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Internalization of Trustworthy *(Amanah)* Values through the Implementation of Islamic Education Management and Islamic Human Resource Management in Corporate Organizations

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ABSTRACT
This study aims to investigate the internalization of trustworthy (amanah) values through the implementation of Islamic Education Management and Islamic Human Resource Management in a corporate workplace. This research used a qualitative field approach with an instrumental case study design at a coal mining company in Central Kalimantan, Indonesia. The participants consisted of five purposively selected key informants representing company management, human resources, corporate social responsibility and external relations, character development facilitators, and community representatives. Data were collected through in-depth interviews, non-participant observation, and document study, and were analyzed using the interactive model of data condensation, data display, and conclusion drawing. The findings show that Islamic Education Management shapes employees' moral and spiritual awareness through Islamic education, value development, work culture habituation, exemplary leadership, and the interpretation of work as worship. Meanwhile, Islamic Human Resource Management institutionalizes amanah values through training, behavioral development, performance evaluation, rewards, sanctions, and supervision. The synergy between value education and human resource systems forms an ethical, responsible, and public-good-oriented (maslahah) work culture. This study recommends that future research compare several corporate sectors to examine broader patterns of amanah internalization in adult workplace education.

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INTRODUCTION

Islamic Education Management plays an important role in shaping individuals who are knowledgeable, possess strong moral character, demonstrate responsibility, and develop moral awareness. (Hidayat & Machali, 2012) position educational management not merely as an administrative process, but also as a process closely related to human development and value formation. To date, many studies on Islamic Education Management have focused on formal and institutionally organized Islamic educational settings. (Irwanto et al., 2023) examine Islamic education management models in madrasahs. (Kasanah & Wanto, 2024) discuss boarding school management in improving educational quality at *Madrasah Aliyah*. (Susilowatik et al., 2024) analyze organizational culture within pesantren-based Islamic education management. (Astuti & Saril, 2020) examine Islamic based leadership in higher education. However, studies that position corporate workplaces as sites of Islamic value education remain limited. Employees require not only technical competence, but also integrity, discipline, responsibility, and an awareness that work should be performed with trustworthy (*amanah)*, understood as trustworthiness, moral responsibility, and accountability before God and others. (Utami, 2024) demonstrates that the

dimension of *amanah* in prophetic leadership plays a role in shaping job satisfaction through responsibility, role modelling, appreciation, and care. Within this framework, the corporate environment may be understood as a site of adult value education, particularly when organizations seek to develop an ethical and responsible work culture.

This issue is particularly important in the mining sector because mining companies deal with many stakeholders. (Jenkins & Yakovleva, 2006) explain that mining companies are closely linked to social and environmental responsibilities. (Kemp & Owen, 2013) show that community relations are central in mining operations. (Moffat & Zhang, 2014) emphasize that trust and engagement with local communities are important for maintaining a social licence to operate. Therefore, mining companies must manage relationships with employees, local communities, government institutions, business partners, and the surrounding environment. These complex relationships may generate competing interests, pragmatic orientations, and transactional modes of interaction if they are not governed by strong ethical values and robust governance mechanisms. (Lawton et al., 2013) explain that corporate relationships with the social and political environment may develop into unethical practices when they occur within weak institutional contexts. (Rajwani & Liedong, 2015) emphasize that overly transactional corporate relationships can create instability for firms. (Mellahi & Frynas, 2016) suggest that corporate nonmarket strategies need to be examined within the broader relationships among organizations, institutions, and stakeholders. (Torelli et al., 2022) highlight that corporate political activities and corporate relationships carry ethical implications that should be regulated by principles of responsibility. In this regard, the value of *amanah* is significant because it is closely associated with honesty, responsibility, self-restraint, and moral awareness in work practices.

