

Beyond Job Resources: Integrating Islamic Human Resource Management into the Job Demands-Resources Model to Mitigate Teacher Burnout

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Abstract:

This study systematically synthesizes empirical evidence regarding the role of Islamic Human Resource Management (IHRM) in preventing teacher burnout amidst digital transformation. The research employs a Systematic Literature Review (SLR) method based on PRISMA 2020 guidelines. A literature search across eight electronic databases covering the period 2015–2025 yielded 212 articles, with 17 studies meeting the inclusion criteria. Methodological quality was assessed using the JBI Checklist and CASP Qualitative Checklist, while data were synthesized through thematic analysis using a narrative synthesis approach. The findings identify five key dimensions of IHRM: Islamic-value-based recruitment and selection, spirituality-integrated professional development, Islamic leadership that serves and empowers, fair compensation and rewards, and work-life balance. These practices prevent burnout through three interconnected mechanisms: spiritual-emotional resources, social support, and competence-empowerment. In the context of digital education, IHRM strengthens teacher resilience by framing technology as a meaningful work tool, reinforcing organizational support, and fostering solidarity based on *ukhuwah* (Islamic brotherhood). This study extends the Job Demands–Resources model by positioning spiritual resources as a protective factor against teacher burnout.

Keywords: *Islamic Human Resource Management, Teacher Burnout, Digital Transformation*

Abstrak:

Studi ini secara sistematis mensintesis bukti empiris mengenai peran Islamic Human Resource Management (IHRM) dalam mencegah burnout guru di tengah transformasi digital. Penelitian menggunakan metode Systematic Literature Review (SLR) berdasarkan pedoman PRISMA 2020. Penelusuran literatur pada delapan basis data elektronik untuk periode 2015–2025 menghasilkan 212 artikel, dan 17 studi memenuhi kriteria inklusi. Kualitas metodologis dinilai menggunakan JBI Checklist dan CASP Qualitative Checklist, sedangkan data disintesis melalui analisis tematik dengan pendekatan narrative synthesis. Hasil penelitian mengidentifikasi lima dimensi utama IHRM, yaitu rekrutmen dan seleksi berbasis nilai Islam, pengembangan profesional terintegrasi spiritualitas, kepemimpinan Islami yang melayani dan memberdayakan, kompensasi dan penghargaan yang adil, serta keseimbangan kerja-kehidupan. Praktik tersebut mencegah burnout melalui tiga

mekanisme yang saling berkaitan, yaitu sumber daya spiritual-emosional, dukungan sosial, dan kompetensi-pemberdayaan. Dalam konteks pendidikan digital, IHRM memperkuat resiliensi guru melalui pemaknaan teknologi sebagai sarana kerja yang bernilai, penguatan dukungan organisasi, dan solidaritas berbasis ukhuwah. Studi ini memperluas model Job Demands–Resources dengan menempatkan sumber daya spiritual sebagai faktor protektif terhadap burnout guru.

Kata Kunci: *Manajemen Sumber Daya Manusia Islami, Burnout Guru, Transformasi Digital*

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INTRODUCTION

The rapid development of digital technology has brought significant changes to the field of education, particularly in the management of human resources within Islamic educational institutions (Hartati & Syafaruddin, 2024; Khoir et al., 2024). Digital transformation has fundamentally reshaped educational management practices in instructional management, yet it has also introduced new pressures for teachers, including increased administrative workloads and the demand for continuous technological adaptation (Suni & Astini, 2020; Hussain et al., 2024). In Islamic educational institutions such as madrasahs and pesantren, these pressures are compounded by the expectation that teachers integrate Islamic values into digitally mediated learning environments (Kurniawati, 2019; Yanto, 2020). Consequently, issues of teacher burnout and the need for value-aligned human resource management practices, specifically Islamic Human Resource Management (IHRM), have become increasingly urgent.

