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HUMAN CAPITAL EXCELLENCE IN ISLAMIC INSTITUTIONS: INTEGRATION OF *MAQASID AL-SHARIAH*, DIGITAL COMPETENCE, AND SUSTAINABLE ORGANIZATIONAL PERFORMANCE

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ABSTRACT
This investigation seeks to assess the role of *Maqasid al-Shariah*, digital proficiency, and enduring institutional effectiveness in fostering workforce excellence within Islamic organizations. In the era of digital transformation, Islamic institutions face significant challenges in enhancing organizational competitiveness while maintaining adherence to Islamic values as the foundation of their operations. Therefore, human capital development should not only focus on improving professional competencies and technological capabilities but also emphasize moral, ethical, and spiritual dimensions. The research adopts a descriptive qualitative methodology, drawing entirely on documentary sources from libraries and scholarly repositories. Data were collected from academic books, scholarly journal articles, and other relevant literature concerning human capital, *Maqasid al-Shariah*, digital competencies, and organizational sustainability. The findings reveal that the concept of human capital in Islam is holistic, integrating intellectual, professional, social, and spiritual dimensions. This synthesis demonstrates that workforce excellence in Islamic institutions is achieved through the strategic integration of ethical values derived from *Maqasid al-Shariah*, digital competence, and sustainable organizational objectives, rather than through the independent application of these dimensions. The novelty of this study lies in proposing an integrated conceptual model that connects *Maqasid al-Shariah*, digital competence, and sustainable organizational performance as a comprehensive framework for developing human capital excellence in Islamic institutions. Consequently, the proposed model offers a strategic framework for Islamic institutions to strengthen competitiveness, achieve organizational sustainability, and promote broader societal welfare in the digital age.

INTRODUCTIONS

Changes in the organizational environment that have become increasingly dynamic due to the development of digital technology have driven various institutions, including Islamic institutions, to undertake transformation in governance and human resource development. In this context, human capital becomes a strategic asset that determines an organization’s ability to achieve competitive advantage and long-term sustainability. Human capital is not only understood as individual knowledge, skills, and experience, but also includes values, character, and innovation capacity that can create added value for the organization (Br Damanik & Rizky, 2025). In the Islamic perspective, human capital development is not only oriented toward increasing productivity, but also toward forming individuals who have good character, integrity, and responsibility toward the trust (*amanah*) they carry (Azmi, 2009).

Islamic institutions in the digital era face the challenge of maintaining Islamic values while adapting to technological developments, service digitalization, and changes in societal behavior. This condition requires integration between Islamic values and digital competence so that organizations can develop sustainably (Lestari, 2023). Digital competence becomes an important need because it determines an individual's ability to access, manage, evaluate, and utilize technology to support work effectiveness and organizational innovation (Ogbotor & Nwabudo, 2025). Within the Islamic framework, human capital development can be examined through the *Maqasid al-Shariah* perspective, which includes *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal*. These principles provide a foundation for organizations in building human resources that are not only professionally competent but also possess moral and spiritual values (Putri et al., 2026). Research by Yadiati et al. (2022) shows that the quality of human resources contributes to improving the performance of Islamic financial institutions based on *Maqasid al-Shariah* indicators.

Beyond aspects of values and ethics, strengthening digital competence is an important part of human capital development in Islamic institutions. Digital transformation has changed work patterns, service systems, and organizational decision-making processes. Therefore, digital capability becomes an important factor in creating an adaptive and sustainable organization. The integration of Islamic values with digital innovation also has the potential to increase institutional legitimacy, stakeholder engagement, and organizational sustainability. Although research on human capital, *Maqasid al-Shariah*, and digital competence has been developing, most studies still discuss these three concepts separately. Previous research has more often emphasized the contribution of human capital to performance or the use of *Maqasid al-Shariah* as an approach to evaluating Islamic institutions, while studies on the integration of *Maqasid al-Shariah* and digital competence in building superior human capital remain limited.

Nasir (2021) and Syahriani et al. (2023) affirm that the principle of *Maqasid al-Shariah* can serve as a foundation for human capital development through strengthening individual ethical and moral values. Other studies also show that *Maqasid al-Shariah* can be used as an approach to understanding human development and organizational performance based on Islamic values (Hadi et al., 2024; Pradita & Darwanto, 2025). Meanwhile, research on digital competence shows that individual digital ability plays a role in improving organizational innovation and effectiveness (Pundissing et al., 2025). Therefore, this research contributes by offering an integrative perspective that connects Islamic values, digital competence, and sustainable organizational performance as the basis for human capital development in Islamic institutions in the digital era.

