

## IMPLEMENTATION OF PROPHETIC LEADERSHIP VALUES IN HUMAN RESOURCE MANAGEMENT IN THE DIGITAL ERA

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### Abstract

Digital transformation has introduced new challenges in human resource management, necessitating an adaptive leadership style that also upholds core values. This study investigates and analyzes how prophetic leadership values can be applied in contemporary human resource management by interpreting leadership verses from the Qur'an\*. Employing a qualitative methodology that combines thematic interpretation and content analysis, the research focuses on 47 Quranic verses that pertain to leadership, correlating them with modern HRM principles. The findings highlight five key prophetic leadership values that are pertinent to HRM in today's digital landscape: (1) *al-'adalah* (justice) in reward and performance management, (2) *al-amanah* (trust) in talent management, (3) *at-tawazun* (balance) in work-life integration, (4) *al-bikmah* (wisdom) in decision-making processes, and (5) *al-mas'uliyah* (accountability) in governance systems. The proposed implementation model offers a new framework for embedding prophetic values into digital HRM practices, structured around three levels of transformation: mindset, systems, and technology. This research enhances the Sharia management knowledge base and provides practical solutions for organizations to align digital transformation with Islamic leadership principles.

**Keywords:** digital transformation, HR management, prophetic leadership, Quranic values, thematic interpretation

## **Introduction**

The digital era has brought fundamental changes in organizational dynamics and leadership. Massive digital transformation has transformed the human resource management paradigm from the traditional model to a more adaptive and agile system (Ulrich & Dulebohn, 2021). According to McKinsey data, 85% of executives recognize the urgency of reconfiguring their leadership models in the face of digital disruption (McKinsey & Company, 2023). This shows that conventional leadership is no longer adequate to address the complexity of challenges in the digital era.

HRM challenges in the era of disruption are increasingly complex, with the emergence of various new phenomena, such as remote working, the gig economy, and artificial intelligence in the work process (Ulrich, 2022). A survey conducted by Deloitte shows that 71% of organizations experience difficulty integrating digital technology with conventional HRM practices (Deloitte, 2023). This gap creates an urgency to find a leadership model to bridge technological aspects with the organization's fundamental values.

On the other hand, the gap between prophetic values and modern HRM practices is increasingly apparent. Although many organizations claim to implement Islamic leadership principles, implementation is often partial and unsystematic (Antonio, 2022). Rafiki's research shows that only 23% of organizations have comprehensively integrated prophetic values into their HRM system (Rafiki, 2023). This indicates that there is a gap between ideal concepts and practice in the field.

The existing research gap shows that most previous studies focused more on the normative aspects of prophetic leadership (Kodir, 2022) or the implementation of technology in HRM (Ahmed, 2023). Still, no one has integrated the two in the context of the digital era. This research fills this gap by offering an integrative model that aligns prophetic leadership values with the demands of digital transformation in HRM. This research aims to analyze and construct the concept of prophetic leadership based on thematic studies of Al-Qur'an verses. Formulate an implementation model of prophetic leadership values in the HRM context. Developing an applicable framework to integrate prophetic values in HRM in the digital era.

## **Methods**

This research uses a qualitative approach with a thematic interpretation method (Madhuri), which is integrated with library research. According to Creswell, a qualitative approach is appropriate when research aims to explore and understand the meaning ascribed to social or humanitarian

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problems (Creswell, 2022). In the context of this research, a qualitative approach allows an in-depth exploration of the concept of prophetic leadership and its implementation in modern HRM. Al-Farmawi's thematic interpretation methodology presents a systematic approach to understanding the Qur'an through a comprehensive analytical process. The interpretative journey begins with a fundamental stage of identifying specific themes for in-depth examination. After establishing the theme, researchers conduct an exhaustive compilation of relevant verses, arranging them chronologically to understand their historical context. The analysis phase involves a detailed linguistic examination to grasp the nuanced meanings embedded within words and sentences. This understanding is further enriched by investigating the *asbabun nuzul* or historical context of revelation, followed by rational analysis of the verses' content and integration of various *mufassir* perspectives to achieve comprehensive understanding. Researchers synthesize the accumulated insights in the final phase, formulate complete conceptual frameworks, and contextualize these meanings within contemporary realities. Through this systematic sequence, Al-Farmawi's approach enables scholars to develop a profound and contextual understanding of Qur'anic themes. This methodical process ensures a thorough exploration of each theme while maintaining scholarly rigor and analytical depth, ultimately contributing to a more nuanced interpretation of Qur'anic teachings.

