

Reconstructing Human Resource Planning through Maqasid al-Shariah: A Conceptual Framework for Organizational Maslahah

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Abstract

Human resource planning is commonly examined as a strategic managerial process for aligning workforce availability, employee competence, and organizational objectives. However, in Islamic organizations, human resource planning also carries a legal-ethical function because workforce decisions affect justice, dignity, welfare, accountability, and institutional trust. Responding to the limited integration between strategic human resource planning, maqasid theory, and Islamic organizational governance, this conceptual study develops a maqasid-based framework for reconstructing human resource planning toward organizational maslahah. Using an integrative literature review and normative-conceptual analysis, this study proposes a three-layer maqasid-based human resource planning framework linking strategic workforce planning, Islamic legal values, and organizational governance. The first layer positions Maqasid al-Shariah as the normative foundation that defines the higher objectives of organizational policy. The second layer translates maqasid into operational Islamic legal values, including justice, trustworthiness, consultation, excellence, maslahah, and harm prevention. The third layer embeds these values into governance-oriented HR planning functions, such as recruitment, competency development, workload design, welfare protection, compensation, and succession planning. The novelty of this study lies in repositioning human resource planning not merely as an administrative or performance-oriented function, but as a maqasid-based governance mechanism for protecting rights, preventing harm, and realizing organizational maslahah. The proposed framework contributes to Islamic management literature by offering a theoretical model that connects HR planning with maqasid-based legal reasoning and institutional accountability.

INTRODUCTION

Human resources are a central element in organizational sustainability. In strategic human resource management, planning is used to forecast workforce needs, align employee competencies with organizational strategy, and reduce the risk of labour shortages, role mismatches, and succession gaps¹. The process usually includes job analysis, workforce demand forecasting, recruitment planning, placement, training, compensation planning, performance management, and succession planning. Although these functions are often discussed in technical and strategic terms, their implementation always contains moral, legal, and governance consequences. Decisions about who is recruited, how employees are developed, how workloads are distributed, and how wages are paid affect human dignity, justice, welfare, institutional legitimacy, and organizational trust. This means that human resource planning should not be understood only as a tool for efficiency and performance, but also as a mechanism through which organizations distribute rights, responsibilities, opportunities, and risks among their members².

In Islamic thought, human beings are not merely economic resources or instruments of production. They are moral agents who carry responsibility before God, society, and the organization. Work is not only an economic activity, but may also become a form of worship when it is performed with sincerity, honesty, professionalism, and benefit for others³. Consequently, human resource planning in Islamic organizations should not be reduced to administrative efficiency. It should be designed as a value-based and law-oriented governance process that integrates competence, spirituality, accountability, and protection of human rights. Without this orientation, Islamic organizations may adopt Islamic terminology while still reproducing managerial practices that are technically efficient but ethically weak, such as unfair recruitment, excessive workload, opaque promotion, inadequate welfare protection, and compensation practices that weaken trust.

¹ Michael Armstrong and Stephen Taylor, *Armstrong's Handbook of Human Resource Management Practice*, 15th ed. (London: Kogan Page, 2020);

² Patrick M. Wright and Gary C. McMahan, "Theoretical Perspectives for Strategic Human Resource Management," *Journal of Management* 18, no. 2 (1992): 295-320, <https://doi.org/10.1177/014920639201800205>.

³ Jaap Paauwe, "HRM and Performance: Achievements, Methodological Issues and Prospects," *Journal of Management Studies* 46, no. 1 (2009): 129-142, <https://doi.org/10.1111/j.1467-6486.2008.00809.x>;

⁴ Brian E. Becker and Mark A. Huselid, "Strategic Human Resources Management: Where Do We Go from Here?," *Journal of Management* 32, no. 6 (2006): 898-925, <https://doi.org/10.1177/0149206306293668>.

⁵ Abbas J. Ali and Abdullah Al-Owaidan, "Islamic Work Ethic: A Critical Review," *Cross Cultural Management: An International Journal* 15, no. 1 (2008): 5-19, <https://doi.org/10.1108/13527600810848791>;

⁶ Mohammad Hashim Kamali, *Maqasid al-Shariah Made Simple* (London: International Institute of Islamic Thought, 2008).