Other research has found that online and hybrid learning systems may trigger emotional exhaustion and reduce teachers' self-efficacy. Evidence further suggests that teachers across various regions of the world face similar challenges, as the demands to master new digital platforms and maintain instructional quality in online environments contribute to declining mental well-being. (Hussain et al., 2024)

In Islamic educational institutions, teachers are not only required to demonstrate professional excellence but also to serve as role models in fostering students' religious character (Kurniawati, 2019; Yanto, 2020). They face a dual responsibility: meeting national education standards in the digital era while simultaneously integrating Islamic values into the teaching and learning process. Empirical evidence supports the link between this dual demand and teacher burnout. A study involving 312 madrasah teachers in Indonesia found that those who perceived a high level of conflict between professional administrative demands and religious role expectations reported significantly higher emotional exhaustion ($\beta = 0.41$, $p < .01$) (Purnamaningsih, 2023). Similarly, research in Malaysian Islamic schools identified that the pressure to maintain religious exemplarity while mastering digital platforms contributed to increased depersonalization and reduced teaching efficacy (Hussain et al., 2024).

However, Islamic values are not merely a source of additional burden; they also inform a distinct approach to Human Resource Management that can mitigate burnout. Specifically, Islamic principles such as justice ('adl), trustworthiness

(*amanah*), consultation (*shura*), and the framing of work as worship (*ibadah*) shape HRM practices in ways that differ from conventional approaches (Nuralita et al., 2025; Salsabilah et al., 2024). For example, the principle of 'adl guides fair compensation and equitable treatment, *amanah* fosters a culture of mutual trust between teachers and administrators, *shura* encourages participatory decision-making, and *ibadah* reframes professional challenges as spiritually meaningful efforts. These value-driven practices function as organizational resources that can buffer teachers against the psychological strain of dual demands, thereby reducing burnout risk. Without an explicit integration of these Islamic values into HRM, the unique protective mechanisms available to Islamic educational institutions may remain underutilised (Bakker & Demerouti, 2017).

The role of Human Resource Management (HRM) has therefore become increasingly crucial. Conventional HRM approaches may be insufficient to address the spiritual and emotional needs of teachers in faith-based institutions. In this context, Islamic Human Resource Management (IHRM) emerges as an alternative paradigm that offers a holistic framework. IHRM integrates Islamic principles such as justice ('adl), trustworthiness (*amanah*), consultation (*shura*), and the value of worship (*ibadah*) into all managerial functions, including recruitment, development, and compensation (Nuralita et al., 2025a). Islamic Human Resource Management has been shown to enhance employee performance, organizational commitment, and work ethic. (Nuralita et al., 2025a) This explains that value-based recruitment grounded in Islamic principles can produce employees with strong loyalty and a high level of professional ethics. Furthermore, Kurniawati (2019) highlights the importance of exploring management practices in Islamic educational institutions to strengthen teacher professionalism, while Rahmi et al. (2020) emphasize the strategic role of institutional governance in supporting this objective. At the same time, teacher burnout has been identified as a consequence of excessive workload, limited social support, and a mismatch between job demands and available resources (Pyhäältö et al., 2021).

Despite the growing urgency of teacher burnout in the digital era, significant research gaps remain unaddressed in the context of Islamic educational institutions. First, existing studies have predominantly focused on enhancing teacher professionalism and performance (Kurniawati, 2019; Rahmi et al., 2020a), while paying limited attention to burnout prevention from an Islamic Human Resource Management (IHRM) perspective. Although Purnamaningsih (2023) underscores the importance of HRM strategies in addressing teacher burnout, studies examining this issue through an Islamic lens remain scarce. Second, there is a lack of systematic synthesis in the digital context. While numerous studies have explored digital challenges in education such as online learning and technostress (Suni & Astini, 2020; Husaini, 2024), these discussions have not been systematically integrated with the IHRM framework, particularly regarding how IHRM practices can mitigate digitally induced burnout. Third, considerable conceptual and measurement diversity exists in defining and operationalizing IHRM (Nuralita et al., 2025a; Sahputra & Adawiyah, 2025), creating challenges in identifying the most relevant IHRM indicators for preventing burnout amid rapid digital transformation. Consequently, no comprehensive Systematic Literature

Review has specifically examined how IHRM contributes to preventing teacher burnout in the digital era. Therefore, this study aims to analyze how Islamic Human Resource Management contributes to the prevention of teacher burnout, particularly in responding to the pressures of the digital era, and to map the digital challenges faced by teachers through the IHRM framework.(Ha et al., 2025)

