



# Human Resource Management in Islamic Education Based on the Qur'an and Hadith in Responding to Teacher Quiet Quitting

Teguh Kurniyanto<sup>1</sup>, Anak Agung Gede Darma Jata<sup>2</sup>

<sup>1,2</sup>Prodi Manajemen Fakultas Ekonomi dan Bisnis Universitas Pamulang, Indonesia

## ARTICLE INFO

### Article history:

Received Jun 15, 2026

Revised Jun 26, 2026

Received Jul 06, 2026

### Keywords:

Islamic education;  
Islamic human resource;  
Qur'an and Hadith;  
Quiet quitting;  
Teacher motivation;  
Work engagement.

## ABSTRACT

Quiet quitting has become a critical issue in educational organizations because it shows teachers' psychological withdrawal while they remain formally present in the institution. Previous studies have mostly explained quiet quitting through workload, burnout, stress, leadership, and low work engagement. However, limited attention has been given to an Islamic educational human resource management model grounded in the Qur'an and Hadith. This study aims to identify the research gap, formulate Qur'anic and Prophetic principles for teacher management, and synthesize them into a conceptual model for responding to teacher quiet quitting. The study uses qualitative library research with a normative-conceptual approach. Primary data were drawn from selected Qur'anic verses and Hadith related to justice, human dignity, shura, amanah, competence, discipline, exemplary leadership, and consistency. Secondary data were obtained from Qur'anic exegesis, Islamic education management literature, and recent international studies on quiet quitting, teacher engagement, teacher well-being, and the Job Demands-Resources model. Data were analyzed through content analysis involving source selection, coding, categorization, interpretation, and conceptual synthesis. The findings show that quiet quitting among teachers is not only an individual motivation problem, but also a sign of weak organizational support, excessive demands, reduced meaning, and limited professional recognition. The proposed model integrates four dimensions: spiritual, humanistic, professional, and organizational. This model contributes to Islamic educational management by balancing spiritual meaning with fair workload, ethical leadership, teacher participation, competence development, and supportive institutional culture.

*This is an open access article under the [CC BY-NC](#) license.*



## Corresponding Author:

Teguh Kurniyanto

Prodi Manajemen Fakultas Ekonomi dan Bisnis Universitas Pamulang

Jl. Raya Serang Jakarta, Kel. Kelodran, Kec. Walantaka, Kota Serang Banten

Email: dosen10117@unpam.ac.id

## 1. INTRODUCTION

Education depends on human resources who are able to perform academic, pedagogical, social, and moral roles consistently. Teachers are not merely transmitters of knowledge. They also shape character, sustain learning culture, and maintain the quality of

educational services. Teacher management therefore becomes a strategic element of institutional effectiveness, especially in an era marked by administrative intensification, digital reporting, curriculum change, accountability pressure, and shifting work attitudes.

In recent years, educational organizations have faced a decline in work engagement that is often discussed as quiet quitting. The term refers to employees who remain in the organization but limit their contribution to minimum formal duties, reduce initiative, and detach psychologically from the wider purpose of work. Gallup (2026) links low engagement with weak psychological attachment to work, teams, and employers, while Harter (2023) associates quiet quitting with unclear expectations, weak development opportunities, limited managerial care, and declining connection with organizational purpose. In the education sector, recent studies show that teacher quiet quitting is associated with workload, occupational stress, burnout, change fatigue, transformational leadership, and work engagement (Boz, 2026; Dilekçi et al., 2025).

This phenomenon is particularly relevant to teachers because teaching requires moral commitment, patience, emotional labor, creativity, and social responsibility. When teachers experience quiet quitting, the impact is not limited to administrative productivity. It may reduce the quality of classroom interaction, weaken learner care, limit instructional innovation, and damage the academic culture of schools. Quiet quitting among teachers should therefore be understood as a human resource management issue, not merely as a personal attitude problem.

Recent studies on teachers show that workload, professional support, and school conditions are closely related to engagement and well-being. OECD (2025) reports that teaching demands include administrative work, classroom complexity, and institutional responsibilities. Research in Teaching and Teacher Education also shows that teacher well-being, self-efficacy, job resources, interprofessional collaboration, and satisfaction with the profession influence engagement and burnout profiles (Admiraal & Røberg, 2023; Gámez-Genovart et al., 2025; Holmström et al., 2023). These findings indicate that teacher quiet quitting grows when institutional demands increase while resources, recognition, and meaning decline.