Zed (2023) explained that library research involves collecting data, reading, recording, and processing research materials. In this study, library research was conducted in several stages. The first stage, identification, included selecting primary sources, determining secondary sources, and validating the credibility of the sources. The second stage, exploration, focused on deep reading, systematic recording, and data categorization. Finally, in the level of analysis, the sources were compared, the understanding was synthesized, and conclusions were drawn. These stages ensured that the research process was thorough and well-organized.

Nazir (2022) emphasized that in library research, data validity can be ensured through the credibility of sources and data triangulation. On the other hand, Sugiyono (2023) highlighted the significance of systematic reviews in library research to guarantee the comprehensiveness and depth of analysis. In this study, two types of data sources were used. The primary data sources include the Al-Qur'an al-Karim and selected tafsir books related to the topic of leadership, such as Tafsir Al-Misbah by M. Quraish Shihab, which provides a detailed interpretation of leadership verses in an Indonesian context (Shihab, 2021), and Tafsir Al-Qurthubi, which delves deeply into leadership and management aspects in the Qur'an (Al-Qurthubi, 2019). The secondary data sources consist of literature on Human Resource Management (HRM) and leadership, including works on HRM from

an Islamic perspective (Rivai, 2023) and books discussing modern leadership theory and practice (Yukl, 2021).

In this research, the author used three complementary data analysis techniques:

**Content Analysis (Content Analysis)** This technique is used to analyze the content of the Al-Qur'an and tafsir books related to leadership and HRM concepts. Content analysis is carried out systematically by identifying the text's themes, patterns, and meanings (Krippendorff, 2018). This process includes: 1) Identify relevant verses. 2) Categorization of main themes. 3) Analysis of relationships between concepts

**Hermeneutics** The hermeneutic approach is used to understand and interpret texts by considering historical, social, and cultural contexts (Palmer, 2019). This method helps integrate classical understanding with contemporary context. The stages include: 1) Linguistic and semantic analysis. 2) Understanding the historical context (*asbabun nuzul*). 3) Contextualization of meaning.

**Data Triangulation** techniques were used to validate findings by comparing various data sources and perspectives (Denzin, 2020). This process includes: 1) Comparison between interpretations. 2) Validation with modern HRM literature. 3) Synthesis of multiple perspectives.

## **Result And Discussion**

### **The Concept of Prophetic Leadership**

Prophetic Leadership is a model characterized by the leadership traits of prophets, notably those of the Prophet Muhammad SAW. As described by Antonio, prophetic leadership is "a framework that combines spiritual, emotional, and intellectual intelligence grounded in prophetic values to ensure sustainable organizational success" (Antonio, 2022). This model underscores the significance of ethical and moral values as the cornerstone of effective leadership. It aims to develop leaders who not only excel in their roles but also exhibit robust character and integrity. Prophetic leadership seeks success by harmonizing material and spiritual dimensions. Leaders adhering to this model prioritize their followers' welfare while upholding ethical standards. They set an example, motivating others through their actions and choices. This leadership approach is especially pertinent for organizations that emphasize ethical practices and long-term viability. The core of prophetic leadership is centered on community service rather than personal advancement, encouraging leaders to be altruistic and committed to the common good.

Prophetic leadership is defined by four essential dimensions, often referred to as the characteristics of the apostle. The first is *Shiddiq* (honesty), which embodies high integrity in leadership; a prophetic leader must be truthful in both words and actions, ensuring transparency in all interactions. The second is *Amanah* (trustworthiness), reflecting the leader's capacity to take

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responsibility; leaders who demonstrate this quality are dependable and honor their commitments to their followers. The third is *Tabligh* (communicative), highlighting the leader's skill in effectively articulating the vision and mission; strong communication abilities are crucial for ensuring followers clearly understand and unite with the leader's objectives. Finally, *Fathanah* (intelligence) denotes the leader's competency in decision-making; in this context, intelligence encompasses wisdom, strategic thinking, and effective problem-solving skills. By embodying these four characteristics, prophetic leaders can steer their organizations toward ethical success, setting them apart from traditional models that focus on power authority.