This study makes an original contribution as the first systematic literature review that synthesizes empirical evidence on the role of Islamic Human Resource Management (IHRM) in preventing teacher burnout amid the digital transformation of Islamic educational institutions (Safitri & Veri, 2025). The main argument is that IHRM—through five key aspects, namely value-based recruitment, spiritually integrated professional development, Islamic leadership, fair compensation, and work-life balance—can prevent teacher burnout via spiritual, emotional, and social support mechanisms, as well as competence empowerment. These mechanisms are seen as highly relevant in today's digital era to mitigate technostress and role conflicts faced by teachers, while also providing valuable theoretical and practical insights for related literature.

This systematic review addresses the following research questions:

1. RQ1: What Islamic Human Resource Management (IHRM) practices are reported in Islamic educational institutions (madrasahs, pesantren, and Islamic schools) in the context of digital transformation?
2. RQ2: How do these IHRM practices contribute to the prevention of teacher burnout, and through what mechanisms?
3. RQ3: What digital challenges influence teacher burnout in Islamic educational institutions, and how does IHRM respond to these challenges?

RESEARCH METHODS

This article employs a Systematic Literature Review (SLR) method to identify, evaluate, and synthesize relevant research evidence on Islamic Human Resource Management (IHRM) and the prevention of teacher burnout in the digital era. The review protocol follows the PRISMA 2020 guidelines to ensure transparency, methodological rigor, and completeness in reporting (Page et al., 2021a). The review process comprises the formulation of research questions, development of the literature search strategy, establishment of eligibility criteria, study selection, quality assessment, and data synthesis. These stages were designed to examine how IHRM practices contribute to preventing teacher burnout, particularly within Islamic educational institutions undergoing digital transformation. Studies identified through the literature search were screened using eligibility criteria established a priori in the review protocol to minimize selection bias and ensure consistency in the inclusion process (Waffenschmidt et al., 2019). Clear and measurable eligibility criteria were applied to maintain the relevance and methodological quality of the studies included in the review.

The literature search covered publications from January 2015 to December 2025 to capture developments in human resource management, teacher well-being, and educational digitalization before, during, and after the COVID-19 pandemic, which accelerated the adoption of digital technologies in education. Searches were conducted across eight electronic databases using combinations of

keywords and Boolean operators adapted to the characteristics of each database. The primary search terms included ("Islamic human resource management" OR "Islamic HRM" OR "HRM Islamic perspective" OR "personnel management Islamic") AND ("teacher burnout" OR "teacher well-being" OR "teacher stress" OR "emotional exhaustion teacher") AND ("digital era" OR "digital transformation" OR "technostress" OR "online learning" OR "Society 5.0"). These search terms were selected to capture studies addressing the intersection of Islamic-oriented human resource management practices, teachers' psychological well-being and burnout, and the changing demands associated with digital transformation in educational settings.

The establishment of clear and measurable eligibility criteria constitutes an essential step in ensuring the relevance and quality of the studies included in the review. Table 1 summarizes the inclusion and exclusion criteria applied in this study (Okoli, 2015).

Tabel 1. Inclusion and Exclusion Criteria

Aspect	Inclusion Criteria	Exclusion Criteria
Type Of Publication	Included studies consist of original research articles (qualitative, quantitative, or mixed-methods) published in peer-reviewed academic journals. Conceptual articles, conference proceedings, and book chapters were also considered, provided they contained relevant empirical data.	Excluded publications comprise review articles (including other SLRs and narrative reviews), editorials, book reviews, opinion pieces, and commentaries.
Topic	Eligible studies must address at least two of the following three components: (a) Islamic value-based Human Resource Management practices (Islamic Human Resource Management) in educational institutions, (b) teacher burnout or well-being, and (c) the digital context or technological challenges.	Studies were excluded if they did not substantially discuss IHRM (e.g., merely mentioning "Islam" without analytical depth), did not examine teacher burnout or well-being, or focused on populations other than teachers.
Population	The target population includes teachers or educators working in formal Islamic educational institutions, such as Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA) Islamic boarding schools (pesantren), and Islamic higher education institutions.	Studies focusing on students, employees in general corporations, or non-educator healthcare personnel were excluded.
Availability	Only studies with accessible full-text versions were included in the review.	Publications without available full-text access were excluded.

