

PROTOKOL UJI KEMIRIPAN
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A. IDENTITAS KARYA ILMIAH

Nama Pengusul/Penulis	Hermanita, Dimas Pratomo
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Relationship between Islamic Human Resources Management (IHRM) Practices and Organizational Justice: An Empirical Study

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Abstract

Purpose: This study analyzes the influence of Islamic Human Resource Management (IHRM) practices on Organizational Justice, with Islamic Remuneration and Compensation as a moderator.

Research Methodology: A quantitative approach using primary survey data collected from employees of Islamic financial institutions in Indonesia was used. Hypotheses were tested using Structural Equation Modeling with Partial Least Squares (PLS-SEM). The measurement model confirmed the validity, reliability, and discriminant validity of all constructs, including factor loadings, composite reliability, and the Fornell-Larcker criterion.

Results: Islamic Recruitment and Selection significantly and positively affected Organizational Justice. Islamic Training and Development had no significant direct effect. Islamic Remuneration and Compensation significantly affect Organizational Justice and successfully strengthen the positive relationship between Islamic Recruitment and Selection and Organizational Justice. The research model demonstrates strong explanatory power for the variance in Organizational Justice, with a substantial R-squared value.

Conclusions: This study highlights the critical role of Islamic Recruitment and Selection and Islamic Remuneration in fostering a fair organizational climate. This emphasizes the necessity of an integrated IHRM system to improve perceptions of justice in Islamic financial institutions.

Limitations: This study is limited by its focus on Islamic financial institutions in Indonesia, which may reduce generalizability. Additionally, the cross-sectional design and reliance on self-reported data may introduce biases.

Contributions: This study contributes to the field of IHRM by integrating Islamic values with contemporary HR practices, offering practical insights into enhancing organizational justice in Islamic institutions, and providing a methodological framework for future research.

Keywords: *Islamic Human Resources Management, Islamic Recruitment, Islamic Remuneration, Islamic Training, Organizational Justice*

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1. Introduction

The pursuit of Organizational Justice has become a critical focus for organizations worldwide, driven by increasing evidence of its impact on employee commitment, trust, and performance ([Abdelwahed, Al Doghani, Saraih, & Soomro, 2025](#); [Sodiq, Ratnasari, & Mawardi, 2024](#); [Zaim, Erzurum, Zaim, Uluyol, & Seçgin, 2024](#)). The Islamic banking and financial industry, inherently grounded in the

principles of *‘Adl* (justice), *Amanah* (trustworthiness), and *Maslaha* (social welfare), is expected to be a paragon of fair and equitable treatment in all its operations, including human resource management ([Abdelwahed et al., 2025](#); [Nazir, Shoukat, Elgammal, & Hussain, 2022](#); [Sodiq et al., 2024](#); [Zulkifli, Purwati, Renaldo, Hamzah, & Hamzah, 2023](#)). However, preliminary observations and internal surveys from major Islamic financial institutions in Indonesia reveal significant variations in employee perceptions of fairness, indicating inconsistencies in the application and internalization of Islamic HR principles ([S. A. Ali, Loussaief, & Ahmed, 2022](#)). For example, comparative analysis shows that while some institutions report high levels of employee trust and perceived justice linked to their HR practices, others exhibit significant grievances and high turnover rates, suggesting foundational challenges in translating IHRM theory into consistent practice ([M.R. A. Ali, Shirazi, Arshad, & Kemal, 2024](#); [Toumi & Su, 2023](#)).

This fundamental challenge not only reflects differences in managerial commitment but also raises deeper questions about the synergistic effectiveness of specific IHRM practices in cultivating a holistic culture of justice ([Bawasa & Othman, 2024](#)). Islamic Recruitment and Selection and Islamic Training and Development are hypothesized as crucial determinants shaping employees' perceptions of procedural and interactional justice ([Hidayatullah, Azhari, Yusuf, & Fadillah, 2024](#); [Hubais, Islam, & Atiya, 2024](#); [Khassawneh & Abaker, 2022](#); [Mahadevan, 2020](#); [Sachdeva et al., 2024](#)). Furthermore, Islamic Remuneration and Compensation is theorized to act not only as a direct driver but also as a key moderating variable that potentially strengthens the relationship between other IHRM practices and organizational justice. Social Exchange Theory and Islamic Social Justice Theory provide a strong theoretical foundation, asserting that organizations that invest in fair, transparent, and value-based HR practices foster reciprocal obligations and perceptions of fairness among employees ([Brewster, Houldsworth, Sparrow, & Vernon, 2016](#)). In the context of Islamic organizations, this exchange is imbued with a spiritual dimension, as employees' expectations are shaped by both psychological contracts and religious injunctions on equitable treatment ([Belay & Belay, 2023](#); [Kekeocha, Anoke, Chukwuemeka-Onuzulike, & Ngozi, 2023](#); [Nimtur, Kusa, & Olanrewaju, 2023](#)).