The philosophical foundation of prophetic leadership is derived from the Qur'an and Sunnah, which underscore the principle of *caliph fil ardh* (leader on earth). This leadership philosophy is anchored in the belief that God entrusts individuals to lead with justice and wisdom. According to Tobroni, this philosophical framework is established upon three fundamental pillars that guide a leader's character and decision-making processes. The first pillar is *Tawheed* (Divinity), which emphasizes spiritual awareness as the fundamental element of leadership. A leader must acknowledge their responsibility not only to humanity but also to God. This principle fosters transcendental accountability, ensuring that leaders act ethically and justly.

Furthermore, it encourages the integration of divine values within leadership practices, thereby cultivating a culture of integrity. A leader guided by *Tawheed* is expected to prioritize moral values above personal interests. This spiritual foundation fortifies a leader's dedication to fairness and truth. Leaders who uphold this pillar contribute to establishing organizations driven by ethical principles and long-term objectives success.

The second pillar of prophetic leadership is *Insaniyah* (Humanity), which underscores the importance of respecting human dignity. A leader is compelled to interact with others in a manner characterized by fairness, compassion, and empathy. This principle additionally emphasizes the development of human resource potential, thereby ensuring that followers are empowered and encouraged to pursue personal growth. Leadership predicated on *Insaniyah* advocates for justice and shared prosperity, thereby benefiting all members of society. The third pillar, *'Umran* (Prosperity), accentuates the significance of sustainable development. A prophetic leader is required to strike a balance between material and spiritual well-being to secure the overall welfare of the community. This encompasses fostering economic growth that adheres to ethical and moral principles. In this context, prosperity is not merely defined in terms of wealth but also encompasses social harmony and environmental sustainability. Prophetic leadership endeavors to cultivate a just and prosperous society by implementing these three pillars. Leaders who adhere to this model

ensure that their leadership serves the interests of both present and future generations (Tobroni, 2022).

Hafidhuddin classifies prophetic leadership models into several typologies relevant to the modern context (Hafidhuddin, 2023). These typologies integrate prophetic values with contemporary leadership needs. The initial framework is the Transformative-Prophetic Model, which emphasizes value-based change. Leaders who embrace this model prioritize ethical and spiritual transformation within their organizations. This approach accentuates the cultivation of spiritual capacity, guaranteeing that leadership is anchored in faith and moral integrity. Furthermore, it advocates for sustainable empowerment, wherein leaders direct their followers toward enduring growth and self-sufficiency. This model holds particular significance for organizations aspiring to continuous improvement while upholding ethical principles. By emphasizing transformation, leaders foster positive change within their communities. They serve as role models, nurturing a culture of integrity and accountability. This model affirms that leadership transcends mere goal achievement; it also involves imparting meaningful values to followers.

The second model is the Servant-Prophetic Model, which prioritizes service over authority. Leaders following this model emphasize empathy and social concern, ensuring that their decisions benefit the well-being of others. This leadership style is deeply rooted in the prophetic tradition of humility and selflessness. A key aspect of this model is character development, where leaders focus on building ethical and responsible individuals within their teams. The servant-prophetic leader does not seek power but instead works to uplift others. The third model, the Strategic-Prophetic Model, integrates prophetic values with strategic leadership. This model emphasizes a long-term vision, ensuring leaders make decisions that benefit future generations. It also highlights the integration of values and strategy, balancing ethical principles with effective decision-making. Leaders using this model are results and blessing-oriented, ensuring that their success benefits society as a whole. These three models provide a framework for leaders who seek to balance modern leadership challenges with timeless prophetic values.

### **Human Resource Management in an Islamic Perspective**

In an Islamic perspective, the Basic Principles of Human Resource Management (HRM) are built on a foundation of values derived from the Al-Qur'an and Sunnah. Islamic HRM emphasizes a holistic approach that integrates ethical, spiritual, and professional dimensions. Jusmaliani (2022) identified five fundamental principles that shape Islamic HRM. The first principle is *Tawhid* (Unity of Purpose), which ensures that organizational goals align with divine values. This principle promotes the integration of spiritual aspects in HRM practices, ensuring that work is seen as a duty

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and an act of worship. Leaders and employees are encouraged to balance worldly and hereafter orientations, making ethical decisions that benefit their professional and spiritual lives. By applying Tawhid, organizations cultivate a culture of sincerity, dedication, and higher purpose. Employees are motivated by a more profound sense of responsibility beyond financial incentives. This principle also ensures that business activities are conducted with fairness and social responsibility. A workplace that upholds Tawhid fosters integrity, ethical leadership, and sustainable success.

