

ISLAMIC ETHICS-BASED HUMAN RESOURCE MANAGEMENT IN THE DIGITAL AGE: THE IMPLICATIONS OF HADITH ON STRENGTHENING HUMAN RESOURCES IN THE HALAL INDUSTRY

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Abstrak

Penelitian ini bertujuan untuk menganalisis hadis-hadis Nabi yang berkaitan dengan Manajemen Sumber Daya Manusia (MSDM) berbasis etika Islam di era digital serta mengkaji implikasinya dalam penguatan sumber daya manusia pada industri halal. Penelitian ini menggunakan pendekatan kualitatif-deskriptif melalui studi kepustakaan dan analisis tematik hadis (mawḍūʿī), dengan data primer yang bersumber dari hadis-hadis sahih serta didukung oleh literatur tentang etika bisnis Islam dan manajemen sumber daya manusia Islam. Hasil penelitian menunjukkan bahwa prinsip ṣīdq menekankan integritas dan transparansi, amanah menegaskan tanggung jawab moral, sementara itqān menggarisbawahi ketekunan, ketelitian, dan akuntabilitas. Integrasi ketiga prinsip tersebut membentuk fondasi kerangka MSDM yang diberkahi, yang mampu meningkatkan kualitas industri halal, memperkuat budaya organisasi yang

beretika, serta membangun kepercayaan konsumen. Dengan demikian, penerapan etika bisnis Islam melalui nilai-nilai yang bersumber dari hadis Nabi memberikan kontribusi praktis dalam pengembangan industri halal yang profesional, terpercaya, dan berkelanjutan.

Kata Kunci: MSDM, Etika Islam, Era Digital, SDM, Industri Halal.

Abstract

This study aims to analyze prophetic traditions (hadith) related to Islamic Ethics-Based Human Resource Management (HRM) in the digital era and to examine their implications for strengthening human resources in the halal industry. The research employs a qualitative–descriptive approach through library research and thematic analysis of hadith (mawḍūʿī), utilizing primary data derived from authentic hadiths, supported by literature on Islamic business ethics and Islamic human resource management. The findings indicate that the principle of ṣidq emphasizes integrity and transparency, amanah highlights moral responsibility, and itqān underscores diligence, precision, and accountability. The integration of these principles forms the foundation of a well-established HRM framework that enhances quality in the halal industry, strengthens an ethical organizational culture, and fosters consumer trust. Thus, the application of Islamic business ethics through values derived from prophetic traditions provides practical contributions to developing a professional, trustworthy, and sustainable halal industry.

Keywords: HRM, Islamic Ethics, Digital Age, SHR, Halal Industry.

INTRODUCTION

Islamic business ethics plays an important role in shaping the economic behaviour of the ummah, especially in the context of the growing halal industry. From an Islamic perspective, business activities are not merely a means to achieve material gain, but a form of worship that reflects an individual's social and moral responsibilities. The ethical principles in Islam, namely honesty (*ṣidq*), trustworthiness, and professionalism (*itqān*), are essential to ensure that economic activities are in line with religious values,

which in turn will create a balance between worldly and spiritual interests¹.

In contemporary reality, the application of Islamic business ethics faces major challenges, especially amid the tide of globalisation and digitalisation that is changing the orientation of economic actors. Fierce business competition often encourages pragmatic behaviour, so that moral and spiritual values tend to be neglected. Phenomena such as fraudulent practices, halal label manipulation, and weak commitment to product quality are indications of a degradation of ethical values in modern business practices. In fact, Islam has provided comprehensive guidance on fair and ethical business conduct, as reflected in the teachings of the Qur'an and hadith².

The principles of Islamic business ethics are rooted in universal moral values, including honesty (*ṣidq*), trustworthiness, justice, and professionalism (*itqān*). The application of Islamic ethical values, including honesty, has a positive impact on employee performance, including discipline, motivation, and responsibility³. Trustworthiness reflects moral responsibility in fulfilling duties and entrusted responsibilities, which is implied in business practices by industry players to ensure that every decision

¹ Helmi Muhammad, "Halal Business and Sustainability: Synergy of Islamic Business Ethics and Culture," *Nusantara Halal Journal (Halal Awareness Opinion Research and Initiative)*, 2022, <https://doi.org/10.17977/um060.2021v2p089-101>.

