

# THE ACTUALIZATION OF THE PRINCIPLE OF TAGHYİR IN QUR'AN 13:11 FOR HUMAN RESOURCE DEVELOPMENT

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## ABSTRACT

Technological change, growing demands for professionalism, and the increasing complexity of educational management require human resource development in Islamic education to extend beyond technical competence and encompass spiritual values, ethics, and social responsibility. This study analyzes the actualization of the principle of taghyİR in Qur'an 13:11 and formulates its relevance to human resource development in Islamic education. It employs a qualitative approach and an integrative literature review of the Qur'an, classical and contemporary works of exegesis, academic books, and relevant journal articles. The data were examined through thematic content analysis involving coding, categorization, cross-source comparison, and interpretive synthesis. The findings demonstrate that the principle of taghyİR constitutes an inside-out process of transformation encompassing four dimensions: spiritual-ethical, cognitive-psychological, professional, and institutional. Its actualization proceeds through changes in awareness and values, capacity development, changes in professional behavior, the institutionalization of a quality culture, and continuous evaluation. These findings indicate the need to reorient human resource development in Islamic education from administrative, technical training toward a continuous transformational process that integrates competence, integrity, organizational learning, and institutional support.

**Keywords:** Principle of TaghyİR; Qur'an 13:11; Human Resource Development; Islamic Education; Institutional Transformation

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## INTRODUCTION

Social change, technological development, and rising expectations for educational quality require Islamic educational institutions to employ adaptive, professional, and principled personnel capable of continuous renewal. Educators and educational staff are no longer expected merely to possess technical competence; they must also demonstrate reflective awareness, lifelong learning

capacity, openness to innovation, and moral responsibility in performing their educational duties. Human resource development in Islamic education cannot rely solely on modern management approaches centered on productivity and efficiency. It must be grounded in Qur'anic values so that the enhancement of competence proceeds alongside the formation of character, work ethic, and a service-oriented outlook (Julhadi & Ritonga, 2023; Rahmi et al., 2020; Haidar et al., 2023).

One Qur'anic foundation relevant to this issue is Qur'an 13:11, particularly the phrase, "Innallāha lā yughayyiru mā biqaumin ḥattā yughayyirū mā bi anfusihim," meaning that Allah does not change the condition of a people until they change what is within themselves. This verse indicates that change concerns more than external circumstances; it begins with internal human transformation. From a human resource development perspective, the phrase *mā bi anfusihim* can be understood to encompass changes in values, awareness, mindset, motivation, knowledge, attitudes, and willingness to act. Meanwhile, the use of the word *qaum* suggests that such internal change also has collective and institutional dimensions. Thus, the principle of *taghyir* in Qur'an 13:11 not only guides individual improvement but also provides a theological foundation for transforming the culture and quality of human resources in Islamic educational institutions (Muslim & Thobroni, 2024; Mukhibat et al., 2023).

Previous studies have examined Qur'an 13:11 from several perspectives. Muslim and Thobroni (2024), for example, identify the verse as a foundation for cultivating a spirit and ethos of learning. Their study emphasizes individual awareness, effort, and willingness to improve through learning. Other studies position Qur'an 13:11 as a basis for social change and argue that societal transformation must begin with changes among the individuals who constitute society. Accordingly, prior research generally reflects two primary orientations: the verse as a basis for personal change and as a theological legitimation of social change (Muslim & Thobroni, 2024; Haidar et al., 2023).

In Islamic educational management, previous research has largely addressed human resource development through planning, recruitment, training, assignment, competency enhancement, and performance evaluation. Nisak and Wahyuni (2024), for example, found that human resource development in *madrasahs* is conducted through periodic planning, competency-based recruitment, training, assignment, and capacity-building activities. Other studies also show that the professionalism of educators and educational staff is associated with the quality of human resource planning, access to training, institutional leadership, and the development of a quality culture. These findings affirm that the quality of Islamic educational institutions is strongly influenced by their capacity to manage and develop human resources systematically and continuously

(Rahmi et al., 2020; Bahri, 2022; Kusuma & Nasrulloh, 2022; Nisak & Wahyuni, 2024).