Several previous studies have examined Islamic values in the workplace. (Ali & Al-Owaihan, 2008) explain that the Islamic Work Ethic views work as a form of worship that requires honesty, diligence, and moral responsibility. (Hashim, 2010) shows that human resource management practices from an Islamic perspective are associated with the formation of organizational commitment. (Rokhman, 2010) finds that the Islamic Work Ethic is related to employee work outcomes. (Kalemci & Tuzun, 2019) demonstrate that studies on the Islamic Work Ethic have developed in comparison with other work ethic traditions and reveal a strong value-based dimension. (Atiya et al., 2024) affirm that studies on the Islamic Work Ethic still require further development across different organizational contexts. (Murtaza et al., 2016) find that the Islamic Work Ethic influences organizational citizenship behavior and knowledge-sharing behavior. (Hadi et al., 2023) show that the Islamic Work Ethic affects organizational commitment and positive employee behavior. However, these studies have largely focused on Islamic work ethics, organizational commitment, job satisfaction, and employee behavior. Studies that specifically connect Islamic Education Management and Islamic Human Resource Management as an integrated process for internalizing the value of amanah in corporate environments remain limited.

Based on this gap, the present study positions the corporation as an expanded site for the study of Islamic Education Management. In this study, Islamic education is not narrowly understood as learning activities within formal educational institutions. (Halstead, 2004) explains that Islamic education includes individual development, social and moral education, and the acquisition of knowledge. (Bagheri & Khosravi, 2006) further argue that Islamic education involves knowledge, choice, and action. Therefore, Islamic education can be understood as a process of

value management that shapes how individuals work, make decisions, and relate to others. Islamic Education Management plays a role in cultivating awareness of amanah through value formation, Islamic education, role modelling, habituation within work culture, and the interpretation of work as worship. (Dakir, 2019) explains that character education management is a strategy for developing noble values through educational management. (Murjani & Malisi, 2017) show that religious culture can be developed through habituation, exemplary practices, and the integration of Islamic values into organizational activities. Meanwhile, Islamic Human Resource Management institutionalizes amanah through training, performance evaluation, behavioral development, rewards, sanctions, and supervision. (Muttaqin, 2021) identifies amanah, competence, task division, knowledge, and leadership as important principles of human resource management from an Islamic perspective. (Budiman, 2018) emphasizes that human resource management from an Islamic perspective should be built upon divine values. (Samsuni, 2020) explains that Islamic value based human resource management refers to the management of employees in an organization through Islamic values. He also emphasizes that human resources are an *amanah* that must be managed properly and will be held accountable.

Therefore, the current issue is urgent to research. It aims to investigate the internalization of amanah values through the implementation of Islamic Education Management and Islamic Human Resource Management within a corporate setting. The central argument of this study is that the internalization of *amanah* cannot rely solely on moral guidance; rather, it must be supported by a structured human resource management system. The integration of value education and organizational work systems is expected to foster an ethical, responsible, and maslahah oriented work culture. Through this focus, the study seeks to expand the scope of Islamic Education Management beyond formal educational institutions by positioning work organizations as spaces for adult value formation. To guide the study, the following research question is formulated: "How are *amanah* values internalized through the implementation of Islamic Education Management and Islamic Human Resource Management in the corporate work system?"

METHODS

This study employed a qualitative approach with an instrumental case study design (Yin, 2018). The qualitative approach was selected to gain an in-depth understanding of the internalization of amanah values through Islamic Education Management and Islamic Human Resource Management within a corporate setting. (J. W. Creswell & Creswell, 2018) explain that qualitative research is used to understand the meanings constructed by individuals or groups in relation to a social issue. An instrumental case study design was used because the case of a coal mining company was not examined merely as a single case, but as an entry point for explaining the expansion of Islamic Education Management as value education in the workplace. (Stake, 1995) emphasizes that an instrumental case study is used when a particular case is studied to provide insight into a broader issue or theory. The study was conducted at a coal mining company in Central Kalimantan, Indonesia, which is anonymized as Company X to uphold research ethics and protect institutional confidentiality. The research was carried out over a three-month period, from January to March 2026.

