

Influence of *Tawhidic* Paradigm in the Training and Development Practices of Islamic Universities

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Abstract

Training and development practices are influenced by organizational direction and environmental dynamism. The organisational bottom line has been the main driver shaping these practices. For Islamic universities, they are influenced by the Tawhidic paradigm. This research aims to explore the influence of the Tawhidic paradigm on Islamic universities' training and development practices. The study employed qualitative research through personal interviews with staff members of Islamic universities. The Tawhidic paradigm influences training and development at Islamic universities based on the principles of ukhuwwah (brotherhood), 'adl (justice), and ihsan (benevolence). These principles led to a supportive and cooperative work environment, encourage fair treatment and justice, and inspire individuals to go beyond their basic duties with compassion and benevolence. Furthermore, training and development also align with the Madani Malaysia principles of keMampanan (sustainability), kesejAhteraan (prosperity), Daya cipta (innovation), hormAt (respect), keyakiNan (trust), and Ihsan (compassion). The theoretical contribution enhances understanding of how the Tawhidic paradigm impacts training and development practices, emphasizing ukhuwwah, 'adl, and ihsan with Madani Malaysia principles in ethical work environments. For policy implications, there is a need for policies that integrate the Tawhidic paradigm into staff training and development, ensuring ongoing training and adaptability. In terms of practical implications, this research guides practitioners in incorporating Tawhidic principles into training, fostering collaboration, fairness, and compassion, and aligning with Madani Malaysia values.

Keywords: Training and development, Tawhidic paradigm, Islamic universities.

Introduction

It is widely acknowledged that concentrating exclusively on profitability as the ultimate goal is no longer sustainable and viable in the current dynamic and interconnected global environment. The training and development processes in organisations are greatly impacted by both the organisation's strategic direction and the level of external environmental change (Alerasoul et al., 2022; Blanchard & Thacker, 2023). Historically, the main factor influencing these behaviours has been the goal of profitability as bottomline (Aguinis & Kraiger, 2009; Alerasoul et al., 2022; Suravi, 2024). Nevertheless, this limited concentration frequently inadequate to take into account crucial factors such as social responsibility, environmental sustainability and moral deliberations (Ostmeier & Strobel, 2022; Pinnington

et al., 2022; Ma, Nakab & Vidart, 2024). Indeed, the holistic approach includes .holistic paradigm like *Tawhidic* paradigm.

The *Tawhidic* paradigm, which is based on the belief in the oneness of Allah, has a significant impact on the training and development procedures of organisations, particularly the Islamic universities (Hassi, 2012; Mhd. Sarif, 2016; Wahab & Ismail, 2019; Mhd. Sarif & Ismail, 2023). The *Tawhidic* paradigm postulated that the interdependence of all facets of existence by promoting a harmonious approach that harmonises economic objectives with spiritual, social, and environmental obligations (Choudhury, 2016, 2020; Wahab & Ismail, 2019; Mhd. Sarif & Ismail, 2023). Indeed, Tawhidic paradigm can be operated as policy and practice.

There have been policies related to *Tawhidic* paradigm. Prime Minister Malaysia Dato' Seri Anwar Ibrahim (2022) operationalises *Tawhidic* paradigm into humanity and good value with the acronym MADANI, that is represented by *keMampanan* (sustainability), *kesejAhteraan* (prosperity), *Daya cipta* (innovation), *hormAt* (respect), *keyakiNan* (trust) and *Ihsan* (compassion). Firstly, *keMampanan* or sustainability emphasises on the necessity of addressing environmental challenges in conjunction with economic growth in order to secure long-term development for future generations. Secondly, *kesejAhteraan* or prosperity looks at wealth from all angles, encompassing quality of life and wellbeing. It also advocates for a social safety net that ensures everyone has access to healthcare, education, and happiness in the community. Thirdly, *Daya Cipta* or innovation advocates for the use of novel technology and inventive methods to propel the country forward. Fourthly, *hormAt* or respect cultivates reciprocal esteem within Malaysia's heterogeneous populace, hence advancing harmony and tranquilly. Fifth, *keyakiNan* or trust promotes open and accountable governance, focusses on having faith in institutions and leaders. Last but not least, *Ihsan* (Compassion) promotes kindness and empathy in order to foster a community that is kind and sympathetic. Indeed, Madani principles have integrated *Tawhidic* paradigm into policies and practices.

The integration of *Tawhidic* paradigm into training and development techniques necessitates a transition from a profit-oriented attitude to a more holistic and sustainable approach (Mhd. Sarif, 2021; Mhd. Sarif, Zainudin & Ismail, 2021; Mhd. Sarif & Ismail, 2024). The essence of the *Tawhidic* paradigm involves being responsible, accountable, and maintaining integrity towards Allah, fellow humans, and nature (Mhd. Sarif, 2014; Mhd. Sarif, Sarwar & Ismail, 2015). This *Tawhidic* paradigm approach takes into account the welfare of all parties involved, including employees, the community, and the environment. It advocates for principles such as fairness, empathy, and responsible management, which are essential for achieving sustainable development (Mhd. Sarif, 2019; Wahab & Ismail, 2019; Mhd. Sarif, 2021; Mhd. Sarif, Ismail & Abdul Wahid, 2024). It is also requiring social cohesiveness like *ukhuwwah* (brotherhood) (Mhd. Sarif, 2019), *ta'awun* (mutual cooperation) (Mhd. Sarif, Ismail & Abdul Wahid, 2024; Mhd. Sarif, Ismail & Zainudin, 2023), *taqwa* (piety) (Mhd. Sarif, 2021; Mhd. Sarif & Ismail, 2024), and *ulū al-albāb* (practical wisdom) (Mhd. Sarif, 2015; Mhd. Sarif, Zainudin & Ismail, 2021).