METHODS

Type of Research

This research uses a qualitative descriptive approach with a library research method. This method was chosen because the research aims to build a conceptual framework regarding human capital excellence in Islamic institutions through the integration of *Maqasid al-Shariah*, digital competence, and sustainable organizational performance. Research data was obtained through a review of various relevant academic literature, including journal articles, books, proceedings, research reports, and other scientific documents.

Research Approach

This research applies a descriptive qualitative strategy. The qualitative orientation seeks to achieve an in depth grasp of social realities through careful interpretation of multiple data sources and the significance they carry. According to Creswell and Creswell (2018), qualitative research is oriented toward exploration and understanding of a phenomenon based on conceptual perspectives obtained from various sources of information. This approach allows the author to examine the relationships between the concepts of human capital, *Maqasid al-Shariah*, digital competence, and organizational sustainability more comprehensively. Through the descriptive approach, the author seeks to explain and interpret various developing theories without manipulating the research object. Thus, the results of this study are expected to provide a conceptual picture of the importance of integrating Islamic values and digital competence in human resource development within Islamic institutions.

Data Sources and Literature Search Strategy

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Research data was obtained from various academic sources relevant to the focus of the study. The literature search process was conducted through the Scopus, Web of Science, Google Scholar, and Dimensions databases with a publication range of 2015 to 2025. The literature search used a combination of keywords: "human capital excellence", "Islamic human resource management", "*Maqasid al-Shariah*", "digital competence", "digital transformation", "sustainable organizational performance", and "Islamic institutions". The literature obtained was then selected based on inclusion criteria, namely scientific articles that had direct relevance to the research theme, were published in credible academic sources, and discussed aspects of human capital, Islamic values, digital transformation, or organizational sustainability. Literature that was not relevant, duplicated, or lacked theoretical relevance to the research focus was excluded from the analysis process.

Data Collection Technique

Data collection was carried out through documentation and literature review techniques. The stages of data collection included source identification, literature selection, grouping based on research themes, and evaluation of the relevance and contribution of each source. This process was carried out to ensure that the literature used had academic validity and could support the development of the research argument.

Data Analysis Technique

Data were analyzed using content analysis and qualitative descriptive analysis. The analysis was carried out through theme coding, concept categorization, and synthesis of findings from the various literature selected. The literature was analyzed based on four main themes, namely the concept of human capital from an Islamic perspective, the implementation of *Maqasid al-Shariah* in human resource management, the role of digital competence, and its contribution to organizational sustainability. The results of the literature synthesis were then used to build a conceptual framework regarding how the integration of *Maqasid al-Shariah* values and digital competence can create human capital excellence and support the achievement of sustainable organizational performance in Islamic institutions.

RESULT AND DISCUSSION

RESULT

The Concept of Human Capital from an Islamic Perspective

Human capital is one of the strategic assets that determines an organization's ability to achieve its goals and maintain sustainable performance. In the perspective of modern management, human capital is understood as the accumulation of individual knowledge, skills, competencies, experience, creativity, and character that provides added value to the organization through increased productivity, innovation, and competitive advantage. However, in the Islamic perspective, this concept has a broader scope because it not only emphasizes intellectual and professional aspects, but also integrates moral, ethical, and spiritual dimensions as an inseparable part of human resource development (Hasibuan & Risky, 2024). According to Azmi (2009), the development of human capital in Islam aims to form individuals who not only have competence and skills, but also noble character, piety, and the ability to implement Islamic values in every organizational activity.

This conceptual foundation is firmly rooted in the teachings of the Qur'an and Hadith, which view humans as creatures endowed with various potentials to be optimally developed. The Qur'an explains that humans were created in the best form (QS. At-Tin: 4) and given the trust as khalifah (steward) on earth (QS. Al-Baqarah: 30), so that the development of human capacity is directed not only toward increasing productivity, but also toward realizing benefit for society. The Hadith of the Prophet Muhammad SAW that encourages Muslims to continually seek knowledge further strengthens the importance of continuous competence development. In line with this, Rohmah and Jumiati (2021) explain that human resource development in Islam must be carried out in a balanced manner through the enhancement of intellectual, spiritual, social, and leadership potential so that it can form an insan kamil (perfect human being) who provides benefit to both the organization and society.

