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HUMAN RESOURCE DEVELOPMENT ROADMAP IN ISLAMIC EDUCATIONAL INSTITUTIONS: A COMPREHENSIVE REVIEW OF THE HUMAN CAPITAL MODEL BASED ON PROPHETIC VALUES

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ABSTRAK

Pengembangan Sumber Daya Manusia (SDM) di lembaga pendidikan Islam merupakan isu krusial di tengah tantangan globalisasi dan perubahan sosial yang pesat. Model modal manusia (human capital) yang dominan seringkali mengabaikan dimensi spiritual dan moral. Penelitian ini bertujuan untuk mengidentifikasi dan merumuskan peta jalan strategis pengembangan SDM yang secara kontekstual mengintegrasikan nilai-nilai kenabian ke dalam model human capital tersebut. Penelitian ini menggunakan metode studi literatur (library research) yang komprehensif. Data dikumpulkan dari berbagai sumber primer dan sekunder yang relevan, terutama jurnal ilmiah dan artikel terkini dalam kurun waktu 10 tahun terakhir. Data yang terkumpul kemudian dianalisis menggunakan metode analisis kualitatif deskriptif dengan pendekatan sintesis tematik untuk mengkonstruksi kerangka kerja model yang integratif. Hasil studi menunjukkan bahwa integrasi nilai-nilai kenabian seperti siddiq (kejujuran) dan amanah (kepercayaan) dalam kurikulum dan manajemen SDM di lembaga pendidikan Islam dapat secara signifikan meningkatkan karakter dan spiritualitas civitas akademika. Peta jalan yang diusulkan memberikan kerangka kerja komprehensif yang memfokuskan pengembangan SDM tidak hanya pada aspek akademik dan kompetensi profesional, tetapi juga pada pembentukan karakter (character building) yang terinternalisasi dalam seluruh proses manajemen. Penelitian ini menyimpulkan bahwa rekonsiliasi model human capital dan nilai kenabian adalah keharusan. Kontribusi penelitian ini diharapkan dapat memberikan panduan operasional yang jelas bagi lembaga pendidikan Islam dalam menciptakan generasi yang unggul secara intelektual dan berkarakter mulia, sehingga mampu memberikan kontribusi positif yang transformatif bagi masyarakat.

Kata kunci : Pengembangan sumber daya manusia; Pendidikan Islam; Nilai Kenabian.



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ABSTRACT

The development of human resources (HR) in Islamic educational institutions is an important issue in the midst of the challenges of globalization and rapid social change. This research aims to identify and formulate a strategic roadmap in human resource development that integrates prophetic values into contextual human capital models. The research method used is literature study and qualitative analysis of various relevant sources, including the latest scientific journals and articles. The results of the study show that the integration of prophetic values, such as honesty and trustworthiness, in the Islamic education curriculum can improve the character and spirituality of students. In addition, the proposed roadmap provides a comprehensive framework for human resource development that focuses not only on academic aspects, but also on character building. The impact of this research is expected to provide guidance for Islamic educational institutions in creating a generation that is intellectually superior and has noble character, so that they are able to contribute positively to society.

Keywords : Human resource development; Islamic Education; Prophetic Value.

INTRODUCTION

The development of human resources (HR) in Islamic educational institutions is an increasingly urgent issue in the midst of globalization and rapid social change. The transformation of the world marked by technological advances and cultural exchanges requires Islamic educational institutions to focus not only on the cognitive aspect, but also on the formation of the character and spirituality of the learners.¹ In this context, Islamic education is faced with a great challenge to remain relevant and able to produce graduates who are adaptive, innovative, and have noble character.

The human capital model, a widely adopted framework in human resource development, faces significant implementation hurdles within Islamic educational institutions. While the model effectively focuses on enhancing individual competence and productivity, its inherent structure often marginalizes the spiritual and moral dimensions the very core of Islamic pedagogy.² This fundamental

¹ Ahmad Abdul Rochim and Amal Khayati, "Role of Islamic Education Teachers in Shaping Students' Religious Character in the Digital Era: A Case Study of SDN 1 Kondangsari, Cirebon," *HEUTAGOGIA: Journal of Islamic Education* 3, no. 2 (December 31, 2023): 259–69, <https://doi.org/10.14421/hjie.2023.32-10>.