The research participants were selected using purposive sampling. Creswell (2018) explain that purposive sampling is used to identify informants who are considered relevant and knowledgeable in relation to the research focus. In this study, informants were selected based on

their knowledge of and direct involvement in value formation, Islamic education, work culture development, and human resource management. The informants consisted of representatives of company management, human resource personnel, corporate social responsibility and external relations personnel, character development facilitators, and community leaders from the area surrounding the company's operations. In total, five informants participated in the study. They were selected based on their understanding of *amanah* internalization practices, value formation, work behavior evaluation, and corporate relationships with stakeholders.

Data were collected through in-depth interviews, non-participant observation, and document analysis. Semi structured in-depth interviews were conducted with five key informants using an interview guide consisting of 18 guiding questions covering six themes: understanding of amanah, value formation, Islamic education, work culture, behavioral evaluation, and stakeholder relationship management. Non participant observation was conducted to examine four main aspects, namely employee discipline, Islamic and character-building activities, supervisor–subordinate interactions, and the implementation of corporate values in daily work practices. Document analysis was carried out on six categories of company documents, including the code of conduct, standard operating procedures, value development modules, training materials, performance evaluation documents, and corporate social responsibility reports. The researcher acted as the main research instrument, supported by interview guidelines, observation sheets, and document review checklists.

Data analysis was conducted using the interactive model proposed by (Miles et al. 2014), which comprises data condensation, data display, and conclusion drawing. In the data condensation stage, the researcher selected, focused, and simplified data concerning the internalization of amanah, character development, Islamic education, human resource management, work behavior evaluation, and the development of an ethical work culture. In the data display stage, data from interviews, observations, and document analysis were organized thematically to illustrate the relationship between Islamic Education Management, Islamic Human Resource Management, and the culture of *amanah* in the corporate environment. In the conclusion drawing stage, the researcher inductively identified patterns of *amanah* internalization and its institutionalization within the company's work system.

The trustworthiness of the data was ensured by strengthening the credibility of the findings. (Lincoln, 1985) identify credibility as a key criterion of trustworthiness in qualitative research. In this study, credibility was strengthened through source triangulation and methodological triangulation. (Denzin, 1978) explains that triangulation allows researchers to examine data through different sources and methods. Source triangulation was conducted by comparing information from company management, human resource management personnel, external relations personnel, character development facilitators, and community leaders. Methodological triangulation was carried out by comparing findings from in-depth interviews, non-participant observations, and document analysis.

RESULTS

The findings indicate that the internalization of *amanah* values through the implementation of Islamic Education Management and Islamic Human Resource Management in Company X lies in three main patterns: value education, the institutionalization of values within the human resource management system, and the formation of an *amanah*-based work culture.

These three patterns were not implemented separately, but they were interconnected in shaping responsible, ethical, and benefits *(maslahah)* oriented work behavior.

First, *amanah* internalization was carried out through value education within the corporate environment. The company positioned employees not merely as workers responsible for achieving organizational targets, but also as moral subjects whose character and sense of responsibility should be nurtured. This process was evident in Islamic development activities, character-building programs, the reinforcement of corporate values, leadership role modelling, and the habituation of ethical work culture. The company's Islamic education foundation functioned as an important instrument for value formation among Muslim employees. The company's character development document identifies the formation of noble individuals as a key component in strengthening work character (Bunaiyya, 2025b). The foundation contributed to developing religious understanding, strengthening character, and instilling the meaning of work as a form of worship.

This finding was supported by interview data from the character development facilitator, who explained that Islamic development activities were not limited to religious instruction, but were also directed toward strengthening employees' character, discipline, sincerity, and sense of responsibility in the workplace (INT-4). The observation results also showed that Islamic and character-building activities were frequently connected with messages about work ethics, responsibility, and the meaning of work as worship (OBS-1). In addition, document analysis of the company's character development materials confirmed that value formation was directed toward developing noble individuals and strengthening ethical work character (DOC-3). These data indicate that value education in Company X was not separated from organizational life, but was integrated into the company's effort to shape employees' moral and spiritual awareness.

