



## Conceptualising Islamic Human Resource Management Principles in the Context of Palestine

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### Abstract

The purpose of this study is to conceptualise Islamic Human Resource Management (HRM) principles in the context of Palestine by investigating the current and standard practices of Islamic HRM principles in the West Bank in Palestine. The primary focus is more on the implementation and awareness about Islamic HRM principles in the large institutions and organisations including governmental and non-governmental bodies like banks, universities, ministries and other key organisations. The paper takes the form of a library research approach based on an extensive review of relevant literature. It examines available research works done in the field of HRM and Islamic Human resources in the West Bank in Palestine. It aims to summarise the current trends and possible future implications of the present behaviours and practices in the Palestinian organisations and their awareness about the importance of Islamic HRM. The conceptualisation of Islamic principles and their application to HRM is based upon several previous studies. The concept of Islamic HRM is developed from the primary sources of the Shariah, i.e. Quran and Sunnah. The reviewed literature reveals a considerable misunderstanding of the critical concepts of the Islamic HRM and a lack of awareness about their implications to the organisations. Although most organisations claim that their practices are in line with the principles of Islam and they care a lot about fair treatment and honesty, nevertheless the reality is that there is a marginal implementation of these principles. Furthermore, the Israeli occupation has created many limitations on Palestinian organisations. The limitations that this study faced are the lack of data from primary resources and official data. Furthermore, there is a lack of research papers on Islamic HRM in the Palestinian context because of the limited resources and empirical studies in this area. The study is significant for decision-makers and policymakers in Palestine and shows them the importance of implementing Islamic HRM for their organisations.

**Keywords:** Human resources management (HRM), Islamic Human Resource Management Principles, Palestine, Shariah.

### OPEN ACCESS

### INTRODUCTION

Human Resources management in the broad sense of the term denotes all operations of attracting, hiring developing and keeping qualified and professional workforce to guarantee the competitiveness of the organisation. Various definitions have been put forward for both the Human Resources in general on the one hand and Islamic Human Resources principles, on the other hand. Alarimy (2015) cites that " Human resource refers to individuals, personnel or a workforce within an organisation accountable for accomplishing responsibilities assumed to them to attain organisational goals and objectives". Mehmood and Arif (2011) selected some of the most comprehensive definitions of HRM. One of the most exciting definitions is that of Van Wyk (1989) who says that Human Resources Management is "the creation of an environment where people strive to do their best, where opportunities are equally distributed, where initiatives are encouraged, and the conditions for success are created." Others have defined Human Resources, in its broad sense of the word, as "a system of activities and strategies that focus on successfully

managing employees at all levels of an organisation to achieve organisational goals" (Byars & Rue, 2006). Others have defined it as a function that allows organisations to acquire, develop and manage the necessary and qualified workforce (O'riordan, 2017).

However, there have been different waves of HR theories and schools, both primarily in the west but also in the Muslim and Arab world with the integration of Islamic principles into the practice of HRM. In the west, the concept of HRM has long been on the debate table with views that focused on the practice of HR functions once through complex bureaucracy with Weber's bureaucracy theory and then with Taylor's scientific management theory or with Fayol's administrative theory. According to AlArimi (2015), the second wedge of western theories involved particularly the humanistic theories especially with the emergence of the Human Relations theories which focused on the social interaction and well-being of the team members inside the organisation. She also explains that McGregor's X-Y theory has influenced the

relationships between managers and their subordinate and teams. Nevertheless, what is common to all of these theories and schools of thought is the fact that they all focus on the organisational advantage and profit to be achieved through HRM. In fact, O'riordan (2017) points out that since the beginning, HRM in the west has been criticised for viewing human beings as a resource like any other resource of the organisation, that can be used to create economic value. This is not the case in Islamic HRM, which are more focused on the interpersonal relationship and synergy as well as the concept of fair treatment and respect of the human being at all levels.