² Muhammad Alif, Muhammad Zidane², and Hanif Yasir, "Peran Hukum Islam Dalam Menjaga Etika Bisnis Di Era Ekonomi Berkelanjutan" 1, No. 2 (2025): 142–49.

³ Nayla Indeela and Shanzey Waleeya, "Analysis of the Role of Islamic Business Ethics in Improving Employee Performance," *Seriat Ekonomisi*, 2025, <https://doi.org/10.35335/eaf8b206>.

is made with integrity and accountability⁴. Furthermore, professionalism in Islam, known as *itqān*, is not only related to technical competence, but also to spiritual, moral, and social aspects⁵. A Muslim is required to work responsibly because every activity is considered worship if done with the right intention and in a lawful manner.

Indonesia, with the largest Muslim population in the world, has a strategic opportunity to become the centre of the global halal supply chain. This potential is supported by abundant natural resources, digital technology development, and increasing public awareness of halal product consumption. However, this potential has not been fully maximised due to problems in the application of Islamic work ethics, especially in human resource management in the halal industry sector. The phenomenon of halal label manipulation, product quality violations, and weak transparency in the supply chain illustrates the gap between Islamic ethical ideals and contemporary business realities.

The quality of human resources (HR) is a key determinant of the success of the halal industry. However, a number of studies show that industry players still have low awareness of the application of Islamic work values. Halal industry players have not fully adopted the values of honesty and professionalism taught

⁴ Ganis Khairulysa Prasetyo, Laila Barokah, and Lina Marlina, "Pelanggaran Prinsip Amanah Dalam Etika Bisnis Islam," *Jurnal Nuansa Publikasi Ilmu Manajemen Dan Ekonomi Syariah*, 2025, <https://doi.org/10.61132/nuansa.v3i2.1758>.

⁵ Ivahzada Marella Edgina and Abdul Hamid, "Navigating Accountability and Sustainability in Accounting Through the Lens of Islamic Ethics," *Jurnal Akuntansi Dan Bisnis Krisnadwipayana*, 2025, <https://doi.org/10.35137/jabk.v12i2.318>.

in Islam, which harms public trust in halal products⁶. The lack of transparency and accountability in the supply chain often leads to the manipulation of halal labels and product quality violations, thereby reducing consumer trust⁷. This phenomenon shows that the application of Islamic business ethics, particularly the values of *ṣidq* and *itqān*, is still partial and has not become part of the organisational culture in the halal industry.

The Prophet's hadiths provide very clear guidance on the importance of honesty and professionalism at work. The Messenger of Allah was known as *al-Amīn* (the trustworthy) and *al-Ṣādiq* (the honest), two characteristics that formed the basis of his reputation as a trader before he was appointed as a Messenger. Honesty and trustworthiness are the foundation of public trust and blessings in trade. Work ethics are not only a worldly matter, but also have spiritual consequences. In the context of the halal industry, the value of *ṣidq* requires business actors to ensure that every production, distribution, and marketing process is in accordance with sharia principles. Meanwhile, *itqān* requires sincerity in maintaining quality, honesty in labelling, and social responsibility towards consumers.

Previous studies emphasise the importance of implementing Islamic business ethics-based HRM in the digital era to support the sustainability of the halal industry. Mayvita and Rifani (2024) state that integrity and social responsibility play a role in building

⁶ Mega Oktaviany, "Pentingnya Sertifikasi Halal Dalam Perspektif Etika Bisnis Islam Terhadap Produk Makanan Halal," *Eqien Jurnal Ekonomi Dan Bisnis*, 2024, <https://doi.org/10.34308/eqien.v13i02.1794>.

⁷ Dominika Maison et al., "Explicit Versus Implicit 'Halal' Information: Influence of the Halal Label and the Country-of-Origin Information on Product Perceptions in Indonesia," *Frontiers in Psychology*, 2018, <https://doi.org/10.3389/fpsyg.2018.00382>.

resilience and sustainability for Muslim entrepreneurs. When these values are ignored, not only is the business reputation threatened, but also consumer trust, which is the main foundation of the halal industry. The application of Islamic work ethics in HR management can improve employee performance and loyalty by fostering awareness that work is a form of worship⁸.