Islamic universities can cultivate a culture that prioritises ongoing education, moral conduct, and societal obligations with the *Tawhidic* paradigm (Mhd. Sarif, 2014; Mhd. Sarif, Sarwar & Ismail, 2015). This not only equips individuals to make valuable contributions to society but also guarantees that organisational actions are in line with wider sustainability objectives (Mhd. Sarif, Ismail & Abdul Wahid, 2024; Mhd. Sarif, Ismail & Zainudin, 2023). Thus, this comprehensive approach of training and development with *Tawhidic* paradigm is advantageous to results in organisations that are more robust and adaptable, allowing them to succeed in a fast-evolving environment while remaining true to their fundamental ethical and spiritual principles.

Training and development are advantageous to organisations. This functional area of human resource management should not be seen as mere costs, but rather as strategic investments that generate significant long-term advantages for the organisation (Garavan et al., 2021; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). Investing in the professional and personal development of individuals improves their expertise, understanding, and capacities, resulting in higher levels of productivity and innovation (Thite, 2022; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). Employees who have received comprehensive training are more capable of effectively addressing the changing requirements of the market, adjusting to emerging technology, and enhancing the overall competitiveness of the organisation (Thite, 2022; Collin & Taylor, 2024). Thus, training and development have to be given a top priority. Organisations gain superiority through the provision of training and development. Organisations that give top priority to training and development are capable to cultivate a culture that emphasises ongoing improvement and lifetime learning (Thite, 2022; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). This culture fosters a high level of employee involvement and contentment, resulting in lower rates of employee departure and the attraction of highly skilled individuals (Mhd. Sarif, 2015; Mhd. Sarif, Zainudin & Ismail, 2021; Thite, 2022; Collin & Taylor, 2024). Employees who perceive themselves as appreciated and supported are more inclined to exhibit loyalty and dedication to the organisation, resulting in a steadfast and motivated staff.

Organisations could gain employee satisfaction, loyalty and commitment. This is particularly in the context of Islamic universities. Within the work operations of Islamic universities, the incorporation of the *Tawhidic* paradigm into training and development serves to strengthen the significance of ethical behaviour and societal obligations (Mhd. Sarif, 2014; Mhd. Sarif, Sarwar & Ismail, 2015; Mhd. Sarif, Zainudin & Ismail, 2021; Thite, 2022; Collin & Taylor, 2024). This alignment not only bolsters the prestige and legitimacy of Islamic universities, but also assures that graduates possess a comprehensive set of skills and qualities that enable them to make constructive contributions to society (Mhd. Sarif, 2019; Wahab & Ismail, 2019; Mhd. Sarif, 2021; Mhd. Sarif, Ismail & Abdul Wahid, 2024). Thus, Islamic universities could establish a healthy balance between financial sustainability and their aim to cultivate ethical and socially responsible leaders by considering training and development as an investment rather than an expense.

In short, a comprehensive training and development program is a fundamental aspect of ensuring the long-term strength and viability of an organisation. It equips organisations to negotiate uncertainties, capitalise on opportunities, and uphold their principles in the face of adversities. Islamic colleges employ this strategy to uphold their core ideals while providing its members with the necessary skills and information to succeed in a fast-evolving world.

Problem Statement

It is not sustainable in the current dynamic and interconnected global environment to prioritise profitability alone. This limited emphasis frequently ignores important elements like environmental sustainability, ethical considerations, and social responsibility, which could have long-term detrimental effects on the organisation and society (Alerasoul et al., 2022; Blanchard & Thacker, 2023; Aguinis & Kraiger, 2009; Alerasoul et al., 2022; Suravi, 2024). Organisations risk being unprepared for opportunities and threats in the future that call for a more all-encompassing strategy if these larger issues are not addressed (Ostmeier & Strobel, 2022; Pinnington et al., 2022; Ma, Nakab & Vidart, 2024).

More importantly, broader ethical, social, and environmental responsibilities are frequently left out of traditional training and development programs in organisations. In the context of Islamic universities that driven by Islamic teachings should be natural to be influenced by the *Tawhidic* paradigm (Mhd. Sarif, 2014; Mhd. Sarif, Sarwar &

Ismail, 2015; Mhd. Sarif, Zainudin & Ismail, 2021; Thite, 2022; Collin & Taylor, 2024). Nevertheless, the lack of integration into the training and development programs can impede the development of a holistic strategy that strikes a balance between spiritual, social, and environmental commitments and economic objectives. Organisations that ignore these factors lose out on creating a culture that values moral conduct and the welfare of society in addition to achieving financial success.

Instead of seeing training and development as strategic investments, many organisations still view them as unnecessary expenses. This viewpoint undercuts the potential long-term gains in productivity, creativity, and employee loyalty that might result from professional and personal growth for staff members (Thite, 2022; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). Insufficient training and development expenditures may lead to a workforce that lacks the necessary skills to adjust to evolving technologies and shifting market needs. As a result, companies that do not place a high priority on ongoing learning and development may find it difficult to keep their competitive advantage and maintain long-term growth.

Research Questions

Based on the problem statement, this research proposes two research questions. Firstly, how can Islamic universities integrate the *Tawhidic* paradigm into their training and development programs to balance spiritual, social, and environmental commitments with economic objectives? Secondly, what are the long-term impacts on organisational productivity, creativity, and employee loyalty when training and development are viewed as strategic investments rather than unnecessary expenses?

Research Objectives

Based on the proposed research questions, this study aims to achieve two key objectives. Firstly, it seeks to explore methods and strategies for integrating the *Tawhidic* paradigm into the training and development programs of Islamic universities, ensuring a balance between spiritual, social, and environmental commitments alongside economic objectives. Secondly, it aims to investigate the long-term impacts of viewing training and development as strategic investments on organisational productivity, creativity, and employee loyalty.

