June 2022), https://doi.org/10.3389/fpsyg.2022.924492.

[49] Deri Firmansyah and Dadang Saepuloh, 'Social Learning Theory: Cognitive and Behavioral Approaches', *Jurnal Ilmiah Pendidikan Holistik (JIPH)* 1, no. 3 (2022): 297–324.

[50] Goel et al., 'Sustainable Green Human Resource Management Practices in Educational Institutions'.

[51] Ali and Al-Owaihan, 'Islamic Work Ethic: A Critical Review'.

Integration of Green Knowledge Sharing and *'Ilm'* Values as Pillars of Ecological Transformation

Review of Jamil et al.[52]and Khan et al.[53]revealed that three dimensions of green human resource management, namely green recruitment and selection, green training and development, and green knowledge sharing, have a significant influence on organizational sustainability performance. Jamil et al. showed that recruitment based on environmental awareness increases organizational effectiveness in achieving sustainability goals[54]. Meanwhile, Khan et al. found that green knowledge sharing strengthens green commitment among employees[55]. When drawn to the context of Islamic education, these two practices can be linked to the values of *ta'awun* (cooperation) and ' *ilm* (knowledge transfer) which are the core of Islamic educational culture, especially Islamic boarding schools. Recruiting teachers and staff with ecological awareness, as well as training based on Islamic values and sustainability, are important steps to form a green organizational culture in Islamic educational institutions.

Khan et al. also found that green knowledge sharing is an important[56] predictor in shaping green behavior and organizational commitment to the environment. Green knowledge disseminated through social interactions among employees increases collective awareness of the importance of environmentally friendly practices. In Islam, the concept of ' *ilm* ' refers not only to intellectual knowledge but also encompasses spiritual wisdom to balance the relationship between humans and nature[57]. Therefore, green knowledge sharing can be understood as an ' *ilmiyyah* ' process oriented towards *maslahah* (the common good).

Ilm ' values can be formulated within the framework of an Islamic learning organization, an institution that positions the process of sustainable

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[52] Jamil et al., 'The Role of Green Recruitment on Organizational Sustainability Performance'.

[53] Khan et al., 'Relationship Among Green Human Resource Management, Green Knowledge Sharing, Green Commitment, and Green Behavior'.

[54] Jamil et al., 'The Role of Green Recruitment on Organizational Sustainability Performance'.

[55] Khan et al., 'Relationship Among Green Human Resource Management, Green Knowledge Sharing, Green Commitment, and Green Behavior'.

[56] Khan et al., 'Relationship Among Green Human Resource Management, Green Knowledge Sharing, Green Commitment, and Green Behavior'.

[57] Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*.

learning as a social act of worship. Islam et al. assert that ethical leadership and individual green values strengthen environmental citizenship behavior[58]. In this context, green knowledge sharing becomes a means to instill *akhlak al- bi'ah* (environmental ethics) in all members of Islamic educational institutions.

Thus, green knowledge sharing based on ' *ilm'* serves a dual purpose: *first*, it strengthens ecological awareness through a social learning process; *second*, it fosters a spirituality of work that links knowledge with moral responsibility for the environment. This integrative formula makes Islamic educational institutions green learning ecosystems that foster spiritual and ecological intelligence simultaneously[59].

Integration of Green Creativity and *Tajdid* Values in Human Resource Retention in Islamic Education

The research of Islam, Mendy, Haque, and Rahman provides an important contribution to the understanding of the relationship between green human resource management and youth workforce retention. The study found that[60]green training and green reward practices have a positive effect on millennial employee retention, while green recruitment and green performance management have a negative effect if not supported by a green creativity climate. This finding introduces the concept of a green creativity climate as a moderator in the relationship between green human resource management and employee retention. In the context of Islamic education, this concept can be linked to the principles of *ijtihad* (value-based innovation) and *tajdid* (renewal) as adaptive mechanisms for institutions to attract and retain young human resources who have a value and environmental orientation. Thus, building an environmentally based creative and spiritual climate is an important strategy for the sustainability of Islamic educational institutions.

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[58] Islam et al., 'Ethical Leadership and Environment Specific Discretionary Behaviour'.

[59] Aboramadan, 'The Effect of Green HRM on Employee Green Behaviors in Higher Education'.

[60] Md Asadul Islam et al., 'Green Human Resource Management Practices and Millennial Employees' Retention in Small and Medium Enterprises: The Moderating Impact of Creativity Climate from a Developing Country Perspective', *Business Strategy & Development* 5, no. 4 (2022): 335–49, https://doi.org/10.1002/bsd2.202.

Islam et al. stated that green creativity climate is an important moderating factor between green human resource management practices and millennial employee retention[61]. A green creative climate motivates employees to innovate in solving work environment issues. From an Islamic perspective, this concept parallels the values of *tajdid* (renewal) and *ijtihad* (knowledge-based innovation). When Islamic educational institutions internalize the value of tajdid, green innovation is not merely considered a managerial strategy but a manifestation of righteous deeds oriented toward sustainability.

