
HUMAN RESOURCES MANAGEMENT AL MAQĀṢID AL ŠAR'IIYAH PERSPECTIVE IN ISLAMIC EDUCATIONAL INSTITUTIONS

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ABSTRACT

Introduction: The management of human resources in Islam has a noble goal, which is to keep them away from darkness, corruption, ignorance and misery towards true and eternal goodness and success (Al Falāh). This is the great goal that Islam conveys to every human being. Of course, to achieve this noble goal requires a holistic concept and management. The purpose of this study is to describe human resource management from the perspective of LPI Al Maqāṣid Al Šar'iiyah, namely the perspective of *hifẓud dīn, difẓun nafs/hayāt/al 'Irq, hifẓul 'aql, hifẓun nasal, hifẓul māl*. **Method:** The writing method is a literature study with primary data from journals and books. **Result:** The result of this paper is that the perspective of Al Maqāṣid Al Šar'iiyah (*Hifẓud Dīn, Hifẓun Nafs/Hayāt/Al 'Irq, Hifẓul 'Aql, Hifẓun Nasl, Hifẓul Māl*) can provide a holistic formula regarding the management of human resource management in Islamic educational institutions so that creating superior human resources that will have a positive impact on the progress and quality of Islamic educational institutions. **Conclusion:** Human resource management from an Islamic perspective must be based on the principles and functions of Islamic management. Al Maqāṣid Al Šar'iiyah's perspective on HRM in order to achieve a big goal, namely Al Falah (good in this world and the hereafter). Implementation from the perspective of Al Maqāṣid Al Šar'iiyah on HRM at LPI is a management formulation to realize credible, professional, and quality HR towards an advanced, quality, and competitive LPI.

Keyword: Management, Human Resources, Al Maqāṣid Al Šar'iiyah.

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INTRODUCTION

Resources in management science consist of 6 elements: *man, material, method, money, machine, and market* (Adamy, 2016). Humans resources are one of the most urgent elements in an institution; even the existence of human resources determines and is the key to optimizing other resources.

Human resources come from the translation of *human resources*, human resources, *human capital*, or *Al Mawārid Al Bašariyyah* is one of the elements of resources that has a substantial potential component, mind, knowledge, senses, heart, feelings, physical and others. Suppose this potential device is optimized and developed. In that case, it will produce credible, professional, and quality human resources, so if this HR is affiliated with an organization, it will automatically make the institution an advanced, qualified and competitive institution.

To produce credible, professional, and quality human resources, managers formulate concepts, ideas, theories, programs and others to manage resources. Concepts originating from western science or conventional management certainly have different focus points, targets, and

perspectives from management concepts in Islamic literature. In the Islamic management concept, the *goal* to be achieved in human resource management is to achieve eternal essential goodness and prosperity or *al falāḥ*.

Islamic educational institutions are centers of cadre for the birth of scholars, scientists, scientists, bureaucrats, or other professionals. It becomes crucial and urgent if the human resources at LPI are managed and managed with the concept of management from an Islamic perspective. Therefore, this paper aims to describe human resource management from the perspective of LPI *Al Maqāṣid Al Šar'īyyah*, namely the perspective of *hifẓud dīn*, *difẓun nafs/hayāt/al 'lrd*, *hifẓul 'aql*, *hifẓun nasal*, *hifẓul māl*.

METHODS

The research method used is a literature study research method. The literature study method is a series of activities related to collecting library data, reading, and taking notes, and processing research materials (Ningsih et al., 2022). The literature study research method is used to find or collect research data from primary and secondary data sources; primary data is obtained from observations, then secondary data is obtained from journal documents, articles, and the internet. Analyze the data in this paper and use a hermeneutic analysis approach, which is a directive understanding of the text as a whole and interpreting its parts (Hidayat, 2021) .

RESULTS AND DISCUSSION

A. Islamic Management in Human Resources

From an Islamic perspective, Islamic management has strong and sturdy roots originating from the Qur'an and the hadith of the Prophet. The viewpoint of management in Islam presents concepts and theories that are comprehensive, holistic, and *up-to-date* and provide solutions for any changes that occur at any time, as stated in the word of Allah in surah al an am verse 38.

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

".... We have omitted nothing in the Book...."