Indeed, the Islamic view of HRM has always been based on the principles and guidance of Islamic teachings. Nevertheless, there is no real theoretical framework that conceptualises the Islamic HRM. Tayeb (1997) explains that "given the limited available comparative studies into the issue, it would be unwise to suggest an Islamic HRM model. However, Islam, as an all-encompassing religion, is bound to have implications for certain aspects of organisations, especially in those countries which are organised and run in accordance with an Islamic model." Abdulmajeed (2016) showed that transparency, fair treatment, and the appropriate assignment of tasks according to employees' abilities are paramount aspects of Islamic HRM. A very important hadith of the Prophet (PBUH) literally puts a significant responsibility on employers to treat their employees fairly in which Prophet Mohammed (PBUH) says "I am the adversary of a man who employs a worker but does not pay him rightful wages." (Bukhari, Hadith No. 2114) (Abdulmajeed, 2016) Other studies have put more weight on the components of the Islamic principles and framework that consists of "taqwa" fear of Allah, "sidq" or Honesty, "adl" or fairness as the essential elements of Islamic HRM which can then be applied to different stages and functions of HRM in order to leverage the value of the human capital. (Khan, Farook, and Hussain, 2010)

In the Palestinian context, the situation is unclear on whether HRM practice is governed by western theories or Islamic principles. Research works in this particular area remain scarce, but those studies that have been conducted showed that little is known on the implications of Islamic HRM practices in Palestinian institutions (Jouda et al. 2016). This means that the practice of Human Resources Management can be in a dilemma when it comes to the principles and the awareness about Islamic HRM applications and benefits for the organisation. In addition to that, under the Israeli occupation, the practice of any Islamic theories or management practices would simply sometimes cause illogical reactions and repercussions on various levels. Then again, there are several institutions and organisations in Palestine which claim that they are using systems which are based on Islamic principles.

Khan (2016) stated that the main issue on Islamic HRM is that they are mostly misunderstood or misinterpreted and thus leading to a flawed implementation of such principles on the HRM field. He said that Islamic practices should be "based on ethical values, trust and voluntary motivation, and consider employees more than mere resources as the modern practices do, and thus focus more on HR development than HRM." The problem that this paper attempts to resolve is that in Palestine, various challenges cause a lot of confusion and misuse of Islamic concepts like "shura", "adl" and "taqwa".

## A COMPARATIVE PERSPECTIVE BETWEEN ISLAMIC AND CONVENTIONAL HRM PRINCIPLES

Khan (2016) studied different aspects of Islamic HRM and focused on the side of Human Resources Development rather than management. In his study entitled "Islamic Perspective of Human Resource Management: Some Salient Features", Khan showed that Islam is not only a religion of clerical practice or worship but principally a code of conduct and a regulatory body that regulates the life of human beings and their interactions and guides the main principles of human resources. According to him, under the teachings of Islam and Islamic HRM, "no aspect of the human being is allowed to develop unduly or at the cost of others. It combines its laws of ('Adl) and spiritual morality (Ihsan and Taqwa). Through his study of the different aspects of Islamic HRM, Khan found out that the "application of Islamic HRM principles can significantly help in overcoming the crisis in training, leadership, essential professional skills, knowledge and attitudes required for productive careers and useful role in society." He also concluded that "Islamic training encompasses all aspects of the human resources including physical, spiritual, intellectual, social and psychological." as opposed to the modern HRM theories that have always seen the human element as a resource; nothing more.

Another study by Khan, Farooq and Hussain (2010) under the title *Human Resource management: An Islamic perspective* tackled the different ways in which Islam affected the life of human beings and precisely the relationships between employees and employers. They realised that "Islam is a comprehensive way of life for its adherents." They presented a conceptual framework that integrated the national or social culture, the political culture and the legal system with the religious teachings of Islam in order to lead to a balanced organisational culture and practice of the Human Resources Management as shown in the following structure:

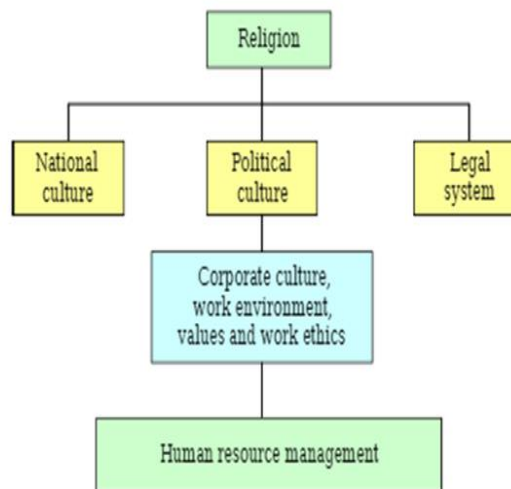


Figure 1: The contextual Influence on HRM practice (Khan et al (2010)

The above figure 1 reflects the fact that Islamic HRM is coherently integrative of corporate culture, work environment and values and work ethics based on a paradigm that emphasises the role of religion and religious directives on the social or national culture, the political or organisational culture, the legal system or the regulatory framework. Other research works like Budhwar, Mellahi, Branine and Pollard (2010) as well as Khan, Farooq and Hussain (2010) showed that "the Islamic concepts of non-reciprocal goodness to all,

unconditional justice even to one's enemies, following merit and the principle of the right man for the right job, its concept of power and authority as the trust of the public with an emphasis on obligation than right" have always led to the creation of a balanced and well-controlled system of leadership and management that is mainly based on the fear of Allah." (Khan et al. 2010).

Al Arimy (2015) presented a lengthy study in which she detailed the different Western theories of Human Resources and the Islamic principles that govern the same functions of HRM. In her Study "Islamic And Western Approaches To Human Resource Management In Organisations: A Practical Approach", Al Arimy explained that the main difference between Islamic theories of HRM and the Western ones is that "according to the classical western theories, management of human resources gives more attention on how to operate the organisation and ignores the needs of employees. Only in the humanistic theory, there is a provision of controlling staff behaviour while concentrating on the needs and relationship between the employees and managers. The Islamic approach, on the other hand, offers significant attention to the needs of the organisation and concerns of the employees." (Al Arimy, 2015) This approach to the Human Resources element can be compared to the Stakeholder theory in the west. Edward Freeman (2004) stated that one of the main theories that mostly reflects the Islamic spirit is that of the Stakeholder management theory which, according to Freeman, (2004) is based on two significant elements which first define the corporate goals and the responsibilities of the management towards all stakeholders. (Freeman, 2004) This enhances the creation and maintenance of good relationships and team spirit. Islam then creates a more humanistic approach to rights and obligations and keep management and personnel questionable before Allah for all their acts and intentional deeds.

### THE IMPORTANCE OF ISLAMIC HRM

According to Al Arimy (2015) and Khan (2016) "the Islamic approach builds up an amicable relationship with all categories of employees in an organisation. She reiterates that "the classical theory advocates for organisations to be bound by the rules, employees in higher positions to control and supervise those in lower positions" while Islam provides for a total symbiosis between employees and the line of management as well as the employers. The same view has been exposed by Khan (2016), Khan, Farooq and Hussain (2010), Budwar, Mellahi and Hashim (2010) who shared the view that HRM principles under the Islamic framework rest upon "integrity and self-accountability on the part of leaders and those in authority at all levels, its distinct kind of leadership based in concepts of service and guardianship of the public rather than being their ruler, virtues of forgiveness, kindness and patience." (Khan et al. 2010).

Thus comes the importance of adopting a fully integrated Islamic HRM approach to the management of Human Resources at all levels according to the principles of Islamic accountability, fairness, equity, etc. and with a real wish to please Allah and do "good" with an objective of being rewarded in the hereafter. Once this is fully applied in the paradigm of Human Resources Management, one can guarantee a fully efficient Human Resources system, a fully competitive and productive organisation and an entirely

symbiotic work environment. These statements have often been reiterated by professional HR executives that have tried Islamic HRM principles and felt the difference in impact and efficiency both on the employees and the organisation as a whole. Khan (2016) confirms that "Islam integrates spiritual and material progress. It also integrates individual and collective growth and well-being."