Several studies have also begun to integrate Qur'anic values into educational management. Sutikno, Dakir, and Jasiah (2025), for instance, connect Qur'an 13:11 with the principle of continuous improvement in Total Quality Management. Their study shows that improving educational quality requires leadership commitment, human resource training, performance measurement, continuous evaluation, and changes in organizational culture. However, it treats Qur'an 13:11 as one of several scriptural legitimations for continuous improvement rather than as the principal object of an in-depth analysis intended to formulate a model of human resource development in Islamic education (Sutikno et al., 2025; Abidin et al., 2025; Suprayitno et al., 2025).

This mapping of previous studies reveals several gaps requiring further investigation. First, research on Qur'an 13:11 tends to emphasize motivation for self-change, learning ethos, and social change in general, but rarely specifies indicators for actualizing the principle of taghyīr in human resource development within Islamic education. Second, studies of human resource development in Islamic educational institutions remain dominated by managerial and operational perspectives, such as recruitment, training, placement, and performance evaluation, while the theological dimension guiding human transformation has not been systematically constructed. Third, attempts to integrate Qur'anic values with human resource development theory often stop at citing the verse as normative justification, without explaining the relationship among individuals' internal transformation, competency-development initiatives, changes in organizational culture, and institutional quality improvement (Akhmadi et al., 2023; Abuznaid & Moura, 2021; Haidar et al., 2023).

A further gap is the absence of a conceptual synthesis linking the personal and institutional dimensions of Qur'an 13:11. Personal change is insufficient without supportive leadership, policies, learning environments, and organizational culture. Conversely, institutionally designed human resource development programs are unlikely to produce change when individuals lack the awareness, motivation, and commitment to improve themselves. The principle of taghyīr should therefore be conceptualized as a process extending from internal transformation and capacity development to changes in professional behavior and, ultimately, the transformation of the culture and quality of Islamic educational institutions. This perspective can bridge the Qur'an's theological orientation with contemporary approaches to human resource development (Zaim et al., 2024; Rahmatullah et al., 2024).

In response to these issues, this study focuses on actualizing the principle of taghyīr in Qur'an 13:11 as a conceptual foundation for human resource development in Islamic education. It uses a literature review to examine and synthesize works on Qur'anic exegesis, Islamic education, educational management, and human resource development. Specifically, the study aims to: (1) analyze the meaning and dimensions of the principle of taghyīr in Qur'an 13:11; (2) identify its relevance to human resource development in Islamic education; and (3) formulate a framework for actualizing the principle of taghyīr at the individual and institutional levels.

This study is expected to make a theoretical contribution by constructing an approach to human resource development in Islamic education that integrates spiritual, psychological, professional, and institutional transformation. Unlike studies that use Qur'an 13:11 solely as a normative foundation, this study positions the principle of taghyīr as an analytical framework for explaining stages of human resource transformation, from changes in awareness and mindset and the strengthening of competence and professional behavior to the formation of an adaptive organizational culture oriented toward continuous improvement. In practical terms, the findings can guide Islamic educational institutions in designing development programs for educators and educational staff that not only enhance competence but also strengthen integrity, responsibility, autonomy, and commitment to educational quality.

## METHOD

This study employs a qualitative approach using an integrative literature review. This method enables the integration of normative sources the Qur'an and exegetical literature with empirical findings and conceptual studies concerning human resource development and Islamic educational management. It allows the study not only to describe the meaning of Qur'an 13:11 but also to develop a conceptual synthesis of how the principle of taghyīr can be actualized in human resource development within Islamic education (Page et al., 2021; Braun & Clarke, 2021).