The integration of green creativity with the value of *tajdid* is also in line with the theory of dynamic capabilities[62], which emphasizes an organization's ability to adapt to environmental changes. In Islamic educational institutions, the value of *tajdid* enables innovation without losing moral and spiritual orientation. This finding expands Goel et al.'s view that green innovation in education requires a reflective culture rooted in the institution's spiritual values[63].

Thus, building a green creativity climate based on *tajdid* (reformation) can increase the retention of young educators by providing religious meaning to innovation. This not only strengthens organizational sustainability but also produces a generation of environmentally conscious, productive, and religious educators. This model can serve as a prototype for human resource management systems in Islamic boarding schools, madrasah, or modern Islamic schools that face the dynamics of the Society 5.0 era without losing their spiritual roots[64].

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[61] Islam et al., 'Green Human Resource Management Practices and Millennial Employees' Retention in Small and Medium Enterprises'.

[62] Rosmita and Septian Wahyudi, 'Enhancing Innovation Capability Through Proactive And Responsive Competitor Orientation: A Dynamic Capability Theory Perspective', *PubBis : Jurnal Pemikiran Dan Penelitian Administrasi Publik Dan Administrasi Bisnis* 9, no. 1 (2025): 22–29, https://doi.org/10.35722/jurnalpubbis.v9i1.1209.

[63] Pankaj Goel et al., "Sustainable Green Human Resource Management Practices in Educational Institutions: An Interpretive Structural Modeling and Analytic Hierarchy Process Approach," *Sustainability* , advance online publication, October 9, 2022, https://doi.org/10.3390/su141912853.

[64] Suherman et al., "Green Human Resource Management in Islamic Finance: A Systematic Review of Sustainability Strategies in Indonesia."

Maslahah and Spiritual **Values in the Islamic Green Human Resource Management Model**

This discussion first emphasizes that *maslahah*, as a central principle in Sharia that leads to the achievement of benefit and prevention of harm to humanity, serves as a strong ethical foundation for green human resource management. The concept of *maslahah* focuses not only on material well-being, but also on spiritual, social, and environmental well-being. *Maslahah* , along with *Maqasid al- Shari'ah* (the objectives of Sharia), emphasizes the protection and enhancement of five essential needs: religion, life, intellect, progeny, and property. This inherently supports ethical and sustainable management practices. Furthermore, Islamic spiritual values such as *Tawhid* (the oneness of God), *khalifah* (humanity as vicegerent or guardian of the earth), *amanah* (trust), ' *adl* (justice), and accountability to God, form a strong moral framework. These values instill an awareness that human actions have spiritual implications and will be held accountable. In the context of human resource management, these values encourage leaders and employees to act with integrity, justice, and responsibility towards the environment and society. Research shows that these values are not only a guide, but also a source of intrinsic motivation for green behavior and organizational commitment.[65] [66].

A synthetic analysis of all the collected literature yields a tendency that the Islamic ethical dimension can be a conceptual framework that mediates the practice of green human resource management with institutional sustainability. Farida Khanam in Islam and the Five Basic Human Values emphasizes the five basic human values of life, knowledge, freedom, justice, and equality as the foundation for the sustainability of social and ecological life. The integration of these values with green management practices produces an Islamic green human resource management model framework that combines spiritual (faith and *ihsan*), social (*ta'awun* and *adl* '), and ecological (*khalifah* and *maslahah)* dimensions. This model is expected to be

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[65] Sonia Hassan and Dr Ahmed Tisman Pasha, 'Influence Of Spiritual Leadership on Green Behavior: The Mediating Role of Green HRM and the Moderating Role of Individual Green Values', *Journal of Management and Research* 10, no. 2 (2023): 56–89, https://doi.org/10.29145/jmr.102.03.

[66] Iman Fauzi Sudirman, 'Analyze The Impact Of Islamic Work Ethic On Maslahah-Based Job Performance And Islamic Family Well-Being', *Jurnal Ilmiah Ekonomi Islam* 10, no. 2 (2024): 1524–38, https://doi.org/10.29040/jiei.v10i2.13823.

able to bridge the gap between the theory of green human resource management based on social exchange theory (SET) and the practice of Islamic human resource management based on *maqasid sharia* (universal welfare goals).