Maqasid al-Shariah offers a theoretical foundation for such a governance orientation. Classical maqasid theory identifies essential protections, namely protection of religion, life, intellect, lineage, and wealth, while contemporary maqasid scholarship extends these objectives into broader concerns of justice, welfare, human development, and institutional accountability⁴. In the context of human resource planning, maqasid provides criteria for assessing whether organizational policies merely pursue efficiency or also protect employees, prevent harm, and generate sustainable benefit. Maqasid is therefore relevant not only as an ethical vocabulary, but also as a legal reasoning framework that can guide the formulation, evaluation, and accountability of organizational policy⁵.

Previous studies have made important contributions to Islamic human resource management. Hashim explains how Islamic HRM practices shape organizational commitment in Islamic organizations. Ali and Al-Owaihan conceptualize Islamic work ethics as a moral foundation for dedication, responsibility, and productive contribution. Azmi, Fesharaki and Sehhat, Khan and Rasheed, and Nasution and Rafiki show that Islamic values influence performance, organizational justice, commitment, job satisfaction, and project success. Toumi and Su further demonstrate that Islamic values can shape recruitment, training, communication, and compensation practices, while Firmansah, Muqorobin, and Pramadhan develop a maqasid-based human resource development framework in a waqf-based organization⁶. These studies collectively

⁷ Abu Hamid Al-Ghazali, *Al-Mustasfa min Ilm al-Usul* (Beirut: Dar al-Kutub al-Ilmiyyah, 1993); Abu Ishaq Al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah* (Beirut: Dar al-Kutub al-Ilmiyyah, 1997); Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008);

⁸ Asyraf Wajdi Dusuki and Nurdianawati Irwani Abdullah, "Maqasid al-Shari'ah, Maslahah, and Corporate Social Responsibility," *American Journal of Islamic Social Sciences* 24, no. 1 (2007): 25-45;

⁹ Mohamad Akram Laldin and Hafas Furqani, "Developing Islamic Finance in the Framework of Maqasid al-Shariah," *International Journal of Islamic and Middle Eastern Finance and Management* 6, no. 4 (2013): 278-289, <https://doi.org/10.1108/IMEFM-05-2013-0057>.

¹⁰ Junaidah Hashim, "Islamic Revival in Human Resource Management Practices among Selected Islamic Organisations in Malaysia," *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 3 (2009): 251-267, <https://doi.org/10.1108/17538390910986362>;

¹¹ Junaidah Hashim, "Human Resource Management Practices on Organisational Commitment: The Islamic Perspective," *Personnel Review* 39, no. 6 (2010): 785-799, <https://doi.org/10.1108/00483481011075611>;

¹² Abbas J. Ali and Abdullah Al-Owaihan, "Islamic Work Ethic: A Critical Review," *Cross Cultural Management: An International Journal* 15, no. 1 (2008): 5-19, <https://doi.org/10.1108/13527600810848791>;

¹³ Ilhaamie Abdul Ghani Azmi, "Islamic Human Resource Practices and Organizational Performance: Some Findings in a Developing Country," *Journal of Islamic Accounting and Business Research* 6, no. 1 (2015): 2-18, <https://doi.org/10.1108/JIABR-02-2012-0010>;

¹⁴ Farzaneh Fesharaki and Saeed Sehhat, "Islamic Human Resource Management Enhancing Organizational Justice and Employees' Commitment: The Case of a Qard al-Hasan Bank in Iran," *Journal of Islamic Marketing* 9, no. 1 (2018): 204-218, <https://doi.org/10.1108/JIMA-03-2017-0029>;

establish that Islamic values are relevant to HRM and that religious norms can influence employee behavior, managerial practice, and organizational outcomes.

However, an analytical reading of this literature shows that the existing contribution remains uneven. Studies on Islamic work ethics and Islamic HRM have clarified important values such as justice, trustworthiness, honesty, responsibility, and excellence, yet many of them treat these values as general ethical principles rather than as an operational planning framework. Empirical studies have shown relationships between Islamic values and organizational outcomes, but they often focus on employee commitment, satisfaction, performance, or selected HR practices rather than on the planning architecture that determines how human resources are forecasted, allocated, developed, protected, and governed. Meanwhile, strategic HR planning literature offers tools for workforce forecasting, competency alignment, succession, and performance planning, but it rarely examines the legal-ethical consequences of planning decisions through Islamic legal theory⁷. Maqasid scholarship, on the other hand, provides a rich normative framework for welfare, justice, harm prevention, and accountability, but it is still rarely translated into concrete HR planning functions and governance mechanisms⁸.