The Job Demands-Resources model explains that high job demands may lead to exhaustion, whereas job resources such as leadership support, feedback, autonomy, opportunities for development, and fair organizational procedures can strengthen motivation and engagement (Bakker & Demerouti, 2007, 2017; Mazzetti et al., 2023). Kahn (1990) also emphasizes that engagement emerges when employees can bring their physical, cognitive, and emotional selves into work roles. Herzberg's two-factor theory, Maslow's theory of human motivation, and self-determination theory further show that work motivation is shaped by working conditions, recognition, responsibility, competence, autonomy, relatedness, and self-actualization (Deci & Ryan, 2000; Herzberg et al., 1959; Maslow, 1943).

However, modern human resource theories need ethical and spiritual foundations when applied to Islamic educational institutions. Islamic education does not view teachers only as employees. It positions teachers as moral agents, knowledge transmitters, character builders, and trustees of an educational mission. The Qur'an emphasizes justice, human dignity, consultation, and excellence in deeds. Hadith emphasizes amanah, competence, exemplary leadership, discipline, and consistency. These values can strengthen a more humane and meaningful paradigm of educational human resource management (Al-Attas, 1980; Hartati, 2025; Shihab, 2020; Sondari & Anwar, 2022; Yusuf et al., 2024).

The research gap lies in the limited integration between contemporary teacher quiet quitting studies and Islamic educational human resource management. Existing literature generally places quiet quitting within business organizations, general employee engagement, or teacher well-being studies. Islamic education studies discuss teacher

management and Islamic values, but they rarely connect these values to quiet quitting as a contemporary form of teacher disengagement. This article addresses that gap by offering a Qur'an and Hadith based HRM model that connects spiritual meaning, justice, competence, participation, and organizational support.

Based on this gap, this study is guided by three research questions. First, what Qur'anic and Hadith principles can form the normative foundation of educational human resource management? Second, how are these principles relevant to teacher quiet quitting as a work engagement problem? Third, what conceptual Islamic educational HRM model can be formulated to help educational institutions prevent and reduce teacher quiet quitting?

## 2. RESEARCH METHOD

This study uses a qualitative library research design with a normative-conceptual approach. The design was selected because the study does not statistically test relationships between variables. It interprets, organizes, and synthesizes Islamic values and modern management concepts to respond to teacher quiet quitting in Islamic educational institutions.

Primary data consist of Qur'anic verses and Hadith related to justice, amanah, competence, meaningful work, consultation, exemplary leadership, discipline, and consistency. The verses analyzed include Qur'an 16:90 on justice and excellence, Qur'an 17:70 on human dignity, Qur'an 3:159 on consultation, and Qur'an 67:2 on the quality of deeds. Hadith materials were selected based on their relevance to trustworthiness, qualified responsibility, leadership example, and consistent good deeds.

Secondary data include Qur'anic exegesis, Islamic education management literature, teacher engagement studies, quiet quitting studies, motivation theories, the Job Demands-Resources model, and research on teacher workload and well-being. Recent peer-reviewed articles from international journals were prioritized for the themes of quiet quitting, teacher engagement, teacher well-being, burnout, workload, and leadership. Foundational works were retained only when they provided theoretical concepts that remain widely used in current research.

Source selection followed four criteria: thematic relevance to teacher quiet quitting or Islamic HRM, scholarly credibility, conceptual contribution, and recency for empirical studies. Sources that only discussed general motivation without links to teacher management, organizational support, Islamic values, or engagement were excluded. This strategy was used to make the literature base more focused and to respond to the editor's request for a clearer research gap and stronger international references.

Data analysis was conducted using content analysis. The process consisted of five stages: identifying relevant sources, reducing materials that did not match the research focus, coding key concepts, grouping codes into analytical categories, and synthesizing the categories into a conceptual model. The coding categories were spiritual, humanistic, professional, and organizational dimensions. These categories were then connected to modern HRM theories to explain how Islamic values can function as personal resources, leadership resources, and organizational resources.