Various studies show a shared view that human capital is a main factor determining organizational success. This finding is reinforced by Rohmah and Jumiati (2021) who show that the quality of human resources is determined by the balance between intellectual, moral, social, and spiritual dimensions. Meanwhile, Hasibuan and Risky (2024) place greater emphasis on the importance of professional competence and the ability to adapt to technological developments as capital for facing organizational transformation in the digital era. The similarity across these studies shows that human capital is no longer understood merely as economic capital or a source of productivity, but as a combination of professional ability, character, and moral values capable of creating sustainable organizational excellence. Nevertheless, there are

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differences in emphasis in the developing literature. Conventional management studies generally view human capital as a source of competitive advantage oriented toward increasing organizational efficiency, innovation, and productivity. In contrast, the Islamic perspective places the dimensions of *amanah* (trust), integrity, social responsibility, and accountability to Allah SWT as an inseparable part of professional competence. This difference shows that the success of human capital development in Islamic institutions cannot be measured adequately through economic achievement or organizational performance alone, but also through individuals' ability to consistently uphold ethical and spiritual values in organizational activities.

Based on the synthesis of various studies, human capital excellence in Islamic institutions is built through the integration of four main characteristics, namely competence, integrity, professionalism, and spirituality. Competence ensures that individuals have adequate technical ability and knowledge to carry out tasks effectively, while integrity reflects consistency between values, words, and actions through the application of the principles of amanah and sidq. Professionalism is realized through a quality work culture (*itqan*), discipline, and commitment to continuous learning so as to be able to adapt to changes in the organizational environment. On the other hand, spirituality is the characteristic that distinguishes human capital in the Islamic perspective from the conventional concept, because all work activities are viewed as part of worship and a form of accountability to Allah SWT. Azmi (2009) explains that human capital development in Islam also includes the process of *tazkiyah al-nafs* (purification of the soul), strengthening of the value of tawhid, and internalization of the objectives of *Maqasid al-Shariah*, which include the protection of religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*). The integration of these various dimensions enables organizations to build human resources that are not only professionally excellent, but also have a strong ethical and social orientation.

Based on this discussion, this article argues that human capital excellence in Islamic institutions cannot be understood merely as the accumulation of individual competencies, but is the result of the integration of professional ability, the values of *Maqasid al-Shariah*, and readiness to face digital transformation. This synthesis shows that human resource development must be carried out holistically through the simultaneous strengthening of competence, integrity, professionalism, and spirituality. This framework becomes the conceptual foundation for the integrative model proposed in this article, in which *Maqasid al-Shariah* functions as the value foundation, digital competence as the strategic capability, human capital excellence as the main organizational driver, and sustainable organizational performance as the expected outcome.

Integration of *Maqasid al-Shariah* in Human Capital Development

Maqasid al-Shariah is one of the fundamental concepts in Islamic law that explains the main purpose of the establishment of shariah, namely to realize benefit (*maslahah*) and prevent harm (*mafsadah*) for humans. This concept was developed by classical scholars, particularly Al-Ghazali and Al-Syatibi, who explained that all shariah provisions are directed toward protecting five basic human needs (*al-dharuriyyat al-khams*), namely religion (*hifz al-din*), soul (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and wealth (*hifz al-mal*) (Shāṭibī, 2003). In the context of modern literature development, *Maqasid al-Shariah* is no longer understood merely as a normative foundation in the application of Islamic law, but has also developed into an ethical and governance framework that can be applied in human resource development, leadership, and modern organizational management (Mohammed & Taib, 2025).

A number of studies show that the application of *Maqasid al-Shariah* in organizations makes a broader contribution than merely ensuring compliance with shariah principles. Mohammed and Taib (2025) explain that *Maqasid al-Shariah* can be a basis for designing organizational policies oriented toward individual welfare, productivity, and social sustainability which in line with Dasmadi et al. (2025). A number of studies show that the application of *Maqasid al-Shariah* in organizations makes a broader contribution than merely ensuring compliance with shariah principles. Mohammed and Taib (2025) explain that *Maqasid al-Shariah* can be a basis for designing organizational policies oriented toward individual welfare, productivity, and social sustainability. This finding is in line with Bedoui (2012), who affirms that the ethical dimension contained in *Maqasid al-Shariah* is able to strengthen the balance between economic productivity, social responsibility, and organizational sustainability. The similarity across these studies shows that *Maqasid al-Shariah* has developed into a strategic framework that connects economic goals with ethical and humanitarian values.