The study selection process followed the PRISMA 2020 guidelines. A total of 212 records were identified, of which 48 duplicates were removed, leaving 164 articles for title and abstract screening. At this stage, 121 articles were excluded because they did not address at least two of the three core components – Islamic Human Resource Management (IHRM), teacher burnout, and the digital context – or focused on populations other than teachers. The remaining 43 articles underwent full-text assessment, resulting in the exclusion of 26 studies due to unavailable full texts (n = 5), insufficient discussion of IHRM (n = 9), lack of focus

on teacher burnout (n = 7), or duplicate findings across publications (n = 5). Consequently, 17 studies were included in the final synthesis.

The methodological quality of the included studies was assessed using design-appropriate critical appraisal tools to minimize the risk of bias (Long et al., 2020). Quantitative studies were evaluated using the Joanna Briggs Institute (JBI) checklist, qualitative studies using the CASP checklist, and mixed-methods studies using both instruments. Two independent reviewers conducted the appraisal, achieving substantial inter-rater agreement ($\kappa = 0.87$).

Given the methodological and theoretical heterogeneity of the included studies, the findings were synthesized using a narrative synthesis approach rather than statistical meta-analysis (Popay et al., 2006). Studies were organized according to the IHRM practices examined and their methodological characteristics. Thematic analysis was then conducted to identify recurring themes, relationships, and underlying mechanisms across studies (Braun & Clarke, 2006). Findings were compared across geographical settings, institutional contexts, and research designs to assess convergence and divergence. The synthesis identified five key dimensions of IHRM relevant to teacher management in Islamic educational institutions, which are presented together with their indicators and supporting studies in Table 2.

Tabel 2. Aspects and Indicators of Islamic Human Resource Management in the Literature

Aspect IHRM	Indicator	Supporting Studies
Value-Based Islamic Recruitment and Selection	Value-Based Islamic Recruitment and Selection	(Hartati & Syafaruddin, 2024; Khoir et al., 2024)
Continuous Professional Development	- Pedagogical competency training - Strengthening of spiritual Values - Development of Digital Competencies	(Kurniawati, 2019; Pamungkas et al., 2025; Rahmi et al., 2020)
Islamic Leadership	- Adequate salary - Performance-based allowances - Non-material (spiritual) recognition	(Ratnasari et al., 2021; Sholihah & Etc, 2022; Yanto, 2020)
Fair Compensation and Rewards (Work-Life Balance)	- Flexible working time - Family support - Worship practices as a means of recovery	(Aningsih & Sri Noor Asih, 2017; Salsabilah et al., 2024)
Work-Life Balance	Flexible working time; family support; worship practices as a means of recovery	(Hussain et al., 2024; Purnamaningsih, 2023)

The five IHRM aspects in Table 2 form a holistic framework that integrates spiritual values into teacher management. Value-based recruitment strengthens burnout resilience by framing work as *ibadah*, while professional development combines digital competence with spiritual reinforcement to address technostress. Islamic leadership promotes trust and psychological safety through prophetic

values (*siddiq*, *amanah*, *tabligh*, and *fathonah*). Fair compensation includes both material and spiritual recognition, whereas work-life balance reflects the principle of *tawazun* by accommodating professional and religious responsibilities. Collectively, these aspects prevent burnout through three mechanisms: spiritual-emotional resources, social support, and competence-empowerment.

RESULTS AND DISCUSSION

Results

This systematic review synthesised evidence from 17 studies that met the inclusion criteria. The findings are organized into five main sections, corresponding to the five key aspects of Islamic Human Resource Management (IHRM) identified in the literature: (1) value-based Islamic recruitment and selection, (2) continuous professional development integrated with spirituality, (3) Islamic leadership, (4) fair compensation and rewards, and (5) work-life balance from an Islamic perspective. Within each aspect, this section presents the empirical findings reported across the included studies, including the frequency of each finding, the contexts in which they were observed, and the patterns that emerged across different types of Islamic educational institutions (madrasahs, pesantren, and Islamic schools). No interpretation or comparison with external literature is presented here; such discussion is reserved for the Discussion section:

General Characteristics of the Included Studies

The 17 included studies were conducted within Islamic educational settings, including madrasahs, *pesantren*, and higher education institutions. The literature was predominantly drawn from Indonesia (82.4%), with a smaller proportion of studies conducted in Pakistan, Finland, and Spain. In terms of methodological design, qualitative approaches were most common (52.9%), particularly case studies, followed by quantitative surveys (29.4%) and mixed-methods or systematic review designs (17.7%). Publication trends indicate increasing scholarly attention after 2020, with more than half of the studies published between 2023 and 2025. This trend coincides with the acceleration of educational digitalization following the COVID-19 pandemic, which increased technological demands on teachers and strengthened the need for human resource management practices that support both organizational adaptation and teacher well-being (Sunı & Astini, 2020; Hussain et al., 2024; Safitri & Veri, 2025).

Value-Based Recruitment

Value-based recruitment emerged as an important dimension of IHRM in Islamic educational institutions. Unlike recruitment practices that primarily emphasize technical qualifications, IHRM incorporates the assessment of Islamic values and personal character, particularly *siddiq* (honesty), *amanah* (trustworthiness), and *uswah hasanah* (exemplary conduct). These attributes are commonly assessed through interviews and direct interaction with candidates. Across the reviewed studies, alignment between individual and institutional values was associated with stronger organizational commitment, greater psychological resilience, and lower vulnerability to emotional exhaustion. From a person-organization fit perspective, teachers whose personal values correspond

with those of the institution may develop a stronger sense of meaning and belonging in their work.

Digital recruitment technologies, including Artificial Intelligence (AI) and Applicant Tracking Systems (ATS), may improve administrative efficiency but provide limited capacity to assess moral character and spiritual orientation. Consequently, the findings suggest the relevance of a hybrid recruitment approach in which digital technologies are used for administrative and competency screening, while interviews and direct assessment remain important for evaluating candidates' character, spiritual orientation, and psychological readiness.

Professional Development and Digital Competence

Continuous professional development within IHRM integrates professional competence with spiritual development. Professional learning is therefore not regarded solely as a mechanism for improving technical performance but is also framed as part of *ibadah* and the fulfillment of professional *amanah*. This orientation becomes particularly relevant in the context of digital transformation, where teachers are required to continuously adapt to new technologies, online learning platforms, and changing pedagogical demands.

The reviewed studies indicate that digital competency development accompanied by institutional and spiritual support can strengthen teachers' confidence in using technology and reduce the psychological burden associated with digital change. Spiritual reflection, collective religious activities, and the interpretation of technology as a means of fulfilling educational responsibilities may provide additional psychological resources for teachers experiencing technostress. Thus, IHRM-oriented professional development addresses both the technical and psychosocial dimensions of digital adaptation.

Islamic Leadership and Burnout Prevention

Islamic leadership was the most frequently examined IHRM dimension, with 11 of the 17 studies (64.7%) addressing its relationship with teacher well-being and burnout. Two recurring models were identified: prophetic leadership based on *siddiq*, *amanah*, *tabligh*, and *fathonah*, and consultative leadership grounded in *musyawarah*. Eight studies examined prophetic leadership, while seven highlighted consultative decision-making, with several studies reporting the simultaneous application of both approaches.

The synthesis indicates that prophetic leadership contributes to a supportive organizational environment through several interrelated mechanisms. *Siddiq* promotes transparency and trust, thereby reducing uncertainty in the workplace, whereas *amanah* strengthens psychological safety by encouraging responsible and consistent leadership. *Tabligh* facilitates open communication between leaders and teachers, which may reduce professional isolation, while *fathonah* supports adaptive and context-sensitive responses to organizational and technological challenges. The practice of *musyawarah* further strengthens teachers' sense of involvement by providing opportunities to participate in decisions affecting their professional responsibilities.

Among the quantitative and mixed-methods studies examining burnout dimensions, Islamic leadership was consistently associated with lower emotional exhaustion and depersonalization and with stronger perceptions of personal accomplishment. Five studies specifically addressed leadership in digitally transforming educational settings. These studies emphasized the role of Islamic leaders in combining religious values with technological adaptability, providing psychological support during digital transitions, modelling responsible technology use, and framing technological adaptation as part of educational *amanah*. These findings suggest that Islamic leadership functions not only as an administrative mechanism but also as an organizational and psychosocial resource that can protect teachers from excessive job demands.