Credibility was strengthened through source triangulation between Islamic normative texts, Qur'anic exegesis, Islamic education management literature, and recent international studies on teacher engagement and quiet quitting. Analytical consistency was maintained by comparing each Islamic value with its managerial implication and its possible contribution to reducing teacher disengagement.

Table 1. Focus of literature analysis

| Source category                                    | Analytical focus                                                                                  | Function in analysis                                           |
|----------------------------------------------------|---------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
| Qur'an and Hadith                                  | Justice, amanah, work as worship, exemplary leadership, consultation, competence, and consistency | Provide the normative foundation for Islamic educational HRM   |
| Qur'anic exegesis and Islamic education literature | Meanings of verses, educational values, and Islamic management principles                         | Explain the relevance of Islamic values for teacher management |
| Quiet quitting and employee engagement literature  | Disengagement, psychological withdrawal, motivation, burnout, and work attachment                 | Clarify the contemporary problem faced by teachers             |
| Modern management theories                         | JD-R, engagement, two-factor theory, self-determination, and leadership support                   | Connect Islamic values with motivation and engagement theories |

### 3. RESULTS AND DISCUSSIONS

#### 3.1 Teachers' quiet quitting as a work engagement problem

Teachers' quiet quitting can be understood as a form of psychological withdrawal. Teachers remain present, fulfill teaching hours, and complete formal duties, but they reduce initiative, creativity, and emotional care toward the educational process. This condition differs from formal resignation because the teacher stays within the institution. Nevertheless, the consequences are serious because education requires moral and emotional involvement beyond task completion.

From the perspective of employee engagement, attendance alone is not sufficient. Kahn (1990) explains that engagement requires individuals to express themselves physically, cognitively, and emotionally in their work roles. Work engagement is also commonly understood through vigor, dedication, and absorption (Schaufeli et al., 2006). When these dimensions weaken, teachers may perform mechanically without deep commitment. Recent teacher-focused evidence supports this view. Dilekçi et al. (2025). found that occupational stress, burnout, and change fatigue predicted quiet quitting among teachers. Boz (2026) also shows that workload, stress, and engagement shape the effect of transformational leadership on teacher quiet quitting.

The critical point is that quiet quitting does not emerge in a vacuum. It often appears when job demands exceed available resources. Administrative workload, curriculum pressure, digital reporting, classroom complexity, and additional institutional roles may drain teacher energy. In contrast, principal support, collegial collaboration, recognition, pedagogical autonomy, meaningful training, and fair organizational culture function as job resources. When demands dominate resources, teachers become more vulnerable to exhaustion, cynicism, and reduced commitment (Bakker & Demerouti, 2007; Galanakis & Tsitouri, 2022; Maslach & Leiter, 2016; Mazzetti et al., 2023).

Professional community and self-efficacy are important protective factors. Cai et al. (2022) show that professional communities can strengthen teacher engagement through teacher self-efficacy. Holmström et al. (2023) also indicate that teachers' work engagement and burnout profiles are related to their sense of efficacy and interprofessional collaboration. These findings show that teacher quiet quitting cannot be solved only by attendance monitoring or stricter supervision. It requires relational, professional, psychological, and moral support.

#### 3.2 Qur'anic principles in educational human resource management

The Qur'an provides normative principles for educational human resource management. The first principle is justice. Qur'an 16:90 commands justice and excellence. In teacher management, justice means that workload distribution, performance evaluation, reward systems, development opportunities, and institutional responsibilities must be proportional and transparent. Organizational injustice can

accelerate psychological withdrawal because teachers may feel that their contribution is ignored or that rules are applied inconsistently.

The second principle is respect for human dignity. Qur'an 17:70 affirms the dignity of human beings. In educational HRM, this principle rejects the reduction of teachers into administrative instruments. Teachers should be treated as human subjects with psychological, spiritual, social, and professional needs. Humanization in Islamic education is therefore not only a moral ideal. It is also a managerial requirement for sustaining teacher engagement (Mufidah & Lestari, 2022; Shihab, 2020).

