

## Point of View *Maslahah Mursalah* Among Workers in Organizations: Exploring an Islamic Perspective with Humanistic Value

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**Abstract:** This study aims to improve *maslahah mursalah* in organizations, measured from the perspective of today's active workers, and how they view *maslahah mursalah* in their respective workplaces. Humanistic leadership and work recognition are important and influential in implementing Islamic HRM in organizations. This study is motivated by several research gaps, especially the lack of research on *maslahah mursalah* in Islamic HRM. The method used in this study is quantitative research with a sample of 120 active workers in Grobogan Regency. Meanwhile, the sampling technique used is purposive sampling, with the criteria of working for a minimum of 2 years, aged 21-35 years old. Data analysis in this study is conducted with the SmartPLS 4.1 analysis tool. The study results show that humanistic leadership significantly influences work recognition, humanistic leadership significantly influences *maslahah mursalah*, work recognition significantly influences *maslahah mursalah*, and work recognition mediates the relationship between humanistic leadership and *maslahah mursalah*. On the other hand, there are findings related to the new concept of *maslahah mursalah* in organizations based on the perspective of today's workers who place more emphasis on knowledge, recognition, and reward.

**Keywords:** Humanistic leadership; work recognition; *maslahah mursalah*; Islamic HRM

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## INTRODUCTION

Islam is considered unique because of its competency to influence the culture of its followers, and also Islam is not just a religion, but also a way of life as a whole, including in social, business, and economic aspects. In 2019, based on Pew Research Center's

Forum on Religion and Public Life, the Muslim population had reached 1.9 billion people. The countries with the largest Muslim populations are Indonesia, Pakistan, Bangladesh, and India, with a predicted Muslim population growth to increase to 2.2 billion by 2030 or 26.4% of the world's total population (Toumi, 2023). It is proven that Indonesia is one of the largest Muslim populations, which shows great potential in the development of religious knowledge, especially in the practice of Islamic human resource management in organizations. However, in practice, humans tend to feel free and more independent, thus changing their view of God as an object that is sometimes left behind.

In its journey, technology moves without control or clear direction besides providing convenience and benefits for humans, but also has the potential for negative losses (Haq, 2022). From this statement, it can be concluded that humans currently lack a sense of sociality because they feel that digitalization has made things easier for them, which has an impact on a lack of respect and appreciation for each other, both with superiors and with fellow subordinates. This is the reason for the importance of developing Islamic perspective knowledge with humanistic values driven by top management. Thus, this study focuses on how an employee views the theory of *maslahah mursalah* in an organization by involving humanistic values from an Islamic perspective, where there are social and leadership aspects, namely work recognition and humanistic leadership. This statement is supported by previous research, namely by Edastama (2021), which states that the orientation towards *maslahah* in an organization still needs to be developed, because this is one of the bases for the formation of employee loyalty in the organization. In addition, prophetic values such as tolerance, togetherness, brotherhood, and social concern can be a guideline in utilizing science and technology responsibly, humanely, and sustainably (Qorib & Afandi, 2024).

Therefore, to improve *maslahah mursalah* in an organization, it is necessary to refer to Islamic values such as tolerance, togetherness, brotherhood, and social concern, which can be a guideline in utilizing technological advances to provide benefits to humans and maintain harmony. Thus, *maslahah mursalah* is interpreted as a goodness that is beneficial to others to provide protection and a sense of security in achieving Islamic law (Rohmah & Musadad, 2023). With the recognition of performance and leadership that prioritizes humanitarian values, it can improve *maslahah mursalah* in Muslim organizations. The illustration is if a member of an organization is always recognized for their performance by their leader or superior, then they will feel that their existence is recognized, protected, and feel safe and comfortable in the organization. Because, in essence, for Muslims, *maslahah* is a form of goal that they want to achieve (Mursyid et al, 2021). In addition to deepening the analysis based on an Islamic perspective, it also aims to implement an Islamic-based human resource management science.