However, previous studies have primarily focused on normative aspects and have not extensively addressed authentic hadiths that form the conceptual foundation of Islamic business ethics in digital-era HR management. The Prophet's hadiths not only contain universal moral values but also practical guidelines for fair, blessing-oriented, and technology-adaptive HRM. Therefore, a thematic study of hadiths (*mawḍūʿī*) is needed to explore how these principles of Islamic business ethics can be operationalised in the context of digital-era HRM in the halal industry.

METHOD

This study uses a qualitative approach based on literature review and thematic analysis of hadith (*maudhuʿī*). Thematic hadith studies allow us to compile hadiths related to a specific theme so that they can be analysed in an integrative and applicable manner⁹. This approach was chosen because the focus of the research was to explore and interpret the values of Islamic business ethics as reflected in the hadiths of the Prophet and their relevance to human resource management practices in the halal industry.

⁸ Dehan Kukuh Prayogo and Rini Lestari, "Penerapan Etika Kerja Islami Terhadap Kinerja Karyawan," *Bandung Conference Series: Accountancy* 4, no. 1 (February 7, 2024): 291–99, <https://doi.org/10.29313/bcsa.v4i1.11542>.

⁹ Miftahul Jannah, "Penerapan Study Hadis Tematik Dibidang Psikologi Dan Pendidikan," *Https://Journaledutech.Com/Index.Php/Great* 1, no. 2018 (2025): 724–30.

The research is qualitative-descriptive in nature, aiming to understand the meaning and normative values contained in the hadith texts in depth, as well as to interpret the moral and ethical messages contained in the authentic hadiths related to Islamic business ethics, then contextualise them within the paradigm of human resource management in the halal industry.

The library research method was used because all research data was obtained through literature sources. Primary data came from the *Ṣaḥīḥ al-Bukhārī* hadith books, which contain hadiths about Islamic business ethics. These hadiths will be analysed in terms of both sanad and matn to ensure their authenticity and contextual meaning. Secondary data includes various supporting literature, such as books and scientific articles on Islamic business ethics, Islamic human resource management, and Islamic work ethic theory.

The hadiths found will be recorded in full with their hadith numbers, sanad, and matn. Furthermore, they will be analysed through the stages of *takhrij* hadith, sanad analysis, matn analysis, and thematic analysis (Mawḍū'ī) to find the thematic meaning of the hadiths related to Islamic business ethics, which will be interpreted comprehensively within the framework of HRM in the digital era.

RESULTS AND DISCUSSION

A. Islamic Business Ethics

Ethics comes from the ancient Greek word "ethos," which means customs that are the result of philosophy. Ethics is the study of human behaviour, systematised principles about correct moral actions. The difference between morals and ethics is that ethics is a branch of philosophy based on reason, while morals is a science that teaches what is good and what is bad, based on the teachings of

Allah swt. and the Prophet Muhammad saw.¹⁰ Ethics contains concrete values and norms that serve as a compass and guide for human life. The measure of ethics is reason and thought.

Islamic business ethics are ethical norms based on the Qur'an and Hadith that must be used as a reference by anyone in business activities. In other words, business ethics based on the holy book and the Sunnah of the Prophet Muhammad saw., as well as modern business ethics, cannot be viewed in a partialistic manner, but must also be viewed in their entirety (holistically). In this sense, Islamic business ethics needs to be positioned as an academic commodity that can give rise to a branch of science, as well as a guide for businesspeople in their daily activities¹¹.

Islamic business ethics is a set of values about good, bad, right, and wrong in the business world based on moral principles in accordance with Sharia. In addition, Islamic business ethics can also mean thinking or reflection on morality in economics and business, namely reflection on good, bad, despicable, right, wrong, reasonable, appropriate, and inappropriate actions of a person in doing business or working.

Thus, it can be understood that Islamic business ethics is a set of principles or norms applied by business actors in transactions, behaviour, and relationships in order to achieve their business objectives safely.

In other words, Islamic business ethics integrate reason, morality, and sharia values, so that every business decision and action is driven by the principles of honesty, trustworthiness, and

¹⁰ Buchari Alma dan Donni Juni Priansa, *Manajemen Bisnis Syari'ah* (Bandung: Alfabeta CV, 2014).