In its implementation, Islamic management has principles that become *values* and differentiate it from management in general; the following are the principles of Islamic management (Muis et al., 2018):

1. Al Amanah (Trust)

Trust is a fundamental principle in every Islamic management activity, a solid foundation of trust will present a management system that can adapt to the challenges and changing times. This mandate is the fruit of the strength of faith and a sense of responsibility that everyone has.

2. Al-Shura

In Islamic management, syuro is a participatory effort from various parties to achieve common *goals* and contributions from various related elements in making policies or formulating management. Involvement in shura from each member will inherit maturity in thinking, sharpness in analysis, strengthen the visualization of the vision and ideals of the institution, and can mobilize everyone to jointly work on what has become a shura decision.

3. Al' Is

Islamic management must implement an attitude of justice in all its activities and balance providing rewards and punishments in the division of tasks, instructions, and others. Fairness is reflected in decision-making and transparent staffing without any elements of tyranny, fraud, corruption, collusion, or nepotism. This justice is based on correct knowledge and proper analysis, not based on feelings or false imagination.

4. Al Muwazanah baina Maslahtul Fardi wa Al Jama'ah

Proportional is the main formula of life which is the breath of the dynamics of Islamic management, proportional in realizing individual and institutional goals—balanced in implementing rights and obligations related to individuals and institutions.

5. Al Da'wah Ila Allah

Islamic management must ensure that every activity is worth preaching to Allah by creating institutional scenarios to call for good and prevent evil, maximizing the role in realizing al Falah for every human being involved.

6. Husnu Ikhtiyaril Qa'id (al Territory of al Sholihah)

A *leader* in Islamic management has a very crucial role in leading an institution and leading the people who are members of it. In Islamic literature, a leader is a symbol, example and role model in acting, doing, speaking, and all things. The determination of a leader in Islamic management must be based on knowledge, expertise, objectivity, experience and others.

B. Islamic Management Functions

Management in Islamic literature is not merely a goal but a method/way to achieve goals. Achieving goals requires knowledge, understanding, aspects and functions related to management. Although the Islamic management function has similarities and compatibility with management functions in general, it still has its characteristics and characteristics sourced from Islamic literature, which is the spirit of every management activity (Yumawan & Qorni, 2021).

Four functions, namely, explain the management function in Islamic literature:

1. Al Taḥṭīṭ (Planning)

Planning is one of the foundations of the Islamic management function, which has a significant role in an institution (Noviana, 2021). Al Taḥṭīṭ in Islamic management has a broad spectrum and an unlimited horizon of perspectives on the future *road map* of the institution, how to achieve completeness of work, strategies for realizing vision and mission, in determining risk management (financial, defence, food security, security, etc.). In determining Al Taḥṭīṭ in Islamic management, it is inevitably based on achieving the pleasure of Allah by guaranteeing the implementation of His commands and abandoning His prohibitions.

The planning process carried out by the Prophet during the migration to Medina began with the assignment of Mus'ab bin Umair to seek detailed information and conduct a feasibility study on the destination city from various aspects, social, economic, religious, ethnic and others. This is intended, so the migration plan goes well and does not repeat failures when moving to Taif (M. Firdaus et al., 2020). (Karamiy, 2007)

Imam Ali described how everyone should have Al Taḥṭīṭ both concerning the affairs of the world or the hereafter, and this is implied in his following expression:

اعمل لدنياك كأنك تعيش أبداً ، و اعمل لآخرتك كأنك تموت غدا

"Work for your world as if you will live forever, and work for your hereafter as if you will die tomorrow."

2. Al Tanzīm (Organizing)

The next function, the foundation of the Islamic management function, is to organize human resources based on the needs and demands of work by considering developing theories and the dynamics of changes in the socio-economic and cultural environment. Implementing HR organization in the form of job descriptions, job analysis, work instructions, performance achievement indicators, and SOPs or others to ensure that all work is carried out effectively and efficiently (Revida et al., 2022).

Prophet, during his da'wah journey, gave many descriptions of how the *organizing model* he applied, starting from the beginning of the Sirriyah preaching in Mecca until he moved to Medina. The Prophet's expertise in *organizing* is also exemplified by the events of hijrah, both before, during and after the Prophet's arrival in Medina, as shown in the following table (M. Firdaus et al., 2020).