Nevertheless, the focus of previous research still shows several differences. Most studies use *Maqasid al-Shariah* as an instrument for measuring the performance of organizations or shariah financial institutions, while other studies emphasize its role more as a basis for shaping organizational governance and the ethical behavior of human resources.

This difference in focus shows that studies on the integration of *Maqasid al-Shariah* in the development of human capital excellence, particularly those linked to digital competence and organizational sustainability, are still relatively limited. Thus, there remains conceptual room to develop a model that integrates the dimensions of Islamic ethics with the development of human resource capability in facing digital transformation.

In the context of human resource development, the implementation of *Maqasid al-Shariah* can be understood through five main shariah objectives (*al-dharuriyyat al-khams*) that complement one another in shaping the quality of human capital. The principle of *hifz al-din* emphasizes the importance of building a work culture grounded in the values of honesty, amanah, and responsibility, so that work is viewed as part of worship. The principle of *hifz al-nafs* encourages organizations to guarantee occupational safety, health, welfare, and work-life balance as an effort to increase employee motivation and loyalty. Furthermore, *hifz al-'aql* is realized through investment in education, training, competence development, and improvement of digital literacy so that the organization has human resources that are innovative and adaptive to change. Meanwhile, *hifz al-nasl* is oriented toward organizational sustainability through leadership regeneration, talent development, and character building of the next generation. As for *hifz al-mal*, it emphasizes the importance of managing organizational assets professionally, transparently, and fairly, including the provision of proper compensation and the development of employee capacity to create added value for the organization. These five principles show that *Maqasid al-Shariah* provides a comprehensive framework for building human resources that are not only professionally excellent, but also have an ethical, social, and spiritual orientation.

Various studies also show that the implementation of *Maqasid al-Shariah* cannot stop at the normative level, but must be internalized into the entirety of human resource management practices. The application of meritocratic principles in the recruitment process, competence development via continuous education and training, strengthening of digital literacy, provision of fair compensation, and the formation of an organizational culture based on amanah, professionalism, and fairness are concrete forms of the implementation of *Maqasid al-Shariah* values. Budiman et al. (2026) prove that the application of human resource management based on *Maqasid al-Shariah* has a positive effect on improving service quality and organizational performance in shariah financial institutions. This finding shows that the success of *Maqasid al-Shariah* implementation depends heavily on the organization's ability to consistently integrate shariah values into the governance system, competence development, and organizational culture.

Based on the synthesis of these various studies, this article argues that *Maqasid al-Shariah* functions not only as a normative foundation in the management of Islamic organizations, but also as an ethical framework that shapes human capital excellence. The integration of the protection of religion, soul, intellect, lineage, and wealth produces a more holistic approach to human resource development compared to the conventional approach, which focuses solely on productivity. Therefore, this article positions *Maqasid al-Shariah* as the value foundation that will strengthen the development of digital competence, shape human capital excellence, and drive the achievement of sustainable organizational performance through the integrative model proposed.

Digital Competence as Human Capital Excellence in Islamic Institutions

Digital transformation has changed the way organizations carry out operations, interact with stakeholders, and create value for society. This condition means digital competence is no longer viewed as an additional skill, but as a strategic capability that determines the competitiveness of both individuals and organizations. Ferrari (2013) defines digital competence as a combination of knowledge, skills, attitudes, and values that enable individuals to use digital technology effectively, responsibly, and critically in the processes of learning, work, communication, collaboration, and problem solving. This framework was subsequently refined by Vuorikari et al. (2022) who explain that individuals with high digital competence have a better ability to manage information, collaborate, innovate, and utilize technology productively. This finding is reinforced by Pundissing et al. (2025), who prove that digital competence has a positive effect on increasing organizational innovation through individuals' ability to develop solutions adaptive to change. Meanwhile, Hasibuan and Risky (2024) affirm that mastery of technology is one of the main factors in human capital development because it can increase productivity, work efficiency, and the quality of decision making. The similarity across these studies shows that digital competence has become one of the main components of human capital that determines an organization's success in facing digital transformation.