² Haithem Kader, "Human Well-Being, Morality and the Economy: An Islamic Perspective," *Islamic Economic Studies* 28, no. 2 (August 3, 2021): 102–23, <https://doi.org/10.1108/IES-07-2020-0026>.



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disconnect is problematic because it can lead to an educational process that becomes overly pragmatic, consequently neglecting the holistic character development central to Islamic educational philosophy.

The urgency of addressing this issue stems from the fact that applying a purely economic and secular model risks diluting the distinctive nature and ultimate purpose of Islamic education. There is a critical need to investigate and propose a framework that can reconcile the principles of human capital development with the spiritual and moral imperatives of an Islamic worldview, thereby ensuring that educational efforts result in graduates who are not only competent professionals but also individuals of strong moral and spiritual character.

Previous research has shown that the integration of prophetic values in the Islamic education curriculum is still not optimal. According to Supriyono, many Islamic educational institutions have not fully internalized spiritual and moral values into the learning process. This has the potential to reduce the effectiveness of education in shaping the character of students based on Islamic teachings. In fact, prophetic values such as honesty, trust, and compassion are important foundations in building superior human resources with integrity

Previous research has consistently shown that the integration of prophetic values (*nilai-nilai kenabian*) within the Islamic education curriculum remains suboptimal, posing a significant challenge to the core mission of character formation. Specifically, Supriyono pada tahun 2023 highlighted that many Islamic educational institutions have not fully internalized spiritual and moral values into the learning process, which potentially reduces the effectiveness of education in shaping student character based on Islamic teachings.³ Yet, prophetic values such as *siddiq* (honesty), *amanah* (trustworthiness), and *fathanah* (wisdom) are vital foundations for cultivating superior human resources (HR) with integrity.

The need to reconcile modern HR models with Islamic values has spurred several relevant studies in the last decade: Lisdartina (2020) focused on general HR development models in Islamic schools, emphasizing conventional planning processes. Takwin (2021) and Zain & Zakaria (2022) further delineated the Islamic HR concept (IHRD), stressing the importance of *Tazkiya* (spiritual purification) and two-dimensional development (physical and spiritual) as key to performance. Meanwhile, studies by Durrotul Hikmah et al. (2025) and Anggraeni et al. (2024) examined HR management strategies based on Islamic ethics, calling for training that prioritizes moral and spiritual development alongside competence.

³ “Character Education through Philosophical Values in Traditional Islamic Boarding Schools,” *Kasetsart Journal of Social Sciences* 45, no. 1 (2023), <https://doi.org/10.34044/j.kjss.2024.45.1.04>.



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Furthermore, research on curriculum integration by Wakib Kurniawan et al. (2025) and Syahrizal (2024) consistently found that the practical implementation of prophetic values in learning remains hindered by limited teacher capacity and inadequate operational guidance.

Despite these contributions, a crucial gap remains: these studies either discuss HR development and value integration separately, or they offer general theoretical frameworks without providing a detailed, applicative model. None of the existing research has developed a comprehensive, functional Roadmap that systematically revises and integrates the secular Human Capital Model with the Prophetic Values into the operational stages of HR management (e.g., recruitment, training, and performance evaluation) for Islamic educational institutions. This study addresses that gap by proposing a practical and holistic HR Development Roadmap grounded in prophetic values, thus offering a unique scientific contribution by ensuring HR competency is inseparable from moral integrity in Islamic education.⁴

In addition, the human resource development approach used in many Islamic educational institutions often does not take into account the local context and existing cultural values. The universal model of human capital tends to ignore the spiritual aspects and local wisdom that are very important in Islamic education.⁵⁶ This creates a gap between theory and practice, so efforts are needed to develop more relevant and contextual models.