¹¹ Muhammad Djakfar, *Etika Bisnis Islam* (Malang: UIN Malang Press, 2008).

professionalism, in line with the ultimate goal of achieving worldly and spiritual benefits.

Islamic business ethics must be based on fundamental principles rooted in Islamic Business Ethics in the Qur'an and Hadith. Business is a means of worshiping Allah swt. Many verses describe business activities as a means of worship, even a command from Allah swt. The Prophet Muhammad saw. was a professional businessman who took into account the Islamic business ethics he believed in. There are four characteristics of the Prophet that need to be applied in running a business, namely: shiddiq, amanah, fathonah, and tabligh. This is so that businesspeople can avoid business activities that violate the teachings of Islam¹².

Islamic business ethics are the moral foundation that guides the economic behaviour of the ummah. From an Islamic perspective, business activities are not only a means of obtaining material gains but also a form of worship that reflects an individual's social and moral responsibilities (Muhammad, 2022). The main principles of Islamic business ethics include:

1. Honesty (Şidq): Every business person must convey information truthfully and transparently, avoiding deception, manipulation, or concealment of facts.
2. Trustworthiness (Moral Responsibility): Fulfilling every trust given, whether to consumers, business partners, or the community.
3. Professionalism/Diligence (Itqān): Carrying out work with sincerity, diligence, and the highest quality, thereby producing accountable results.

¹² Isa Rafik, *Etika Bisnis Islam (Kasus-Kasus Kontemporer)*, IAIN Parepare Nusantara Press, 2022.

In the context of the halal industry, Islamic business ethics are highly relevant because every product must not only meet quality standards but also comply with Sharia law. The implementation of these ethics creates a balance between worldly and spiritual interests and increases blessings in business (Maison et al., 2018; Oktaviany, 2024). Thus, Islamic business ethics serve as a comprehensive guideline that integrates moral values, sharia principles, and professionalism, so that every business activity not only emphasises material gain but also upholds trustworthiness, honesty, and blessings in both worldly and spiritual life.

B. Hadith on Islamic Business Ethics in Human Resource Management

1. Hadith on Honesty (Şidq)

The Prophet saw. said that honesty in transactions brings blessings, while deception or concealment of information destroys blessings.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ صَالِحِ أَبِي الْخَلِيلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ رَفَعَهُ إِلَى حَكِيمِ بْنِ جَرَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ قَالَ حَتَّى يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَتْ بَرَكَةُ بَيْعِهِمَا

Sulaiman bin Harb narrated to us, Syu'bah narrated to us from Qatadah from Shalih Abu Al Khalil from 'Abdullah bin Al Harith, who attributed it to Hakim bin Hizam, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: "Two people who engage in a sale may exercise khiyar (the option to proceed with or cancel the sale) as long as they have not yet parted," or he said: "until they have parted. If both are honest and display their goods, they will be blessed in their transaction, but if they conceal information or lie, the blessing of their transaction will be destroyed." (Sahih Al-Bukhari Hadith No. 1937)

This hadith indicates that honesty in transactions brings blessings, while deception or concealment of information destroys blessings. The takhrij of the hadith indicates that its chain of transmission is authentic, with reliable narrators such as Sulaiman bin Harb, Shu'bah, Qatadah, and Shalih Abu Al- Khalil. Thus, the value of honesty becomes the main foundation in economic activities oriented towards justice.

Honesty is a fundamental value in Islamic business ethics. Transparency, openness, and anti-manipulation are basic principles reflected in a narration in which the Prophet saw. entered the market and put his hand into a pile of wheat. He found that the bottom of the wheat was wet, so he reprimanded the seller (HR. Muslim No. 147).

و حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ قَالَ ابْنُ أَيُّوبَ حَدَّثَنَا إِسْمَاعِيلُ قَالَ أَخْبَرَنِي الْعَلَاءُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُنْبُرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلًّا فَقَالَ مَا هَذَا يَا صَاحِبَ الطَّعَامِ قَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ كَيْ يَرَاهُ النَّاسُ مَنْ عَشَى فَلَيْسَ مِنِّي

And it was narrated to us [Yahya bin Ayyub] and [Qutaibah] and [Ibn Hujr], all from [Ismail bin Ja'far], [Ibn Ayyub] said: it was narrated to us [Ismail] he said: it was reported to me [al-Ala'] from [his father] from [Abu Hurairah] that the Messenger of Allah passed by a pile of food, then he put his hand into it, then his hand touched something wet, so he asked, "What is this, O owner of the food?" The owner replied, "The food was exposed to rain, O Messenger of Allah." He said: "Why did you not place it on top of the food so that people could see it? Whoever deceives is not of us."