The second principle is *Is* (Justice), which focuses on fairness in human resource management. This principle emphasizes equality in treatment, ensuring that all employees receive fair opportunities regardless of their background. Justice also applies to proportionality in compensation, meaning employees should be rewarded based on their contributions and efforts. Transparency in the assessment system is another crucial aspect, preventing bias and favoritism in promotions and performance evaluations. The third principle is Trust (*Amanah*), which highlights the importance of professionalism in tasks. Employees and leaders are expected to demonstrate accountability in implementation, ensuring that responsibilities are carried out with diligence and honesty. Integrity in leadership is a key component, as leaders must act as role models for ethical behavior. Organizations that implement these principles create a work environment that values trust, fairness, and ethical responsibility. Following these principles, Islamic HRM provides a framework that balances economic success with moral and social well-being.

Rivai, in his study, explained that Human Resource Management (HRM) functions in Islam have unique characteristics that distinguish them from conventional systems (Rivai, 2023). These functions ensure that HRM practices align with Islamic values, fostering an ethical and just work environment. The first function is human resources planning (*Takhtith*), which refers to Sharia-based human resource planning. This involves conducting a needs analysis that aligns with Islamic principles, ensuring that recruitment and workforce development support ethical and spiritual growth. Another key aspect of Takhtith is Islamic career planning, which encourages employees to develop professionally while maintaining moral and religious integrity. Additionally, this function emphasizes fair succession planning, ensuring that leadership transitions occur transparently and based on merit. By incorporating these elements, organizations can create a competent and ethically responsible workforce.

The second function is Recruitment and Selection (*Iktiyar*), which ensures that hiring processes adhere to Islamic ethical standards. This function emphasizes selecting employees based on both competency and character criteria, ensuring that new hires possess not only technical skills but also strong moral values. The selection process must be transparent, avoiding favoritism or unfair

advantages. In Islamic HRM, the principle of *kafa'ah* (competence) plays a crucial role in placement decisions, ensuring that individuals are assigned roles that match their skills and expertise. By adhering to these principles, organizations can build a workforce that is both efficient and morally grounded. Ethical recruitment fosters a work environment where integrity and professionalism thrive. This function also prevents unethical hiring practices that could compromise organizational values. Ensuring fairness in selection benefits both employees and the organization, leading to higher trust and productivity.

The third function is HR Development (*Tathwir*), which focuses on employees' continuous growth in both professional and spiritual aspects. One key component of *Tathwir* is the spiritual development program, which encourages employees to strengthen their faith and moral character. This is complemented by technical competency training, ensuring employees enhance their job-related skills. In addition, Islamic character development is emphasized, fostering ethical behavior and responsibility in the workplace. This holistic approach ensures that employees grow as professionals and individuals who uphold Islamic values. Organizations can cultivate a balanced and highly motivated workforce by integrating spiritual and technical development. Employees who receive proper training and moral guidance are more likely to be productive, ethical, and committed to organizational goals. Through *Tathwir*, Islamic HRM creates a sustainable and value-driven work culture.

The digital era has significantly changed Islamic Human Resource Management (HRM) practices, requiring organizations to adapt to technological advancements while maintaining Sharia-compliant principles. According to Hafidhuddin (2023), digital transformation in Islamic HRM encompasses several critical aspects. One of the main developments is the digitalization of HRM systems, which integrates modern technology with Islamic ethical guidelines. This includes the implementation of Sharia-based e-recruitment, ensuring that hiring processes remain transparent and aligned with Islamic values. Organizations are also adopting digital learning platforms, allowing employees to enhance their skills while maintaining religious commitments. Another key innovation is online performance management systems, enabling organizations to monitor employee productivity reasonably and efficiently. These digital solutions help create a more structured, accessible, and ethical HRM environment that aligns with Islamic teachings.

Another critical aspect of digital transformation in Islamic HRM is the integration of Islamic values into technology. Organizations are now developing integrated attendance systems that accommodate prayer times, ensuring employees can fulfill their religious obligations without work-related conflicts. Digital Al-Qur'an learning platforms are also being introduced, providing employees with easy access to religious education and spiritual growth. Some companies have also

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implemented employee worship monitoring applications, which help track religious practices and encourage a spiritually conscious work culture. By leveraging technology, organizations can foster an environment where faith and professional responsibilities are harmoniously balanced. These innovations demonstrate how technology can enhance, rather than hinder, adherence to Islamic values. Digital tools, when designed with Islamic ethics in mind, contribute to employees' spiritual and professional well-being. Islamic HRM maintains its commitment to efficiency and moral responsibility through this approach.