Nevertheless, there are differences in orientation in previous research. Most research on digital competence still positions digital competence as a technical ability oriented toward operational efficiency, increased productivity, and organizational innovation. In contrast, studies on Islamic institutions show that the use of technology cannot be separated from ethical values, social responsibility, and shariah principles. Lubis and Marpaung (2026) show that the application of digital governance grounded in *Maqasid al-Shariah* can increase organizational effectiveness while also strengthening the social legitimacy of Islamic institutions. This difference indicates that the development of digital competence in Islamic institutions cannot be oriented toward technical ability alone, but must also ensure that the use of technology remains aligned with shariah objectives, transparency, and the benefit of society.

In the context of Islamic institutions, digital competence includes the ability to critically manage digital information, build technology-based communication and collaboration, safeguard organizational data and information security, utilize information technology to improve service effectiveness, and create digital innovation that benefits society. This ability is becoming increasingly important because Islamic institutions today manage not only administrative activities, but also *zakat*, *waqf*, shariah finance, education, *da'wah*, and various social services that are increasingly dependent on digital technology (Damayanti, Bisri, et al., 2026). Hence, digital competence must be understood as an ability that integrates technical, ethical, and social responsibility aspects in every process of technology utilization.

Although the opportunities for digital transformation are increasingly large, various studies also show that its implementation still faces a number of challenges. The digital competence gap among employees, limitations in technological infrastructure, low investment in human resource development, and resistance to organizational change remain the main obstacles in the digitalization process of Islamic institutions. In addition, increasing cybersecurity threats, misuse of digital information, and ethical issues in technology use require organizations not only to improve the technical ability of employees, but also to strengthen an organizational culture that upholds the principles of amanah, transparency, and accountability. This condition shows that the success of digital transformation is determined not only by the sophistication of the technology, but also by the readiness of human capital to manage change sustainably.

Based on the synthesis of these various studies, this article argues that digital competence is one of the main pillars of human capital excellence in Islamic institutions. Digital competence not only increases organizational productivity, efficiency, innovation, and service quality, but also serves as a strategic instrument for implementing the values of *Maqasid al-Shariah* in modern organizational governance. Therefore, the development of digital competence needs to be carried out continuously through education, training, strengthening of a learning culture, and the integration of shariah values in every digital transformation process. In the conceptual model proposed in this article, digital competence is positioned as a strategic capability that strengthens human capital excellence, so that the organization is not only able to adapt to technological developments, but also achieve sustainable organizational performance oriented toward benefit, ethics, and sustainability.

Sustainable Organizational Performance from the Perspective of Islamic Institutions

The concept of sustainable organizational performance developed as a response to increasingly complex changes in the organizational environment, such that organizational success is no longer measured only through financial indicators, but also through the ability to create long-term value for all stakeholders. Elkington (1997) through the concept of the Triple Bottom Line, explains that organizational sustainability is achieved through a balance between economic performance, social responsibility, and environmental preservation. In its development, this concept has become not only a framework for measuring modern organizational performance, but also a basis for building organizations that are adaptive, competitive, and able to maintain their existence amid a dynamic changing environment.

In the Islamic perspective, organizational sustainability has a broader meaning than the conventional approach because it is oriented not only toward economic achievement, but also toward the realization of *maslahah* and the prevention of *mafsadah*. All organizational activities are viewed as part of an *amanah* that must be carried out fairly, responsibly, and in a way that benefits society. In line with this concept, Auda (2008) explains that *Maqasid al-Shariah* provides a systemic framework that integrates economic, social, intellectual, moral, and spiritual dimensions in evaluating organizational success. Therefore, the sustainability of an Islamic organization is determined not only by its ability to generate profit, but also by its ability to maintain a balance between economic interests, societal welfare, environmental preservation, and compliance with shariah values.