This hadith emphasises the prohibition of deception and the importance of transparency in information. In digital HRM, this principle forms the basis for preventing employee data manipulation, performance report fabrication, and lack of transparency in recruitment and promotion processes.

Employee data managed through digital systems must reflect actual conditions without fabrication.

The correlation of the meaning of this hadith is also confirmed in the Qur'an, which places honesty as the main characteristic of believers and the moral foundation in every economic activity. This is reflected in (QS. At-Taubah [9]: 119)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

"O ye who believe! Fear Allah and be with the truthful."

This verse emphasises the importance of honesty as a reflection of faith and the basis of blessed deeds. Thus, there is a continuity of values between the hadith and the verses of the Qur'an, namely that honesty is the key to the economic success of Muslims. This value must be internalised at every level of management so that the integrity and trustworthiness of the halal industry is maintained.

2. Hadith on Amanah (Responsibility)

Amanah is an integral value in human resource management. The use of digital technology in organisations must not eliminate the principle of morality in holding and managing information.

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنْ الزُّهْرِيِّ قَالَ أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ فَإِمَامٌ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْسِبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Abu Al-Yaman told us, Shu'ayb told us, from Az-Zuhri, who told me, Salim bin 'Abdullah, from 'Abdullah bin 'Umar, may Allah be pleased with them both, that he heard the Messenger of Allah, peace and blessings be upon him, say:

"Each of you is a leader and each leader will be held accountable for those under his leadership. The Imam (head of state) is a leader who will be held accountable for his people. A husband in his family is a leader and will be held accountable for his family. A wife is a leader in her husband's household affairs and will be held accountable for those household affairs. A servant is a leader in the affairs of his master's property and will be held accountable for those affairs." He ('Abdullah bin 'Umar, may Allah be pleased with him) said: "I heard all of that from the Messenger of Allah, peace and blessings be upon him, and I think the Prophet, peace and blessings be upon him, also said"; "And a man is a leader over his father's wealth and will be held accountable for it, and each of you is a leader, and every leader will be held accountable for those under his leadership (Sahih Al-Bukhari Hadith No. 2232).

This hadith emphasises the responsibility and accountability of every individual towards the trust entrusted to them. In the context of the halal industry, the principles contained in this hadith can be used as a guideline in human resource management, ensuring that every individual carries out their duties and responsibilities with full trustworthiness.

3. Hadith on Professionalism (Itqān)

Professionalism in Islam is synonymous with the concept of *itqān*, which means doing one's work to the best of one's ability, meticulously and with high quality. The hadith states that Allah loves servants who, when they work, do so with *itqān*.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ (رواه الطبرني والبيهقي)

Meaning: From Aisha, may Allah be pleased with her, the Messenger of Allah, peace and blessings be upon him, said:

"Indeed, Allah loves a person who, when working, does so with itqan (professionalism)." (Narrated by Thabrani, No: 891, Baihaqi, No: 334).

This principle forms the foundation of work ethics in Human Resource Management (HRM). Competency development through training, discipline in performing tasks, and improving work quality based on digital performance indicators are direct implementations of the spirit of this hadith. Digital discipline management, such as the attendance system and performance monitoring, must maintain the meaning of ihsan and work quality.

In line with the meaning of this hadith, the principle of professionalism, which demands responsibility, precision, and accountability, is also directly emphasised in (QS. Al-Qashash [28]: 26)

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

"O my father, hire him; indeed, the best person you can hire is one who is strong and trustworthy."

This verse describes two main principles of professionalism: *al-quwwah* (competence) and *al-amānah* (moral integrity). These two aspects are the main criteria in Islamic human resource management. Thus, professionalism in Islam requires a balance between technical ability and spiritual responsibility.

The following verse provides a concrete description of the ideal standards for a worker from an Islamic perspective, namely having strength (competence) and amanah as in QS. Al-Ahzab [33]:

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إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

“Verily, We offered the trust to the heavens, the earth, and the mountains... then man bore it; verily, man is very unjust and ignorant.”