This research gap becomes even more evident when we see that most studies of human capital in Islamic education still focus on academic and professional aspects, without systematically integrating prophetic values.⁷ In fact, Islamic

⁴ Febriyanti Ghayatul Qushwa and Novela Eka Candra Dewi, "OPTIMIZING HUMAN POTENTIAL: INTEGRATING HUMAN RESOURCE MANAGEMENT BASED ON SPIRITUAL BEHAVIOR" 2, no. 1 (2024).

⁵ Ahmad Tohri et al., "The Urgency of Sasak Local Wisdom-Based Character Education for Elementary School in East Lombok, Indonesia," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (March 1, 2022): 333, <https://doi.org/10.11591/ijere.v11i1.21869>.

⁶ Yedi Purwanto et al., "Tasawwuf Moderation in Higher Education: Empirical Study of Al-Ghazālī's Tasawwuf Contribution to Intellectual Society," *Cogent Social Sciences* 9, no. 1 (December 31, 2023): 2192556, <https://doi.org/10.1080/23311886.2023.2192556>.

⁷ Khalid Arar, Rania Sawalhi, and Munube Yilmaz, "The Research on Islamic-Based Educational Leadership since 1990: An International Review of Empirical Evidence and a Future Research Agenda," *Religions* 13, no. 1 (January 1, 2022): 42, <https://doi.org/10.3390/rel13010042>.



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education actually aims to form a whole human being, namely intellectually, emotionally, and spiritually intelligent people.⁸⁹

The novelty of this research lies in the effort to develop a comprehensive roadmap in integrating the human capital model with prophetic values. This research will propose a framework that emphasizes not only the mastery of knowledge and skills, but also on the development of students' character and spirituality.¹⁰ Thus, it is hoped that Islamic educational institutions can produce graduates who are not only competent, but also have noble character.

The main purpose of this study is to formulate a strategy for human resource development in Islamic educational institutions based on prophetic values. This research will analyze various existing human capital models and evaluate the extent to which prophetic values can be integrated into them. With this approach, the research is expected to provide practical recommendations for managers of Islamic educational institutions in improving the quality of education holistically.¹¹

The main argument raised in this study is that effective human resource development in Islamic educational institutions must make prophetic values an integral part of the educational process. This is in line with the view that education aims not only to produce intellectually intelligent individuals, but also individuals who have high morals and ethics.¹² The integration of prophetic values is believed to strengthen students' character and equip them to face the challenges of the times.

The importance of this research lies in its contribution to the development of a more holistic and contextual Islamic education. By integrating prophetic values in the human capital model, Islamic educational institutions are expected to be more

⁸ Achmad Ushuluddin et al., "Shifting Paradigm: From Intellectual Quotient, Emotional Quotient, and Spiritual Quotient toward Ruhani Quotient in Ruhiology Perspectives," *Indonesian Journal of Islam and Muslim Societies* 11, no. 1 (June 21, 2021): 139–62, <https://doi.org/10.18326/ijims.v11i1.139-162>.

⁹ Achmad Ushuluddin et al., "Understanding Ruh as a Source of Human Intelligence in Islam," *The International Journal of Religion and Spirituality in Society* 11, no. 2 (2021): 103–17, <https://doi.org/10.18848/2154-8633/CGP/v11i02/103-117>.

¹⁰ Huy P. Phan et al., "Life, Death, and Spirituality: A Conceptual Analysis for Educational Research Development," *Heliyon* 7, no. 5 (May 2021): e06971, <https://doi.org/10.1016/j.heliyon.2021.e06971>.

¹¹ Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (January 1, 2021): 195–211, <https://doi.org/10.1080/23752696.2021.1960879>.

¹² Kelum A. A. Gamage, D. M. S. C. P. K. Dehideniya, and Sakunthala Y. Ekanayake, "The Role of Personal Values in Learning Approaches and Student Achievements," *Behavioral Sciences* 11, no. 7 (July 16, 2021): 102, <https://doi.org/10.3390/bs11070102>.