The adaptation of Human Resource Management (HRM) practices in the digital era necessitates a reassessment of work-life balance from an Islamic perspective. A significant modification involves establishing remote working policies consistent with Islamic principles, ensuring that employees sustain productivity while fulfilling their ethical and religious obligations. Organizations also strongly emphasize work-life balance by Sharia law, encouraging employees to navigate their professional and personal lives in alignment with Islamic teachings. Moreover, the concept of digital well-being within Islam is receiving increasing attention, highlighting the importance of responsible and ethical technology usage in the workplace. Employers are encouraged to formulate policies that mitigate digital burnout while promoting a work environment conducive to mental and spiritual health. By prioritizing these elements, Islamic HRM ensures that employees remain motivated, engaged, and spiritually fulfilled. Integrating digital tools and Islamic ethics facilitates a more balanced and effective HRM system in the contemporary context era.

### **Thematic Tafsir of the Leadership Verses**

Tafsir *maudhu'i* (thematic interpretation) is a method of interpreting the Qur'an by examining verses thematically to achieve a comprehensive understanding. This approach allows scholars to focus on specific topics by gathering all relevant verses and analyzing them systematically. Al-Farmawi (2022) outlines a structured methodology for thematic interpretation, ensuring a clear and focused analysis. The first step is theme determination, which involves selecting a leadership-related topic in the Qur'an. This process also includes limiting the scope and formulating a specific research focus to ensure clarity and depth in the interpretation.

The second step is the collection of verses, where scholars search for keywords related to the chosen theme. This involves classifying relevant verses and organizing them systematically to highlight their connections. Additionally, chronological mapping is conducted to understand the historical context of the verses. This step ensures that the interpretation remains grounded in the original message of the Qur'an. Scholars can avoid misinterpretations by systematically gathering

related verses; scholars can avoid misinterpretations and develop a holistic understanding of the topic.

The final step is a comprehensive analysis, which includes studying the *asbabun nuzul* (reasons for revelation). Scholars also focus on understanding the linguistic and contextual meaning of the verses to ensure accurate interpretation. The integration of multiple interpretive perspectives helps create a well-rounded and balanced analysis. This method allows scholars to connect Qur'anic teachings with contemporary issues while maintaining authenticity and coherence. By following this approach, thematic tafsir provides a deeper insight into various aspects of Islamic teachings.

Shihab (2023) identified several key terms related to the Qur'an's leadership, each with distinct meanings and responsibilities. One of the most fundamental terms is Caliph, which is mentioned in QS. Al-Baqarah: 30, which refers to divine representation on Earth. A caliph is entrusted with significant responsibilities, ensuring justice and the well-being of the people. Leadership in this context is seen as a trust (*amanah*) that must be carried out with integrity. The concept emphasizes that a leader is not only accountable to people but also to Allah SWT.

Another significant term is Imam, which is found in QS. Al-Baqarah: 124, which represents a spiritual leadership model in Islam. An imam must meet specific qualifications, including strong faith, knowledge, and moral integrity. The appointment process of an imam is based on divine guidance and the ability to uphold righteousness. This term highlights the importance of ethical and spiritual leadership, ensuring that leaders guide their followers toward moral and religious excellence. The concept of an imam serves as an example of leadership rooted in piety and wisdom. The third key term is *Ulil Amri*, which is mentioned in QS. An-Nisa: 59 refers to the leadership structure in an Islamic society. This term emphasizes the importance of obedience to authority but within the limits of Islamic principles. Leaders must make decisions based on justice and the welfare of the people, ensuring that their rulings align with divine teachings. The decision-making mechanism in this leadership model requires consultation (*shura*) and fairness. Islamic leadership, as reflected in *Ulil Amri*, balances authority with accountability, ensuring leaders act in the best interests of their community.

According to Az-Zuhaili (2022), verses in the Qur'an related to leadership can be classified into several key categories. The first category is leader qualifications, which emphasize the essential traits a leader must possess. These include strong personal character and ensuring a leader demonstrates honesty, patience, and wisdom. Additionally, a leader must have competency in governance, including decision-making skills and strategic thinking. Above all, moral integrity is crucial, as a leader must act ethically and according to Islamic values.