## LITERATURE REVIEW

### Humanistic Leadership and Work Recognition

Humanistic leadership theory focuses on how to respect and appreciate others as holistic human beings, in addition there is a desire to improve one's abilities while developing or teaching others, and concern for all stakeholders) (Ono & Ikegami, 2024). This humanistic leadership model is attractive to researchers because it is related to human values that can be integrated into an Islamic perspective. Point of view from a humanistic business perspective has been used to address problems such as the crisis of financial crisis, increased social injustice, the spread of terrorism around the world, and the consequences of climate change (Pirson & Lawrence, 2010). This study will focus on the development of Islamic human resource management, which emphasizes the value of welfare (*maslahah mursalah*) in the organization.

In business organizations, humanistic leadership is the basis of the sustainability view, which includes the perspective of organizational stakeholders. In organizations, humanistic leadership is considered at the level of the individual, where leadership is associated with a human-centered view concerning the role and position of the leader so that this is associated with the recognition of an individual's performance in the organization. In Anadol's research (2024) it was stated that humanism is a way of respecting and caring humbly regardless of their status or position in the organization. Work recognition is important to implement in organizations because recognition is an effort to acknowledge the existence of employees in an organization or company as a form of attention given by a company or organization to its employees who work well (Mahaputra et al, 2023). A study by Ramya & Vanithamani (2023) found that companies with high employee recognition have much higher levels of employee engagement which are able to produce increased performance and lower employee turnover rates. This shows that if humanistic leadership can be implemented properly in the organizational environment, it can affect the level of work recognition which also affects the improvement of employee work results.

H1: Humanistic leadership has a significant effect on work recognition

### Humanistic Leadership and *Maslahah Mursalah*

Humanistic leadership is often implemented as a guide to a series of social principles to develop purposeful and meaningful human experiences according to core values in achieving the common good (Rodriguez-Lluesma et al., 2014). In line with the general principle of *maslahah mursalah*, it is interpreted as a goodness that is beneficial to others to provide protection and a sense of security in achieving Islamic law, where this statement shows the relevance of humanistic values and also the application of *maslahah mursalah* in organizations. This is evidenced by the research of Qorib & Harahap (2016) that *maslahah mursalah* is good according to reason with the consideration that it can realize goodness and avoid badness for humans, where what is good according to reason

is also in line with the objectives of sharia in establishing the law and what is good according to reason in line with the objectives of sharia is not found in specific instructions either in the form of its recognition or rejection.

*Maslahah mursalah* in some literature is called *maslahah muthlaqah* or *munasib mursal*, and some also term it *istislah* (Qorib & Harahap, 2016). This difference in naming does not bring any difference in the essence of its meaning. Humanistic leadership is expected to have a significant influence in increasing the value of *maslahah* in the organization because, in terms of Islamic values, it is clear, but there needs to be a role for leaders to move organizational values in accordance with Islamic law. Research related to the view of *maslahah mursalah* in organizations, especially in the context of Islamic HRM, has not been widely conducted. Research on *maslahah mursalah* often appears in the context of Islamic business and economics. This is a novelty that these principles and values can also be applied in HR management practices with an Islamic perspective.

According to the Arabic language, the word *maslahah* comes from Arabic and has been normalized into Indonesian as the word *maslahah*, it means bringing goodness or bringing benefits (*manfa'ah*) and rejecting damage (*mafsadah*). In essence, sharia is revealed in this world only for the benefit of humans "*Innama unzilati syari'atu litahqiqi mashalihil anam*". *Maslahah* in organizations is also very necessary because *maslahah* is used as an analytical tool by Islamic legal experts who are expected to be able to find new laws to answer these problems so that the economic concept that focuses on organizations from an Islamic perspective is truly accepted and by the needs of society (Zikwan & Azhari, 2024). Thus, HRM practices in organizations can be developed according to the principle of *maslahah mursalah*, especially about humanistic leadership. H2: Humanistic leadership has a significant effect on *maslahah mursalah*