Significance of the Study

This research significantly advances theoretical understanding by emphasising the importance of integrating the *Tawhidic* paradigm into organisational practices, especially within Islamic universities. By focusing on spiritual, social, and environmental commitments alongside economic objectives, it broadens the scope of value-based management frameworks (Aguinis & Kraiger, 2009; Alerasoul et al., 2022; Suravi, 2024). The study provides a comprehensive perspective on embedding ethical, social, and environmental responsibilities within training and development programs, challenging traditional profit-centric models and underscoring the relevance of holistic approaches in organisational theory for sustainable development (Wahab & Ismail, 2019; Mhd. Sarif & Ismail, 2023). The findings also have substantial policy implications, advocating for the formulation and implementation of policies that integrate the *Tawhidic* paradigm into organisational practices, promoting ethical, social, and environmental considerations (Mhd. Sarif, 2014; Mhd. Sarif, Sarwar & Ismail, 2015; Mhd. Sarif, Zainudin & Ismail, 2021; Thite, 2022; Collin & Taylor, 2024). Such policies would encourage continuous learning and development, equipping employees to handle evolving market demands and technological advancements (Ostmeier & Strobel, 2022; Pinnington et al., 2022; Ma, Nakab & Vidart, 2024). Additionally, the research promotes viewing training

and development as strategic investments, fostering a culture of lifelong learning and improvement, which enhances productivity, innovation, and loyalty.

Practically, the research offers valuable insights for organisational leaders and HR practitioners by providing actionable strategies for integrating broader ethical, social, and environmental responsibilities into training and development programmes. By adopting these strategies, organisations, particularly Islamic universities, can cultivate work environments that promote ethical behavior, social responsibility, and sustainability (Thite, 2022; Collin & Taylor, 2024). Emphasising training and development as investments rather than costs highlights their role in enhancing employee capabilities, fostering innovation, and maintaining competitive advantage, leading to a more engaged and loyal workforce and contributing to long-term organisational growth and success (Aguinis & Kraiger, 2009; Alerasoul et al., 2022; Suravi, 2024).

Literature Review

The rapid technological advancements of the 21st century have irrevocably transformed the landscape of Human Resource Management (HRM) to emphasis on human talent development with manners and skillset. The digital innovation requires human resource to evaluate the current state of digital in human resource management, specifically for training and development. Thite (2022) argued that in integrating the training and development with integrative approach by leveraging digital tools that can facilitate talent development and organizational performance. In fact, talent development is part of the training agenda and human resource plans (Collins & Taylor, 2024; Garavan et al., 2021; Jooss et al., 2023; Memon et al., 2021).

Human Resource Management (HRM) encompasses a broad spectrum of functions, with talent development being a crucial component. Thite (2022) contended that the fragmented adoption of digital human talent development, stressing the need for a unified framework to guide its implementation. Collins and Taylor (2024) emphasized on the critical role of talent development in enhancing individual and organisational performance with the digital enhance the effectiveness of these programs. Garavan et al. (2021) argued that enhancement of training can have positive impact on the organizational performance. Therefore, a strategic approach to digitalise human talent development within the human resource management should take this into account the unique characteristics of each organisation.

To navigate the future of digital HRD, organisations must adopt a strategic, integrative approach that leverages digital tools to enhance talent development and organisational performance. This involves developing a unified framework for integrating digital tools, leveraging digital platforms for personalised learning and real-time feedback, and promoting cooperative talent management practices (Memon et al., 2021; Thite, 2022; Jooss et al., 2023). Additionally, Memon et al. (2021) argued that effective HRM practices enhance employee satisfaction and engagement, which can be achieved through digital tools such as automated onboarding and continuous learning platforms. By embracing this approach, HR professionals can lead their organisations towards a digitally empowered future, fostering a more engaging and productive work environment.

Tawhidic Paradigm

Tawhidic paradigm is a holistic perspective or big picture view to get things with efficiency and effectiveness. This is applicable to individuals, groups, entities, and organisations. When organisations include Tawhidic paradigm into organisational policymaking, business processes, human resource management, organisations are directing people, purpose and structure to the dimensions of the worldly life (al-Dunya) and the Hereafter (al-Akhirah). Every decision and action within Tawhidic paradigm is to execute *mas'uliyah* (responsibility and accountability) and *ta'abudi* (servitude to Allah) (Wahab & Ismail, 2019; Mhd. Sarif & Ismail, 2023). These principles underscore the fact that all actions and decisions are acts of worship (*'ibadah*) and accountability to Allah, thereby *al-amr bil makruf* (promoting virtue) and *wa al-nahy anil mungkar* (preventing evil). The integration of these dimensions guarantees that all organisational activities are in accordance with the ultimate objective of satisfying Allah, which encompasses the adherence to ethical and moral standards.

The most fundamental virtue in organisation is trust. Trust is required to maintain moral and ethical standards in the *Tawhidic* paradigm, which incorporates the values of *ukhuwwah* (brotherhood), *'adl* (justice), *ihsan* (benevolence), *rahmah* (compassion), and *taqwa* (piety). *Ukhuwwah* cultivates a collaborative and harmonious work environment by nurturing a sense of brotherhood and mutual support among employees. *'Adl* assures impartial conflict resolution, equitable treatment, and fair remuneration in all interactions. *Ihsan* advocates for individuals to exceed their fundamental responsibilities by prioritising the welfare of others and acting with compassion and benevolence. *Rahmah*, or compassion, is the act of demonstrating empathy and benevolence towards others, particularly those who are less privileged. In every action, *Taqwa* instills a sense of piety and consciousness of Allah, guiding employees to uphold high ethical standards.

This comprehension is predicated on fundamental concepts, including benevolence (*al ihsan*), true conviction (*al iman*), and knowledge (*al 'ilm*). True conviction (*al iman*) fortifies the dedication to ethical principles, while knowledge (*al 'ilm*) is indispensable for making well-informed and prudent decisions. Benevolence (*al ihsan*) assures that actions are executed with sincerity and excellence. The concept of goodness (*al ma'ruf*) is of the utmost importance, consisting of lawful (halal) actions, righteousness (*al birr*), and virtuous deeds (*al khayr*), all of which are deserving of positive rewards (*ajr*). In contrast, *munkar* encompasses prohibited (haram), sins (*ithm*), and poor (*sharr*) actions, which are associated with penalties. This dual emphasis on *ta'abudi* and *masuliyah*, in addition to *ukhuwwah*, *'adl*, *ihsan*, *rahmah*, and *taqwa*, influencing organisational practices are to be consistent with both responsible, ethical conduct and divine worship, thereby cultivating a supportive and equitable environment.