Table 1. Process of Organizing Hijrah

No	Group name	Title/Jobdes
1	Mus'ab bin Umair	Information seekers about Medina, cultural da'wah
2	As'ad bin Zurarah	Chairman/Supervisor of al Aqaba
3	Al Aqaba	The central team of anchors in Medina were selected from various existing tribes (aus, khazraj) with the main task of conditioning Medina to become a city of Hijrah.
4	Abdullah bin Uraiqt	Travel guide to Medina
5	Amir bin Fahirah	Erasing the traces of the journey of Rasulullah and Abu Bakr with goat-herding techniques
6	Asma' daughter of Abi Bakr	Delivery of food stocks to the cave at night.
7	Abdullah bin Abu Bakr	Informants of the movement of the Quraysh to convey updates to the Prophet in the cave.

The distribution of missionary work to the Companions in both the Mecca and Medina eras is a reflection of the Al Tanzīm process exemplified by the Prophet so that Islamic da'wah can produce fantastic results in the form of Mecca father in the year 8 H (630 AD).

3. Al Tauḡīh (Actuating)

The process of Tauḡīh takes on a unique spirit in Islamic management. A leader must have skills in moving the wheels of the organization, both verbally exemplary hasanah work ethic in completing work. The role of tauḡīh is part of Islamic teachings, one of the instruments of akhlakul karimah, and part of one's ideological strength. In the spectrum of Islamic management, Tauḡīh is to ensure that all resources can be mobilized to support the achievement of organizational goals.

Tauḡīh in Islam also takes a role in providing administrative explanations, solutions to problems being faced by employees, or descriptive strategies to resolve deadlocks. As the divine sign contained in the following letter al taubah verse 115:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"And Allah will never misguide a people after He has guided them so that they can explain to them that they should avoid. Indeed, Allah is All-Knower of all things."

4. Al Murāqabaṭ (controlling)

The management process will not be perfect if there is no *controlling process*. In Islamic management, the *Al Murāqabaṭ process* has a comprehensive, profound, and perfect dimension, as explained below:

a. Al Raqābah Al 'Uluwiyah

The belief that there is a *controlling process* from the Almighty Essence will positively impact the accelerated process of achieving work achievement targets, that every job and every employee's words get direct control from Allah. Also included is the belief that this dimension can create accountability and transparency in the performance of every element involved in the institution. Allah said in the letter qaf verse 16.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

"And verily, we have created man and know what his heart whispers, and We are nearer to him than his jugular vein."

b. Al Raqābah Al Dātiyah

Self-awareness of each employee to carry out the process of *controlling* himself, self-assessment of performance achievements that have been implemented, work ethic, social interaction, and teamwork. This *self-assessment process* is undoubtedly an alternative for improving work output quality if it is carried out in the correct order.

Prophet gave an overview of the *self-assessment process* that characterizes one's intelligence in his words as follows:

الْكَيِّسُ مَنْ دَانَ نَفْسَهُ ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ

"An intelligent person - reasonable - is a person who takes into account his condition and likes to do good deeds to find provisions after death,

c. Al Raqābah Al Idāriyah Al Išrāfiyah

The direct supervisor controls the controlling process to monitor, evaluate and coach performance and increase work output achievements. This controlling frame must be based on strengthening the creation of togetherness, mutual help, cooperation, and teamwork to accelerate work. In Islamic management, the process of *Al Raqābah Al Idāriyah Al Išrāfiyah*, which is carried out by the direct superior, is not in order to find faults or deficiencies in his subordinates but rather is intended for anticipatory preventive action regarding the possibility of failure occurring which results in losses for the institution.

ليس العاقل الذي يحتال للأمر إذا وقع، ولكنه الذي يحتال للأمر لئلا يقع

An intelligent person cannot solve problems after they occur. However, an intelligent person can anticipate problems, so they do not happen. (Narrated by Tabrani)

The function of *Al Raqābah Al Idāriyah Al Išrāfiyah* must also be based on regulations, sop, jobs and other guidelines as a barometer and benchmark for achieving results, not only based on like and dislike assumptions. The results of this process are also given standard rules regarding reward and punishment in a proportional and balanced manner as a support for other teams.

d. *Al Raqābah Al Ša'biyah*

The form of control used in Islamic management is supervision from civil society. The community plays a vital role in overseeing the managerial journey of an institution so that it can work together to create a dignified and moral social order (Mujib, 2018).