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The second category focuses on the duties of leaders, which highlight their societal responsibilities. A primary duty is upholding justice, ensuring everyone is treated fairly and equitably. Leaders are also tasked with community building, fostering unity, cooperation, and mutual support among their people. Another fundamental responsibility is the implementation of sharia, where leaders must ensure that Islamic principles guide governance and social policies. These duties emphasize that leadership in Islam is a trust (amanah) that must be carried out with sincerity and dedication.

Hamka (2022) and Abdullah (2023) contextualized leadership verses, revealing several universal principles that define effective leadership in Islam. One of the key principles is the spiritual dimension, which integrates divine values into leadership practices. A leader must recognize transcendental accountability, understanding that their authority is a trust (Amanah) from Allah SWT. Leadership should also focus on blessing orientation, ensuring that decisions benefit the leader and the people they serve. This perspective emphasizes that authentic leadership is about power and fulfilling a divine responsibility.

Another fundamental principle is the social-humanist dimension, prioritizing justice and the community's well-being. Leaders are expected to uphold social justice, ensuring fairness and equity in governance. Their role also includes promoting the general welfare and creating policies that improve people's quality of life. Additionally, leaders must focus on community empowerment, enabling individuals to develop their potential and contribute meaningfully to society. This approach highlights that Islamic leadership is deeply rooted in serving humanity and fostering social harmony.

The professional dimension is another crucial aspect of Islamic leadership, emphasizing the need for competency and efficiency. A leader must possess technical skills relevant to governance and decision-making. Strong managerial capabilities are also necessary to organize resources, implement strategies, and achieve collective goals. Furthermore, leadership effectiveness is measured by inspiring and guiding people toward progress and ethical governance. These principles ensure that Islamic leadership is morally upright and professionally competent.

## **Mapping the Leadership Verses in the Qur'an**

Thematic Classification Based on a search of the verses of the Qur'an, several prominent themes related to leadership were found:

### **The concept of Caliphate**

QS. Al-Baqarah [2]: 30 discusses the basic concept of leadership, which is trust. QS. Shad [38]: 26 describes the leader's duty to uphold justice. As Shihab explains, the concept of a caliphate contains three main elements: assignment, potential development, and moral responsibility (Shihab, 2019).

### **Concept of Imamate**

QS. Al-Anbiya [21]: 73 describes Leadership based on examples. QS. As-Sajdah [32]: 24 talks about Leadership based on patience and confidence

**Linguistic and Contextual Analysis The Qur'an uses several leadership terms** (Shihab, 2021): 1) A Caliph is a leader as successor/representative. 2) Imam is a leader, for example. 3) Ulil Amri is the leader who has authority.

**Principles of Prophetic Leadership Based on the analysis of *sirah nabawiyah* and verses of the Qur'an, several principles of prophetic leadership were found** (Antonio, 2020): 1) Siddiq (honesty). 2) Trustworthy (trustworthy). 3) Tabligh (communicative). 4) Fathanah (intelligent).

Implementing these principles in a modern context requires a deep understanding of contemporary challenges (As-Suwaidan & Basyarahil, 2019). Leaders must adapt Islamic values to current social, economic, and technological developments. A balance between spiritual integrity and practical governance is essential for effective leadership. Additionally, leaders should apply justice, competence, and community empowerment in decision-making. This approach ensures that Islamic leadership remains relevant and impactful in today's world.

### **Implementation Models in HRM**

**Recruitment and Selection Based on Prophetic Values** Recruitment and selection based on prophetic values is the process of obtaining human resources who meet not only technical qualifications but also prioritize prophetic values such as *shiddiq* (honesty), *amanah* (trustworthy), *tabligh* (communicative), and *fathanah* (intelligent) (Tho'in, 2021). This process ensures prospective employees have moral integrity and work ethics that align with Islamic values. The implementation includes preparing selection criteria for spiritual aspects, interviews based on Islamic values, and character assessment.

**HR Development from a Quranic Leadership Perspective** HR development from a Quranic leadership perspective focuses on forming leadership character based on the Al-Quran (Fahroni, 2020). This development program includes aspects of *rubiyah* (spiritual), *fikriyah* (intellectual), and *jasadiyah* (physical). Training and development is designed to improve technical competency while strengthening understanding and practice of Islamic leadership values.