Islamic universities can establish an environment that prioritises sustainable practices, social responsibility, and ethical behaviour by incorporating these principles into the organisational culture. This not only improves the institution's morale but also benefits the general welfare of the community, pupils, and employees. As a result, the Tawhidic paradigm offers a comprehensive framework that ensures the long-term success and fulfilment of both temporal and spiritual goals by balancing economic objectives with spiritual, social, and environmental contributions.

Training and Development

Training and development are in human resource management of organisation. This unit is important to assure the human talent is relevant and functional to execute tasks that can achieve the goal of an organisation (Garavan et al., 2021; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). Training is one, development is another (Thite, 2022; Collin & Taylor, 2024). Training is to enhance employee motivation and performance. Training is a process to develop talents, competencies, and capabilities of employees (Garavan et al., 2021; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). Development enables employees to expand skillset through career advancement within organisation, useful for the organisation in terms of organisational talents, and advantageous for employees for professional ambitions and growth (Thite, 2022; Collin & Taylor, 2024).

Training and development are frequently used in conjunction, yet they are distinct concepts. Training is centred around equipping individuals with precise skills or assisting them in gaining the appropriate skillset and fixing any shortcomings that may impact their job performance and also the performance of the organisation (Ostmeier & Strobel, 2022; Pinnington et al., 2022; Ma, Nakab & Vidart, 2024). For example, in the contemporary organisations are progressively adopting digital technologies and paperless transactions, which requires employees to acquire digital work or paperless office skills. Undoubtedly, training has the ability to rectify deficiencies in skills and provide knowledge about novel approaches to work.

Nature of Training and Development

Training primarily emphasises the enhancement of individual employees' skillsets or the rectification of skill deficits during a short-term period, with a specific focus on the current job. Development, in contrast, encompasses the present and future requirements, encompassing work groups or the entire organisation, and prioritises long-term readiness for upcoming work demands (Blanchard & Thacker, 2023; Aguinis & Kraiger, 2009; Alerasoul et al., 2022; Suravi, 2024). The training process consists of three fundamental steps: (a) needs assessment, which encompasses the evaluation of organisational, task, and individual needs; (b) planning and implementation of training; and (c) evaluation.

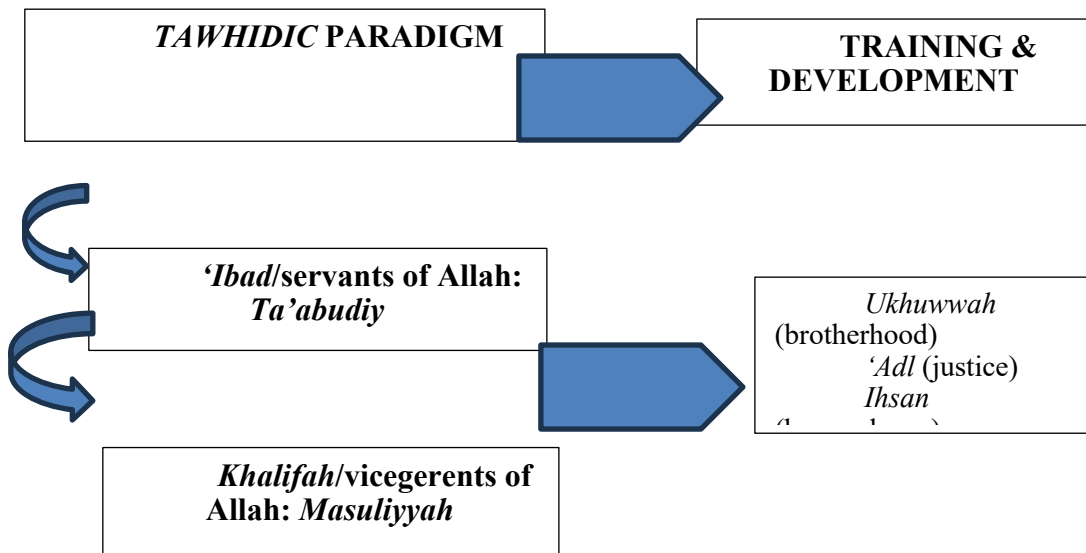
Career Development

In career development, employees are equipped with the necessary skills and capabilities needed by the organisation to maintain its competitive edge in the present and be prepared for the future. Development offers employees the chance to expand and progress, guaranteeing that the workforce stays up to date with the requirements of a constantly changing corporate environment (Ostmeier & Strobel, 2022; Pinnington et al., 2022; Ma, Nakab & Vidart, 2024). Development programmes are designed to improve employees' skills, knowledge, and capacities, enabling them to effectively adjust to changes and tackle new problems in their employment. The development is essential for preserving an organisation's competitiveness and efficiency as the business environment changes (Alerasoul et al., 2022; Blanchard & Thacker, 2023; Aguinis & Kraiger, 2009; Alerasoul et al., 2022).

Career development specifically emphasises deliberate actions to invest in the professional advancement of employees. This entails strategic and intentional measures taken by the organisation to assist employees in attaining their professional objectives (Garavan et

al., 2021; Memon et al., 2021; Jooss, Lenz & Burbach, 2023). These endeavours can encompass offering instructional courses, guiding, professional guidance, and establishing routes for progression within the organisation. Organisations can enhance the long-term career trajectory of their employees by investing in career development (Thite, 2022; Collin & Taylor, 2024). This investment yields several advantages for both the individual and the organisation, including the cultivation of a talented, motivated, and loyal workforce.