The virtues of the Islamic HRM are definitely tangible on all levels especially in organisations and institutions that have tried them for long and witnessed the change in performance on the level of the employees, the system's performance and the overall working atmosphere as felt by the top management and even customers. Uyun (2018) explains that "organisational learning is able to mediate the effect of Islamic HRM practices on environmental, social and religious performance." (Uyun, 2018) This means that the Islamic culture and practices when integrated into the workplace have a very positive impact on the smoothness of transactions through enhancing the notions of cooperation, collaboration, collectivity, and the augmented sense of belonging to a particular group.

### KEY ISLAMIC PRINCIPLES

According to Rahman (2018) the strength of Islamic principles in the field of management in general and HRM in particular stems from the fact that they stem from the holy Quran and the Sunnah of Prophet Muhammed (PBUH) but not only that, because these principles have been put into actions during the first phases of the Islamic state starting in Madinah then with the expansions of the Islamic Empire. Values and principles such as Ihsan, Adl, Shura, etc. have travelled very far even to enemy lands making the glorious and bright image of Islamic philosophies and beliefs. According to Rahman (2018), the leading and most essential principles of Islamic behaviour and management are the followings:

#### Intention

A pilot test In Islam, all acts are necessarily adjunct by intention or the free will to exert effort in fulfilling a particular objective. However, this notion entails that only intentional actions are to be considered as punishable or rewardable. At this point, it is crucial to rectify this perception because in the divine justice as mentioned in the Quran offers an even more motivational framework that rewards good acts even when they are unintentional but only punishes malicious and harmful actions when they are intentional. In the Sunnah, there are several indications on the importance of "Niya" or intention, and although the prophet (PBUH) said many things about niyya, the most prominent hadith is the one related by Umar Ibn Al-Khattab who said that he heard the Messenger of Allah, *sallallahu 'alayhi wa sallam*, say, "*Verily actions are by intentions, and for every person is what he intended. So, the one whose hijrah was to Allah and His Messenger, then his hijrah was to Allah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for.*" [Agreed upon] (Sahih Muslim, n.d) This Hadith is often considered to be the basis of all debate around the importance of intention or "niya" in every act a man does.

#### Ihsan

In Islam, all acts are necessarily adjunct by intention or the free will to exert effort in fulfilling a particular objective.

However, this notion entails that only intentional actions are to be considered as punishable or rewardable. At this point, it is crucial to rectify this perception because in the divine justice as mentioned in the Quran offers an even more motivational framework that rewards good acts even when they are unintentional but only punishes malicious and harmful actions when they are intentional. In the Sunnah, there are several indications on the importance of "Niya" or intention, and although the prophet (PBUH) said many things about niyya, the most prominent hadith is the one related by Umar Ibn Al-Khattab who said that he heard the Messenger of Allah, *sallallahu 'alayhi wa sallam*, say, "Verily actions are by intentions, and for every person is what he intended. So the one whose hijrah was to Allah and His Messenger, then his hijrah was to Allah and His Messenger. And the one whose hijrah was for the world to gain from it, or a woman to marry her, then his hijrah was to what he made hijrah for." [Agreed upon] (Sahih Muslim, n.d) This Hadith is often considered to be the basis of all debate around the importance of intention or "niya" in every act a man does.

This Ihsan incites the more praised trait of justice and fairness, which lead to equal treatment of all employees and at all levels of the organisation and a high level of job satisfaction. Seidu (2006) explains that Islamic values forbid any mistreatment and oblige employers to be fair and considerate to their employees and not to assign them to works they cannot do. He reiterates that this makes employees more satisfied with their jobs, not feeling degraded and more attached to the employer and the organisation. He stresses the fact that the Islamic teachings, through inciting employers to love for their employees what they love for themselves enhances the relationship between them and leads to a high satisfaction on both levels. This view is also present in the findings of Rahman, Ahter and Khan (2017) who have empirically proven that the application of Shariah laws and principles has a tremendous moderating role on employees' motivation and job satisfaction on all levels.

### **Trust**

Trust is a core value of Islamic "Amanah" which is essential in the way it guides all people to be trustworthy and behave as trustees by Allah in their prescribed responsibilities. This principle enhances the efficiency of delegation and organisational accuracy. Rahman et al. (2013) have positively and empirically proven that the implementation of Islamic principles in Human Resources functions with a high level of trust between colleagues and between the employees and their management. This trust stems from the fact that everybody is self-aware and knowing that Allah is observing him at all times. Allah says "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]. (Al-Anfal, 8: 27). And trust has been duly attached to every single action in our lives especially at work, or when rendering a particular service to others because of the trust, they accord to the person providing the service for the quality, timeliness and optimal execution.