### **Work Recognition and *Maslahah Mursalah***

Research conducted by Rahmat & Agusti (2018) stated that the construction of Islamic HR Management or organizations that implement Islamic culture has not been well conceptualized. This requires a new formulation of the importance of developing individuals in the context of working in an organization. The basic assumption is that building a work atmosphere based on Islamic values adopted by the organization and the culture around the organization will be able to serve the needs of workers. The current non-financial needs of workers are the need for recognition and self-actualization of the work results that have been achieved (Prameswari et al, 2024). In addition to being influenced by humanistic factors, work recognition is believed to be able to increase the principle of *maslahah mursalah* in the organization.

From one of the studies conducted in a religious counseling organization (Islam), the needs related to work recognition are related to the welfare of the members of the organization which must be the main priority, for example the comfort of the room or

workplace and coworkers, as well as things related to the psychological needs of the members of the organization (Qorib & Harahap, 2016). Fulfillment of these needs is the main point that must be fulfilled optimally to increase the work motivation of the members of the organization, in other words, if the organization succeeds in determining priorities related to employee welfare, it can increase the common good or *maslahah mursalah* in the organization.

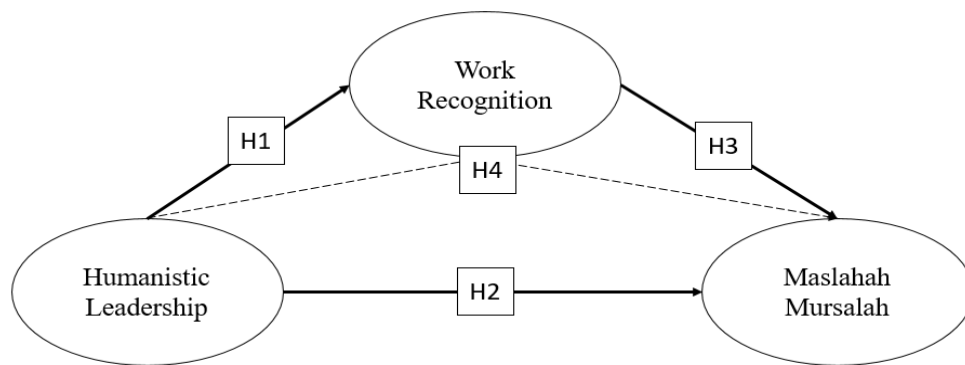
H3: Work recognition has a significant effect on *maslahah mursalah*

### **Work Recognition Mediates the Effect of Humanistic Leadership on *Maslahah Mursalah***

Employee recognition concept in organizations today still lacks a systematic theoretical definition (Brun & Dugas, 2008). Work recognition is not only associated with individual psychological needs, but must also be seen as a tool for HR and organizational management. Based on Brun & Dugas (2008), recognition can be identified into four main categories, namely recognition of results, personal recognition, recognition of work practices, and recognition of work dedication. From this classification, the concept of work recognition integrates the four forms of employee recognition to generate strong social support in the organizational environment.

Interaction is the basis of recognition and can be classified as organizational interaction, both vertically and horizontally, externally and socially. In influencing the relationship between humanistic leadership and *maslahah mursalah*, it needs to be supported by interactive capabilities that are expressed in the concept of work recognition. Indirectly, if the recognition from the company is high, it can affect employee work motivation in their work. Logically, when a leader is able to apply humanistic values in improving employee welfare, it is necessary to influence recognition from the leadership for the work results or achievements of employees as a form of concern for employees. In addition to upholding humanistic values, it also involves the social values of the organization in an Islamic context. In improving *maslahah mursalah* in the organization, a leader who has a humanistic character also encourages active employee participation in decision-making, gives them greater freedom in their work, and openly appreciates their contributions (Nurcahyo et al, 2024). Thus, in motivating his subordinates, a leader needs to have a social soul and always appreciate his employees for every achievement to improve the common good.