Based on the discussion of the literature review, Tawhidic paradigm influences training and development practices with *ta'abudiy* (the servitude of servants of Allah) and *mas'uliyah* (responsibility as vicegerents of Allah). Thus, results in training and development to incorporate Tawhidic values of *ukhuwwah* (brotherhood), *'adl* (justice), *ihsan* (benevolence), and *rahmah* (compassion). Figure 1 depicts the research framework.



Research Method

Methodology This study applies a qualitative research paradigm, which aims to explore human experiences and societal phenomena (Merriam & Grenier, 2019; Hennink, Hutter & Bailey, 2020; Denzin et al., 2023; Hatch, 2023). The use of qualitative research methodology is capable to obtain comprehensive insights from the informants to enable them to provide a profound and intricate comprehension of the research (Merriam & Grenier, 2019; Knott et al., 2022; Khoa et al., 2023). The researchers used this research method is to ground a theory for training and development based on the insights of staff from Islamic universities.

The researchers conducted qualitative personal interviews with personnel from diverse Islamic universities. The interviews were conducted using convenient sampling, a method that entails selecting people who are readily available, eager and consented to participate in this research (Merriam & Grenier, 2019; Knott et al., 2022; Khoa et al., 2023). Prior to the interviews, the researchers obtained informed consent from the informants.

As for the research instrument, the researchers approached independent qualitative researchers to validate the research instruments (Rutakumwa et al., 2020; Tavory, 2020; Vanover et al., 2021; Kim, 2024). The independent researchers validated the research instruments (Merriam & Grenier, 2019; Denzin et al., 2023; Hatch, 2023). In addition, the researchers conducted a pilot study with two staff members to further validate the

research instrument (Merriam & Grenier, 2019; Knott et al., 2022; Khoa et al., 2023). The input and ideas provided by the participants in the pilot study were used to improve the research instruments that can improve the validity and reliability.

The researchers conducted personal interview with the informants. The researchers recorded the interview with audio equipment and accompanied with field note taking, which was consented by the participants (Merriam & Grenier, 2019; Knott et al., 2022; Khoa et al., 2023). This dual approach to recording can assure the capture of all essential material and yielded a thorough record of the interviews (Rutakumwa et al., 2020; Tavory, 2020; Vanover et al., 2021; Kim, 2024). The notes collected during the interviews were essential in facilitating the transcription process, guaranteeing precision and comprehensiveness.

After preparing the interview transcripts, they were cross-checked with the informants to confirm the accuracy of the recorded data in representing their perspectives and experiences (Vanover, Mihas & Saldana, 2021; Denzin et al., 2023; Kim, 2024). The verification method ensured the integrity and dependability of the data (Merriam & Grenier, 2019; Knott et al., 2022; Kim, 2024). Following verification, the researchers conducted thematic analysis on the transcripts. Thematic analysis is a technique employed to discern, examine, and communicate recurring patterns (themes) present in the data (Cernasev & Axon, 2023; Liu, 2024; Kim, 2024). The researchers were able to methodically examine the data, revealing important patterns and understandings that were essential for constructing the theoretical framework of the study.

Result and Discussion

The presentation of results is based on the important themes that derived from the interview results. There are three major themes, namely continuous learning, rational enriching, and exposure. Continuous training for training and development are ongoing activity in organizations aimed at learning new things, upskilling, reskilling, and improving work tasks. As for rotational enriching, training and development are beneficial when staff rotate between departments, as it prevents complacency and encourages continuous learning. Finally, exposure of employees with new experiences that fostering creativity and innovation.

Continuous Training

Training and development are ongoing activity in organizations aimed at learning new things, upskilling, reskilling, and improving work tasks. This is logical because new developments happen every day. Training and development require continuous improvement for quality work and merit performance. According to Staff 1, the number of years of working can be an excuse to skip training: Staff 1 said: *“In the past 20 years of my tenure here, we relied heavily on manual data entry, sometimes working overtime to complete it. This involved duplicating efforts, such as asking customers, students, and staff to fill out forms, then manually entering the information into the computer. We had to complete this very quickly to avoid delaying customer applications or requests, which led to many complaints. With the advent of computerisation and digitalisation, our processes have improved significantly. Customers now fill out Google forms or online forms, which we process on our end. This eliminates the need for them to come physically. Can you imagine how are you going to perform your tasks if you refuse to attend training.”*

Staff 1 further explained: *“Continuous improvement is in line with our religious duty, called ihsan. Whatever we do must be with ihsan. What I learnt is about being excellent and beneficial to others. Every day we have to give benefit to others. In the Madani principles also mentioned about ihsan. The*

duty is fard 'ayn or highest level of compulsory. Our work to be done in jama'ah or collectively. The 'amal jama'ie or collective work requires strong bonding among the staff."

The deliberation from Staff 1 has pointed a few Islamic values embedded in *Tawhidic* paradigm (Mhd. Sarif, 2014; Mhd. Sarif, Sarwar & Ismail, 2015), namely *mas'uliyah* or obligation (Kadhim et al., 2017; Wahab & Ismail, 2019), *ihsan* or excellent (Wahab & Ismail, 2019; Barazili & Syukur, 2023; Sodikin, Fachrunnisa & Cahyono, 2023), *jama'ah* or collectively (Mokhtar et al., 2020; Mohd Ali, Shohib & Ibrahim, 2022), *'amal jama'ie* or collective work and strong bonding or *ukhuwwah* (Mhd. Sarif & Ismail, 2023; Ahmed & Nahar, 2024).