### **Fulfillment of Promise**

In addition to the principle of "Amanah" or trust, Allah has also commanded his people to fulfil their promises, and this is because in Islam a promise can sometimes be regarded as a contract and therefore entails an obligation on the one who promises to do something or give something. It is one of the

most urging moral obligations upon Muslims to keep their promises and fulfil their obligations towards Allah and his people. This provides a robust framework for responsibility and accountability in terms of HRM and people relations. "Allah calls upon the believers in Quran, "O ye who believe! fulfil (all) obligations." (Al Maidah, 5:1). This infuses confidence and trust in an organisation and generates a culture of cooperation and trustfulness between employer and employees." (Rahman, 2018) This shows the importance of contracts and promises in working relationships of Muslims. In the context of HRM, the contractual terms between employers and employees have to be duly fulfilled by both parties in order to guarantee a very balanced and fair work relationship where each party fulfils his obligations towards the other without him asking.

### **Shura (consultation)**

Shura is the specific consultative approach to management that Islam instigated. "It is ordained in the Quran for Muslim leader as well as Muslims, in general, to seek advice and consultation from others before taking up any step or making decisions." (Rahman, 2018) Allah has dedicated a whole surat called Al-Shura and praised the prophet Muhammed (PBUH) and his companions because they base their major decisions on consultation and "shura" as he says "And their Issues are run by consultation [shura] amongst them." (Al-Shura, 38). In this sense, the Shura principle crowns the Islamic paradigm with a framework that gathers all the trustworthy people who believe in Ihsan and behave according to it in an attempt to contribute to the consultative effort and come up with the most suitable workable decisions. Akhter & Malik (2015) indicate that the principle of shura when used in the processes of recruitment and selection. Appraisals and performance management leads inevitably to a high level of decision accuracy, unbiased assignments and eventually, a high level of satisfaction. Other researchers also stress the fact that since the days of the prophet (PBUH) shura has been an integral part of the decision-making process and has always been by the Khalifs and other rulers who wanted to reach reasonable and mostly unanimous decisions based on mutual consultations with knowledgeable people or Ulama. This has been the view presented by Mellahi (2007), and AlOrfi (2012) who explained that shura guarantees a balanced and unbiased decision-making process at all times.

AlOrfi (2012) says that in Islamic organisations, managers are expected to seek advice and to consult with their subordinates before making decisions. In this way, and according to the above-mentioned principles, the application of such concepts and principles in the area of HRM indeed leads to the efficient organisation of all HR functions and the following rights and obligations of every employee and every employer or manager in the chain of command. Several companies and groups have actually tried to implement these principles, or some of them have witnessed the ethical impacts of such a change. According to Rahman, (2018); Abdulmajeed, (2016); and Jouda et al. (2016) the implementation of Islamic Human Resources principles and concepts leads to high employee performance and an enhanced overall organisational efficiency.

Nevertheless, there has to be an efficient long-term process that is applied to all levels of the organisation and all HR function. This starts with the selection and hiring functions

which require justice, fairness and merit-based pooling. Compensation and task allocation along with training, development, litigation and even termination actions are other functions that have to be done on fair and pious decisions that are based on shura and collective consultation rather than individual personal judgement. This framework can be fully maximised when the corporate culture fully accepts and engulfs the cultural parameters, political conditions and individual differences and canalise them according to the principles of Ihsan and trust.

The principles of Islam presented above, can be applied to all levels of the recruitment, onboarding, training, performance management, pay and compensation as well as in the disciplinary actions and sanctions. HR managers and practitioners will have to always be fair and abide by the rule of "Adl" or fairness that springs right from the heart of "Ihsan" and nurture a relationship of trust and fulfilling promises because they are all yearning towards the acceptance and reward of Allah (Jouda et al. 2016; Rahman et al., 2013). The following conceptual framework is proposed by Rahman et al. (2013), in their study of the relationship between Islamic HRM practices and trust shows that all the functions of HR are duly linked to trust.