This verse emphasises the heavy moral responsibility of humans in carrying out their duties. In the world of work, duties include ethical and spiritual responsibilities towards the results of one's work. This means that every halal industry player is required not only to be productive but also to be responsible for sharia values and morality in their work. Furthermore, working with the best quality (*aḥ sanu ‘amalan*) is a form of devotion to Allah swt., as emphasised in QS. Al-Mulk [67]: 2.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾

This verse emphasises the value of *itqān*, which is to work with the best quality (*aḥ sanu ‘amalan*) as a form of devotion to Allah swt. Thus, professionalism in Islam is not merely productivity, but a form of worship that has spiritual value.

The relationship between *ṣ idq* and *itqān* shows that the two cannot be separated. Honesty guarantees integrity, while professionalism ensures quality and responsibility. Both are strong foundations in building an Islamic work culture in the halal industry.

C. Interpretative Analysis: Relevance to Human Resource Management in the Halal Industry

Human Resource Management (HRM) in the halal industry plays an important role that cannot be separated from the principles of Islamic business ethics. In the context of honesty (*ṣidq*) and professionalism (*itqān*), these are two main pillars that should reflect all operational and moral aspects of an organisation. Developing quality HR is key to achieving sustainable growth in

the halal industry and emphasises the importance of HR competence¹³.

The Prophet's hadiths guide Muslims to uphold the principles of integrity and accountability in all their activities. When these principles are applied in HR management, the result is increased trust from consumers and other stakeholders. Good HR management practices, in line with Islamic business ethics, will have a positive impact on the quality of products and services¹⁴. The success of halal supply chain management is determined by the collaboration between halal certification, logistics, and HR competence, where all these elements are interrelated to achieve optimal performance in the halal-certified food industry¹⁵. Islamic business ethics must be a guide for industry players in preventing unethical practices, such as exaggerated claims about halal products¹⁶. These ethical practices are not only beneficial for maintaining the company's reputation but also for ensuring the

¹³ Muhammad Ichsan Hadjri et al., "Kapabilitas Dinamik, Kompetensi Sumber Daya Manusia, Dan Kinerja Inovasi: Studi Empiris Dalam Pengembangan Industri Halal Di Sumatera Selatan Selama Pandemi Covid-19," *Jurnal Media Wahana Ekonomika*, 2023, <https://doi.org/10.31851/jmwe.v20i1.11103>.

¹⁴ Muhammad, "Halal Business and Sustainability: Synergy of Islamic Business Ethics and Culture."

¹⁵ Rita Rita, "Halal Certification, Logistics, and HR on Halal Supply Chain Performance in the Food Industry in Indonesia," *Jse Jurnal Sharia Economica*, 2025, <https://doi.org/10.46773/jse.v4i2.1880>.

¹⁶ Andi Martina Kamaruddin and Lukman Hakim, "Analisis Produk Overclaim Dalam Perspektif Maqasid Syariah: Studi Integratif Antara Farmasi Dan Ekonomi Syariah," *Riggs Journal of Artificial Intelligence and Digital Business*, 2025, <https://doi.org/10.31004/riggs.v4i1.1645>.

satisfaction of Muslim consumers, who are the main target market of the halal industry¹⁷.

By understanding and integrating Islamic business ethics values in human resource management, the halal industry in Indonesia not only meets sharia standards but also improves quality, blessings, and overall consumer trust. This is crucial for facing challenges and maximising the potential of the growing halal market, especially in the context of technological development and innovation.

Islamic business ethics values must be realised tangibly through the character and behaviour of human resources based on the teachings of the Prophet Muhammad, as explained in the hadith emphasising the importance of Honesty, Trustworthiness, and Professionalism.

1. The Relevance of the Hadith on Honesty

"Two people who are conducting a sale and purchase transaction may exercise their right of choice as long as they have not yet parted ways. If both are honest and display their merchandise, then both will be blessed in their sale and purchase, and if they conceal and lie, then the blessing of their sale and purchase will be destroyed."

The chain of transmission of this hadith is authentic, narrated by Sulaiman bin Harb, Shu'bah, Qatadah, and Shalih Abu Al-Khalil, who are reliable narrators. This hadith emphasises that honesty in transactions brings blessings, while deception or manipulation destroys those blessings.