Within this value education process, *amanah* values were also strengthened through the company's "Be A-PLUS" corporate values: Believe, Excellence, Accountability, Proactive, Leading, Unity, and Sincerity. Believe encouraged employees to understand work as a responsibility that carries a spiritual dimension. Excellence guided employees to work earnestly and maintain quality in their performance. Accountability emphasized the importance of responsibility in fulfilling duties. Proactive and Leading fostered initiative and leadership, while Unity strengthened collaboration and Sincerity cultivated sincerity in carrying out work. In practice, these values functioned as behavioral guidelines that shaped how employees worked, made decisions, and built relationships with others. This was confirmed through document analysis of the company's value development materials, which positioned Be A-PLUS not merely as a corporate slogan, but as a behavioral reference for employees in performing duties and building relationships within the organization (DOC-3).

Second, *amanah* internalization was institutionalized within the human resource management system. The company embedded amanah values through training, competency development, performance appraisal, behavioral guidance, reward and sanction mechanisms, and supervision. Training was designed not only to enhance technical competence, but also to strengthen soft skills, including integrity, discipline, responsibility, collaboration, and leadership. Similarly, performance appraisal assessed not only target achievement, work efficiency, and punctuality, but also value-based behaviors, such as compliance with procedures, occupational safety, integrity, and teamwork.

Evidence from interviews with human resource personnel showed that employee development in Company X was not limited to technical competence, but also included behavioral

and value-based aspects. Employees were expected to demonstrate integrity, discipline, responsibility, teamwork, and compliance with company procedures as part of their work performance (INT-2). This finding was supported by document analysis of performance appraisal materials, which showed that employee assessment included not only work targets and punctuality, but also behavioral indicators such as procedural compliance, safety awareness, integrity, and teamwork (DOC-4). Observation results further indicated that work behavior was monitored through daily interactions, supervision, and corrective guidance in the workplace (OBS-2). These findings show that *amanah* was institutionalized not only as a moral value, but also as a measurable aspect of the company's human resource management system.

The institutionalization of *amanah* was also reinforced through direct supervisor–subordinate relationships. Discussions, feedback, self-assessment, and peer evaluation became learning spaces through which employees could recognize their strengths, identify areas for improvement, and determine corrective actions. This pattern indicates that performance evaluation served not only as an administrative mechanism, but also as a medium for behavioral education. Employees were not merely evaluated, but were also guided to improve their work behavior in alignment with organizational values.

Interview data from company management indicated that evaluation was not only used to identify employee weaknesses, but also to provide guidance and improvement plans so that employees could correct their work behavior (INT-1). Observation notes showed that supervisors provided feedback and reminders related to discipline, procedure, safety, and responsibility during work-related interactions (OBS-2). This was also reflected in document analysis, which showed the use of performance appraisal, self-assessment, and peer evaluation as part of the employee development process (DOC-4). Therefore, performance evaluation in Company X functioned not only as a managerial tool, but also as an educative process for strengthening amanah-based work behavior.

Third, *amanah* internalization contributed to the formation of an amanah-based work culture. This culture was reflected in the ways employees performed their duties, upheld integrity, complied with procedures, collaborated with others, and maintained relationships with surrounding communities. The value of *amanah* was also manifested in the implementation of corporate social responsibility programs in the areas of environment, education, health, infrastructure, socio-cultural development, and religious affairs. These programs demonstrate that *amanah* was not understood merely as the personal responsibility of employees, but also as an organizational responsibility toward stakeholders.

This finding was supported by interview data from the corporate social responsibility and external relations personnel, who explained that the company's social programs were not understood merely as short-term assistance, but as part of the company's responsibility to maintain trust, build long-term relationships, and respond to the needs of surrounding communities (INT-3). A community representative also emphasized that consistency, openness, and responsibility were important in the company's relationship with local communities (INT-5). Observation results showed that interaction between company representatives and community members involved coordination, communication, and follow-up related to community programs (OBS-3). Document analysis of CSR reports further confirmed that the company implemented programs in education, health, environment, infrastructure, socio-cultural development, community empowerment, and religious affairs (DOC-5). These data indicate that amanah was not only reflected in individual

employee behavior, but also extended to organizational responsibility toward society and the environment.