This creates three specific research gaps. First, there is an absence of an operational maqasid framework for human resource planning. Existing studies often mention Islamic values, but they do not systematically connect maqasid objectives with recruitment

¹⁵ Allah Sharif Khan and Farooq Rasheed, "Human Resource Management Practices and Project Success: A Moderating Role of Islamic Work Ethics in Pakistani Project-Based Organizations," *International Journal of Project Management* 33, no. 2 (2015): 435-445, <https://doi.org/10.1016/j.ijproman.2014.08.006>;

¹⁶ Fahmi Natigor Nasution and Ahmad Rafiki, "Islamic Work Ethics, Organizational Commitment and Job Satisfaction of Islamic Banks in Indonesia," *RAUSP Management Journal* 55, no. 2 (2020): 195-205, <https://doi.org/10.1108/RAUSP-01-2019-0011>;

¹⁷ Sana Toumi and Zhan Su, "Islamic Values and Human Resources Management: A Qualitative Study of Grocery Stores in the Quebec Province," *International Journal of Cross Cultural Management* 23, no. 1 (2023): 79-112, <https://doi.org/10.1177/14705958221136691>;

¹⁸ Yudi Firmansah, A. Muqorobin, and G. Pramadhan, "Integration of Maqasid Sharia in Human Resource Development Practices: A Case Study in Waqf-Based Organization," *Journal of Islamic Accounting and Business Research* (2025), <https://doi.org/10.1108/JIABR-09-2024-0329>.

¹⁹ Michael Armstrong and Stephen Taylor, *Armstrong's Handbook of Human Resource Management Practice*, 15th ed. (London: Kogan Page, 2020);

²⁰ Patrick M. Wright and Gary C. McMahan, "Theoretical Perspectives for Strategic Human Resource Management," *Journal of Management* 18, no. 2 (1992): 295-320, <https://doi.org/10.1177/014920639201800205>.

²¹ Abu Hamid Al-Ghazali, *Al-Mustasfa min Ilm al-Usul* (Beirut: Dar al-Kutub al-Ilmiyyah, 1993);

²² Abu Ishaq Al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah* (Beirut: Dar al-Kutub al-Ilmiyyah, 1997);

²³ Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008);

²⁴ Muhammad al-Tahir Ibn Ashur, *Treatise on Maqasid al-Shariah* (London: International Institute of Islamic Thought, 2006).

planning, competency development, workload design, welfare protection, compensation, and succession planning. Second, the integration between strategic HR planning and Islamic legal reasoning remains limited. HR planning is generally treated as a managerial process, while maqasid is treated as a normative Islamic concept; the relationship between the two is rarely developed into one analytical model. Third, governance-oriented HR planning models within Islamic organizations remain underdeveloped. Islamic HRM literature has discussed values and practices, but it has not sufficiently positioned HR planning as a governance mechanism for preventing harm, protecting rights, ensuring accountability, and realizing organizational *maslahah*.

The problem addressed in this study is therefore both theoretical and practical. Theoretically, Islamic HRM needs a framework that moves beyond descriptive value listing toward analytical integration between maqasid, legal reasoning, and HR planning. Practically, Islamic organizations require HR planning models that can guide decision-making in ways that are transparent, accountable, humane, and aligned with Shariah objectives. When HR planning is conducted without a maqasid-based governance perspective, workforce policies may unintentionally produce *mafsadah*, such as discrimination, nepotism, burnout, unfair compensation, weak succession, corruption, or loss of institutional trust. Conversely, when HR planning is structured through maqasid, organizational decisions can be evaluated according to their ability to protect religion, life, intellect, family dignity, wealth, and public benefit.

Conceptually, this study is positioned at the intersection of three streams of literature. The first stream is Islamic HRM and Islamic work ethics, which contributes normative values for employee conduct and managerial practice. The second stream is strategic HR planning, which contributes tools for aligning workforce capacity with organizational objectives. The third stream is maqasid and Islamic governance, which contributes a legal-ethical framework for justice, welfare, harm prevention, and accountability. Unlike previous studies that discuss Islamic values mainly as ethical inspiration, or HR planning mainly as a strategic managerial function, this study integrates maqasid objectives, Islamic legal values, and HR planning practices into a governance-oriented framework. Its contribution lies in repositioning human resource planning not merely as an administrative or performance-oriented function, but as a maqasid-based governance mechanism for protecting rights, preventing harm, and realizing organizational *maslahah*.