In the context of human resources in the halal industry, the principle of *ṣidq* is applied through:

¹⁷ Ramlan Ramlan and Nahrowi Nahrowi, "Sertifikasi Halal Sebagai Penerapan Etika Bisnis Islami Dalam Upaya Perlindungan Bagi Konsumen Muslim," *Ahkam Jurnal Ilmu Syariah*, 2014, <https://doi.org/10.15408/ajis.v17i1.1251>.

- a. Transparency of information: Every employee is required to provide accurate information regarding the production, distribution, and certification of halal products.
- b. Individual integrity: Not concealing mistakes or manipulating data, thereby building trust with consumers and business partners.
- c. Operational blessings: Honesty as a moral foundation ensures that halal businesses are not only sharia-compliant but also bring social and spiritual benefits.

Previous research indicates that honesty practices significantly enhance consumer trust and loyalty in the halal industry¹⁸.

2. Relevance of the Hadith on Professionalism to Human Resources

“Each of you is a leader, and every leader will be held accountable for those under his leadership. The imam is a leader over his people, the husband over his family, the wife in household matters, and the servant over his master's property.”

The chain of transmission of this hadith is authentic, narrated by Abu Al-Yaman, Shu'aib, Az-Zuhri, and Salim bin Abdullah. This hadith emphasises responsibility, accountability, and professionalism in carrying out one's duties. In halal industry HR practices, Amanah can be applied through:

- a. Responsibility for duties and authority, namely that every employee must carry out their work in accordance with the amanah given to them, ensuring that every process—from

¹⁸ Maison et al., “Explicit Versus Implicit ‘Halal’ Information: Influence of the Halal Label and the Country-of-Origin Information on Product Perceptions in Indonesia.”

production and documentation to distribution—is carried out correctly, honestly, and in accordance with sharia provisions. Amanah demands moral discipline in maintaining the trust of the organisation and consumers. Accountability for work results, which emphasises that each individual is responsible for their work output. This includes accurate reporting, quality control, and compliance with halal standards. Any mistakes must not be covered up, but corrected with full responsibility.

- b. Integrity in managing information and work processes includes the obligation to maintain data confidentiality, prevent document manipulation, and ensure that all information conveyed is factual. In the halal certification process, integrity is essential to avoid fraud and maintain the legitimacy of halal products.
 - c. Fair and ethical leadership exercises its authority responsibly, transparently, and fairly. It does not abuse its position and sets an example of Islamic values within the organisation. Trustworthy leadership creates a harmonious, trusting, and competitive work environment.
3. The Relevance of the Hadith on Professionalism to Human Resources

“Verily, Allah loves a person who, when working, does so with *itqān* (professionalism).” (HR. Thabrani, No. 891; Baihaqi, No. 334)

This Hadith emphasises that Islam places great importance on the quality and perfection of work. The concept of *itqān* is not merely technical diligence, but encompasses sincerity, thoroughness, consistency, and a focus on the best results. In the context of halal industry human resource management, the value of

itqān is fundamental to ensuring the quality of business processes, employee accountability, and operational sustainability.

In the practice of halal industry human resource management, itqān can be applied through:

- a. Diligence and sincerity in work by carrying out tasks thoroughly, disciplinedly, and in accordance with operational standards. In the halal industry, this includes accuracy in production procedures, cleanliness, inspection of raw materials, and compliance with halal standards. Itqān encourages workers to not only complete tasks, but to ensure the best quality. Accountability for work processes and results, which requires each individual to be responsible for their work, from the production process and documentation to halal certification management. This accountability prevents negligence, report manipulation, and procedural errors that could damage halal integrity.
- b. The integration of ethics and professionalism is holistic, covering technical, moral, social, and spiritual dimensions. Employees are not only required to be competent, but also honest, disciplined, and to maintain work ethics in accordance with Sharia. The integration of these values strengthens a halal work culture that is trustworthy and oriented towards blessings.
- c. Continuous development of human resource competencies, Itqān demands self-improvement through training, certification, mentoring, and regular evaluation. Human resources who continue to learn will increase organisational capabilities, maintain the quality of halal products, and respond to dynamic industry challenges.