C. Islamic Principles in Human Resources

Islam in relation to human resource management is here to provide a clear portion of doctrine about empowering human resources, as contained in Surah Ibrahim verse 1 below:

الرَّكِيبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

"Alif LamRa (This is) the Book that We have sent down to you (Muhammad) so that you can bring people out of darkness into the bright light with God's permission. (Namely) to the way of God Almighty, Most Praised."

The interpretation of developing the potential of human resources is to keep people away from darkness, corruption, ignorance and misery towards essential and eternal goodness and success (*Al Falāh*). This is a big *goal* that Islam conveys to every human being. Of course, to achieve this lofty goal, it is necessary to have an applicable conception, arrangement and management for humans.

The following are Islamic principles in managing human resources, which are described in the points below (Oktayani, nd) :

1. *Al Kafā'ah*

The important thing in human resource management is *Al Kafā'ah* (competence); the organization is a collection of various potentials owned by everyone who works together to create mutual success. Some fundamental competencies that must be honed, developed, and empowered by the organization are 1. Cognitive competencies are related to thinking, analyzing and processing information. 2. Attitude competence includes discipline, morality, and integrity. 3. Competency skills such as special skills, the art of communication, job completeness and dexterity.

2. *Al Afḍaliyah*

Everyone in the organization has potential, which is certainly different from others. In practice, a manager must have a database mapping the potential of human resources to be developed based on the goals and achievements of the organization. Managers apply the principle of *Al Afḍaliyah* (optimization) ,namely prioritizing and optimizing people who have competence compared to other employees who may have competence below that person.

3. *Al Ihtiyāgāt*

To maintain the *sustainability* and existence of the organization, it is necessary to implement the principles of *Al Ihtiyāgāt* (needs) in the recruitment and *staffing* of human resources. Competency analysis with job requirements is a determining factor for the institution's success in achieving its goals.

4. *Al Mutanasibah*

This means that each competency and expertise must be distributed to relevant and appropriate jobs. Floating work assignments are based on the expertise, competence, and passion of employees; this is meant so that planning that has become a joint consensus can be achieved effectively and efficiently.

5. Al Masuliyah

The meaning is responsibility; the theme of responsibility is directly proportional to the work authorities set out in the management file, and demands for accountability for the implementation of specific tasks are directly proportional to the authority given to them. Islam emphasizes the urgency of being self-aware of the authority entrusted to someone, as a logical consequence of this authority is accountability for every authority.

6. Al Ḍawābiṭ

Islamic management provides guidelines that every authority entrusted to someone must be given *Al Ḍawābiṭ* (borders & corridors) so that every activity in an organization runs harmoniously and measurably. Every individual, like an employee, has certain limitations in carrying out his duties; the manager also has certain limits and corridors, so he cannot do exploratory things outside his authority. No one should hit the *Al Ḍawābiṭ* scheme formulated by the company because this can damage the organizational system, which has fatal consequences in the form of decline and even extinction.

7. Al Mukāfaāt wa Al Ta'wīḍāt

Part of the Islamic principle in developing human resource management is the existence of *Al Mukāfaāt wa Al Ta'wīḍāt* (reward and compensation). Man's instinctive nature is his desire for peace, pleasure, perfection, and happiness. This will be realized directly if the elements needed are achieved. Islam describes that rewards and compensation must exist in human resource management; in Islam, the concept of reward or sin is not only theological; it also provides a perspective that every job must be compensated.

D. Human Resource Management Perspective of Al Maqāṣid Al Šar'īyyāṭ

Al Maqāṣid Al Šar'īyyāṭ is a name, mention, one of the branches of Islamic sharia disciplines, consisting of two words which each have different meanings but when made into one sentence will give interrelated meanings, namely *Al Maqāṣid* and *Al Šar'īyyāṭ*. *Al Maqāṣid* is the plural form of the singular *maqṣad* from the origin of the word *qaṣada yaqṣidu qaṣ* and means goal, will, and intention. Said the second *Al Šar'īyyah* comes from the root word *šara'a yašrau šar'an*, meaning the path, way, method, and teaching that God has ordained for humans.