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effective in forming a generation that not only excels in science, but also in morals and spirituality.¹³ This is very relevant in efforts to build a civilized and just society.

Finally, this research is expected to be a reference for policy makers, educators, and researchers in designing human resource development strategies that are in accordance with Islamic values. Thus, Islamic education can continue to contribute to creating a superior civilization with character, in accordance with the demands of the times and religious teachings.

RESEARCH METHODS

This study uses a library research approach to review and analyze the literature related to human resource development (HR) in Islamic educational institutions, focusing on a human capital model based on prophetic values.¹⁴ The data collection technique is carried out through a literature study of journal articles, books, and related documents taken from academic databases such as Scopus and Google Scholar.¹⁵ Document analysis is also carried out to understand education policies and challenges in human resource development. The collected data is analyzed qualitatively through categorization, synthesis, and interpretation, by grouping information based on key themes and building a roadmap for human resource development.¹⁶ The validity of the data is ensured through source triangulation and peer review, as well as relying on verified sources in the field of Islamic education and human resource management.

RESULTS AND DISCUSSION

The results of this study provide in-depth insights into the development of human resources (HR) in Islamic educational institutions, focusing on three key aspects that are interrelated. First, the integration of prophetic values in the curriculum is an important foundation in shaping the character of students who are not only academically intelligent, but also have good morals. Second, the

¹³ Imam Mujahid, "Islamic Orthodoxy-Based Character Education: Creating Moderate Muslim in a Modern Pesantren in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (December 8, 2021): 185–212, <https://doi.org/10.18326/ijims.v11i2.185-212>.

¹⁴ Said 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 (April 2023): 79–112, <https://doi.org/10.1177/14705958221136691>.

¹⁵ Miika Kumpulainen and Marko Seppänen, "Combining Web of Science and Scopus Datasets in Citation-Based Literature Study," *Scientometrics* 127, no. 10 (October 2022): 5613–31, <https://doi.org/10.1007/s11192-022-04475-7>.

¹⁶ Richard J. Skinner et al., "Synthesizing Qualitative Evidence: A Roadmap for Information Systems Research," *Journal of the Association for Information Systems* 23, no. 3 (2022): 639–77, <https://doi.org/10.17705/ljais.00741>.



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development of contextual human capital models is needed to ensure that the education provided is relevant to local culture and values, so that it can optimize students' potential. Third, the proposed strategic roadmap provides a comprehensive framework for human resource development, covering various aspects that support the formation of students' character and spirituality. By prioritizing these three aspects, it is hoped that Islamic educational institutions can produce a superior generation and be able to contribute positively to society.

The integration of prophetic values in the Islamic education curriculum is a strategic step to shape the character of students who are not only academically intelligent, but also have high morals and ethics. Prophetic values, such as honesty, trust, and compassion, are important foundations in Islamic education that must be internalized in every aspect of learning. According to Purnomo et al., education based on prophetic values can create a learning environment that supports the holistic development of students' character.¹⁷

In this context, the theory of human capital put forward by Becker in 1993 can be used as a reference. Becker states that investment in education focuses not only on improving skills and knowledge, but also on the development of individual character.¹⁸ By integrating prophetic values into the curriculum, Islamic educational institutions can create graduates who are not only competent in academics, but also have high integrity and ethics. This is in line with the views of Andriyanto et al. who emphasize the importance of character education in forming a generation with noble character.¹⁹

Furthermore, research by Ach. Saifullah in 2024 shows that the integration of prophetic values in the curriculum can increase students' motivation to learn.²⁰ When students understand that education is not only aimed at achieving academic achievement, but also to form good character, they will be more motivated to learn. This shows that education based on prophetic values can create a positive and productive learning climate.

¹⁷ Joko Purnomo et al., "Prophetic Approach in Environmental Education and Community Empowerment: A Case Study of Sustainable Pesantren Development," *Journal of Social and Environmental Management* 18, no. 8 (April 18, 2024): e06259, <https://doi.org/10.24857/rgsa.v18n8-047>.