Echoing the experience of Staff 1, Staff 2 share an experience. Staff 2 mentioned: *"I have the experience in processing claim for overtime, travel and others. In the past, we have to fill in the form. In the digital and computerised era, our claim process, where forms no longer need to be physically passed from one officer to another for a rubber stamp. Once filled out, the form is assigned to a supervisor or officer for quick endorsement and approval. We have had to attend several training sessions for these new processes. This is good. Our work is getting better. Being good is rahmah or mercy and Madani. Rahmah is not in the outcome of work, but also in the process when people work together or amal jama'ie with good bonding or you can call it as ukhuwwah. Some senior staff were reluctant, citing their impending retirement in 2-3 months, which is the case when people with ukhrawi or the hereafter thought."*

The deliberation from Staff 2 also has pointed a few Islamic values embedded in *Tawhidic* paradigm, namely *rahmah* or mercy (Kadhim et al., 2017; Wahab & Ismail, 2019; Barazili & Syukur, 2023), *ihsan* or excellent (Wahab & Ismail, 2019; Sodikin et al., 2023), *jama'ah* or collectively (Mokhtar et al., 2020; Mohd Ali, Shohib & Ibrahim, 2022), *'amal jama'ie* or collective work and strong bonding or *ukhuwwah* (Mhd. Sarif & Ismail, 2023; Ahmed & Nahar, 2024) with *Madani* or civilized (Aziz & Rusli, 2020; Anwar Ibrahim, 2022; Barazili & Syukur, 2023) and *ukhrawi* or hereafter thought (Mhd. Sarif, 2016; Wahab & Ismail, 2019). In fact, Prime Minister Malaysia Dato' Seri Anwar Ibrahim (2022) that emphasizes humanity and good value with the acronym MADANI, that is represented by keMampanan (sustainability), kesejahteraan (prosperity), Daya cipta (innovation), hormAt (respect), keyakiNan (trust) and Ihsan (compassion).

Staff 3 argued that training is an ongoing process. Staff 3 said: *"Training is an ongoing process. Like it or not, you have to face it, or else you can't do your work. Even very senior staff who have been complacent with manual processes find it easier with automation and digitalization. The work remains the same; it still requires meticulous attention to detail and adherence to every rule and procedure. Being meticulous is about being ihsan or excellent and being rahmah or mercy. Everything here will be audited by several audit teams each year. The auditors often ask about the training hours and the types of learning I have attended throughout the year."*

Staff 3 is also an officer for human resource service at a faculty argued that exposing to new things must be respondedn with training. Staff 3 explained: *"Training is a continuous activity or being ihsan in our organization, aimed at learning new things, upskilling, reskilling, and improving work tasks. This makes sense because new developments happen every day. We constantly update our knowledge to handle faculty needs better, ensuring we provide the best support and services."* The deliberation from Staff 3 also has pointed a few Islamic values embedded in *Tawhidic* paradigm, namely *rahmah* or mercy (Aziz & Rusli, 2020; Anwar Ibrahim, 2022), and *ihsan* or excellent (Wahab & Ismail, 2019; Sodikin et al., 2023).

Staff 4 who is an officer at the security advisory service argued that training is a necessity. Staff 4 said: *“At every department, not just my department, training is an ongoing necessity. We must continually learn new techniques, upgrade our skills, and improve our procedures. This is necessary for me in the security advisory because we are facing new security threats and developments emerge every day. Staying updated ensures we maintain a safe and secure environment for everyone.”*

Staff 5 who is a staff who is serving at the general administration service at the central argued that learning is essential and non-stop business. Staff 5 said: *“Training is an essential, ongoing activity in general administration. We aim to learn new things, enhance our skills, and improve our work processes. This is crucial as new developments and technologies emerge daily. For example, in my role, continuous learning helps us provide efficient and effective administrative support across the organization.”*

Staff 6 who is a staff at the academic service unit of a big faculty argued that training is a kind of R&D. Staff 6 said: *“In academic services, training is a constant endeavor aimed at learning new methods, upgrading our skills, and refining our work tasks. This is necessary because educational developments and innovations occur every day. By staying informed and skilled, we ensure that we can support faculty and students effectively.”*

Training enhances competency and self-confident (Hoos, 2020; Dewa, 2023; Rivaldo & Nabella, 2023). Senior employees are not spared from training (Segrist et al., 2007; Mehta, Modi & Sharma, 2024). Especially in the digital era (Hoos, 2020; Coulson-Thomas, 2024) to enhance *taqwa* (Mhd. Sarif, 2016; Badrasawi et al., 2017; Maham & Bhatti, 2019). These values are embedded in *Tawhidic* paradigm, namely *rahmah* or mercy (Kadhim et al., 2017; Wahab & Ismail, 2019; Barazili & Syukur, 2023), *ihsan* or excellent (Wahab & Ismail, 2019; Sodikin et al., 2023), *jama’ah* or collectively (Mokhtar et al., 2020; Mohd Ali, Shohib & Ibrahim, 2022), *amal jama’ie* or collective work and strong bonding or *ukhuwwah* (Mhd. Sarif & Ismail, 2023; Ahmed & Nahar, 2024) with *Madani* or civilized (Aziz & Rusli, 2020; Anwar Ibrahim, 2022; Barazili & Syukur, 2023) and *ukhurawi* or hereafter thought (Mhd. Sarif, 2016; Wahab & Ismail, 2019). Based on the feedback from six staff from Islamic higher education institutions, training is an on-going activity that justified by the changing in the work proceses, requirements of work of the era, and the requirements for governance. Thus, the training practices are continuous learning, continuous adaptation, and enriching. Table 1 summarizes the key results for training and development as on-going agenda.

Table 1: Summary of the findings for training as an on-going activity

Key argument	Specific reason	Key practices
Training as on-going activity	Changing in work processes Requirements Governance	Continuous learning Adaptation Enriching

Rotational Enriching

Training and development are beneficial when staff rotate between departments, as it prevents complacency and encourages continuous learning.