Conceptually, all the integration dimensions above culminate in the value of *maslahah* (universal benefit) as the ultimate goal of the Islamic green human resource management system. This value represents a holistic ecological, social, and spiritual sustainability orientation that distinguishes Islamic management from the Western utilitarian paradigm. The integration of green leadership-*amanah*, green recruitment-*ihsan*, green training-*ta'awun*, green knowledge-*'ilm*, and green creativity-*tajdid* produces a conceptual framework that confirms that sustainable human resource management in Islamic education is an ethical system oriented towards *maslahah al-'ammah*.
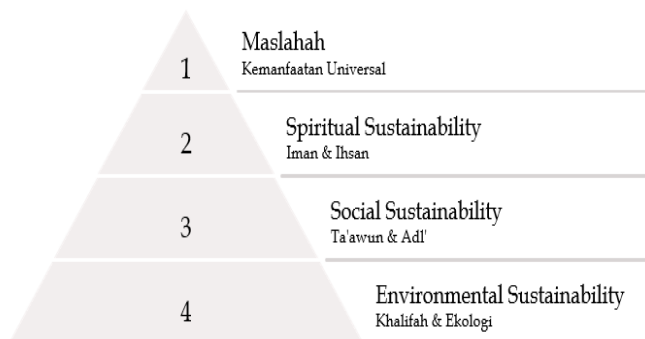

Figure. Integration of *Maslahah* Values and Spirituality in the
Islamic Green Human Resource Management Model: The
Ultimate Goal of Holistic Sustainability

Within the triple bottom line framework[67], this model expands the economic, social, and environmental dimensions into four dimensions, adding a spiritual aspect. Thus, green human resource management based on Islamic values supports not only environmental sustainability but also spiritual sustainability. This approach combines social exchange theory with

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[67] Felisia and Amelia Limijaya, "Triple Bottom Line and Sustainability," *Bina Ekonomi* 18, no. 1 (2014), https://doi.org/10.26593/be.v18i1.827.%2525p.

Islamic moral economy, creating mutually beneficial relationships between people, organizations, and nature[68].

Ultimately, this integrative formula demonstrates that Islamic-value-based green human resource management is not only relevant for Islamic educational institutions but also has the potential to become a new paradigm in global sustainability management. This model explains that the successful implementation of green human resource management is determined not only by technical policies but also by the internalization of spiritual values that drive human behavior as *khalifah filardh (*vicegerents*)* who maintain the balance of the earth.

CONCLUSION

The conclusion of this study confirms that green human resource management has strategic potential as an instrument for strengthening the sustainability of Islamic educational institutions when integrated with basic Islamic values, such as *amanah*, *ihsan*, *ta'awun*, *'ilm*, and *tajdid*. The constructed integrative model shows that the green human resource management paradigm, which is rooted in Western management traditions, needs to be reoriented to align with the spiritual and social principles of Islamic education, so that green human resource management functions not only as an administrative mechanism, but also as an ethical and spiritual system that forms ecological awareness and moral responsibility as a form of human servitude and caliphate on earth. Within this framework, the value of *amanah* strengthens the green leadership model by adding a dimension of transcendental responsibility to God, the value of ihsan expands the concept of recruitment suitability to person–faith–environment fit, the value of *ta'awun* makes green training a collaborative learning process and social worship, the value of *'ilm* makes sharing ecological knowledge a mandate for the benefit of the people and nature, and the value of *tajdid* encourages green creativity and innovation as a form of sustainable adaptation without sacrificing moral integrity. Thus, green human resource management in the context of Islamic education is a model of human empowerment that is oriented towards sustainability, divine ethics, and ecological benefits that are

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[68] A. Haque et al., "Islamic perspective of green management and sustainable development," *International Journal of Ethics and Systems* 35, no. 1 (2019): 128–43.

relevant to the needs of transformation of Islamic educational institutions in the modern era.

Overall, the integration of all dimensions developed in this study produces a conceptual model of the Islamic green human resource management ecosystem, a human resource management system that combines managerial efficiency, ecological awareness, and spiritual responsibility. This model is directed at achieving *maslahah al-'ammah*, which includes environmental sustainability, social sustainability, and spiritual balance. Theoretically, this study expands and enriches the Social Exchange and Resource-Based View (RBV) theories by incorporating a spiritual dimension based on *Maqasid Syariah*, so that green human resource management is not only understood as an organizational strategy, but also as an ethical system that affirms the role of humans as caliphs on earth. From a practical perspective, the results of this study provide implementation guidance for Islamic educational institutions in formulating sustainable human resource policies that are integrated with Islamic values at all managerial stages. Meanwhile, from a normative aspect, this study confirms the faith-driven sustainability paradigm, namely that sustainability is not merely a modern global agenda, but is a divine mandate to maintain the balance of life and the preservation of Allah's creation (*hifz al- bi'ah*).

Thus, this research makes a substantive contribution to the development of sustainability-based Islamic educational management theory and practice. However, it also opens the door for further empirical research to test the effectiveness of this conceptual model through field studies in various types of Islamic educational institutions. The integration of green human resource management and Islamic values is expected to become a new paradigm in developing Islamic education that is not only academically superior but also ecologically and spiritually empowered to face the challenges of modern civilization.

Fery Diantoro

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