DISCUSSION

The first finding indicates that the internalization of *amanah* values in the corporate environment was carried out through value education. In Company X, *amanah* was not understood merely as religious activities, formal preaching, or moral exhortation. Rather, it was cultivated through Islamic development activities, character formation, role modelling, work culture habituation, the reinforcement of corporate values, and the existence of the company's Islamic education foundation. This finding is important because it shows that value education in a corporate setting does not only take place through formal instruction, but also through organizational practices that shape employees' understanding, attitudes, and behavior. In this sense, amanah becomes a value that is gradually introduced, interpreted, habituated, and translated into daily work practices.

This finding is in line with (Dakir, 2019), who explains that character education is not limited to teaching right and wrong, but also involves the cultivation of good habits through which values are understood, internalized, and expressed in behavior. The similarity lies in the emphasis on habituation. In both Dakir's view and the finding of this study, character is not formed simply through cognitive understanding, but through repeated practices that enable individuals to embody values in daily life. However, this study differs from Dakir's discussion because it places character education not in the context of schools or madrasahs, but in a corporate workplace. Therefore, the present study expands the application of character education into adult work organizations, where employees are expected not only to understand values, but also to perform them through discipline, responsibility, integrity, and professional conduct.

This finding also confirms (Utami, 2024) study, which shows that amanah in prophetic leadership is closely related to responsibility, role modelling, appreciation, and care for subordinates. The similarity between Utami's finding and the present study lies in the importance of leadership role modelling. In Company X, *amanah* was not only communicated through formal programs, but also through the ways leaders demonstrated responsibility, gave direction, and guided employees in accordance with organizational values. However, the present study extends Utami's finding by showing that *amanah* is not only a leadership attribute, but also a broader organizational value that operates through education, culture, supervision, and human resource systems. Thus, *amanah* is not limited to the personal morality of leaders, but becomes part of the organizational mechanism for shaping employee behavior.

The finding also differs from previous studies that generally place value education within formal educational institutions, such as madrasahs, Islamic boarding schools, Islamic schools, and higher education institutions. In this study, value education was found to operate within a corporate workplace. This means that corporations may be understood as sites of adult value education. Employees learn not only from religious lectures or training materials, but also from organizational rules, work culture, leadership examples, evaluation practices, and the social expectations embedded in the workplace. This perspective strengthens (Hidayat & Machali, 2012) view that educational management involves the organization of resources, processes, and values in order to achieve educational goals. In this study, the educational goal is not limited to academic

achievement, but includes the formation of employees who are morally aware, responsible, disciplined, and able to perform work with amanah.

This finding is significant because corporations, especially those in the mining sector, operate within complex ethical pressures. Companies are not only required to pursue production targets and efficiency, but also to engage with employees, local communities, government institutions, business partners, environmental concerns, occupational safety, and social legitimacy. (Lawton et al., 2013) argue that corporate engagement with social and political environments may develop into unethical practices when it takes place within weak institutional settings. This argument is relevant to the present study because mining companies often interact with various stakeholders and interests. Without strong values and governance, these interactions may become pragmatic or transactional. The value of amanah therefore functions as an ethical orientation that helps guide corporate behavior beyond mere administrative compliance.

Rajwani (2015) emphasize that overly transactional corporate relationships may create instability for firms. This is consistent with the present study, which shows that stakeholder relationships in the mining sector cannot be built only through short-term interests or transactional exchanges. Trust, responsibility, openness, and long-term commitment are necessary for maintaining social legitimacy. (Mellahi & Frynas, 2016) also demonstrate that corporate nonmarket relationships shape organizational strategy and legitimacy. Their view supports the finding that the internalization of *amanah* is relevant not only for internal employee behavior, but also for how the company builds relationships with external stakeholders. (Torelli et al., 2022) further highlight that corporate engagement in political and social arenas carries ethical consequences that cannot be overlooked. In this regard, *amanah* becomes significant because it guides organizations to act not only according to rules, but also according to moral responsibility.