Staff 1 said: *“Administrative staff are not just working at functional office at the central administration. When you are assigned to work at the faculty level, you must serve the central functional office, academic staff, students, and visitors. Faculty and student activities, such as conferences, symposiums, meetings, and conventions, require you to be present to provide service. Whether you like it or not, you must attend training relevant to these tasks.”*

Staff 2 preferred rotation of tasks and department among staff. Staff 2 said: *“I like the idea of rotating staff between departments. Staying in one department for many years can lead to complacency and a lack of interest in learning or attending training. When you are assigned to a new department, you must learn new work processes. General administrative work in central offices like finance, human resources, and student affairs is process-based and somewhat similar.”*

Staff 3 argued that a rotation between departments prevents complacency and encourages continuous learning. Staff 3 mentioned: *“Training is especially beneficial when staff rotate between departments. It prevents complacency and encourages continuous learning. This rotation helps build a stronger sense of brotherhood (ukhuwwah) and fosters teamwork (amal jamaie) as we get to know and collaborate with colleagues from different areas.”*

As for Staff 4, rotation between departments enhances collective efforts with good brotherhood. Staff 4 said: *“Rotating between departments as part of our training is highly beneficial. It keeps us from becoming complacent and promotes ongoing learning. This practice also strengthens our sense of ukhuwwah (brotherhood) and amal jamaie (collective work), enhancing our cooperation and effectiveness across different security teams.”*

Staff 5 contended that complacency should not happen. Staff 5 said: *“Training that includes rotating staff between departments is very advantageous. It prevents complacency and encourages continuous learning. Additionally, this rotation builds stronger bonds of ukhuwwah and amal jamaie, improving our overall collaboration and efficiency in administrative services. The new staff are not familiar with ukhuwwah and amal jamaie. They have to attend more training on building ukhuwwah and amal jamaie.”*

As for Staff 6, rotation of staff between departments is commendable. Staff 6 mentioned: *“Training, especially when it involves rotating between departments, is very beneficial. It helps prevent complacency and promotes continuous learning. This rotation also strengthens our sense of ukhuwwah, then amal jamaie, fostering a more cohesive and supportive environment within the faculty.”*

Based on the feedback from six staff from Islamic higher education institutions, training is to prevent complacency, promote continuous learning and strengthen teamwork with ukhuwwah (brotherhood) and collective effort (amal jamaie). This requires training practices on job rotation with enhancement and enrichment, comprehensive cross training and culture of ukhuwwah (brotherhood), amal jamaie (collective effort) and itqan (excellence). Table 2 shows the summary of the findings for rotational enriching to prevent complacency and errors.

Table 2: Summary of the findings for training to prevent complacency and errors

Key argument	Specific reason	Key practices
Prevent complacency, promote continuous learning, and strengthen	Prevent complacency	Job rotation, enhancement and enrichment

teamwork (ukhuwwah) and collective effort (amal jamaie)	Encourage talent development Strengthen teamwork with ukhuwwah and amal jamaie	Comprehensive cross-training Culture of ukhuwwah (brotherhood), amal jamaie (collective effort) and itqan (excellence)
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Exposure

Training and development expose employees to new experiences, fostering creativity and innovation.

Staff 1 said: *"Training is a crucial element in our organization as it exposes employees to new experiences, fostering creativity and innovation. This aligns with what we being advocated with the Madani Malaysia principles of keMampanan (sustainability), kesejAhteraan (prosperity), Daya cipta (innovation), hormAt (respect), keyakiNan (trust), and Ihsan (compassion). By continuously learning and embracing new ideas, we can develop sustainable practices, contribute to overall prosperity, and innovate in our roles. Training also instills respect for diverse perspectives, builds trust among colleagues, and encourages compassionate actions towards one another."*

Staff 2 also shared the same observations by Staff 1. Staff 2 mentioned: *"Training offers a platform for employees to gain new experiences and stimulate creativity and innovation. This is in line with the Madani Malaysia principles, especially keMampanan (sustainability) and Daya cipta (innovation). By engaging in training programs, we learn sustainable practices that contribute to the well-being (kesejAhteraan) of our community. The emphasis on hormAt (respect) and keyakiNan (trust) in our training also strengthens our professional relationships, while Ihsan (compassion) guides us to act with empathy and kindness in our interactions."*

Staff 3 pointed out 3: *"Training exposes you to new things and experiences, fostering creativity and innovation. The input from training can inspire new ways of doing things. You should not miss any in-house training since it is free."*

Staff 4 said: *"At our office, training exposes us to new experiences and enhances our creativity and innovation, which are vital for effective security management. This approach aligns with Madani Malaysia principles such as keMampanan (sustainability) by promoting sustainable security practices, kesejAhteraan (prosperity) through creating a safe environment, and Daya cipta (innovation) in developing new security measures. Training also fosters hormAt (respect) among team members, builds keyakiNan (trust) within our community, and teaches us to approach our duties with Ihsan (compassion)."*

Staff 5 mentioned: *"Training is essential in exposing us to new experiences, which fosters creativity and innovation like the principles of Madani Malaysia of keMampanan (sustainability), ensuring our work practices are sustainable. It also promotes kesejAhteraan (prosperity) by enhancing our productivity, Daya cipta (innovation) by encouraging innovative solutions, hormAt (respect) by appreciating diverse viewpoints, keyakiNan (trust) by building reliable relationships, and Ihsan (compassion) by instilling empathy and kindness in our professional conduct."*

Staff 6 said: “Training in academic services is invaluable as it exposes us to new experiences and fosters creativity and innovation. This is perfectly aligned with the Madani Malaysia principles of keMampanan (sustainability), helping us adopt sustainable educational practices, and kesejAhteraan (prosperity) by contributing to the overall success of our faculty. Training encourages Daya cipta (innovation) in our teaching methods, hormAt (respect) for the diverse academic community, keyakiNan (trust) between faculty and students, and Ihsan (compassion) in our interactions, ensuring a supportive and nurturing educational environment.”

Based on the feedback from six staff from Islamic higher education institutions, training is to expose employees to new experiences that fostering creativity and innovation aligns with the Malaysia Madani principles. The specific reasons for the strategic objective are to promote sustainability, to enhance prosperity and to build respect (hormAt). This requires training practices on job rotation with enhancement and enrichment, comprehensive cross training and culture of *ukhuwwah* (brotherhood), *amal jamaie* (collective effort) and itqan (excellence). In addition, Madani Malaysia principles of keMampanan (sustainability), kesejAhteraan (prosperity), Daya cipta (innovation), hormAt (respect), keyakiNan (trust), and *Ihsan* (compassion).