H4: Work recognition significantly mediates the effect of humanistic leadership on *maslahah mursalah*



**Figure 1.** Conceptual Framework

## METHOD

Quantitative research is used in this type of research with data collection methods obtained from sources of primary data and secondary data where primary data is collected directly through a questionnaire that discusses humanistic leadership, work recognition, and *masalah mursalah* with measurement of statements or indicators in the questionnaire using 7 likert scales consisting of very strongly disagree, strongly disagree, disagree, neutral, agree, strongly agree, and very strongly agree. This is based on Likert (1932), which states that the Likert scale uses several statement items to measure the behavior of individual by responding to 7 choice points on each statement item, namely SSS, SS, S, N, TS, STS, STSS or 7, 6, 5, 4, 3, 2, 1. In addition, this study also uses an open questionnaire to examine the perspectives of workers regarding the implementation of *masalah mursalah* in the organization. While secondary data was obtained from several research journals and other scientific works.

The population in this study is all active workers in the Grobogan Regency area, with an uncertain number, because the majority in Grobogan Regency is controlled by industrial and manufacturing companies, from small to large scale, and many workers are allocated to these companies. Meanwhile, the sampling method used in this study is non-probability sampling, namely sampling where the chances of each respondent being selected are not the same or unknown (Rahi, 2017). The technique used is purposive sampling, where researchers use certain criteria for assessment in conducting research (Rahi, 2017). The sample taken in this study was 120 active workers in Grobogan Regency, with the criteria of 21-35 years of age and having worked for at least 2 years. From the data that has been collected, it will then be processed and analyzed using Partial Least Squares (PLS) version 4.1 to analyze the research model where which is software for analyzing data through outer model and inner model tests.

## Measurement of Variables

Humanistic Leadership is a leadership practice that leads to human values and sharia values that are oriented towards God, with the indicators used being tolerance and caring, sympathy and empathy, directing and providing good examples (Aprilia & Munifah, 2022). Work Recognition is the recognition of the existence of employees in the organization in the form of attention given by an organization to its employees who work well. While the indicators used are being recognized for their existence, being praised for their work results, and being given intrinsic and extrinsic rewards (Mahaputra et al, 2023). *Maslahah Mursalah* is interpreted as a goodness that is beneficial to others to provide protection and a sense of security in achieving Islamic law, with the indicators used being providing a sense of security, ease of work, and the welfare of organizational members (Rohmah & Musadad, 2023).

## RESULT

In the results of quantitative data processing with model testing using Smart PLS 4.1, there are two sub-models used, namely the outer model and inner model measurement models. In the outer model as a validity test and reliability test using convergent validity, internal consistency reliability and discriminant validity. The inner model as a quality test or hypothesis test using prediction tests using R square, Q square, and Hypothesis Testing.

### Evaluation of Measurement Model (Outer Model)

Latent variable measurement using outer model measurement model testing. Outer model results, by testing convergent validity by outer loading and AVE, and internal consistency reliability by the score of composite reliability, and Cronbach's alpha, and discriminant validity.