Various studies show that the measurement of sustainable organizational performance in Islamic institutions cannot be separated from the economic, social, environmental, and spiritual dimensions. Mohammed and Taib (2025) show that *Maqasid al-Shariah*-based performance measurement considers not only profitability, but also the economic impact generated for societal welfare. Furthermore, Damayanti et al. (2026) affirm that the success of an Islamic institution is also determined by its contribution to community empowerment through the management of zakat, infaq, sedekah, and various other social programs. Meanwhile, Dusuki and Abdullah (2007), explain that environmental responsibility is an inseparable part of the concept of Islamic social responsibility because humans carry the amanah as khalifah to maintain the balance of nature. Bedoui (2012) complements this perspective by showing that the spiritual and ethical dimensions play an important role in shaping organizational behavior that is responsible, transparent, and oriented toward long-term sustainability. The similarity across these studies shows that the success of an Islamic organization must be understood multidimensionally and cannot be reduced to financial indicators alone.

Nevertheless, there remain differences in focus in previous research. Most research on sustainable organizational performance still uses sustainability indicators adapted from the Triple Bottom Line concept, while other research has begun to integrate the spiritual dimension through the *Maqasid al-Shariah* approach. This difference shows that the model for measuring sustainability in Islamic institutions is still developing and has not fully accommodated the relationship between shariah values, human resource development, and digital transformation. This condition indicates a need for a conceptual framework capable of connecting the dimension of Islamic ethics with modern organizational capability, so that organizational sustainability is viewed not only as the result of resource management, but also as a consequence of the strengthening of values, competence, and organizational governance.

The literature also shows that human capital is a factor that strongly determines the achievement of sustainable organizational performance. Human capital theory explains that individual knowledge, skills, experience, and competence are a source of competitive advantage that contributes to improved organizational performance (Becker, 1993). In Islamic institutions, this concept develops because the quality of human resources is determined not only by professional competence, but also by moral integrity, spirituality, and commitment to shariah values. Yadiati et al. (2022) prove that the quality of human capital has a positive effect on improving organizational performance as measured using *Maqasid al-Shariah*-based indicators. This finding shows that investment in education, training, competence development, and character building are important prerequisites for creating a sustainable organization.

The development of digital transformation further strengthens the relationship between human capital and sustainable organizational performance. Organizations that have human resources with high digital competence will be better able to use technology to improve efficiency, accelerate service innovation, expand access to society, and strengthen organizational transparency and accountability. However, various studies also show that the use of technology will only provide optimal benefit if it is integrated with the values of *Maqasid al-Shariah*, so that digital innovation remains directed toward the creation of benefit and social sustainability. Thus, digital competence functions not only as a technical ability, but also as a mechanism that strengthens the implementation of shariah values in modern organizational management.

Based on the synthesis of these various studies, this article argues that sustainable organizational performance in Islamic institutions is the result of the interaction between human capital excellence, digital competence, and the implementation of *Maqasid al-Shariah* as the ethical foundation of the organization. Unlike previous research, which generally discusses these three aspects separately, this article proposes that organizational sustainability can only be achieved if the development of human resource competence, digital transformation, and the internalization of shariah values are integrated simultaneously in organizational governance. This synthesis forms the basis for the development of the integrative model proposed as the main contribution of the article in explaining how Islamic institutions can build organizational performance that is both excellent and sustainable.

Integrative Model: *Maqasid al-Shariah*, Digital Competence, and Sustainable Organizational Performance

Based on the synthesis of the various studies discussed in the previous section, this article proposes an integrative model that explains how *Maqasid al-Shariah*, digital competence, and human capital excellence interact with one another in shaping sustainable organizational performance in Islamic institutions. Unlike most previous research, which examines these three concepts separately, the model proposed in this article positions *Maqasid al-Shariah* as the ethical foundation, digital competence as the strategic capability, human capital excellence as the organizational driver, and sustainable organizational performance as the organizational outcome to be achieved. Thus, organizational sustainability is understood as the result of the integration of Islamic values, the ability to adapt to digital transformation, and the quality of human resources.

This model is built on the premise that digital transformation demands not only that an organization have human resources who master technology, but also individuals who are able to use technology responsibly in accordance with shariah principles. Auda (2008) explains that *Maqasid al-Shariah* is a systemic framework that directs all human activity toward the creation of maslahah and the prevention of mafsadah. Therefore, in the proposed model, *Maqasid al-Shariah* functions as the ethical foundation that shapes the orientation, behavior, and culture of the organization. These values

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then become the basis for human capital development, so that professional competence always proceeds hand in hand with integrity, amanah, social responsibility, and spirituality.