Based on this background, the research problems are formulated as follows: first, how can Maqasid al-Shariah be used as a theoretical framework for human resource planning? Second, how can Islamic legal values translate maqasid objectives into HR planning

principles? Third, how can maqasid-based human resource planning contribute to organizational *maslahah*? This article aims to develop a conceptual model of Islamic human resource planning that connects strategic workforce planning, Islamic legal reasoning, and organizational governance.

METHODS

This study employs an integrative literature review combined with normative-conceptual analysis. An integrative review is appropriate because the article does not test empirical relationships, but synthesizes theoretical, legal, and management literature in order to construct a new conceptual framework (Snyder, 2019; Torraco, 2005; Whitemore and Knafl, 2005). The review also adopts elements of systematic transparency in management research, particularly explicit search boundaries, inclusion criteria, exclusion criteria, and analytical stages (Tranfield, Denyer, and Smart, 2003).

The literature search was conducted across Google Scholar, Scopus-indexed journal databases, Emerald Insight, ScienceDirect, Taylor & Francis, Wiley Online Library, and selected Islamic studies repositories. Search terms included: 'Maqasid al-Shariah', 'Islamic human resource management', 'Islamic work ethics', 'human resource planning', 'strategic HRM', 'Islamic organizational governance', 'maslahah', 'Islamic legal maxims', 'organizational justice', and 'employee welfare'. The review prioritized publications from 2000 to 2026, while classical and foundational Islamic legal texts were included regardless of date because of their normative importance. After screening titles, abstracts, and relevance to the research questions, 36 sources were retained for conceptual synthesis.

Protocol element	Implementation in this study
Databases and sources	Google Scholar, Scopus-indexed outlets, Emerald, ScienceDirect, Taylor & Francis, Wiley, and Islamic studies repositories.
Search focus	Maqasid al-Shariah, Islamic HRM, Islamic work ethics, HR planning, strategic HRM, governance, <i>maslahah</i> , legal maxims.
Inclusion criteria	Peer-reviewed or scholarly sources relevant to maqasid, Islamic legal reasoning, HRM, HR planning, and governance.
Exclusion criteria	Non-academic opinion pieces, duplicates, weakly relevant sources, and works using Islamic terminology without substantive analysis.
Synthesis method	Integrative review, thematic synthesis, and normative-conceptual analysis.

The inclusion criteria were: scholarly books or peer-reviewed journal articles; direct relevance to maqasid theory, Islamic legal reasoning, Islamic HRM, strategic HR

planning, or organizational governance; and conceptual or empirical contribution to the construction of the framework. The exclusion criteria were: non-academic opinion pieces, duplicated materials, sources without clear relevance to HR planning or Islamic governance, and publications that used Islamic terminology without substantive theoretical discussion. Foundational maqasid works were used to establish the normative layer, while HRM and governance studies were used to build the operational and managerial layers of the model.

The analytical procedure consisted of four stages. First, key concepts were identified and coded, including maqasid dimensions, Islamic legal values, HR planning functions, and governance outcomes. Second, the literature was compared thematically to distinguish what previous studies had achieved and what remained underdeveloped. Third, maqasid dimensions were operationalized into HR planning practices through thematic synthesis and normative reasoning (Braun and Clarke, 2006; Nowell et al., 2017). Fourth, the concepts were integrated into a three-layer framework linking maqasid objectives, Islamic legal values, and HR governance practices toward organizational *maslahah*. Quality assessment was conducted by prioritizing peer-reviewed journals, reputable academic publishers, classical legal sources, and studies with clear conceptual or empirical relevance.

RESULTS AND DISCUSSION

1. Human Resource Planning in Islamic Organizational Governance

Human resource planning is commonly defined as a strategic process to ensure that an organization has the right people, with the right competencies, in the right positions, at the right time. It is a forward-looking process that connects organizational goals with workforce availability and development. In conventional management, the success of human resource planning is often measured by efficiency, productivity, cost control, and organizational competitiveness. These measures are important, but they do not fully address the ethical and legal dimensions of managing people.