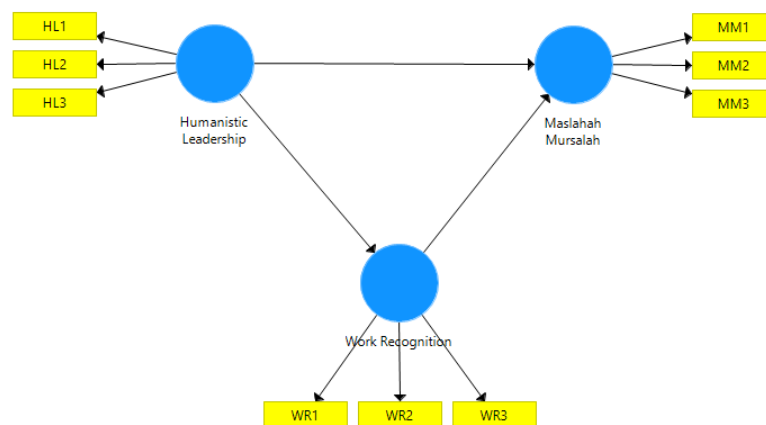


Figure 2. Model Evaluation

Latent variable testing uses outer model testing, where the validity and reliability tests are carried out. Validity testing uses outer loading and AVE (convergent validity), and reliability tests the validity of the data with Cronbach's alpha and composite reliability. Convergent validity is measured using outer loadings parameters with criteria  $> 0.7$  and AVE with criteria  $> 0.5$ , where the indicator is considered valid in measuring its construct (Chin, 2010). Thus, the construct being measured can explain about 50% of the item variance (Chin, 1998). A variable can be defined as reliable if it has a Cronbach's Alpha value  $> 0.70$  and a composite reliability value  $> 0.70$ .

**Table 1.** Measurement Evaluation Model

Latent Variable	Indicators	Convergent Validity		Internal Reliability	Consistency	Discriminant Validity
		Loadings	AVE	Composite Reliability	Cronbach Alpha	HTMT
		$>0.70$	$>0.50$	$>0.70$	$>0.70$	$<1$
Humanistic Leadership	HL.1	<b>0.899</b>	<b>0.832</b>	<b>0.912</b>	<b>0.874</b>	<b>0.803</b>
	HL.2	<b>0.932</b>				
	HL.3	<b>0.878</b>				
Work Recognition	WR.1	<b>0.953</b>	<b>0.782</b>	<b>0.904</b>	<b>0.877</b>	<b>0.915</b>
	WR.2	<b>0.949</b>				
	WR.3	<b>0.877</b>				
<i>Maslahah Mursalah</i>	MM.1	<b>0.905</b>	<b>0.878</b>	<b>0.95</b>	<b>0.916</b>	<b>0.928</b>
	MM.2	<b>0.856</b>				
	MM.3	<b>0.868</b>				

Based on the measurement evaluation model table, it can be concluded that the outer loadings value of all variables  $> 0.70$  is proven by the outer loadings value according to the criteria, so no variables are removed because all variables are valid. The outer loadings value on the indicators of all research variables is very strong, with a value above 0.70. This concludes that there is a correlation between the indicators and the variables of humanistic leadership, work recognition, and *maslahah mursalah*, which shows that the indicators on all these variables work according to their measurement model. The AVE value on all variables is  $<0.50$ . An AVE value of 0.50 or higher indicates that, on average, the construct is more than half of the indicator variants so that the indicators in all these variables are said to be valid, where the AVE value is  $<0.50$ . From the results of convergent validity, it is stated that there are no variables with an outer loadings value  $<0.70$ , and the AVE value is above 0.50. Therefore, the variables of this study have met the rule of thumb criteria. The composite reliability and Cronbach's alpha values are  $>0.70$ , so that this measurement produces good reliability to measure each

latent variable and has a correlation between constructs and latent variables. Thus, it can be concluded that the research variables tested with the model are declared valid and reliable and the research analysis can be continued with the research model.