In terminology, *Al Maqāṣid Al Šar'īyyāṭ* is the objective of the lowering of sharia (religious) guidance whose implementation is for the benefit of humanity (ARIF, 2021). In conclusion (Muwaffaq, 2021) explains that *Al Maqāṣid Al Šar'īyyāṭ* is several *maslahah* (goodness) desired by Allah by establishing sharia law.

The grand narrative of the revelation of Islamic sharia is to realize benefit for humans both in this world and in the hereafter, universal and holistic benefit from all aspects of human life, physical, spiritual, individual, social or otherwise (Amir, 2021).

Reconstruction of the *classic Al Maqāṣid Al Šar'īyyāṭ concept* towards contemporary studies as developed by Jasser Auda, namely the metamorphosis of the classical concept which is *protective and Preservation* is a contemporary concept that emphasizes *development and right*. Even Jasser Audah has developed a theory of empowering human resources to be part of the main discussion of beneficiary themes (Fad, 2019).

In carrying out the reconstruction of *Al Maqāṣid Al Šar'īyyāṭ*, developed six feature theories that are interrelated, namely:

1. Cognitive (Al Idrākāt)

The meaning is to make fiqh a revelation of divine cognition and a realm of human cognition in understanding divine knowledge. Because fiqh is a product of cognition and the power of understanding the mujtahids by exploring divine revelation, the Sunnah of the Prophet and other arguments. in order to interpret knowledge about the text, Auda illustrates the necessity to differentiate the text from people's interpretation of the text. (Fad, 2019).

2. Wholeness (Al Kulliyah)

Classical fiqh has an atomistic paradigm when looking at texts, so this obscures the view of looking at other texts, which may be highly considered in determining the application of Islamic law.

3. Openness (Al Infitāh)

The interpretation of Islamic law and its application is very open and likely to be developed in line with the changing times, even in several aspects of human life, including management or others. Openness, in a broad sense, is the interconnection of Islamic law with environmental conditions (Audah, 2012)

4. Interrelated Hierarchy (Al Tarkīb Al Haramī Dīl Ilāqāt Al Bainiyah)

Maqashid sharia is classified in the form of pyramids which are intertwined and connected, namely: maqāshid 'ammāh (universal), maqāshid ḥāṣṣah (special), and maqāshid ḡuz'iyyāṭ (particular).

5. Multi-dimensionality (Ta'addul Ab'ād)

In implementing Islamic law so that it is *up to date* and not distorted by the times, multidisciplinary scholarship is needed from other sciences because if the theory of Islamic law is limited by traditional classical literature, it will be left behind by the times.

6. Purposefulness (Al Maqāshidiyah)

This feature looks globally at primary narrations from the Qur'an and Hadith and ijtiḥad sources in the form of istiḥsān, qiyas and others. In providing a perspective in reading these narratives using a holistic, comprehensive and detailed approach with a broader and more profound point of view. (Fad, 2019)

The following is a table of *Al Maqāshid Al Šar'iyyāṭ's perspective* on human resource management:

Table 2. Perspective of Al Maqāshid Al Šar'iyyāṭ

<i>Al Maqāshid Al Šar'iyyāṭ</i>		HR Internalization	HR Development Principles
<i>Hifẓud Dīn</i>	Religion, Ideology	Morality, Religiosity, Spirituality, Divine, Rabbaniyah, Personal Identity, Integrity	<i>Al Afḍaliyah</i> <i>Al Masuliyah</i>
<i>Hifẓun Nafs/Hayāt/ Al 'Ird</i>	Soul, Life, Honor	<i>Personal Branding</i> , Quality of Life, <i>Emotional and Psychic Quotient</i> , Humanism, Human Rights,	<i>Al Kafā'ah</i> <i>Al Afḍaliyah</i>
<i>Hifẓul 'Aql</i>	Reason, Intellectual	<i>Intelligence Quotient</i> , Scientist, Analytical, Rationality, <i>Critical Thinking N Problem Solving</i> , Creativity, Communication, and collaboratively.	<i>Al Kafā'ah</i> <i>Al Afḍaliyah</i> <i>Al Mutanasibah</i> <i>Al Ḍawābiṭ</i>
<i>Hifẓun Nasl</i>	Descendants, Heirs	Quality of Spouse and Quality of Offspring (Parenting skill, <i>Tarbiyatul Aulad</i>)	<i>Al Masuliyah</i> <i>Al Afḍaliyah</i>