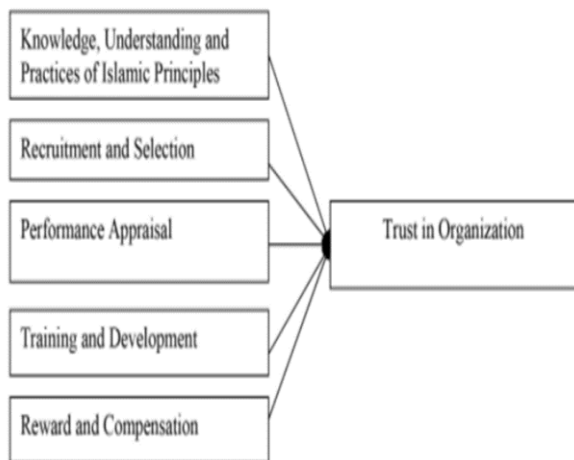


Figure 2: Conceptual Framework on the relationship between trust and HRM functions (Rahman et al. 2013)

From the Concerning the integrity in the way people deal with each other on the workplace, and how they have treated all the principles of Islamic teachings may fit into a single conceptual framework that links all the principles mentioned above. In fact, during the early phases of the relationship from selection to recruitment, there has to be much consultation in terms of planning, choice and selection but also Ihsan so that the recruiters would only base their decisions on the best standards in the business and choose people based on their skills level to the position. Then, when the person is hired, the notions of trust and fulfilling promises have to kick in and lead the path towards a smooth relationship and a high level of satisfaction throughout the working relationship. The following framework splits the Islamic principles into core principles and behavioural principles where "intention" or "Niya" and "Ihsan" are the core principles along which all other actions guarantee "Adl" and fairness. Then comes the behavioural principles including "trust", "fulfilling promises and obligations", and "shura" or consultation. The following conceptual framework has been suggested by the authors and would break down the

relationship between HRM functions and Islamic Principles as detailed above.

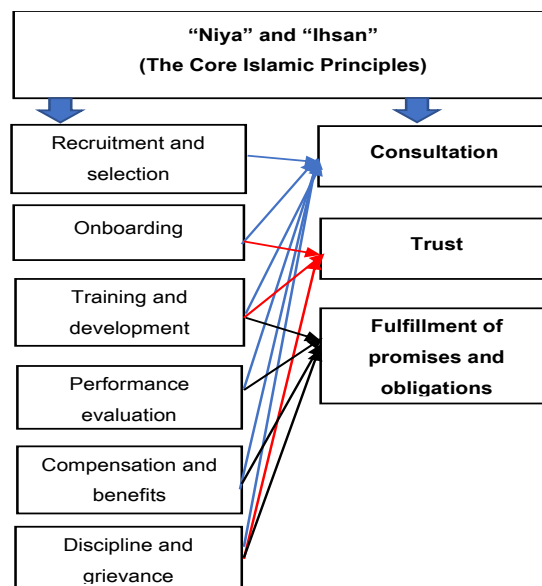


Figure 3: The Suggested Conceptual Framework (Ayyat et al. 2020)

### CONTEXTUALISING THE PALESTINIAN REALITY

According to Jouda et al. (2016), the will and motivation to implement Islamic HR principles can be found in several institutions and organisations in the country. However, there are many obstacles to their effective and proper implementation due to internal and external challenges including the influence of the Israeli occupation, the inadequate logistic supports, the lack of experience in certain areas, etc. The other issues that profoundly affect the potential of Islamic HR in Palestine has been raised by Rahman (2018) who confirmed in her research that "management in Islamic countries including Pakistan is heavily influenced by the western or non-Islamic tradition and cultural values as well as norms of different countries rather than Islamic principles based on the Quran and Sunnah." She even points out that other issues like impartiality and external influences often tarnish the practice of HRM in Muslim countries.