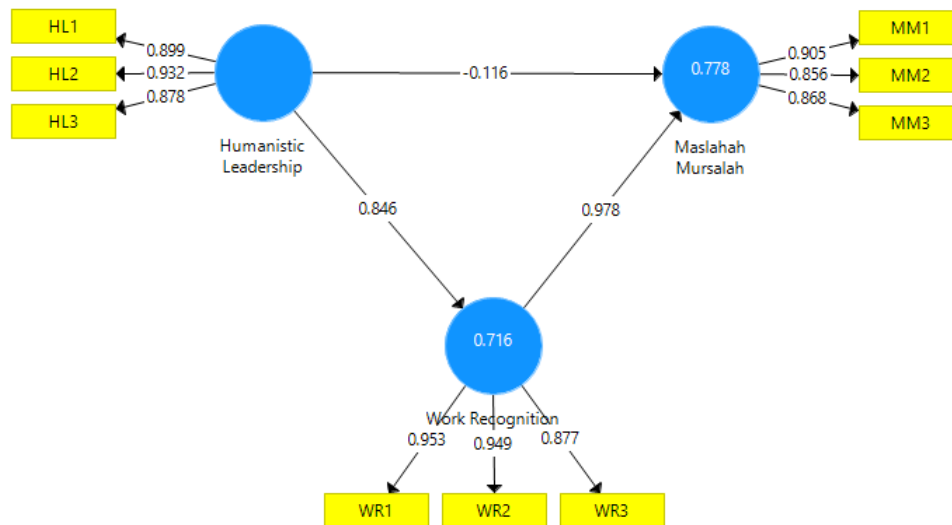


Figure 3. Model Estimation

Figure 3. Evaluation of the PLS Algorithm model, states that the results of the validity test and reliability test on the indicators and variables have met the criteria. Of all the indicators in the research variables, it is proven by the absence of indicator results that need to be removed, so that it can be continued in testing the inner model.

### Structural Model Analysis (Inner Model).

Testing on the evaluation of the structural model or inner model is expected to predict the influence between latent variables.

Table 2. Path Coefficient

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Humanistic Leadership → Work Recognition	0,429	0,435	0,104	4,114	0,000
Humanistic Leadership → Masalah Mursalah	0,630	0,643	0,069	9,201	0,000
Work Recognition → Masalah Mursalah	0,658	0,662	0,036	18,119	0,000

The results of hypothesis testing are shown by comparing the data in table 2 can be interpreted as follows:

1. If the path coefficient ( $O = 0.429$ ) and T Statistics  $4.114 > 1.96$  with P Values showing  $0.000 < 0.05$  then  $H_0$  is rejected and  $H_1$  is accepted. It can be concluded that humanistic leadership has a strong, positive, and significant influence on work recognition.
2. If the path coefficient ( $O = 0.630$ ) and T Statistics  $9.201 > 1.96$  with P Values showing  $0.000 < 0.05$  then  $H_0$  is rejected and  $H_2$  is accepted. It can be concluded that humanistic leadership has a strong, positive, and significant relationship with *masalah mursalah*.
3. If the path coefficient ( $O = 0.658$ ) and T Statistics  $18.119 > 1.96$  with P Values showing  $0.000 < 0.05$  then  $H_0$  is rejected and  $H_3$  is accepted. It can be concluded that work recognition has a strong, positive, and significant influence on the problem of *masalah mursalah*.

**Table 3.** Specific Indirect Effect

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Humanistic Leadership → Work Recognition → <i>Maslahah Mursalah</i>	0,288	0,284	0,065	4,445	0,000

Based on the results of the table above, it can be concluded that if the path coefficient ( $O = 0.288$ ) and T Statistics  $4.445 > 1.96$  with P Values showing  $0.000 < 0.05$ , then  $H_0$  is rejected and  $H_4$  is accepted. It can be concluded that work recognition positively and significantly mediates the influence of humanistic leadership on *masalah mursalah*. In general, the results of this data processing are in line with the results of a direct survey of several active worker respondents in industrial companies in Grobogan Regency about their perspectives on Islamic HRM practices, especially on the aspect of *masalah mursalah* that *masalah* in the company has been sufficiently given to subordinates as evidenced by the concern of a superior to subordinates, for example in terms of sharing knowledge and experience, appreciation of employee success even though verbally, and also recognition of employee performance towards employee productivity in the organization. This shows the harmony of the research both quantitatively and qualitatively.