¹⁸ David J. Deming, "Four Facts about Human Capital," *Journal of Economic Perspectives* 36, no. 3 (August 1, 2022): 75–102, <https://doi.org/10.1257/jep.36.3.75>.

¹⁹ Octo Dendy Andriyanto, Heny Subandiyah, and Meilita Hardika, "Ethical Values in Modern Javanese Literature Works: Identity and Character Education in the Digital Era," 2022.

²⁰ Ach Saifullah, "Equitable Education: The Role of Prophetic Values in Madrasah Teaching Practices," *International Conference on Islam, Law, and Society (INCOILS) 2023* 3, no. 1 (2023): 1–17.



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However, the challenge of integrating prophetic values into the Islamic education curriculum remains. Many educational institutions do not have a deep understanding of how to implement these values effectively. According to Mariam Alhashmi and Jase Moussa-Inaty in 2021, training and professional development are needed for educators to understand and apply prophetic values in the learning process.²¹ Thus, educators can be role models for students in applying these values in their daily lives.

The importance of integrating prophetic values is also supported by the holistic education theory put forward by Miller. This theory emphasizes that education should include the development of the cognitive, emotional, and spiritual aspects of students. By integrating prophetic values, Islamic education can create a more meaningful and immersive learning experience for students.²² This will help students to understand and internalize those values in their lives.

The novelty of this research lies in the development of a comprehensive roadmap to integrate prophetic values in the Islamic education curriculum. This roadmap includes concrete steps that educational institutions can take to implement prophetic values in a systematic manner. With this roadmap, it is hoped that Islamic educational institutions can more easily design a curriculum that not only focuses on academic aspects, but also on the development of students' character and spirituality.

The contribution of this research is very significant in the context of the development of Islamic education that is more holistic and contextual. By integrating prophetic values in the curriculum, Islamic educational institutions are expected to produce graduates who not only excel in science, but also in morals and spirituality. This is in line with the goal of Islamic education to create a generation with noble character and able to contribute positively to society.

Finally, this research is expected to be a reference for policy makers, educators, and researchers in designing curriculum development strategies based on prophetic values. Thus, Islamic education can continue to contribute to creating a superior and just civilization.

²¹ Mariam Alhashmi and Jase Moussa-Inaty, "Professional Learning for Islamic Education Teachers in the UAE," *British Journal of Religious Education* 43, no. 3 (July 3, 2021): 278–87, <https://doi.org/10.1080/01416200.2020.1853046>.

²² Ron Miller, *What Are Schools For? Holistic Education in American Culture. 2nd Edition, Revised* (Holistic Education Press, 39 Pearl Street, Brandon, VT 05733-0328 (\$16, 1992).



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The development of contextual human capital models in Islamic education is very important, given that current models are often universal and do not take into account local contexts and cultural values. This research shows that to improve the effectiveness of human resource (HR) development in Islamic educational institutions, a more relevant and contextual model is needed, which accommodates local spiritual and cultural aspects. This is in line with the views expressed by Farndale et al. in 2023 which emphasized the importance of adapting human capital models to local contexts to achieve optimal outcomes.²³

The theory of human capital put forward by Becker in 1986 emphasizes that investment in education must take into account not only skills and knowledge, but also the values and culture that exist in society.²⁴ In the context of Islamic education, this means that the curriculum and teaching methods must reflect relevant Islamic values and local culture. According to Ahmed G. Abo-Khalil, in 2024 the integration of local values in education can increase student engagement and learning relevance, resulting in graduates who are better prepared to face challenges in society.²⁵

Furthermore, research by Joana et al. in 2023 and Aleksandra et al, in 2021 showed that contextual human capital models can increase students' motivation and participation in the learning process.²⁶ When students feel that the education they receive is relevant to their daily lives and the values they embrace, they will be more motivated to learn. This suggests that education that accommodates local contexts and cultural values can create a more positive and productive learning climate.²⁷

However, challenges in developing contextual human capital models remain. Many Islamic educational institutions are still stuck in a one-size-fits-all

²³ Elaine Farndale et al., "Positioning Context Front and Center in International Human Resource Management Research," *Human Resource Management Journal* 33, no. 1 (January 2023): 1–16, <https://doi.org/10.1111/1748-8583.12483>.