The data sources were divided into primary and secondary sources. The primary sources comprised Qur'an 13:11 and works of exegesis discussing the phrase *innallāha lā yughayyiru mā biqaumin ḥattā yughayyirū mā bi anfusihim*. The exegetical literature included classical and contemporary works, such as Ibn Kathir's *Tafsīr al-Qur'ān al-'Aẓīm*, al-Ṭabari's *Jāmi' al-Bayān*, al-Qurṭubī's *Al-Jāmi' li Aḥkām al-Qur'ān*, Aḥmad Muṣṭafā al-Marāghī's *Tafsīr al-Marāghī*, Hamka's *Tafsir Al-Azhar*, and M. Quraish Shihab's *Tafsir Al-Mishbah*. Secondary sources included journal articles, academic books, and research reports addressing the principle of taghyīr, individual and social change, human resource development, and Islamic educational management.

The literature search was conducted through Google Scholar, Crossref, Garuda, Dimensions, and Scopus, where available. Searches used combinations of Indonesian and English keywords, including “prinsip taghyīr,” “QS. Ar-Ra'd ayat 11,” “perubahan dalam perspektif Al-Qur'an,” “pengembangan sumber daya manusia pendidikan Islam,” “manajemen sumber daya manusia pendidikan Islam,” “Qur'anic principle of change,” “Islamic human resource development,” “human resource development in Islamic education,” and “organizational change in Islamic education.” The Boolean operators AND and OR were used to broaden or narrow the results, as in (“QS. Ar-Ra'd 11” OR “prinsip taghyīr”) AND (“pengembangan sumber daya manusia” OR “pendidikan Islam”), and (“Qur'anic principle of change” OR “Surah Ar-Ra'd 11”) AND (“human resource development” OR “Islamic education”).

Journal articles were limited to publications from 2020 to 2025 so that the synthesis would reflect developments over the most recent five-year period. No date restriction was applied to the Qur'an, exegetical works, or theoretical books considered foundational. Literature in Indonesian, English, and Arabic was included to obtain a broader range of perspectives. The literature was selected according to the following inclusion and exclusion criteria.

**Table 1.** Inclusion and Exclusion Criteria

| Aspect        | Inclusion criteria                                                                | Exclusion criteria                                                                       |
|---------------|-----------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| Relevance     | Addresses Qur'an 13:11, taghyīr, human resource development, or Islamic education | Has no substantive relationship to the research focus                                    |
| Source type   | The Qur'an, exegetical works, academic books, and scholarly journal articles      | Popular articles, blogs, promotional materials, and sources without academic credentials |
| Period        | Articles published between 2016 and 2026                                          | Articles outside the period, except foundational works                                   |
| Language      | Indonesian, English, and Arabic                                                   | Literature whose content cannot be understood or verified                                |
| Accessibility | Full text, or at least sufficient methodological information and findings         | Only a title or abstract with insufficient data                                          |
| Quality       | Published by an academic journal or press and presents traceable arguments        | Duplicate, inconsistent, or analytically unsupported literature                          |

Literature selection proceeded in four stages. First, the identification stage collected literature using the predetermined keywords. Second, the screening stage removed duplicate articles and assessed the relevance of titles and abstracts. Third, the eligibility stage involved reading full texts to assess each source's

relevance, argumentative quality, references, method, and contribution. Fourth, the inclusion stage selected literature that met all criteria for analysis. The number of sources at each stage was documented to make the search process traceable and reproducible (Page et al., 2021).

Data from each source were extracted using a literature-review matrix. The recorded information included author identity, year of publication, source type, research objective, approach or method, principal concepts, interpretation of Qur'an 13:11, form of human resource development, key findings, research limitations, and relevance to Islamic education. For exegetical works, the analysis examined interpretations of the word *yughayyiru*, the phrases *mā biqāmin* and *mā bi anfusihim*, the agent and object of change, and the relationship between internal change and changes in social conditions.

The data were analyzed through thematic content analysis in three stages. First, open coding assigned codes to significant ideas identified in the literature. Second, categorization grouped codes with similar meanings into broader themes. Third, interpretive synthesis connected interpretations of Qur'an 13:11 with the theory and practice of human resource development in Islamic education. This process sought patterns in the relationships among changes in awareness, mindset, values, motivation, competence, professional behavior, organizational culture, and educational quality (Braun & Clarke, 2021).