<i>Hifẓul Māl</i>	Wealth, Prosperity	Welfare, Adequacy, Material, Financial Management, Investment, Social Security	<i>Al Ihtiyāğāt</i> <i>Al Mukāfaāt wa Al</i> <i>Ta'wīdāt</i>
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E. Implementation of HRM Perspective of Al Maqāṣid Al Šar'īyyah at LPI in Indonesia

Hifẓud Dīn's perspective

Internalization from *Hifẓud Dīn* 's perspective developed by the institution in managing human resources is as follows:

1. Rabbaniyah means that Islamic institutions must ensure that the orientation of managing human resources is to make them *religious individuals*, have morality and spirituality, which are reflected in the noble qualities of God and have the *mindset* that what they do is in order to improve the quality of closeness to Allah.
2. Integrity Islamic institutions must direct the design of programs and human resource management activities in order to mature their integrity, ensuring that the values of integrity are reflected through completeness in carrying out work, discipline in using the working time to optimize contributions to the institution and willingness to work beyond the institution's targets.

F. Perspective *Hifẓun Nafs/Hayāt / Al 'Irq*

Hifẓun Nafs/Hayāt / Al 'Irq means narrative in maintaining and improving the quality of life or soul. *Planning* to improve the quality of life/life is a long-term investment for an organization/company towards a competitive and growing institution. The institution's seriousness in improving the quality of life is part of an indicator of how it will become a quality institution. However, suppose the institution does not give seriousness and instead ignores the perspective of improving the quality of life in managing its human resources. In that case, it will gradually be left behind, have low quality, decline and end in extinction. (Hadi, 2013)

Among the internalization from the *Hifẓun Nafs/Hayāt perspective* that institutions must carry out in the context of managing human resources are as follows:

1. *Personal branding*: means that in developing and exploring human resources, institutions must pay attention to improving the quality of *personal branding* of each individual (lecturer/academic staff) (Humanisme, 2021). Institutional contributions in designing *personal branding quality improvement programs* that are carried out in a planned and organized manner to perceive self-quality in front of other people (students or the public) are capital that will be harvested in the future with quality output and institutional quality.
2. *Emotional and Psychic quotient*, emotional and psychological dimensions need proper attention in human resource development (Halik, 2013). Social interaction within the collaboration framework between individuals needs to involve emotional and psychological qualities. Especially when institutions are faced with complex conditions, psychological and emotional roles are the determining factors in whether institutions can get out of a deteriorating condition sooner or later. A good leader will involve psychic and emotional presence in moving their members. Designing a quality improvement program from this dimension is an essential and crucial step because institutions interact with humans physically, psychologically, emotionally and with others.

G. Perspective of *Hifẓul 'Aql*

Hifẓul 'Aql in classical literature is often used to describe the aim of sharia forbidding intoxicants, drugs, or other destructive things because they can damage the mind. In the current paradigm, the development of the interpretation of *Hifẓul 'Aql* means increasing scientific quality, caring for *intellectual intelligence*, strengthening self-quality with 21st-century competencies (communication, collaboration, creativity and solutive critical thinking), or others that place more emphasis on optimizing reason as a source of knowledge, knowledge, and experience. So it is not wrong when Imam Syafi'i gives the first condition in seeking knowledge of the existence of intelligence, "*Al Ḍakā'*" (M. A. Firdaus, 2018).