## DISCUSSION

### Humanistic Leadership and Work Recognition

According to the results of the first hypothesis that the relationship between humanistic leadership and work recognition is positive and significant, so it can be said that

humanistic leadership has a strong influence on employee performance recognition where several respondents also admitted that humanistic leadership can be seen from a sense of tolerance and concern, sympathy and empathy, and being able to direct and provide good examples. In line with research (Vora & Kainzbauer, 2020), which states that humanistic leadership focuses on the principles of humanity where there is interaction and attention to subordinates, stakeholders, and the organizational environment. These results are integrated with research by Hartarto et al (2021) that the principle of a humanistic leader is a leader who treats others with respect, can provide examples, is a willingness to listen to differences of idea and make decisions based on facts not assumptions, and appreciates service to others, so that through humanistic leadership, a sense of belonging to the organization will emerge which can improve efforts to make organizational management better. With the principles that have been put forward above, it is believed that it can increase the level of employee performance recognition in the organization.

### **Humanistic Leadership and *Maslahah Mursalah***

The practice of humanistic leadership is recognized as being able to foster a sense of belonging to the organization, which leads to efforts to improve organizational management. From the respondent data, companies that successfully implement humanistic leadership well can also increase productivity in the organization. Therefore, humanistic leadership plays a pivotal role for all organizations because humans are the most authorized operators. No matter how big, sophisticated, and complex the structure of organizational is, everything is designed by humans, which can be revised for the benefit of humans (Rokhman, 2018). The results of the study showed that the second hypothesis was accepted, which means that the relationship between humanistic leadership and *maslahah mursalah* is positive and significant. From the results of the open questionnaire, respondents expressed their perspectives regarding *maslahah mursalah* in the organization. They consider that humanistic leaders are the driving force of organizations who can encourage social concern by means of easy access to knowledge and sharing, and can provide rewards even if only verbally, in the form of praise and appreciation to subordinates. In line with the research of Nurcahyo et al (2024) that humanistic leadership, when combined with the principles of *Maqasid Syariah*, which also includes *maslahah* and effective strategies of knowledge management, can create a work environment that supports sustainable learning and innovation. In other words, if the implementation of humanistic leadership goes well, it can also improve the application of knowledge management in the organization.

### **Work Recognition and *Maslahah Mursalah***

Recognition is a form of acknowledging the existence of employees in an organization or company. Work recognition is a form of attention given by a company or organization

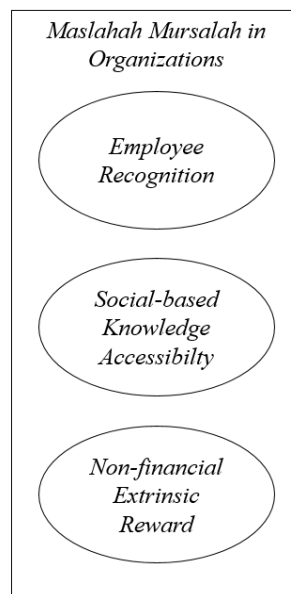
to its employees who work well. Recognition starts with an official recognition of the relationship between employees and the organization or company, for example, an employment contract agreement. By providing recognition by superiors or company management to employees, it will have an impact on employee satisfaction in their job, because their existence is considered by the company. Recognition is related to job satisfaction, where satisfaction is also part of employee welfare in the organization, which is in line with research conducted by Maharani & Saputra (2021). The results of this study state that work recognition has a significant effect on *maslahah mursalah*. This is also evidenced by the results of a survey of respondents that their views on *maslahah mursalah* include the recognition of performance for employees who have the best achievements and performance, or in this finding, it is called employee recognition. With the recognition of employee performance, employee welfare will increase. According to the scholars, *maslahah* is the essence of sharia, which states that where there is *maslahah*, then there is the sharia of Allah. This means that everything that contains *maslahah*, then there is the sharia of Allah (Agustianto, 2011).