On the basis of this analysis, the actualization of the principle of *taghyīr* was organized into four dimensions. The first was the spiritual-ethical dimension, which encompasses awareness of the human role as *khalifah*, trustworthiness (*amānah*), intention, integrity, and responsibility. The second was the cognitive-psychological dimension, which includes changes in mindset, motivation, self-reflection, and willingness to learn. The third was the professional dimension, encompassing improvements in knowledge, skills, creativity, adaptability, and performance. The fourth was the institutional dimension, comprising transformational leadership, a quality culture, organizational learning, continuous evaluation, and policy support within Islamic educational institutions.

Trustworthiness was enhanced through source triangulation by comparing interpretations from multiple works of exegesis and relating them to empirical articles and theoretical literature. Conceptual consistency was also checked by ensuring that each conclusion was supported by more than one source. In addition, the processes of searching, selecting, extracting, coding, and synthesizing the literature were documented as an audit trail to improve research transparency.

The final analysis is presented as a narrative synthesis and conceptual framework illustrating the actualization of the principle of *taghyīr* in human

resource development within Islamic education. The framework follows this sequence: changes in internal awareness and values, willingness to improve, competency development, changes in professional behavior, transformation of organizational culture, and improvement in the quality of Islamic educational institutions.

## RESULTS AND DISCUSSION

### 1. Interpreting the Principle of Taghyīr in Qur'an 13:11

The review of exegetical literature indicates that the principle of taghyīr in Qur'an 13:11 expresses the relationship between divine will and human effort in the process of change. The relevant passage states:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

The verse affirms that the condition of a community does not change unless its members change what lies within themselves. The word *yughayyiru* denotes a process of moving from one condition to another, whereas the phrase *mā bi anfusihi* refers to internal human elements, including beliefs, values, awareness, mindsets, attitudes, volition, and actions (Muslim & Thobroni, 2024; Mukhibat et al., 2023).

In the interpretations of al-Ṭabari and Ibn Kathir, a people's condition changes in relation to changes in their attitudes and actions. When a society replaces obedience, justice, and virtuous conduct with deviation, the blessings and circumstances it receives may also change. Conversely, improving its condition requires changes in human attitudes and actions. These interpretations demonstrate that social change does not occur automatically but is related to the moral quality and collective actions of human beings.

Al-Marāghī broadens the object of change to include people's inner conditions, such as character, beliefs, and orientation toward life. Hamka and M. Quraish Shihab likewise associate changes in society's condition with changes in the values, mentality, volition, and behavioral patterns of its members. Thus, the phrase *mā bi anfusihi* does not refer narrowly to spiritual conditions; it encompasses the entire internal system that motivates human action.

The word *qaum* further indicates that the change described in the verse has a collective dimension. Individuals constitute the starting point, but the outcome concerns the condition of a group or society. In the context of Islamic education, this means that improving institutional quality cannot be achieved solely by changing policies or organizational structures. Change must begin with the awareness, competence, and conduct of the human resources

responsible for implementing those policies (Rahmi et al., 2020; Haidar et al., 2023).

These findings reveal three core elements of the principle of taghyir:

1. Change begins within the human person.
2. Internal change must be manifested in concrete action.
3. Individual changes must accumulate into collective and institutional transformation.

The principle of taghyir can therefore be understood as a transformational process that moves from awareness to action and subsequently develops into changes in social and institutional conditions.

## 2. Dimensions of the Actualization of Taghyir in Human Resource Development within Islamic Education

The literature synthesis yielded four dimensions of the actualization of taghyir in human resource development within Islamic education: spiritual-ethical, cognitive-psychological, professional, and institutional.