Thus, this hadith provides a highly relevant ethical framework for HR management in the digital age, that professionalism is not merely a technical requirement, but also an act of worship and a manifestation of spiritual integrity. The application of Islamic professionalism in HR management increases work motivation, discipline, employee loyalty, and shapes a trustworthy halal organisational culture¹⁹.

The integration of honesty, trustworthiness, and professionalism in HR management complements one another: honesty ensures integrity and transparency, trustworthiness ensures moral responsibility, while professionalism ensures precision and quality. Relevance for the Halal Industry:

- a) Strengthening organisational culture: Honest and professional human resources create a transparent, responsible, and integrity-driven organisation.
- b) Improving the quality of halal products: Diligence and accountability prevent label manipulation or quality violations.
- c) Business sustainability: Integrating Islamic values with modern management practices creates resilient organisations oriented towards blessings.
- d) Contribution to global reputation: Halal companies that prioritise Islamic ethics are more readily accepted in the international halal supply chain.

The Prophet's hadiths provide clear thematic guidelines for human resource management in the halal industry. Honesty (ş idq) ensures integrity and transparency, trustworthiness ensures moral

¹⁹ Dehan Kukuh Prayogo and Rini Lestari, "Penerapan Etika Kerja Islami Terhadap Kinerja Karyawan."

responsibility, while professionalism (itqān) ensures accuracy and accountability. The simultaneous application of these principles builds a blessed halal work culture, increases consumer confidence, and encourages the sustainability of the halal industry at both the national and global levels.

Human resource management in the halal industry shows variations in approach between countries, although all emphasise important values such as honesty (ṣidq), trustworthiness, and professionalism (itqān). Malaysia, through the Halal Industry Development Corporation (HDC), implements competency standardisation through the Halal Professional Board, which has proven to strengthen the integrity and accountability of HR in the halal industry. In the United Arab Emirates, the application of blockchain technology in the national halal assurance system is intended to prevent data manipulation, while strengthening the principle of ṣ idq in the halal supply chain. This is in line with research showing that transparency and sustainability in the halal supply chain are essential for building trust²⁰. Saudi Arabia emphasises the integration of Shariah governance throughout the halal production process through the Saudi Halal Centre, where professionalism (itqān) is combined with global quality standards. This demonstrates a comprehensive integration between Shariah principles and product quality²¹.

Overall, halal human resource management practices show that Islamic ethical values, such as honesty,

²⁰ Abdul Wahab, Ilma Mahdiya, and Yunisa Fitriana, "Performance Analysis of Halal Product Process Accompanying Services for the Islamic Economic Community," 2025.

²¹ Rahmawati Hasriani, Sirajuddin, "Halal Product As A Competitive Advantage: The Role Of Human Resources And Green Transformational Leadership," *Journal of Islamic Economics and Finance (JoIEaF)* 1, no. 4 (2025): 378–82.

trustworthiness, and professionalism, are non-negotiable foundations in this industry. This must be reinforced through competency standardisation, work ethics, digitalisation, and strict Sharia supervision to achieve sustainability and public trust in an increasingly competitive environment.

CONCLUSION

Islamic business ethics are the moral foundation and operational principles that guide the economic behaviour of the ummah, especially in the halal industry. Islamic business ethics integrate reason, morality, and sharia values so that every business activity not only emphasises material profit but also emphasises honesty (ṣidq), trustworthiness (amanah), and professionalism (itqān) as the main principles that guarantee the blessing and sustainability of the business.

Authentic hadiths provide clear thematic guidelines on honesty and professionalism. The principle of ṣidq emphasises integrity, transparency, and responsibility in every transaction, while itqān emphasises thoroughness, sincerity, and accountability in carrying out one's duties. The integration of these two values serves as a practical guideline in the management of human resources in the halal industry, ensuring that each individual performs their duties honestly, responsibly, and professionally.

The application of Islamic business ethics in human resource management not only supports the quality of halal products and services but also builds a blessed organisational culture, increases consumer trust, and encourages the sustainability of the halal industry both nationally and internationally. In conclusion, Islamic business ethics and the values of the hadith related to honesty and professionalism are complementary moral and operational

guidelines for creating an ethical, trustworthy halal industry that is oriented towards the benefit of this world and the hereafter.

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