The finding on the company's Islamic education foundation further reinforces the view that Islamic education can be embedded in work organizations through structured development mechanisms. The foundation did not merely function as a space for formal religious activities, but also as a medium for strengthening employees' understanding of work, responsibility, discipline, and social relations in the workplace. This is consistent with (Ali & Al-Owaihan, 2008), who argue that the Islamic Work Ethic views work as a form of worship that demands honesty, diligence, commitment, and moral responsibility. The similarity lies in the understanding that work is not value-neutral. In the Islamic ethical perspective, work is connected to worship, responsibility, and moral accountability. The present study supports this view by showing that employees were encouraged to understand work not only as a contractual duty, but also as a form of worship and moral responsibility.

Kalemci (2019) also demonstrate that the Islamic Work Ethic emphasizes the interconnection between work, morality, and responsibility. This finding is consistent with the present study because amanah in Company X was understood as a value that connects work performance with moral conduct. However, the present study differs from (Ali & Al-Owaihan, 2008) and (Kalemci & Tuzun, 2019) because it does not only discuss Islamic work values as ethical principles. It also shows how those values are cultivated through concrete educational practices within a corporate setting. Thus, amanah in this study is not only a moral concept, but also a value that is taught, habituated, and linked to daily work behavior through institutional programs, leadership examples, and cultural reinforcement.

The company's "Be A-PLUS" values may also be interpreted as a form of corporate value curriculum. In this context, the term curriculum does not refer to a formal instructional document, but rather to a set of values that directs the behavior of organizational members. Believe, Excellence, Accountability, Proactive, Leading, Unity, and Sincerity function as values that are introduced, habituated, and used as benchmarks for work behavior. Bunaiyya (2025) identifies the formation of noble character as the core of value reinforcement within the corporate environment. These seven values are closely connected to *amanah* because they require employees to perform their duties honestly, responsibly, with discipline and quality, proactively, collaboratively, and without causing harm to others.

This finding aligns with (Susilowatik et al., 2024), who demonstrate that organizational culture in Islamic education can foster positive behavior and organizational commitment, including discipline, sincerity, amanah, openness, and democratic values. The similarity lies in the view that organizational culture can shape behavior and commitment. However, the difference lies in the institutional context. Susilowatik, Syarif, and Qasim discuss organizational culture in Islamic educational institutions, while the present study shows that Islamic organizational culture can also be formed in a corporate environment. This means that values such as discipline, sincerity, responsibility, and amanah are not exclusive to schools or pesantren. They can also be cultivated in companies when corporate values, leadership practices, and work culture habituation are intentionally managed.

The second finding reveals that *amanah* values were institutionalized within the human resource management system. The company embedded *amanah* through training, competency development, performance appraisal, behavioral guidance, reward and sanction mechanisms, supervision, coaching, self-assessment, and peer evaluation. This finding shows that amanah was not treated merely as a personal moral virtue, but was translated into organizational mechanisms. This is important because moral values may remain rhetorical if they are not supported by systems that regulate, evaluate, and sustain behavior. In the context of Company X, *amanah* became part of how employees were trained, assessed, guided, rewarded, corrected, and supervised.

This finding is consistent with (Hashim, 2010), who shows that human resource management practices from an Islamic perspective are related to the development of organizational commitment. The similarity lies in the connection between Islamic values and employee commitment. In both studies, Islamic human resource management is not only concerned with administrative functions, but also with the formation of attitudes and commitment. However, the present study extends Hashim's finding by showing that commitment is strengthened when values such as amanah are embedded into concrete mechanisms, including performance appraisal, training, reward, sanction, and supervision. Thus, Islamic HRM is not only normative, but also operational.

The finding also supports (Budiman, 2018), who emphasizes that Islamic human resource management must be grounded in divine values. (Samsuni, 2020) similarly indicates that Islamic value-based human resource management requires a balance among work competence, responsibility, and morality. These studies are consistent with the present finding because *amanah* in Company X was understood as a value that combines moral responsibility and professional competence. However, the present study differs from those previous studies because it shows that Islamic Human Resource Management is not only relevant in Islamic educational institutions or general organizational settings, but can also be applied in a corporate mining context. In this study,

amanah was not treated merely as a moral value, but was translated into measurable work behavior through training, appraisal, supervision, and employee development mechanisms.