**Table 2.** Dimensions of the Actualization of Taghyir

| Dimension               | Elements developed                                                                    | Forms of actualization                                                                               | Expected outcomes                                                          |
|-------------------------|---------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------|
| Spiritual-ethical       | Intention, trustworthiness, integrity, responsibility, and service orientation        | Religious development, reflection on values, exemplary conduct, and strengthened ethical codes       | Human resources with integrity who regard their work as a trust            |
| Cognitive-psychological | Mindset, motivation, self-awareness, willingness to learn, and openness to change     | Self-reflection, mentoring, motivation, self-evaluation, and continuous learning                     | Adaptive and reflective personnel with an awareness of the need to develop |
| Professional            | Knowledge, skills, creativity, digital competence, and problem-solving ability        | Training, further education, coaching, mentoring, assignments, and learning communities              | Competent and innovative educators and educational staff                   |
| Institutional           | Work culture, leadership, collaboration, evaluation systems, and development policies | Strengthening quality culture, supervision, performance evaluation, recognition, and career planning | A learning organization and improved institutional quality                 |

#### **a. The Spiritual-Ethical Dimension**

The first dimension demonstrates that human resource development in Islamic education must begin with a change in inner orientation. From the perspective of taghyīr, enhanced ability without corresponding changes in values and responsibility does not constitute complete transformation. Educators may possess strong pedagogical and technological skills, but those competencies do not necessarily produce quality education unless supported by trustworthiness, honesty, discipline, and concern for learners (Nasution & Rafiki, 2020; Hassi et al., 2021; Wahab & Masron, 2024; Pusvitasari, 2021).

This dimension can be actualized through the internalization of Islamic values, reinforcement of ethical codes, exemplary leadership, spiritual development, and periodic reflection on the meaning of work. The purpose of development is not merely to increase productivity but to cultivate individuals who regard their profession as a trust and a form of service to Allah and society.

#### **b. The Cognitive-Psychological Dimension**

The second dimension concerns changes in the mindsets and awareness of human resources. The principle of taghyīr indicates that external change depends on internal readiness to change. Training will therefore not have a sustainable impact unless educators and educational staff possess the motivation, openness, and awareness required for self-improvement (Aflah et al., 2021; Paul & Jena, 2022; Rubbab et al., 2024).

Muslim and Thobroni show that Qur'an 13:11 contains a learning ethos that emphasizes effort, diligence, and human willingness to improve existing conditions. Their finding supports the inclusion of learning awareness as an essential component of human resource development. This ethos, however, must be extended into the capacities for self-reflection, receptiveness to feedback, and commitment to lifelong learning (Muslim & Thobroni, 2024).

#### **c. The Professional Dimension**

The third dimension concerns the enhancement of the knowledge and skills required to perform educational duties. In this dimension, taghyīr is actualized through training, further education, coaching, mentoring, career development, learning communities, and assignments that enable educators to develop their capacities (Zeenat & Iram, 2022; Abuznaid & Moura, 2021; Murtafiah, 2022; Munandar et al., 2022).

Nisak and Wahyuni found that human resource development in madrasahs is implemented through needs planning, competency-based recruitment, training, assignment, and professional upgrading. These

activities strengthen the quality of educators and educational staff and contribute to institutional development. The finding shows that competency development requires planned programs and cannot be left entirely to individual initiative (Mubarok, 2021; Bahri, 2022; Nisak & Wahyuni, 2024).

From the perspective of taghyīr, training is not an administrative exercise conducted merely to satisfy institutional requirements. It is a means of self-transformation that should produce changes in knowledge, attitudes, workplace behavior, and the quality of educational services. The success of human resource development should therefore be measured not by the number of training sessions attended or certificates obtained but by changes in performance and their effects on educational processes.

#### **d. The Institutional Dimension**

The fourth dimension demonstrates that institutional systems must support individual change. Human resource development is likely to encounter obstacles when organizational culture does not support learning, leaders fail to provide appropriate examples, performance evaluation is ineffective, or development opportunities are distributed inequitably. Actualizing taghyīr therefore requires a reciprocal relationship between individual initiative and institutional support (Zaim et al., 2024; Rahmatullah et al., 2024; Sutikno et al., 2025).