²⁴ Gary S. Becker and Nigel Toms, "Human Capital and the Rise and Fall of Families," *Journal of Labor Economics* 4, no. 3, Part 2 (July 1986): S1–39, <https://doi.org/10.1086/298118>.

²⁵ Ahmed G. Abo-Khalil, "Integrating Sustainability into Higher Education Challenges and Opportunities for Universities Worldwide," *Heliyon* 10, no. 9 (May 2024): e29946, <https://doi.org/10.1016/j.heliyon.2024.e29946>.

²⁶ Joana Costa, Mariana Pádua, and António Carrizo Moreira, "Leadership Styles and Innovation Management: What Is the Role of Human Capital?," *Administrative Sciences* 13, no. 2 (February 7, 2023): 47, <https://doi.org/10.3390/admsci13020047>.

²⁷ Aleksandra Stevanović, Radoslav Božić, and Slaviša Radović, "Higher Education Students' Experiences and Opinion about Distance Learning during the Covid-19 Pandemic," *Journal of Computer Assisted Learning* 37, no. 6 (December 2021): 1682–93, <https://doi.org/10.1111/jcal.12613>.



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approach, without taking into account the cultural diversity and values that exist in society. According to Paola Schmitt et al., in 2022 collaborative efforts are needed between educators, managers of educational institutions, and the community to formulate a model that suits local needs and characteristics.²⁸ Thus, Islamic education can be more responsive to existing social and cultural dynamics.

The holistic education theory put forward by Miller 1992 is also relevant in this context. This theory emphasizes that education should include the development of the cognitive, emotional, and spiritual aspects of students.²⁹ By integrating local and spiritual values into the human capital model, Islamic education can create a more meaningful and immersive learning experience for students. This will help students to understand and internalize those values in their lives.

The novelty of this research lies in the development of contextual human capital models that accommodate local cultural and spiritual values. This model focuses not only on improving skills and knowledge, but also on the development of students' character and spirituality. With this model, it is hoped that Islamic educational institutions can be more effective in forming a generation that excels in science and morals.

The contribution of this research is very significant in the context of the development of Islamic education that is more holistic and contextual. By developing human capital models that are relevant to the local context, Islamic educational institutions are expected to produce graduates who are not only academically competent, but also have high integrity and ethics. This is in line with the goal of Islamic education to create a generation with noble character and able to contribute positively to society.

Finally, this research is expected to be a reference for policy makers, educators, and researchers in designing strategies for the development of contextual human capital models. Thus, Islamic education can continue to contribute to creating a superior and just civilization.

This study proposes a comprehensive roadmap for human resource (HR) development in Islamic educational institutions. This roadmap is designed to include strategies that focus not only on the academic aspect, but also on the development of students' character and spirituality. In the context of Islamic

²⁸ Paola Schmitt Figueiró, Daiane Mülling Neutzling, and Bruno Lessa, "Education for Sustainability in Higher Education Institutions: A Multi-Perspective Proposal with a Focus on Management Education," *Journal of Cleaner Production* 339 (March 2022): 130539, <https://doi.org/10.1016/j.jclepro.2022.130539>.