The description from *Hifẓul 'Aql* 's perspective on managing human resources is reflected in the following:

1. *Intelligence quotient*, managers in an institution establishing human resource development programs must pay attention to elements related to the development of intelligence and intellect and optimize the role of reason, such as college scholarship programs, training classes or workshops and others (RIZQINA & KUDUS, n.d.). That must be allowed when existing human resources have good intellectual intelligence. They will be able to construct institutions to become more qualified and qualified.
2. Competence of the 21st century, the paradigm developed in the context of *Hifẓul 'Aql* (safeguarding the mind) by equipping themselves with 21st-century competencies. Institutions, especially Islamic tertiary institutions, must ensure that every academic community that takes shelter in their environment has the opportunity and access to strengthen their *branding* with competence in this 21st century. Academic forums, scientific autonomy and academic freedom are upheld on campus to stimulate the maturity of 21st-century competencies. Likewise, students are always encouraged to be critical, constructive, participatory, collaborative, argumentative communicative and solutive analytic.

H. *Hifẓun Nasl's Perspective*

the 20th century AD, new theories emerged that expanded the meaning of *Hifẓun Nasl* beyond protecting offspring. Even its significance in modern literature includes *parenting skills*, *Tarbiyatul Aūlād*, family care and others (Rosidin, 2016). An example of *Hifẓun Nasl's perspective* on human resource management at LPI is shown below:

1. The quality of the spouse, which is essential before discussing the theme of heredity, is to discuss the core human resources in the family, namely the husband and wife; the quality of the partner will significantly affect the quality of the offspring. An institution involves a partner in partner career assistance, such as praying for, verifying income received, supporting when facing obstacles at work, and confirming when you are *down* due to disharmony at work. Other roles are an integral part of the quality factor of the partner's work in completing the jobs assigned to him. So within a specific frame, many institutions hold *parenting skill events*, *family gatherings* or other events that aim to make partners a supporting force for career success and completeness in completing institutional targets.
2. *Divine* cues in improving the quality of offspring should be a program that is not marginalized by the institution either as a permanent rule or periodic appeal in the form of other policies. for example, starting with making institutional values in the form of social ethics between the opposite sex, giving strict and harsh *punishments* for perpetrators of immoral acts, carrying

out a detailed verification of the influence and infiltration of LGBT diseases. Next is to equip employees with studies on child education, child psychology, the role of fathers in producing pious offspring and others.

I. *Hifzul Māl* Perspective

Al Māl in Islam is everything related to the resources that God has given to humans; it can also mean something of value in the form of assets each individual can own because, in Islam, it is permissible and recognized personal ownership by taking into account the principles of mastery. Wealth in Islam. (Yusof, 2014)

The understanding that develops when discussing *Hifzul Māl* is a form of punishment for people who commit property crimes against others or how a person can protect his money (property) from tyranny, whether done individually or in groups. In the present, the articulation of *Hifzul Māl* has an expansive meaning, such as social donations, economic development, welfare, social security, *financial* management, and investment management. Current themes provide open space for development according to the environment and conditions needed. (Rosen, 2016)

Hifzul Māl's perspective on human resource management at LPI is as follows:

1. Welfare is not only material aspects (wealth) but also non-material aspects in the form of peace, comfort, happiness, and harmony. In providing compensation to their employees, higher education institutions should pay attention to material aspects (wages, incentives, bonuses and others) with indicators set by the government and also pay attention to fulfilling spiritual (inner) welfare. This means that the welfare obtained from the institution can meet material needs and be sufficient for mental well-being.
2. In Islam, managing finances/assets is broadly described as *creation/accumulation, consumption, purification, distribution and protection* (Irwan, 2021). LPI, as an institution among the educated, must be able to provide concrete examples to its employees and the general public on how to manage the risk (assets) they get; assets are not only used to satisfy consumerism for a moment but must be in other places so that they can develop, be beneficial for the long term. Providing a salary/honour/incentive composition by allocating part of it for insurance premiums, national health insurance or other insurance is a concrete manifestation of an excellent financial management model for employees' future. It would be more useful if the salary distribution is simulated with the optional use of assets for long-term investments, schooling for children, old-age businesses or others.

CONCLUSION

From an Islamic perspective, human resource management must be based on the principles and functions of Islamic management. Al Maqāṣid Al Šar'iyyah's perspective on HRM in order to achieve a big goal, namely Al Falah (good in this world and the hereafter). Implementation from the perspective of Al Maqāṣid Al Šar'iyyah on HRM at LPI is a management formulation to realize credible, professional and quality HR towards an advanced, quality and competitive LPI.

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