Islamic organizational governance requires a wider understanding of human resource planning. Since human beings are morally responsible subjects, the planning of human resources must respect human dignity, fairness, and welfare. Employees should not be treated merely as replaceable economic instruments. They are holders of rights and

responsibilities. Managers are also not free to use authority arbitrarily because leadership in Islam is closely related to amanah, accountability, and justice.⁹

In this context, human resource planning becomes part of organizational governance. It determines whether recruitment is fair, whether training opportunities are accessible, whether workloads are proportional, whether wages are just, and whether succession is based on competence and integrity. Poor human resource planning may produce harm, such as exploitation, discrimination, burnout, corruption, nepotism, and loss of public trust. Therefore, Islamic human resource planning should be preventive, developmental, and justice-oriented.

The governance orientation of Islamic human resource planning can be summarized in three principles. First, planning should protect rights. Employees have rights to fair treatment, safety, wages, dignity, and professional development. Second, planning should prevent harm. The organization should prevent practices that cause physical, psychological, economic, or moral damage. Third, planning should produce maslahah. Human resource policies should generate benefit for employees, the organization, stakeholders, and society.

2. Maqasid al-Shariah as a Framework for Human Resource Planning

Maqasid al-Shariah provides a comprehensive framework for evaluating human resource planning. Instead of asking only whether a policy is efficient, maqasid asks whether the policy protects essential human interests and realizes benefit. This orientation is highly relevant for organizations because every human resource policy has direct implications for employee rights and institutional integrity.

The five maqasid dimensions can be translated into human resource planning as follows. Hifz al-din, or protection of religion, requires organizations to build an ethical climate and respect religious obligations. Hifz al-nafs, or protection of life, requires organizations to protect employee safety, health, and well-being. Hifz al-'aql, or protection of intellect, requires organizations to support knowledge, learning, training, and competency development. Hifz al-nasl, or protection of lineage and family continuity, requires organizations to respect family responsibilities, dignity, and social stability. Hifz al-mal, or protection of wealth, requires organizations to ensure fair compensation, transparent financial management, and protection of organizational assets. Table 1 presents the operationalization of maqasid dimensions in human resource planning.

²⁵ Junaidah Hashim, 'Islamic Revival in Human Resource Management Practices among Selected Islamic Organisations in Malaysia', *International Journal of Islamic and Middle Eastern Finance and Management* 2, no. 3 (2009): 251-267, <https://doi.org/10.1108/17538390910986362>.

Table 1. Operationalization of Maqasid al-Shariah in Human Resource Planning

Maqasid Dimension	HR Planning Orientation	Practical Application
Hifz al-Din	Protection of religious commitment and ethical responsibility	Worship facilitation, ethical culture, avoidance of policies that force employees to violate religious principles
Hifz al-Nafs	Protection of life, safety, and well-being	Occupational safety, fair workload, health protection, prevention of burnout and exploitation
Hifz al-Aql	Protection and development of intellect	Training, education, competency development, knowledge management, critical thinking
Hifz al-Nasl	Protection of family, dignity, and social continuity	Family-friendly policies, maternity and paternity support, respectful workplace culture
Hifz al-Mal	Protection of wealth and economic rights	Fair compensation, transparent payroll, anti-fraud systems, asset protection, financial accountability

3. Islamic Legal Values in Human Resource Planning

Islamic legal values function as operational principles that translate maqasid into organizational practice. These values are not abstract ideals; they provide standards for evaluating recruitment, placement, training, performance appraisal, compensation, and employee relations. Among the most relevant values are 'adl, amanah, shura, ihsan, itqan, maslahah, and dar' al-mafasid.¹⁰

The value of 'adl, or justice, is fundamental. In human resource planning, justice requires fair access to employment, objective selection criteria, equal opportunity for development, proportional workload distribution, and transparent promotion. A recruitment process that favours relatives, political networks, or personal connections over competence violates justice and weakens institutional trust. Similarly, unequal compensation for similar responsibilities may create injustice and organizational conflict.