Sutikno, Dakir, and Jasiah found that implementing continuous improvement in education requires leadership commitment, the establishment of quality teams, staff training, performance measurement, and continuous monitoring and evaluation. They also identified obstacles such as resistance to change, limited resources, weak stakeholder support, and incompatibility with organizational culture (Sutikno et al., 2025; Abidin et al., 2025).

These findings demonstrate that personal change cannot be separated from changes in institutional structures and culture. Educators' awareness and competence must be given room for actualization through supportive policies, leadership, recognition, evaluation, and career-development systems. Individual and institutional change are therefore not separate processes but mutually influential levels of transformation.

### **3. Stages in the Actualization of the Principle of Taghyīr**

The synthesis of these four dimensions indicates that the actualization of taghyīr in human resource development within Islamic education proceeds through six stages.

**Table 3.** Stages in the Actualization of Taghyīr

| Stage                        | Main process                                               | Indicator                                     |
|------------------------------|------------------------------------------------------------|-----------------------------------------------|
| Awareness                    | Recognizing strengths, weaknesses, and the need for change | Willingness to undertake self-evaluation      |
| Reconstruction of values     | Improving intentions, work orientation, and responsibility | Formation of integrity and commitment         |
| Capacity development         | Enhancing knowledge and skills                             | Increased professional competence             |
| Actualization through action | Applying competence in the workplace                       | Changes in behavior and performance quality   |
| Institutionalization         | Embedding change in organizational culture and systems     | Development of policies and a quality culture |
| Continuous evaluation        | Assessing outcomes and addressing shortcomings             | Reflection, feedback, and follow-up actions   |

These stages are neither linear nor complete at the point of evaluation. Evaluation generates renewed awareness of the need for subsequent change. The actualization of taghyīr thus takes the form of a continuous improvement cycle.

## DISCUSSION

### 1. Taghyīr as Inside-Out Transformation

The principal finding of this study is that taghyīr follows an inside-out pattern of transformation. Change begins with elements within the human person, is expressed in behavior, develops into professional habits, and is ultimately institutionalized as organizational culture. This pattern distinguishes taghyīr-based human resource development from training approaches concerned solely with adding skills (Akhmadi et al., 2023; Julhadi & Ritonga, 2023; Nauman et al., 2025).

In the conventional paradigm, technical training is often used to address performance gaps based on the assumption that poor performance results primarily from insufficient ability. The perspective of taghyīr offers a broader explanation: poor performance may also be rooted in problems involving values, motivation, awareness, work orientation, and organizational culture. Development interventions must therefore address the spiritual-ethical, cognitive-psychological, professional, and institutional dimensions in an integrated manner (Hayati, 2025; Aman-Ullah & Mehmood, 2023; Hanif, 2024).

### 2. Integrating Individual Endeavor and Institutional Responsibility

Qur'an 13:11 is often invoked to assert that people must change themselves. Although this interpretation is valid, it is incomplete when the entire

responsibility for change is placed on the individual. The word qaum indicates that the verse also has a collective scope. Failure in human resource development may therefore result not only from low individual motivation but also from institutional structures that do not support change.

Within Islamic educational institutions, educators cannot be continually required to improve their competence when institutions fail to provide training, mentoring, access to learning resources, recognition, and career-development pathways. Conversely, institutionally provided development programs will be ineffective when individuals lack awareness and willingness to change. The actualization of taghyīr consequently requires two simultaneous movements: self-transformation and institutional transformation (Rahmi et al., 2020; Kusuma & Nasrulloh, 2022; Junaidi, 2023).

This balance prevents two tendencies. The first is the individualization of failure, which attributes poor educational quality solely to weaknesses among teachers or educational staff. The second is structural dependency, which assumes that individuals bear no responsibility for initiating change until institutional policies and facilities are available. The principle of taghyīr positions human beings as active agents of change while recognizing the importance of systems that support its actualization.