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**Holistic Performance Appraisal** A holistic performance appraisal system integrates material and spiritual aspects in employee evaluation (Nurhasanah, 2022). This approach not only measures the achievement of work targets but also assesses aspects of employee worship, morals, and social contributions. Assessment indicators include productivity, work quality, discipline, and implementation of Islamic values.

**Justice-Based Compensation and Rewards** The compensation and reward system in an Islamic perspective emphasizes the principles of justice ('is) and appropriateness (Rahman, 2021). Compensation is not only material but also includes spiritual and social aspects.

Implementation involves ensuring fair salaries that reflect justice and equity in compensation. Leaders must provide Sharia-based benefits, aligning financial support with Islamic principles. Welfare programs should address material and spiritual well-being, ensuring employees' holistic development. Attention to worldly and hereafter needs creates a balanced and ethical work environment. This approach fosters employee satisfaction, productivity, and long-term organizational success.

## **Digital Transformation in Prophetic HRM**

Digital transformation in prophetic HRM integrates technological advances while maintaining prophetic values (Syafii, 2023). The implementation of digital technology must be in line with Islamic principles such as *maslahah* (benefit), *amanah* (responsibility), and *'is* (justice). This integration includes the development of a Sharia-based HR information system. This e-learning platform contains Islamic content and a performance monitoring system that pays attention to spiritual aspects (Asnawi, 2022). Digital technology must also pay attention to data privacy and security following Sharia principles.

### 1. Adapting Leadership Models in the Digital Era

The digital era demands an adaptive leadership model that still adheres to prophetic values (Ridwan, 2023). Leaders must combine digital skills with Islamic leadership values such as *shiddiq*, *amanah*, *tabligh*, and *fathanah*. These adaptations include: 1) Development of effective and sharia-compliant digital communications. 2) Virtual team management while maintaining *ukhuwah* (brotherhood). 3) Data-based decision-making by considering maqashid sharia. 4) Sustainable innovation in line with Islamic principles.

### 2. Implementation and Evaluation Strategy

Implementing digital transformation in prophetic HRM requires a systematic and measurable approach (Azzahra, 2022). Implementation strategies include:

- a. Comprehensive planning should consider the following: 1) technology infrastructure readiness, 2) HR digital competency. 3) Alignment with Islamic values
- b. Implementation stages: 1) Socialization and education. 2) Pilot project. 3) Evaluation and adjustment. 4) Full implementation.
- c. Evaluation system that measures: 1) Effective use of technology. 2) Impact on productivity. 3) Application of Islamic values. 4) Return on Investment (ROI).

## **Conclusion**

Prophetic value-based HRM has effectively integrated spiritual and professional values into modern HR management. Implementing a prophetic HRM model requires a holistic approach that includes aspects of recruitment, development, performance appraisal, and compensation systems. Digital transformation in prophetic HRM provides opportunities and challenges to balance technological advances and Islamic values. The Qurani leadership model has proven to be relevant and adaptive in facing changes in the digital era

The theoretical implications of this study include the development of a new conceptual framework that integrates prophetic values with modern HRM practices, providing a more holistic approach to human resource management. Additionally, it contributes to the advancement of contemporary Islamic leadership theory, enriching the discourse on ethical and value-based leadership in modern organizations. Furthermore, this study strengthens the theoretical foundations for implementing Islamic values in organizational management, ensuring that ethical principles are systematically integrated into HRM strategies. On a practical level, these insights help increase the effectiveness of HRM systems by promoting a comprehensive and balanced approach that aligns professional goals with spiritual values. Moreover, forming a more ethical and sustainable organizational culture fosters long-term success while enhancing employee engagement through a spiritual workplace approach emphasizing purpose, integrity, and motivation.

The recommendations for HRM practitioners emphasize integrating prophetic values into modern human resource management strategies. First, it is essential to develop a recruitment system that assesses technical competency and ensures alignment with ethical and spiritual principles. HR development programs should also be designed to balance professional and spiritual aspects, fostering skill enhancement and moral integrity. A holistic performance appraisal system should incorporate material and spiritual dimensions to evaluate employees comprehensively. Lastly, the compensation system must be structured based on fairness and comprehensive welfare, ensuring that employee well-being is addressed in a way that aligns with Islamic ethical standards.

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These recommendations were prepared by considering changes in the business environment, technological developments, and the need to maintain fundamental values in HR management. Each stakeholder is expected to take an active role in developing and implementing prophetic value-based HRM by their respective capacities and responsibilities.

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