Fair Compensation and Work-Life Balance

Compensation and reward systems were examined in nine studies (52.9%) and were consistently linked to perceptions of organizational justice and teacher well-being. Within IHRM, compensation encompasses both material rewards, such as salaries, allowances, and performance incentives, and non-material forms of appreciation. The reviewed literature highlights three dimensions of justice grounded in the principle of '*adl*': distributive, procedural, and interactional justice. Adequate and fairly distributed compensation was associated with lower financial stress and stronger motivation, whereas perceived inadequacy or unfairness was frequently linked to emotional exhaustion and turnover intention.

Non-material recognition represents a distinctive feature of IHRM. The reviewed studies identified public appreciation, institutional recognition, collective prayers, opportunities for religious activities, and other spiritually oriented forms of appreciation as mechanisms that strengthen teachers' perceived value and intrinsic motivation. Such practices do not replace adequate material compensation but complement it by addressing teachers' psychological and spiritual needs.

Work-life balance was similarly interpreted through the Islamic principle of *tawazun*, which emphasizes balance among professional responsibilities, family life, personal well-being, and religious obligations. Islamic educational institutions may operationalize this principle through flexible work arrangements, accommodation of worship, institutional religious activities, and policies that acknowledge teachers' responsibilities beyond the workplace. The reviewed evidence suggests that fair compensation, spiritual recognition, and work-life balance collectively reduce excessive job demands while strengthening the personal and organizational resources available to teachers. From the perspective of the Job Demands-Resources framework, these IHRM practices may therefore function as protective resources that mitigate emotional exhaustion, strengthen intrinsic motivation, and support teacher resilience in the digital era (Bakker et al., 2023).

Discussion

The findings indicate that Islamic Human Resource Management (IHRM) operates as an integrated organizational system in which managerial practices are embedded within Islamic spiritual values. Its contribution to burnout prevention

extends beyond conventional interventions such as workload reduction and technical support. IHRM strengthens teachers' psychological and organizational resources by fostering meaningful work, value congruence, social connectedness, and commitment to the institution. In this context, teacher burnout is not only influenced by the balance between job demands and organizational resources, but also by the availability of spiritual resources embedded in the culture and management practices of Islamic educational institutions.

This finding is particularly relevant in the context of digital transformation. The reviewed evidence suggests that digitalization should not be understood merely as a technological or competency-related challenge, because its effects on teacher well-being are also shaped by how technology is interpreted and managed within the institution. When digital adaptation is connected with Islamic values such as *amanah*, *ibadah*, and service to the *ummah*, technology can be perceived as a meaningful instrument for fulfilling educational responsibilities rather than solely as an additional source of work pressure. Thus, successful digital transformation depends not only on technological readiness but also on the institution's capacity to maintain a value-based organizational environment that supports teachers psychologically, socially, and professionally.

These findings can be further explained through the Job Demands-Resources (JD-R) model. The JD-R framework generally conceptualizes burnout as a consequence of excessive job demands that are insufficiently balanced by available job and personal resources. The present synthesis indicates that, within faith-based educational institutions, spiritual resources may function as complementary job resources that strengthen the protective effects of conventional organizational support. In the IHRM context, value-based recruitment enhances person-organization fit, spiritually integrated professional development strengthens teachers' adaptive capacity, Islamic leadership promotes trust and psychological safety, while fair compensation and work-life balance reinforce motivation and organizational commitment. Collectively, these practices help reduce emotional exhaustion and strengthen teachers' capacity to manage increasing digital demands.

The synthesis therefore suggests that spiritual meaning, social solidarity grounded in *ukhuwah*, and competence empowerment should be considered complementary resources within the JD-R framework, particularly in religious educational settings. These resources operate through three interconnected mechanisms. Spiritual-emotional mechanisms strengthen the meaning of work and teachers' internal resilience; social-support mechanisms foster trust, collegiality, and a sense of belonging; and competence-empowerment mechanisms improve teachers' capacity to respond adaptively to technological and organizational change. The interaction of these mechanisms provides a more comprehensive explanation of how IHRM can contribute to teacher well-being during digital transformation.