²⁹ Miller, *What Are Schools For?*



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education, character development and spirituality are very important, considering that the purpose of Islamic education is to create a generation that is not only intellectually intelligent, but also has good morals and is able to contribute positively to society.³⁰

One of the key components of this roadmap is the integration of prophetic values in the curriculum. According to Purnomo et al., prophetic values such as honesty, trustworthiness, and compassion should be an integral part of the learning process.³¹ By integrating these values, Islamic educational institutions can create a learning environment that supports the development of students' character. This is in line with the theory of character education which emphasizes the importance of character formation as part of holistic education.³²

Furthermore, this roadmap also includes training and professional development for educators. According to Alhashmi and Moussa-Inaty, educators who understand and apply prophetic values in teaching will be more effective in shaping students³³ character. Therefore, educational institutions need to provide training programs that focus on developing pedagogical competencies and understanding Islamic values. Thus, educators can be role models for students in applying these values in their daily lives.

The importance of developing students' character and spirituality is also supported by the holistic education theory put forward by Miller. This theory emphasizes that education should include the development of the cognitive, emotional, and spiritual aspects of students. This roadmap seeks to create a more meaningful and immersive learning experience for students by integrating all of these aspects. With this approach, it is expected that students can understand and internalize prophetic values in their lives.

In addition, this roadmap also includes collaboration with parents and the community. According to Farida Ariani et al., the involvement of parents and society in the educational process is essential to create an environment that supports the development of students' character.³⁴ Therefore, educational institutions need

³⁰ Gilang Fuji Ramadhan and Encup Supriatna, "The Role of Islamic Values in Building a Generation of Noble Morals," *Journal of Faith and Spirituality* 5, no. 2 (April 9, 2025): 213–24, <https://doi.org/10.15575/jis.v5i2.44617>.

³¹ Purnomo et al., "Prophetic Approach in Environmental Education and Community Empowerment."

³² Mujahid, "Islamic Orthodoxy-Based Character Education."

³³ Alhashmi and Moussa-Inaty, "Professional Learning for Islamic Education Teachers in the UAE."

³⁴ Farida Ariani et al., "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *European Journal of Educational Research* 11, no. 3 (July 15, 2022): 1699–1714, <https://doi.org/10.12973/eu-jer.11.3.1699>.



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to establish close partnerships with parents and the community to create synergy in supporting education based on prophetic values.

The novelty of this research lies in the development of a comprehensive and integrated roadmap for human resource development in Islamic educational institutions. This roadmap does not only focus on the academic aspect and on the development of students' character and spirituality. With this roadmap, it is hoped that Islamic educational institutions can be more effective in forming a generation that excels in science and morals.

The contribution of this research is very significant in the context of the development of Islamic education that is more holistic and contextual. By developing a roadmap that covers various aspects of human resource development, Islamic educational institutions are expected to produce graduates who are not only academically competent, but also have high integrity and ethics. This is in line with the goal of Islamic education to create a generation with noble character and able to contribute positively to society.

Finally, this research is expected to be a reference for policy makers, educators, and researchers in designing human resource development strategies based on prophetic values. Thus, Islamic education can continue to contribute to creating a superior and just civilization.

The findings of the study show that the development of human resources (HR) in Islamic educational institutions should not only focus on academic aspects but also integrate prophetic values for character formation and spirituality. This is in line with Ach's findings. Saifullah, Mariam Alhashmi and Jase Moussa-Inaty who emphasized the integration of prophetic values such as honesty, trust, and compassion into the process of Islamic education in order to form students with strong character and high ethics. This integration is not only a complement to the academic curriculum but is the main foundation for the formation of kamil personnel which is the main goal of Islamic education.³⁵

Dialogue with Becker's theory of human capital shows that human resource development is not only related to investment in skills and knowledge, but also inherent character and ethical values. Becker emphasized investment in education as the foundation of long-term productivity, which contains elements of moral and ethical improvement as an integral part of human capital.³⁶ In the context of Islamic

³⁵ Saifullah, "Equitable Education: The Role of Prophetic Values in Madrasah Teaching Practices"; Alhashmi and Moussa-Inaty, "Professional Learning for Islamic Education Teachers in the UAE."

³⁶ Becker and Tomes, "Human Capital and the Rise and Fall of Families."



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education, the development of character and spirituality strengthens the moral foundation of students to be able to face various social and global challenges wisely.