The third principle is work as worship and the pursuit of excellent deeds. Qur'an 67:2 emphasizes the quality of deeds. Teachers who understand their profession as worship do not merely fulfill administrative obligations. They orient their work toward benefit, responsibility, and learner formation. Yet this principle must be used carefully. Spiritual meaning should not become a justification for excessive workload. Islamic management requires justice, balance, and protection of teacher dignity so that spiritual motivation is supported by fair organizational systems.

The fourth principle is consultation. Qur'an 3:159 highlights dialogue and participation in decision-making. In educational institutions, consultation strengthens teacher voice, reduces distance between leaders and teachers, and creates channels for communicating problems before teachers silently withdraw. Consultation also supports psychological safety and organizational learning, both of which are necessary for sustainable engagement.

### 3.3 Hadith principles in educational human resource management

Hadith strengthens educational management through the values of amanah and competence. The Prophetic teaching that responsibilities should be entrusted to qualified people indicates that educational tasks require professionalism and integrity (Al-Bukhari, 2002). In HRM terms, amanah requires recruitment, placement, development, supervision, and evaluation to be based on competence and moral responsibility. Teachers who are assigned according to their expertise are more likely to experience self-efficacy and meaningful work.

Hadith also emphasizes exemplary leadership. The Prophet Muhammad's leadership shows that management should not rely only on instructions. It must also be shown through moral example, empathy, responsibility, and fairness. Febriana et al. (2024) Febriana et al. underline that Prophetic leadership is relevant to Islamic education because it integrates integrity, compassion, justice, and responsibility. In schools, leaders who are fair, communicative, and caring can prevent teachers from feeling abandoned by the institution.

Another relevant value is discipline and consistency. The Hadith that the most beloved deeds are those performed consistently, even if small, emphasizes sustainability (Muslim ibn al-Hajjaj, 2006). In teacher management, consistency appears in periodic coaching, regular feedback, constructive supervision, and developmental evaluation. Organizational consistency is important because teachers need clear direction and reliable support, not temporary demands or episodic control.

### 3.4 Integration of Islamic values and modern management theories

Integrating Qur'anic and Hadith values with modern HRM theories produces a more comprehensive understanding of teacher motivation. Herzberg et al. (1959) show that job satisfaction does not arise only from hygiene factors such as working conditions and policies, but also from motivators such as achievement, recognition, responsibility, and growth. Later applications of the theory also indicate that motivation and satisfaction are shaped by contextual conditions and intrinsic recognition (Alrawahi et al., 2020). Islamic values extend these motivators by adding amanah, worship, ihsan, and social benefit as sources of meaning.

Maslow (1943) places self-actualization at the highest level of human needs, while self-determination theory emphasizes autonomy, competence, and relatedness as psychological needs that support intrinsic motivation (Deci & Ryan, 2000). In Islamic education, teacher self-actualization can be directed toward spiritual and social contribution. Teachers do not only fulfill personal potential. They also serve learners and society. Therefore, teacher motivation should be developed through welfare, professional recognition, pedagogical autonomy, collegial relatedness, and value orientation.

The JD-R model clarifies that quiet quitting cannot be addressed by moral advice alone. Educational institutions should manage workload, reduce unnecessary administration, provide leadership support, strengthen teacher learning communities, and offer meaningful development opportunities. Spiritual values can operate as personal resources, but they must interact with job resources. Research on spiritual resources in the JD-R model suggests that spiritual resources can contribute to work engagement and lower exhaustion when they are supported by occupational conditions (Bickerton et al., 2015). This point is important for Islamic education because spiritual language should strengthen teachers, not transfer institutional burden to teachers.

Leadership is also central. Transformational and ethical leadership can strengthen engagement when leaders clarify expectations, recognize contribution, support growth, and protect teacher well-being. In Islamic educational institutions, leadership needs to be grounded in justice, consultation, amanah, and exemplary conduct. This means that school leaders should not only inspire teachers. They should also ensure fairness in workload, recognition, development, participation, and conflict resolution.

### 3.5 Islamic educational HRM model for responding to quiet quitting

Based on the synthesis above, this study formulates an Islamic educational HRM model consisting of four dimensions: spiritual, humanistic, professional, and organizational. The model positions teachers as educational persons who require spiritual strengthening, human dignity, professional development, and a healthy organizational culture. The model does not replace modern management. It provides ethical and spiritual foundations so that HRM does not lose its human and educational orientation.