### **3. Human Resource Development as a Transformative Learning Process**

The findings also indicate that human resource development in Islamic education is better understood as transformative learning than as a mere training activity. Training tends to add knowledge or skills, whereas transformative learning changes how individuals understand themselves, their professions, their responsibilities, and their working environments (Paul & Jena, 2022; Murtafiah, 2022; Haidar et al., 2023).

Within the taghyīr framework, change can be assessed at three levels. The first is change in understanding, reflected in increased knowledge of duties and competencies. The second is behavioral change, demonstrated by the application of knowledge in professional practice. The third is change in conditions, reflected in improved learning, services, and institutional performance. A human resource development program can be considered successful only when it reaches the levels of behavioral and contextual change rather than ending with participation in training.

This understanding has implications for systems used to evaluate human resource development. Evaluation should not be limited to attendance records, certificates, or participant satisfaction; it should assess changes in competence,

the application of training outcomes, improved performance, and the effects on learners and institutions.

#### **4. Taghyīr and the Formation of a Culture of Continuous Quality Improvement**

The principle of taghyīr is conceptually related to continuous improvement, but the two are not identical. Continuous improvement in quality management generally emphasizes process effectiveness, compliance with standards, and stakeholder satisfaction. Taghyīr adds theological and moral dimensions and emphasizes human responsibility for determining the direction of change (Rahmatullah et al., 2024; Sutikno et al., 2025; Suprayitno et al., 2025).

Not every change can be regarded as an actualization of taghyīr. Change that increases efficiency while neglecting justice, trustworthiness, human dignity, and the aims of Islamic education cannot be considered a transformation consistent with Qur'anic values. Thus, taghyīr addresses not only how change should occur but also the ethical orientation that should guide it.

A taghyīr-based quality culture has at least five characteristics: awareness of the need for improvement, openness to evaluation, willingness to learn, collective responsibility, and consistency between Islamic values and organizational practices. Such a culture makes human resource development an integral part of organizational life in Islamic education rather than an incidental program (Mubarok, 2021; Bahri, 2022; Abidin et al., 2025).

#### **5. Constructing a Model for the Actualization of Taghyīr**

The synthesis produced a model for actualizing taghyīr that comprises three layers of change. The first is personal transformation, encompassing changes in values, awareness, motivation, mindset, and competence. The second is professional transformation, manifested in changes in workplace behavior, learning quality, innovation, collaboration, and educational services. The third is institutional transformation, characterized by changes in organizational culture, development systems, leadership, policies, and institutional quality (Julhadi & Ritonga, 2023; Prasetyo et al., 2025; Haidar et al., 2023).



**Picture 1.** Model Demonstrates

The model demonstrates that the actualization of taghyir does not end with individual change. Personal transformation must produce professional action and receive structural support so that it develops into institutional culture. Evaluation of the outcomes then provides a basis for improvement in the next cycle.

The conceptual novelty of this study lies in positioning taghyir as an integrative framework for human resource development in Islamic education. Previous research has tended to discuss Qur'an 13:11 as a source of motivation, a learning ethos, a basis for social change, or a normative foundation for quality improvement. This study extends those interpretations into a layered model connecting personal, professional, and institutional transformation. Through this model, human resource development in Islamic education aims not only to produce competent personnel but also to cultivate people of integrity who can drive sustained institutional transformation.

## CONCLUSION

This study concludes that the principle of taghyir in Qur'an 13:11 can provide a conceptual foundation for human resource development in Islamic education by connecting personal transformation, enhanced professional competence, and institutional change oriented toward integrity, trustworthiness (*amānah*), and educational quality. However, because the study is limited to a literature review, the resulting model remains conceptual, has not been empirically tested, and is dominated by sources situated in Indonesian Islamic education. Future research should therefore test the proposed model in madrasahs, pesantren, Islamic schools, or higher education institutions using case studies, mixed methods, or

research-and-development designs. It should also broaden the international literature base and develop instruments for measuring changes in awareness, competence, professional behavior, and organizational culture.

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