Table 3: Summary of the findings for training to expose to new experiences

Key argument	Specific reason	Key practices
Training exposes employees to new experiences, fostering creativity and innovation, which aligns with the Madani Malaysia principles	Promote sustainability (keMampanan) Enhance prosperity (kesejAhteraan) Build respect (hormAt) and trust (keyakiNan)	Extensive and inclusive training programmes Culture of continuous learning Collaborative projects

In summary, the results of the research can be divided into three areas. Each area has specific reason and key practices. Table 4 shows the summary of the results.

Key argument	Specific reason	Key practices
Training as on-going activity	Changing in work processes Requirements Governance	Continuous learning Adaptation Enriching
Prevent complacency, promote continuous learning, and strengthen teamwork (<i>ukhuwwah</i>) and collective effort (<i>amal jamaie</i>)	Prevent complacency Encourage talent development Strengthen teamwork with <i>ukhuwwah</i> and <i>amal jamaie</i>	Job rotation, enhancement and enrichment Comprehensive cross-training Culture of <i>ukhuwwah</i> (brotherhood), <i>amal jamaie</i> (collective effort) and itqan (excellence)

<p>Training exposes employees to new experiences, fostering creativity and innovation, which aligns with the Madani Malaysia principles</p>	<p>Promote sustainability (keMampanan) Enhance prosperity (kesejahteraan) Build respect (hormat) and trust (keyakinan)</p>	<p>Extensive and inclusive training programmes Culture of continuous learning Collaborative projects</p>
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The Tawhidic paradigm that influence training and development of Islamic universities based on the principles of *ukhuwwah* (brotherhood), *‘adl* (justice), and *ihsan* (benevolence). These principles help create a supportive and cooperative work environment, encourage fair treatment and justice, and inspire individuals to go beyond their basic duties with compassion and benevolence. Furthermore, training and development also aligns with the Madani Malaysia principles of *keMampanan* (sustainability), *kesejahteraan* (prosperity), *daya cipta* (innovation), *hormat* (respect), *keyakinan* (trust), and *ihsan* (compassion). By continuously learning and embracing new ideas, employees can develop sustainable practices, contribute to overall prosperity, and innovate in their roles. Training also instills respect for diverse perspectives, builds trust among colleagues, and encourages compassionate actions towards one another.

IMPLICATIONS FOR THEORY, POLICY, AND PRACTICE

Theoretical Implications

This research enhances our understanding of how the Tawhidic paradigm affects training and development activities. The study emphasises the essential role of *ukhuwwah* (brotherhood), *‘adl* (justice), and *ihsan* (benevolence) in establishing an ethical and supportive work environment within Islamic universities. These insights enhance the comprehension of how Tawhidic paradigm can be incorporated into theories of organisational growth, offering a foundation for further exploration by other scholars into the confluence of religious principles and organisational behaviour. By incorporating Madani Malaysia values into organisational contexts gives a comprehensive approach to sustainability, prosperity, innovation, respect, trust, and compassion. This expands the theoretical landscape of value-based management.

Policy Implications

The research highlights the necessity for Islamic universities to establish policies that openly integrate the *Tawhidic* paradigm into their teaching and development programmes. Policymakers should guarantee that these concepts are integrated into every facet of staff development, ranging from the hiring process to continuous professional advancement. Regular training sessions should be mandated by policies to specifically address ethical behaviour, social justice, and community welfare, in accordance with the principles of *ukhuwwah*, *‘adl*, and *ihsan*. Moreover, it is imperative that policies foster a culture of ongoing

education and flexibility to effectively respond to shifts in the environment, in accordance with the Madani Malaysia principles. This method would not only improve the efficacy of training programmes but also guarantee the continual adherence to the institution's principles.

Practical Implications

The study offers a precise guide for Islamic university practitioners on how to incorporate the Tawhidic paradigm into their daily training and development efforts. Training programmes should be strategically developed to cultivate a strong sense of camaraderie among employees, with a focus on promoting collaboration and mutual assistance. Practitioners must incorporate equitable and unbiased principles in all training programmes, fostering fairness and impartiality. In addition, training programmes should motivate personnel to go above their fundamental responsibilities by engaging in acts of compassion and generosity, thereby fostering a more harmonious and productive work environment.

Furthermore, according to the principles of Madani Malaysia indicates that practical training should prioritise sustainability and innovation. This would equip employees with the necessary skills to effectively address emerging difficulties by employing imaginative solutions. It is important to prioritise respect, trust, and compassion in all interactions, in order to cultivate a culture that promotes mutual respect and cooperation. Islamic universities can optimise staff performance, strengthen organisational commitment, and guarantee that their training programmes contribute to a more ethical and efficient institution by using these methods.

Conclusion

Islamic universities in the context Malaysia are mainly of public universities. Training is particularly crucial due to the continuous evolution of digitalization and automation. Feedback from six staff members at Islamic higher education institutions highlights the necessity of training to adapt to new technologies and processes. Despite some resistance from senior staff nearing retirement, the overall consensus is that training enhances competency, fosters continuous learning, and prevents complacency.

Training also promotes the principles of *ukhuwwah* (brotherhood), *'adl* (justice), and *ihsan* (benevolence), which are central to Islamic teachings. These principles help create a supportive and cooperative work environment, encourage fair treatment and justice, and inspire individuals to go beyond their basic duties with compassion and benevolence.

Furthermore, training aligns with the Madani Malaysia principles of *keMampanan* (sustainability), *kesejahteraan* (prosperity), *daya cipta* (innovation), *hormat* (respect), *keyakinan* (trust), and *ihsan* (compassion). By continuously learning and embracing new ideas, employees can develop sustainable practices, contribute to overall prosperity, and innovate in their roles. Training also instills respect for diverse perspectives, builds trust among colleagues, and encourages compassionate actions towards one another.

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