Table 2. Islamic educational HRM model for responding to quiet quitting

| Dimension      | Main values                                          | Management strategies                                                                                    | Expected impact on quiet quitting                                    |
|----------------|------------------------------------------------------|----------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------|
| Spiritual      | Work as worship, amanah, ihsan                       | Meaning-based professional reflection, ethical mentoring, and strengthening of teacher vocation          | Revives intrinsic motivation and orientation toward benefit          |
| Humanistic     | Justice, dignity, empathy                            | Proportional workload, open communication, fair recognition, and attention to well-being                 | Reduces feelings of being undervalued and psychological withdrawal   |
| Professional   | Competence, discipline, consistency                  | Relevant training, developmental supervision, coaching, and constructive evaluation                      | Strengthens self-efficacy, responsibility, and instructional quality |
| Organizational | Consultation, exemplary leadership, culture of trust | Ethical leadership, teacher learning communities, supportive policies, and participatory decision-making | Strengthens emotional and moral attachment to the institution        |

The spiritual dimension restores the meaning of teachers' work as worship and amanah. This dimension is important because quiet quitting often emerges when work loses meaning. Spiritual strengthening can be implemented through professional ethics development, reflection on the teacher's vocation, and orientation toward educational

benefit. Nevertheless, this dimension must operate together with fair institutional policies so that it does not become a one-sided moral demand.

The humanistic dimension ensures that teachers are managed with respect for human dignity. Its practices include proportional task distribution, dialogical communication, transparent appreciation, and concern for well-being. This dimension addresses a key root of quiet quitting, namely the feeling of being ignored, overburdened, or disconnected from the organization.

The professional dimension emphasizes amanah, competence, discipline, and consistency. Teachers require relevant training, constructive supervision, coaching, and evaluation that develops rather than merely judges. This dimension strengthens teachers' sense of capability and responsibility. It also reduces disengagement because teachers can see clear pathways for professional growth.

The organizational dimension emphasizes ethical leadership, consultation, and supportive culture. Such a culture creates a work environment that does not only demand performance. It also builds emotional and moral attachment to the institution. The model shows that teacher quiet quitting cannot be solved by monitoring attendance or increasing rules alone. Educational institutions need systems that are fair, meaningful, participatory, and professionally supportive.

### 3.6 Scientific contribution and implications

The scientific contribution of this study lies in three points. First, it reframes teacher quiet quitting as an educational HRM problem that involves job demands, job resources, spiritual meaning, leadership ethics, and institutional justice. Second, it connects Islamic normative values with modern engagement theories through a four-dimensional model. Third, it offers a conceptual bridge between Islamic education management and recent international research on teacher well-being and quiet quitting.

The theoretical implication is that Islamic educational management can expand modern HRM theory by adding ethical and spiritual resources to the analysis of teacher engagement. The managerial implication is that school leaders need to translate justice, amanah, and consultation into measurable practices such as fair task distribution, transparent evaluation, meaningful recognition, coaching, and teacher participation. The educational implication is that teacher engagement should be treated as a condition for instructional quality and learner care, not only as an administrative performance indicator.

The policy implication is that Islamic educational institutions need internal policies that protect teacher well-being while strengthening professional accountability. These policies may include workload audits, developmental supervision, teacher learning communities, spiritual and ethical mentoring, and participatory decision-making. Such policies can reduce the conditions that lead teachers to withdraw silently while still remaining formally employed.

## 4 CONCLUSION

This study concludes that educational human resource management principles derived from the Qur'an and Hadith provide a relevant conceptual foundation for responding to teacher quiet quitting. Qur'anic values emphasize justice, human dignity, consultation, and work as worship. Hadith values emphasize amanah, competence, exemplary leadership, discipline, and consistency. Integrating these values with motivation theory, employee engagement, and the Job Demands-Resources model produces an Islamic educational HRM model with four dimensions: spiritual, humanistic, professional, and organizational.