On the other hand, digital competence acts as the capability that enables the organization to translate these values into modern organizational practice. Ferrari (2013) as well as Vuorikari et al. (2022) explain that digital competence includes not only the ability to use technology, but also the ability to manage information, communicate, collaborate, maintain digital security, and create technology-based innovation. In Islamic institutions, this ability gains an additional dimension because the use of technology must be directed toward expanding benefit, increasing transparency, strengthening accountability, and supporting services oriented toward societal welfare. Thus, digital competence functions as a mechanism that accelerates the implementation of *Maqasid al-Shariah* values in organizational governance.

The integration of *Maqasid al-Shariah* and digital competence subsequently forms human capital excellence that has characteristics different from the conventional approach. The resulting human capital has not only technical competence and the ability to adapt to technological developments, but also moral integrity, professionalism, service orientation, and strong spiritual awareness. These characteristics create human resources capable of producing innovation without neglecting ethical values and social responsibility. The findings of Yadiati et al. (2022) show that the quality of human capital has a positive effect on the achievement of organizational performance as measured using the *Maqasid al-Shariah* approach. Meanwhile, Lubis and Marpaung (2026) prove that the integration of digital governance with the principles of *Maqasid al-Shariah* can increase organizational effectiveness while also strengthening the social legitimacy of Islamic institutions. These research results show that organizational success is determined not by the mastery of technology or the application of shariah values separately, but by the organization's ability to integrate both aspects in the development of its human resources.

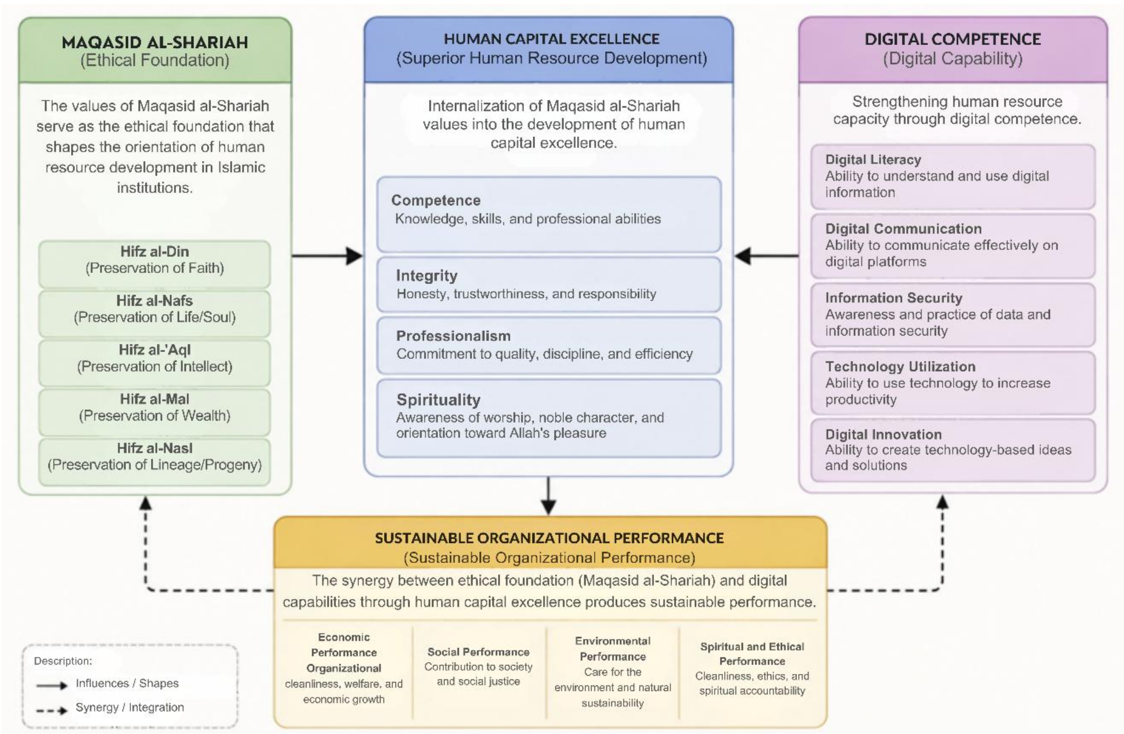

Figure 1. Proposed Integrative Framework of *Maqasid al-Shariah*, Digital Competence, Human Capital Excellence, and Sustainable Organizational Performance.
Source: Developed by the authors based on the synthesis of Auda (2008), Ferrari (2013), Vuorikari et al. (2022), Mohammed and Taib (2025), Yadiati et al. (2022), and the present study.