### **The Mediation Role of Work Recognition**

Employee performance recognition is considered important in improving employee motivation and performance, as in this study, it resulted in a finding that employee recognition is quite widely viewed and felt by today's employees, and is always a consideration in improving HR performance. In an increasingly competitive modern work environment, recognition of employee contributions is often a key factor in creating a productive and motivating work atmosphere. In line with the opinion of Rachmad (2022), who has developed this theory to provide a clear framework on how employee recognition can be managed effectively to improve organizational performance. The theory of employee performance recognition has been defined that employee recognition is the act of acknowledging or praising employee contributions and achievements. The new concept of this theory is that sincere and timely recognition can increase motivation, satisfaction, and commitment among employees. This theory emphasizes that recognition must be given consistently and be relevant to the achievements made, and adjusted to the preferences of individual employees. From the survey results, employees who feel appreciated and recognized for their existence feel satisfied and motivated in improving their performance, and comfort is formed in the organizational environment, which ultimately supports the value of *maslahah* in the organization. The concept of *maqashid* sharia and *maslahah* has a very central position in Islamic law as a guide and analytical tool in current economic and human resource studies (Zikwan & Azhari, 2024).

Overall, this study produced a new conceptual finding about *maslahah mursalah*, which was developed from an open-ended question method related to employee perspectives on the value of *maslahah mursalah* in the organization. 20 respondents answered the question, almost all of them stated that employee performance recognition

in the workplace is very important for the sustainability of employee performance in the long term, which is called employee recognition. In addition, social-based knowledge accessibility, which is the openness and availability of superiors to share knowledge for social interests, is because respondents assume that a humanistic leader is a leader who is willing to share knowledge and knowledge sincerely and is willing to teach his subordinates. Then the last is a non-financial extrinsic reward, which is an award from an external party, especially referring to leaders who always provide support and praise for employee work results, where employees feel appreciated if this award is given so that in the long-term employees will continue to give their best performance because they are always given support from their superiors. This is based on previous research, which states that *maslahah mursalah* as a source of determination in Islamic economic practices is a must because *maslahah* is the core of all economic developments as a form of Islamic economic practice and innovation aimed at realizing *maslahah* (Shah & Susilo, 2022). From this description, it can be described as follows:



**Figure 4.** Point of View Maslahah Mursalah

In Figure 4, it can be identified that in the practice of Islamic HRM in organizations, there is a new perspective for employees regarding the concept of *maslahah mursalah* in organizations that have specified social and leadership aspects. Basically, in an organization, the role of a leader is to motivate his employees and manage the organization in achieving common goals. The employee's perspective regarding *maslahah mursalah* is a leader who has social concern in sharing knowledge, a leader who performs recognition to subordinates, and also awards in non-financial forms such as praise, best employee awards, and public recognition. These results support the implementation of Islamic HRM in organizations that focus more on social, humanistic,

and Islamic law aspects which are also stated by Zikwan & Azhari (2024) that the existence of Islamic law is for the benefit of humans and universal humanitarian goals, namely justice, mercy, welfare and wisdom or containing meaning (hikmah) for life.

## CONCLUSION

*Maslahah* in Islamic HRM is very necessary for the present and the future, because cases in handling HR will continue to increase and increase, so it will automatically require evidence to know the law that is not explained either in the Qur'an or Hadith. *Maslahah* is used as an analytical tool by Islamic legal experts who are expected to be able to find new laws to answer these problems so that the concept of Islamic HRM is truly accepted and in accordance with the needs of society. New findings in this study develop the concept of *maslahah mursalah* applied in organizations, where it has not been widely implemented in organizations, because it tends to focus on the application of Islamic economics and business so that this is a differentiator from previous studies. However, there are still limitations in this study because researchers are still limited in exploring information related to the perspective of *maslahah mursalah* in organizations due to time constraints, where respondents in this study are active workers who find it difficult to spend more time answering questions. Therefore, for future agendas, a qualitative approach can be used so that the information received is more in-depth and comprehensive.

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