The institutionalization of *amanah* through training shows that companies require not only technically competent employees, but also individuals with strong character. Soft skills training, including integrity, leadership, collaboration, discipline, and responsibility, should be integrated with hard skills training so that employees are able to fulfill their duties in accordance with the responsibilities of their positions. In this sense, *amanah* does not merely refer to good intentions, but also to the capacity to work professionally. A worker who is honest but lacks competence does not fully embody *amanah*, just as a skilled worker who lacks honesty does not reflect *amanah*. Therefore, amanah requires the integration of morality and competence.

This finding supports (Rokhman, 2010), who shows that the Islamic Work Ethic is associated with employees' work outcomes and work behavior. The similarity lies in the link between Islamic values and work behavior. However, the present study extends Rokhman's finding by explaining the mechanism through which Islamic values become work behavior. In this study, *amanah* becomes measurable and sustainable when it is embedded in human resource management practices. This finding also extends (Linawati & Mannan, 2024) study, which shows that human resource management in Islamic educational institutions can be carried out through recruitment, placement, development, and evaluation. While their study focuses on Islamic educational institutions, the present study shows that similar Islamic HRM principles can be expanded into corporate organizations.

Performance appraisal is a key instrument in institutionalizing *amanah*. The findings show that appraisal practices assessed not only work achievement, efficiency, discipline, and punctuality, but also value-based behaviors. This is important because organizations often fail to develop an ethical culture when they focus solely on work outcomes without evaluating the ways in which those outcomes are achieved. Within the framework of amanah, the process of performing work is as important as the results produced. Employees who achieve targets but disregard procedures, safety, integrity, or teamwork cannot be considered to fully embody *amanah*.

This finding confirms (Atiya et al., 2024) argument that the development of Islamic Work Ethic studies should be extended to more diverse organizational contexts and more concrete managerial practices. In this study, *amanah* emerges as a value that is translated into work behavior assessment, rather than remaining an abstract norm. The use of self-assessment, peer evaluation, and supervisor subordinate discussions also reflects an adult learning process embedded within the performance management system. Employees are not treated merely as objects of evaluation, but are actively involved in reflection, feedback, correction, and behavioral improvement.

Reward and sanction mechanisms further show that *amanah* was institutionalized through a system with clear consequences. Rewards signal that the organization values integrity, responsibility, and constructive contribution, while sanctions indicate that breaches of *amanah* values are not left without correction. However, sanctions were preceded by guidance, improvement plans, and additional training. This shows that the human resource system was not merely repressive, but also educative. In this regard, Islamic Human Resource Management and Islamic Education Management intersect. The HR system regulates behavior, while the educational dimension guides employees toward moral and professional improvement. This intersection is one of the central contributions of the study because it shows that value internalization requires both moral formation and organizational structure.

The third finding indicates that *amanah* internalization contributed to the formation of an amanah-based work culture. This culture was reflected in employees' integrity, procedural compliance, teamwork, responsibility, and the company's relationship with surrounding communities. This finding reinforces (Murtaza et al., 2016), who demonstrate that the Islamic Work Ethic positively influences organizational citizenship behavior and knowledge-sharing behavior. The similarity lies in the positive effect of Islamic values on employee behavior. However, the present study extends this finding by showing that Islamic values do not only influence individual behavior, but also shape organizational culture and stakeholder relationships.

This finding also confirms (Hadi et al., 2023), who found that the Islamic Work Ethic affects organizational commitment and positive employee behavior. The present study supports this view because *amanah* encouraged employees to work responsibly, comply with procedures, uphold integrity, and foster collaboration. However, the difference lies in the level of analysis. (Hadi et al., 2023) focus on employee behavior and organizational commitment, while this study shows that amanah also appears as an organizational principle that influences corporate culture, CSR practices, stakeholder relations, and environmental responsibility. Thus, amanah in this study is not only an individual ethical value, but also a collective and organizational principle.