Amanah, or trustworthiness, requires managers to treat authority as responsibility. Human resource planners manage sensitive decisions that affect careers, income, family welfare, and organizational integrity. Therefore, they must avoid manipulation, conflict

²⁶ Muhammad Abu Zahrah, 'Usul al-Fiqh' (Cairo: Dar al-Fikr al-Arabi, 1958).

of interest, bribery, and favouritism. Positions should be assigned to those who are competent and trustworthy, because placing unqualified individuals in strategic positions may damage both organizational performance and public welfare.¹¹

Shura, or consultation, encourages participatory decision-making. In HR planning, shura can be applied through employee dialogue, stakeholder consultation, transparent policy communication, and grievance mechanisms. Consultation does not eliminate leadership authority, but it ensures that decisions are informed, accountable, and responsive to affected parties.

Ihsan and itqan emphasize excellence and professional quality. Islamic organizations should not rely only on good intentions. They must also develop professional competence, quality standards, training systems, and performance accountability. A maqasid-based organization cannot achieve *maslahah* if it ignores technical competence and quality improvement.¹²

Maslahah and *dar' al-mafasid* are central legal values. *Maslahah* requires policies that produce benefit, while *dar' al-mafasid* requires prevention of harm. In human resource planning, these values require organizations to design policies that benefit employees and prevent harm such as unsafe conditions, unfair wages, discrimination, harassment, and corruption. Table 2 summarizes the legal values and their implications for HR planning.

Table 2. Islamic Legal Values and HR Planning Implications

Islamic Legal Value	Meaning	Implication for HR Planning
Adl	Justice and proportionality	Fair recruitment, transparent promotion, equal opportunity, balanced workload
Amanah	Trustworthiness and responsibility	Merit-based placement, integrity screening, avoidance of bribery and nepotism
Shura	Consultation and participation	Employee dialogue, policy communication, grievance mechanisms
Ihsan and Itqan	Excellence and professional quality	Training, performance standards, continuous improvement

²⁷ Farzaneh Fesharaki and Saeed Sehhat, 'Islamic Human Resource Management Enhancing Organizational Justice and Employees' Commitment: The Case of a Qard al-Hasan Bank in Iran', *Journal of Islamic Marketing* 9, no. 1 (2018): 204-218, <https://doi.org/10.1108/JIMA-03-2017-0029>.

²⁸ Ilhaamie Abdul Ghani Azmi, 'Islamic Human Resource Practices and Organizational Performance: Some Findings in a Developing Country', *Journal of Islamic Accounting and Business Research* 6, no. 1 (2015): 2-18, <https://doi.org/10.1108/JIABR-02-2012-0010>.

Maslahah	Benefit and welfare	Policies that protect employees, strengthen organization, and serve society
Dar' Mafasid	Prevention of harm	Anti-discrimination, safety protection, anti-harassment, anti-corruption governance

4. Maqasid-Based Recruitment and Selection

Recruitment and selection are among the most critical stages in human resource planning. They determine the quality, integrity, and ethical direction of the organization. From the perspective of Islamic law, recruitment is not merely an administrative procedure but an act of entrusting responsibility. The principle of amanah requires that organizational positions be given to individuals who possess both competence and integrity.

A maqasid-based recruitment system should begin with clear job analysis. The organization must define the responsibilities, competencies, ethical requirements, and performance expectations of each position. This prevents ambiguity and reduces the possibility of arbitrary selection. The selection process should be transparent, merit-based, and free from bribery or nepotism. Candidates should be assessed based on relevant qualifications, experience, ethical conduct, and ability to contribute to organizational maslahah.

This approach protects several maqasid dimensions at once. It protects hifz al-mal by reducing financial loss caused by hiring incompetent employees. It protects hifz al-nafs by placing employees in roles suitable to their capacity and safety. It protects hifz al-'aql by recognizing knowledge and professional competence. It protects hifz al-din by promoting honesty and responsibility. Therefore, recruitment should not be treated as a technical routine, but as a legal-ethical process connected with organizational trust.

5. Competency Development and Protection of Intellect

Competency development is closely related to hifz al-'aql. Islam places high value on knowledge, learning, wisdom, and intellectual development. In organizational life, this means that employees should be given opportunities to improve their knowledge and skills. Training, mentoring, leadership development, professional certification, and knowledge-sharing systems are part of maqasid-based human resource planning.¹³

However, competency development in an Islamic framework should not be limited to technical capability. It should also include ethical literacy, legal awareness, spiritual

²⁹ Firmansah, Muqorobin, and Pramadhan, 'Integration of Maqasid Sharia in Human Resource Development Practices'.

responsibility, communication ethics, and social sensitivity. Employees who are technically competent but ethically weak may cause harm through corruption, manipulation, discrimination, or abuse of authority. Conversely, employees who are spiritually sincere but technically unprepared may fail to perform their responsibilities effectively. Therefore, maqasid-based HR planning integrates technical competence and moral competence.