Palestine's suffering under the pressure of the Israeli occupation regime has resulted in an interminable number of handicaps that thwart the progress towards efficiency on all levels. The report on sustainability under the Israeli occupation presented by the Palestinian Authority to the UN council in June 2012 states that "institutional challenges towards sustainable development on the homefront include insufficiency of legislations, overlap in institutional roles and responsibilities, the paralysis of the legislative branch since mid-2007, etc." (Palestinian Authority, 2012). This obviously puts a lot of obstacles in the path of any innovative change or implementation of Islamic values in the Palestinian institutions and government agencies.

The impact of Israel's policies in Gaza and the West Bank has been detrimental to the efforts of development and positive change in the Palestinian administration. Some of the main challenges are related to the fact that the Palestinian Authority has limited sovereignty over the Gaza Strip and even the West Bank, due to the presence of hegemonic military laws and procedures that handicap the authority from progressing correctly in some regions of management especially with



regards to the HRM. This point has been raised in the official report of the Palestinian Authority on Sustainability as it mentions that there is an "inability to enforce laws in the whole Palestinian territories due to lack of sovereignty and the existence of "Parallel" structures in the West Bank and Gaza Strip." (Palestinian Authority, 2012).

One visible dimension of the impact of Israeli occupation has been summarised in the UN's General Assembly Report (2016) which indicates that the Israeli occupation has systematically and methodically applied destructive measures including "tight restrictions on the movement of people and goods, the systematic erosion and destruction of the productive base, loss of land, water and other natural resources." (UN report, 2016) This affects the well-establishment and functioning of reliable Palestinian administrations and the formation of a long-term policy that leads to the consistent development of whatever resources, including human resources.

Besides, the Palestinian administration itself is relatively new, and its organisations and institutions are still fragile. This reflects negatively on the overall performance of the government and the different departments and institutions. This point is further accentuated by the fact that irrational and massive Israeli raids affect the Human resources primarily that some of the most brilliant minds are often targeted and arrested in a planned manner to impoverish the Palestinian human resources pool. According to the Crisis group (2004), it is clear that "Palestinians of all stripes and colours share today a growing consensus that business, as usual, is no longer a viable option if they are to forge a path to independent statehood." This means that HRM has to be reviewed in a way that improves the efficiency of the Palestinian Authority and its different entities.

In addition to the apparent Israeli occupation, other challenges are rather internal, i.e. the overall labour market conditions and the willingness of the managing groups to implement positive changes. Jouda et al. (2016) estimate that "inadequate or unwell-designed training of employees are important obstacles to the firm's success." This is particularly true in the case of Palestine, where their study was conducted. They also inherently suggest that in some cases the Palestinian institutions are not ready for the change or the proper implementation of certain HRM best practices.

As mentioned in the report on Sustainable Development by the Palestinian Authority (2012) "the Palestinian Authority would run a healthy fiscal surplus of several hundred millions of dollars in the absence of these direct losses attributable to the Israeli occupation, and which –otherwise – would enable the government to further invest in social, economic and environmental development. Instead, the Palestinian Authority required USD 1.1 billion from external aid in 2010 for recurrent expenditures to sustain existing levels of services." This also explains the weak and unreliable budgets allocated to personnel or HR systems developments in the top institutions of the country. However, it is noticeable that individual efforts here and there have been recorded and have led to positive impacts as mentioned in Jouda et al. (2016) and other research works focused on Palestine.

## CONCLUSION

The paper reflected the fact that the Palestinian Authority and its leading institutions could make great use of the concepts of Islam if applied to standard HRM practice. Studies done on the impact of Islamic HRM principles have found positive links between the implementation of justice, shura and niya principles to the hiring process, appraisals, training and even in litigation, and the improvement in performance and organisational excellence. The present paper found that despite the positive signs attributed to the implementation of the Islamic principles to HRM efforts and functions, the Palestinian reality makes it difficult to do so. The Israeli occupation and the other internal factors handicap the potential intentions to establish an entirely successful Islamic HRM system in the Palestinian administrative institutions. Nevertheless, it is crucial at this point to conclude that it is still practical to implement Islamic principles to the existing HRM systems in Palestinian administrative institutions in order to enhance their performance.

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