The value of *amanah* was also manifested in the company's relationships with stakeholders through corporate social responsibility programs in the areas of environment, education, health, infrastructure, socio-cultural development, and religious affairs. This finding is relevant to (Jamali et al., 2017), who show that the logic of corporate social responsibility in developing countries is often translated and adapted according to local contexts. The similarity lies in the view that CSR cannot be separated from social context. In Company X, CSR was not understood merely as a corporate program, but also as a form of responsibility toward surrounding communities. This finding also aligns with (Aziz et al., 2023), who emphasize that maqasid shariah can provide an important foundation for understanding corporate social responsibility oriented toward maslahah.

Platonova (2018) demonstrate that social responsibility disclosure in Islamic-based institutions is associated with organizational performance and legitimacy. (Ullah et al., 2014) also show that social responsibility in Islamic institutions is linked to sharia principles and ethical considerations. These studies support the present finding that responsibility in an Islamic perspective is not only economic or legal, but also ethical and spiritual. However, the present study differs from those studies because CSR is not positioned as the main focus of the article. Rather, CSR is treated as an expression of organizational amanah in the company's relationship with stakeholders. (Lismaiyar et al., 2025) show that CSR implementation in the field of education can serve as a space for corporate contribution to society. In this study, CSR programs in education, health, environment, infrastructure, community economy, socio-cultural development, and religious affairs can be understood as expressions of social responsibility connected to the value of *amanah*.

The environmental dimension further demonstrates that *amanah* is not only concerned with human relations, but also with responsibility toward Allah's creation. (Mangunjaya, 2011) argues that Islamic teachings can provide a foundation for fostering environmental awareness and conservation. In the context of mining companies, such awareness is crucial because operational activities are directly linked to ecological spaces and the lives of surrounding communities. Accordingly, an *amanah*-based culture should encourage organizations to fulfill their environmental responsibilities seriously, not merely as a matter of administrative compliance, but as part of moral

responsibility. In this sense, *amanah* connects workplace spirituality with ecological and social concern.

Overall, these three findings show that the internalization of *amanah* values requires the integration of value education and organizational systems. Value education provides the moral and spiritual foundation, while the human resource management system ensures that these values are embedded in work practices, evaluation, supervision, and organizational culture. This study therefore contributes to Islamic Education Management by showing that corporations can function as sites of adult value education. It also links Islamic Education Management with Islamic Human Resource Management by demonstrating that *amanah* internalization requires both value formation and organizational systems. Conceptually, *amanah* functions as a bridge between personal piety and organizational governance because it connects spiritual awareness, professional responsibility, social relations, and environmental concern.

CONCLUSION

This study concludes that the internalization of amanah values in corporate organizations is achieved through three interconnected processes: value education, the institutionalization of values within human resource management, and the formation of an amanah-based work culture. Islamic Education Management strengthens employees' moral and spiritual awareness through Islamic development activities, character formation, exemplary leadership, work culture habituation, and the understanding of work as worship. Meanwhile, Islamic Human Resource Management translates amanah into organizational practices through training, competency development, performance evaluation, behavioral guidance, rewards, sanctions, and supervision. The integration of these two management approaches enables amanah to develop beyond individual moral awareness into organizational practices that encourage integrity, discipline, accountability, professionalism, and responsibility.

The findings also demonstrate that amanah extends beyond internal employee behavior to organizational responsibility toward stakeholders, society, and the environment. The principal contribution of this study lies in positioning corporate workplaces as spaces for adult Islamic value education and demonstrating that the sustainable internalization of amanah requires the integration of moral education and structured human resource management systems. Thus, amanah serves as a connecting principle between personal spirituality, professional responsibility, and organizational governance oriented toward maslahah. Practically, these findings emphasize the importance of aligning value education with employee development, performance assessment, and organizational culture. However, as this research was conducted within a single coal mining company with five key informants, its findings remain context-specific. Future research is recommended to employ comparative case studies across different corporate sectors to explore broader patterns of amanah internalization and the integration of Islamic Education Management with Islamic Human Resource Management.

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