This integrated model contributes to organizational *maslahah* by improving both performance and ethical reliability. Competency development reduces mistakes, increases productivity, improves service quality, and prepares future leaders. At the same time, ethical and spiritual development strengthens trust, accountability, and organizational culture.

6. Employee Welfare, Workload, and Protection of Life

Hifz al-nafs requires protection of life, health, and well-being. In the workplace, this principle demands safe working conditions, reasonable workloads, fair working hours, mental health awareness, and protection from harassment or exploitation. An organization that pursues productivity while ignoring employee health contradicts maqasid principles. Productivity cannot be separated from the protection of human life and dignity.

Employee welfare should be included in human resource planning from the beginning. Workforce forecasting must consider not only how many employees are needed, but also whether the workload is realistic and humane. Understaffing may reduce costs in the short term, but it can produce burnout, stress, poor service quality, and high turnover. Overstaffing may also create inefficiency and financial burden. Therefore, maqasid-based planning seeks balance between organizational capacity and employee welfare.

The protection of life also includes psychological safety. Employees should be protected from humiliation, bullying, intimidation, and abusive leadership. Islamic legal values require leaders to exercise authority with justice and compassion. A workplace that damages mental well-being cannot be considered fully aligned with maqasid, even if it achieves financial targets.

7. Family Dignity and Protection of Lineage

Hifz al-nasl is often discussed in relation to family, lineage, and social continuity. In human resource planning, this dimension requires policies that respect family responsibilities, gender dignity, and the social roles of employees. Organizations should recognize that employees are not only workers, but also members of families and

communities. Work policies that systematically damage family life, dignity, or social stability should be evaluated critically from a maqasid perspective.

Practical applications include maternity support, paternity support, flexible arrangements where possible, respectful treatment of women and men, anti-harassment mechanisms, and fair career opportunities. These policies do not mean that organizations must ignore productivity. Rather, they seek a balanced relationship between organizational needs and family welfare. Employees whose dignity and family responsibilities are respected are more likely to develop loyalty, commitment, and ethical responsibility.

Protection of lineage also requires organizational culture that prevents sexual harassment, discrimination, and abuse of power. These issues are not only internal management problems; they are legal and moral concerns because they affect dignity, safety, and family stability. Therefore, HR planning should include preventive policies, reporting channels, and enforcement mechanisms.

8. Financial Justice and Protection of Wealth

Hifz al-mal requires protection of wealth, property, and economic rights. In the context of HR planning, this principle is reflected in fair compensation, transparent payroll, lawful incentives, anti-fraud systems, and responsible use of organizational assets. Employees have the right to receive compensation according to agreed responsibilities and organizational capability. Organizations also have the right to protect their assets from misuse, corruption, and inefficiency.¹⁴

Unfair wages, delayed salary payments, fraudulent recruitment fees, and corrupt promotion systems violate the protection of wealth. These practices harm employees and weaken organizational legitimacy. Financial justice therefore requires clear salary structures, transparent benefits, accountable budgeting, and mechanisms to prevent abuse. Compensation should be proportional, predictable, and consistent with justice.

At the same time, hifz al-mal requires employees to protect organizational resources. Islamic work ethics encourages honesty, discipline, and responsibility in using time, facilities, and institutional funds. Human resource planning should therefore include ethical orientation, financial accountability, and internal control systems. This creates a balanced relationship between employee rights and organizational responsibilities.

³⁰ Allah Sharif Khan and Farooq Rasheed, 'Human Resource Management Practices and Project Success: A Moderating Role of Islamic Work Ethics in Pakistani Project-Based Organizations', *International Journal of Project Management* 33, no. 2 (2015): 435-445, <https://doi.org/10.1016/j.ijproman.2014.08.006>.

9. The Legal Status of Human Resource Planning in Islamic Law

From the perspective of Islamic law, human resource planning can be understood as a *wasilah*, or means, to achieve organizational *maslahah*. In its basic form, planning belongs to the field of *muamalah* and organizational administration. It is permissible as long as it does not contradict Shariah principles. However, its legal value may change depending on its purpose, method, and consequences.