Figure 1 illustrate that *Maqasid al-Shariah* functions as the ethical foundation that shapes the orientation of human resource development in Islamic institutions. These values are subsequently internalized into human capital excellence,

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which consists of competence, integrity, professionalism, and spirituality. At the same time, digital competence strengthens the capacity of human capital through improvements in digital literacy, communication, information security, technology utilization, and digital innovation. The synergy between this ethical foundation and digital capability produces sustainable organizational performance, which is reflected in the economic, social, environmental, and spiritual and ethical dimensions. Thus, this model shows that organizational sustainability is determined not by the mastery of technology or the application of shariah values separately, but by the integration of both through the development of human capital excellence.

Based on the proposed model, human capital excellence becomes the central variable that connects the ethical foundation built through *Maqasid al-Shariah* with the adaptive capability realized through digital competence. This position shows that the success of digital transformation in Islamic institutions depends heavily on the quality of human resources capable of translating shariah values into everyday organizational practice. Conversely, mastery of technology without an ethical foundation has the potential to create various risks, such as declining public trust, misuse of technology, weak accountability, and loss of orientation toward benefit. On the other hand, an organization oriented only toward normative values without the support of digital competence will find it difficult to adapt to changes in the environment, improve service quality, and maintain competitiveness in the digital era. Thus, the relationship between *Maqasid al-Shariah*, digital competence, and human capital excellence is complementary and cannot be separated.

The main implication of this model is that the development of Islamic institutions in the future requires a more holistic approach to human resource management. Employee development programs are no longer sufficient if they focus only on improving technical skills, but must also integrate character building, the strengthening of *Maqasid al-Shariah* values, the improvement of digital literacy, and a culture of continuous learning. At the same time, the organizational governance system needs to be designed so that every digital innovation remains oriented toward transparency, accountability, fairness, and social benefit. This approach enables organizations to build competitive advantage that comes not only from technological capability, but also from the quality of an organizational culture grounded in Islamic values.

Thus, the main contribution of this article lies in the development of an integrative conceptual model that positions *Maqasid al-Shariah*, digital competence, human capital excellence, and sustainable organizational performance as one interrelated unit. Unlike previous research, which tends to discuss the relationships between variables partially, this article shows that organizational sustainability in Islamic institutions is the result of a synergy between the ethical foundation, digital capability, and the quality of human resources. This model is expected to become a conceptual framework for subsequent empirical research as well as a practical reference for Islamic institutions in designing human resource development strategies that are adaptive to digital transformation without neglecting the principles of *Maqasid al-Shariah*.

CONCLUSION

This research shows that human capital excellence in Islamic institutions is determined not only by professional competence, but also by the ability to integrate the values of *Maqasid al-Shariah* with digital competence in supporting sustainable organizational performance. The results of the study produce a conceptual framework that positions *Maqasid al-Shariah* as the ethical foundation of human resource development, digital competence as the strategic capability for facing digital transformation, and sustainable organizational performance as the outcome produced through the synergy of these two aspects. Thus, this research provides a conceptual contribution in the form of an integrative model that broadens the perspective of human capital development in Islamic institutions, namely one oriented not only toward increasing productivity, but also toward strengthening integrity, spirituality, and organizational sustainability.

Practically, the findings of this research have implications for the managers of Islamic institutions to integrate the values of *Maqasid al-Shariah* into human resource management policies, including recruitment, training, career development, and performance evaluation. The strengthening of digital competence also needs to become a priority so that organizations are able to adapt to technological change without neglecting shariah principles. This research has limitations because it uses a library research approach, so the conceptual model developed has not been empirically tested. Therefore, future research is recommended to conduct empirical testing of the relationship between *Maqasid al-Shariah*, digital competence, human capital excellence, and sustainable organizational performance using quantitative or mixed methods approaches across various types of Islamic institutions, such as educational institutions, shariah financial institutions, religious social organizations, and shariah-based government agencies. Such testing is expected to strengthen the validity of the conceptual model while also broadening its application in various contexts of Islamic organizations.

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