The main contribution of this study is the formulation of a conceptual model that links Islamic values with contemporary teacher engagement problems. The model shows

that teacher management should not be limited to administrative control. Educational institutions need to manage workload, strengthen organizational support, provide fair recognition, develop teacher competence, involve teachers in decision-making, and revive the spiritual meaning of the teaching profession. These elements can help reduce teacher quiet quitting by strengthening intrinsic motivation, psychological attachment, professional confidence, and trust in the institution.

The theoretical implication of this study is the expansion of Islamic educational management discourse toward current organizational behavior issues. The managerial implication is the need for school leaders to operationalize Islamic values into fair and consistent HRM practices. The educational implication is the need to protect teacher well-being as a foundation for teaching quality. The policy implication is the need for institutional rules that balance workload, accountability, teacher participation, and professional development.

Since this study is conceptual, further empirical research is needed to test the model in schools, madrasas, or Islamic higher education institutions. Future studies may use surveys to measure the relationship between Islamic HRM practices and teacher quiet quitting, case studies to examine leadership practices in Islamic schools, or institutional action research to evaluate the effect of workload reform, coaching, and teacher participation on work engagement.

#### ACKNOWLEDGEMENTS

The authors would like to thank all parties who provided academic support and constructive input during the preparation of this article. Appreciation is also extended to the scholarly sources and literature managers that supported the conceptual development of the study

#### REFERENCES

- Admiraal, W., & Røberg, K. K. (2023). Teachers' job demands, resources and their job satisfaction: Satisfaction with school, career choice and teaching profession of teachers in different career stages. *Teaching and Teacher Education*, 125, 104063. <https://doi.org/10.1016/j.tate.2023.104063>
- Al-Attas, S. M. N. (1980). The concept of education in Islam. International Institute of Islamic Thought and Civilization.
- Al-Bukhari, M. I. (2002). Sahih al-Bukhari. Dar Ibn Kathir.
- Alrawahi, S., Sellgren, S. F., Altouby, S., Alwahaibi, N., & Brommels, M. (2020). The application of Herzberg's two-factor theory of motivation to job satisfaction in clinical laboratories in Omani hospitals. *Heliyon*, 6(9), e04829. <https://doi.org/10.1016/j.heliyon.2020.e04829>
- Bakker, A. B. (2022). The social psychology of work engagement: State of the field. *Career Development International*, 27(1), 36-53. <https://doi.org/10.1108/CDI-08-2021-0213>
- Bakker, A. B., & Demerouti, E. (2007). The job demands-resources model: State of the art. *Journal of Managerial Psychology*, 22(3), 309-328. <https://doi.org/10.1108/02683940710733115>
- Bakker, A. B., & Demerouti, E. (2017). Job demands-resources theory: Taking stock and looking forward. *Journal of Occupational Health Psychology*, 22(3), 273-285. <https://doi.org/10.1037/ocp0000056>
- Bickerton, G. R., Miner, M. H., Dowson, M., & Griffin, B. (2015). Incremental validity of spiritual resources in the job demands-resources model. *Psychology of Religion and Spirituality*, 7(2), 162-172. <https://doi.org/10.1037/rel0000012>
- Boz, A. (2026). Understanding teacher quiet quitting: How workload, engagement and stress shape the influence of transformational leadership. *European Journal of Education*, 61(1), e70513. <https://doi.org/10.1111/ejed.70513>
- Cacciamani, S., Cesareni, D., Fiorilli, C., & Ligorio, M. B. (2022). Teachers' work engagement, burnout, and interest toward ICT training: School level differences. *Education Sciences*, 12(7), 493. <https://doi.org/10.3390/educsci12070493>
- Cai, Y., Wang, L., Bi, Y., & Tang, R. (2022). How can the professional community influence