Human resource planning may become recommended when it improves organizational effectiveness, employee welfare, and ethical governance. It may become obligatory when the absence of planning causes serious harm, such as exploitation, unsafe work conditions, systemic injustice, corruption, or institutional collapse. Conversely, human resource planning becomes prohibited when it is used to justify discrimination, manipulation, wage injustice, nepotism, or violation of employee rights.

This legal reasoning shows that *maqasid* is essential for evaluating organizational policies. A policy cannot be considered Islamic merely because it uses Islamic terminology. It must be assessed based on whether it protects rights, prevents harm, and realizes benefit. Therefore, *maqasid*-based human resource planning is not symbolic Islamization of management. It is a substantive legal-ethical framework for organizational governance.

10. Organizational Maslahah as the Final Objective

The final objective of *maqasid*-based human resource planning is organizational *maslahah*. Organizational *maslahah* refers to a condition in which human resource policies produce benefit, prevent harm, protect rights, and support sustainable organizational performance. It includes employee welfare, professional competence, ethical culture, public trust, financial integrity, and institutional sustainability.¹⁵

Organizational *maslahah* can be achieved when HR planning connects strategic goals with Islamic legal values. Recruitment should be fair and trustworthy. Training should develop competence and ethical awareness. Workload planning should protect health and dignity. Compensation should be transparent and just. Succession planning should prioritize competence and integrity. Employee relations should be based on consultation and respect. These practices show that *maqasid*-based HR planning is compatible with modern management, but it adds a deeper normative orientation.

The conceptual model proposed in this study can be described as follows: *Maqasid al-Shariah* provides the highest normative objectives; Islamic legal values translate

³¹ Joni Agung Linando, 'Islam in Human Resources Management and Organizational Behavior Discourses', *Asian Management and Business Review* 2, no. 2 (2022): 103-120, <https://doi.org/10.20885/AMBR.vol2.iss2.art1>.

maqasid into operational principles; human resource planning practices implement these values in organizational systems; and organizational maslahah becomes the intended result. This model can guide Islamic financial institutions, halal industries, zakat institutions, waqf organizations, Islamic universities, and other organizations that seek to integrate Shariah values into governance.

CONCLUSION

This article concludes that human resource planning in Islamic organizations should be understood as a maqasid-oriented governance process aimed at realizing organizational maslahah. Unlike approaches that focus mainly on efficiency and performance, maqasid-based HR planning integrates competence, spirituality, justice, welfare, and legal-ethical accountability. The proposed framework connects the five maqasid dimensions--hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, and hifz al-mal--with core HR planning functions such as recruitment, competency development, workload design, welfare protection, family-responsive policy, compensation, and succession planning.

The theoretical contribution of this study lies in repositioning HR planning as a legal-ethical instrument of Islamic organizational governance. It extends Islamic HRM literature by moving beyond general value-based discussion toward a structured maqasid framework. It also contributes to Islamic legal studies by showing how maqasid reasoning can be operationalized in organizational systems, not only in personal ethics or financial transactions.

The managerial implication is that Islamic organizations should evaluate HR planning decisions not only by efficiency, productivity, or cost control, but also by their ability to protect rights, prevent harm, and strengthen institutional trust. Managers should therefore design recruitment, training, workload distribution, compensation, and promotion systems that are transparent, merit-based, humane, and accountable. The policy implication is that Islamic institutions, including Islamic banks, zakat agencies, waqf organizations, halal industries, and Islamic universities, may use maqasid as a governance benchmark for HR policy formulation and internal control.

The study has limitations. Because it is conceptual and library-based, the proposed framework has not yet been empirically tested across organizational contexts. The source selection also emphasizes literature available in English and selected Islamic legal references, which may limit the representation of broader regional scholarship. Nevertheless, these limitations open opportunities for empirical validation and contextual refinement.

Future research should test the framework through qualitative case studies, survey-based model validation, Delphi studies with Islamic management experts, or comparative research across Islamic financial institutions, zakat institutions, waqf organizations, halal industries, and Islamic universities. Further studies may also develop measurable indicators for each maqasid dimension so that organizational maslahah can be assessed more systematically in HR governance.

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