Research by Joana et al. and Aleksandra et al support the importance of contextualizing the human capital model applied in Islamic educational institutions with attention to local culture and values. They assessed that uniform models without adaptation to local contexts and religious cultures are often less effective in optimizing human resource potential.³⁷ This corroborates the results of research that proposes a contextual human capital model, which accommodates local culture, spirituality, and wisdom in every aspect of education.

Agus Riwanda in 2023 also emphasized the importance of combining spiritual and intellectual development as two complementary dimensions in Islamic education. He argued that effective holistic education is one that balances intellectual capacity building with strong spiritual development.³⁸ These findings are relevant to the proposed strategic roadmap, which includes strengthening a curriculum based on prophetic values and developing educators' competencies in internalizing spiritual values in learning.

Furthermore, Miller's holistic education theory enriches the understanding that education must prioritize comprehensive development, namely cognitive, affective, and spiritual. Miller argues that a holistic learning experience produces graduates who are not only intellectually intelligent but also emotionally and spiritually mature.³⁹ This study confirms that human resource development in Islamic education must adopt a holistic approach centered on prophetic values as the basis for character development.

The findings of the study also emphasize the need for support from various stakeholders, including parents and the community, in implementing the strategic roadmap for human resource development. Alhashmi and Moussa-Inaty underlined that collaboration between educational institutions, families, and communities is the key to the success of character education in the Islamic environment.⁴⁰ This supports the understanding that education is a collaborative process that involves more than just classroom interactions.

³⁷ Costa, Pádua, and Moreira, "Leadership Styles and Innovation Management"; Stevanović, Božić, and Radović, "Higher Education Students' Experiences and Opinion about Distance Learning during the Covid-19 Pandemic."

³⁸ Agus Riwanda, "Comparative Typology of Science and Religion Integration of Syed Muhammad Naquib Al-Attas and Amin Abdullah and Its Implications for Islamic Education" 5, no. 1 (2023).

³⁹ Miller, *What Are Schools For?*

⁴⁰ Alhashmi and Moussa-Inaty, "Professional Learning for Islamic Education Teachers in the UAE."



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The novelty of this research lies in the presentation of a comprehensive roadmap that integrates academic, character, and spirituality aspects that are based on prophetic values while being contextually oriented and holistic. This is an important contribution to the modern Islamic educational literature, filling the gap between conventional human capital theories and contextual practices rooted in Islamic values. This contribution provides a practical strategic guide for Islamic educational institutions to be able to produce intellectually superior and morally dignified human resources.

Thus, the dialogue between research findings and contemporary theories strengthens the argument that human resource development in Islamic educational institutions should not be separated from the integration of prophetic values, cultural contextualization, and a holistic approach. The implementation of a comprehensive strategic roadmap plays a very important role in adapting Islamic education to the development of the times without sacrificing the noble values of Islam.

CONCLUSION

This article emphasizes the importance of human resource development in Islamic educational institutions that integrate prophetic values into contextual and holistic human capital models. The findings of the study show that Islamic education should be oriented not only on the academic aspect, but also on the formation of students' character and spirituality through the integration of values such as honesty, trust, and compassion. This approach strengthens the moral and ethical dimensions as the foundation for the formation of adaptive and dignified human beings.

In addition, this study identifies the weaknesses of the human capital model that is universal and does not accommodate the local and cultural contexts in Islamic education. Therefore, it is necessary to develop a relevant and contextual model by accommodating local cultural and spiritual values so that human resource development is more effective. Meanwhile, the proposed strategic roadmap provides a comprehensive framework for human resource development that harmonizes academic, character, and spiritual aspects in an integrated manner.

The main contribution of this article is to provide a strategic guide based on prophetic values that can be used as a reference for educators, policy makers, and researchers in designing and implementing human resource development models in Islamic educational institutions. With effective implementation, it is hoped that Islamic education can produce a superior generation that is not only intellectually competent, but also highly ethical and able to realize a civilized civilization.



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