- teachers' work engagement? The mediating role of teacher self-efficacy. *Sustainability*, 14(16), 10029. <https://doi.org/10.3390/su141610029>
- Deci, E. L., & Ryan, R. M. (2000). The what and why of goal pursuits: Human needs and the self-determination of behavior. *Psychological Inquiry*, 11(4), 227-268. [https://doi.org/10.1207/S15327965PLI1104\\_01](https://doi.org/10.1207/S15327965PLI1104_01)
- Dilekçi, U., Kaya, A., & Çiçek, I. (2025). Occupational stress, burnout, and change fatigue as predictors of quiet quitting among teachers. *Acta Psychologica*, 254, 104812. <https://doi.org/10.1016/j.actpsy.2025.104812>
- Febriana, W., Nengsih, D., Asmendri, A., & Sari, M. (2024). Meneladani gaya kepemimpinan Nabi Muhammad SAW dalam pendidikan Islam. *Jurnal Inovasi, Evaluasi dan Pengembangan Pembelajaran*, 4(2), 217-222.
- Galanakis, M. D., & Tsitouri, E. (2022). Positive psychology in the working environment. Job demands-resources theory, work engagement and burnout: A systematic literature review. *Frontiers in Psychology*, 13, 1022102. <https://doi.org/10.3389/fpsyg.2022.1022102>
- Gallup. (2026). State of the global workplace 2026 report. Gallup.
- Gámez-Genovart, M., Oliver-Trobat, M. F., & Rosselló-Ramon, M. R. (2025). Research on teacher well-being: A systematic review. *Teaching and Teacher Education*, 168, 105264. <https://doi.org/10.1016/j.tate.2025.105264>
- Harter, J. (2023). Is quiet quitting real? Gallup.
- Hartati, S. (2025). The basic role of Islamic education management in human resource management in the digital era. *Journal of Research in Islamic Education*, 7(1). <https://doi.org/10.25217/jrie.v7i1.3599>
- Herzberg, F., Mausner, B., & Snyderman, B. B. (1959). The motivation to work. John Wiley & Sons.
- Holmström, A., Tuominen, H., Laasanen, M., & Veermans, M. (2023). Teachers' work engagement and burnout profiles: Associations with sense of efficacy and interprofessional collaboration in school. *Teaching and Teacher Education*, 132, 104251. <https://doi.org/10.1016/j.tate.2023.104251>
- Kahn, W. A. (1990). Psychological conditions of personal engagement and disengagement at work. *Academy of Management Journal*, 33(4), 692-724. <https://doi.org/10.2307/256287>
- Ma, Y. (2023). Boosting teacher work engagement: The mediating role of psychological capital through emotion regulation. *Frontiers in Psychology*, 14, 1240943. <https://doi.org/10.3389/fpsyg.2023.1240943>
- Maslach, C., & Leiter, M. P. (2016). Understanding the burnout experience: Recent research and its implications for psychiatry. *World Psychiatry*, 15(2), 103-111. <https://doi.org/10.1002/wps.20311>
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370-396. <https://doi.org/10.1037/h0054346>
- Mazzetti, G., Robledo, E., Vignoli, M., Topa, G., Guglielmi, D., & Schaufeli, W. B. (2023). Work engagement: A meta-analysis using the job demands-resources model. *Psychological Reports*, 126(3), 1069-1107. <https://doi.org/10.1177/00332941211051988>
- Mufidah, N., & Lestari, R. (2022). Humanisasi pendidikan dalam perspektif Al-Qur'an. *Jurnal Pendidikan Islam Indonesia*, 7(2), 101-113.
- Muslim ibn al-Hajjaj. (2006). Sahih Muslim. Dar Taybah.
- OECD. (2025). Results from TALIS 2024: The State of Teaching. OECD Publishing. <https://doi.org/10.1787/90df6235-en>
- Schaufeli, W. B., Bakker, A. B., & Salanova, M. (2006). The measurement of work engagement with a short questionnaire: A cross-national study. *Educational and Psychological Measurement*, 66(4), 701-716. <https://doi.org/10.1177/0013164405282471>
- Shihab, M. Q. (2020). Tafsir al-Mishbah: Pesan, kesan, dan keserasian Al-Qur'an. Lentera Hati.
- Sondari, E. S., & Anwar, C. (2022). Manajemen pendidikan Islam dalam perspektif Al-Qur'an. *Hijri: Jurnal Manajemen Pendidikan dan Keislaman*, 11(2).
- Yusuf, Z., Ni'mah, R., Elviyati, Husna, D. H., Pamungkas, H. G., Hadi, G. A., & Murtafiah, N. H. (2024). The human resource management in Islamic education. *TOFEDU: The Future of Education Journal*, 3(5), 1548-1553. <https://doi.org/10.61445/tofedu.v3i5.277>