The theoretical contribution of this review lies in integrating IHRM, teacher burnout, and digital transformation within a unified conceptual perspective. Previous research has frequently examined Islamic leadership, teacher well-being, digital competence, and human resource practices as separate domains. By

synthesizing these areas, the present study demonstrates how five dimensions of IHRM – value-based recruitment, spiritually integrated professional development, Islamic leadership, fair compensation and recognition, and work–life balance – may function collectively as organizational resources for burnout prevention. This perspective also extends the application of the JD-R model by emphasizing the role of spiritually embedded resources in explaining teacher resilience within Islamic educational institutions.

From a practical perspective, the findings provide an evidence-informed basis for educational leaders to develop human resource policies that are responsive to both digital transformation and Islamic institutional values. Recruitment systems can be designed to assess both professional competence and value congruence; professional development can combine digital skills with spiritual reinforcement; leadership practices can emphasize consultation, trust, and psychological support; compensation systems can incorporate distributive and procedural fairness alongside meaningful recognition; and work–life balance policies can accommodate teachers’ professional, personal, and religious responsibilities. These practices position IHRM not merely as an administrative function but as a strategic approach to strengthening teacher well-being, organizational resilience, and institutional sustainability.

In comparison with conventional Human Resource Management, IHRM is distinguished by the systematic integration of spiritual and ethical values into human resource practices. While conventional HRM primarily emphasises organizational performance, competence, efficiency, and employee well-being, IHRM incorporates these objectives within a broader framework of moral responsibility, spiritual meaning, and accountability. This distinction is reflected across the five IHRM dimensions identified in this review and is summarised in Table 3.

Table 3. Comparative Analysis of IHRM versus Conventional HRM in the Digital Era

Aspect	Conventional HRM	Islamic HRM (IHRM)	Distinctive Feature of IHRM
Recruitment & Selection	Focus on technical competence, experience, and education credentials	Adds assessment of <i>akhlaq</i> (moral character), spiritual integrity, and value alignment	Selection as a filter for burnout resilience through person-organization fit
Professional Development	Technical skills training, often platform-specific	Integrates technical training with spiritual framing (technology as worship, <i>da'wah</i> , <i>amanah</i>)	Meaning-making as a buffer against technostress
Leadership	Transformational, transactional, or servant leadership models	Prophetic leadership (<i>siddiq</i> , <i>amanah</i> , <i>tabligh</i> , <i>fathonah</i>) + musyawarah (consultation)	Spiritual authority combined with participatory decision-making
Compensation & Rewards	Material (salary, bonuses, benefits) + occasional non-material recognition	Adds spiritual rewards (collective prayers, umrah opportunities, doa from leadership)	Recognition framed as acknowledgment of educational <i>amanah</i> (trust)

Work-Life Balance	Flexible remote policies, leave	hours, work family	Same flexibility PLUS integration of worship as recovery (shalat, dzikir, tilawah as stress reduction)	Religious practices as intentional recovery mechanisms
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Beyond individual aspects, IHRM offers a holistic response to digital-era challenges through four interconnected strategies that emerged consistently across the 17 reviewed studies (Bakker & Demerouti, 2017). Beyond extending the JD-R model, the present review demonstrates that Islamic Human Resource Management provides a holistic organizational response to digital transformation. Rather than focusing exclusively on technological adaptation, IHRM integrates digital competence with spiritual meaning, ethical governance, institutional support, and collaborative organizational culture. This synthesis suggests that digital transformation in Islamic educational institutions should be understood as both a technological and a value-based organizational process. Within this framework, technology is interpreted as a means of fulfilling educational *amanah*, Islamic ethics guide organizational policies, spiritual support is embedded into institutional routines, and *ukhuwah* is strengthened through both face-to-face and digital collaboration. Together, these elements form an integrated organizational system that enhances teachers' resilience while preserving the religious identity of Islamic educational institutions. These four strategies collectively constitute a holistic response that addresses not only the technical demands of digital transformation but also the existential and spiritual dimensions of teacher well-being that conventional HRM typically overlooks or underemphasises.

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