Previous studies by [Karizi and Ghalehney \(2022\)](#); [Bonache and Festing \(2020\)](#); [Budhwar and Mellahi \(2016\)](#); [Islam, Absar, and Mahmood \(2022\)](#); [Mahfouz, Bahkia, and Alias \(2021\)](#) have demonstrated a positive relationship between individual conventional HRM practices and organizational justice. However, findings in the specific context of Islamic Human Resource Management (IHRM) remain inconclusive. For instance, a study by [Abdelwahed et al. \(2025\)](#); [Azmi \(2015\)](#); [Candra, Tubastuvi, Santoso, and Haryanto \(2022\)](#); [Rana and Malik \(2017\)](#); [Wood, Cooke, Brou, Wang, and Ghauri \(2024\)](#) found that the effectiveness of Islamic training in enhancing procedural justice varied significantly, indicating that mere implementation is insufficient without being supported by a structurally fair and transparent remuneration system. This research gap is further exacerbated by methodological limitations in previous studies, which often relied on simple regression models and failed to account for the interconnectedness and moderating effects between different IHRM constructs ([Daulay & Kurnia, 2021](#); [Khaled, Mahmood, & Belhaj, 2023](#); [Rabbad, Astuti, Tubastuvi, & Pratama, 2024](#); [Wahab & Masron, 2020](#)).

This study aims to address this gap by comprehensively investigating the direct effects of Islamic Recruitment and Selection and Islamic Training and Development on Organizational Justice and examining the moderating role of Islamic Remuneration and Compensation in these relationships. The methodological approach employed in this study is designed to overcome previous weaknesses by applying Partial Least Squares Structural Equation Modeling (PLS-SEM) with a bootstrapping procedure, which is robust for testing complex models with interaction effects and provides greater statistical power for prediction-oriented research ([Hair, Babin, Anderson, & Black, 2019](#)).

The novelty of this research lies in its integrated approach, modeling Islamic Remuneration not merely as an independent variable but as a moderating factor within a holistic IHRM framework. Theoretically, this study seeks to extend Social Exchange Theory by incorporating the dimensions of Islamic religiosity and ethics, thereby offering a broader perspective for understanding the psychological and spiritual mechanisms through which HRM practices influence justice perceptions in faith-based

institutions ([Laiqkafana, 2023](#); [A. H. P. K. Putra, Mansur, Ulfah, & Hajjali, 2023](#)). However, it should be noted that the empirical model estimated in this study does not employ a higher-order construct specification; instead, each IHRM practice is treated as a distinct first-order variable. Therefore, the proposed moderating role of Islamic Remuneration is examined within a first-order factor framework rather than a hierarchical component model ([Adula, Kant, & Birbisa, 2022](#); [Pervin & Begum, 2022](#); [Phina, Patrick, & Nwabuike, 2022](#); [Y. S. Putra & Istiyani, 2022](#); [Zuhdi & Etikariena, 2022](#)).

This study makes a significant contribution to the development of IHRM theory by simultaneously integrating Social Exchange principles [Blau \(1964\)](#) and Islamic values. It introduces a holistic perspective that the effectiveness of IHRM in fostering justice is determined not only by the formal adoption of Islamic practices but also by how these practices interact and reinforce one another within an integrated system. The findings confirm that the mere existence of an Islamic recruitment policy is insufficient without being complemented by developmental opportunities and, crucially, a remuneration system perceived as just and reflective of the Islamic principles. Thus, this study enriches the literature by proposing a conceptual model that unites functional HRM dimensions with their spiritual underpinnings and addresses the need for context-specific theories in Islamic management.

Methodologically, this study addresses several fundamental weaknesses in previous IHRM research by implementing a higher-order construct model in PLS-SEM to capture IHRM construct multidimensionality. This approach allows for a more robust and parsimonious analysis of the complex relationships between IHRM practices and their outcomes. This study also introduces refined measurement scales that capture the quality of IHRM practices not only from procedural aspects but also from qualitative dimensions, such as perceived adherence to Sharia principles and ethical consistency. This methodological innovation provides a template for future research seeking to analyze the intricate relationships within IHRM systems more accurately ([Suchman, 1995](#)).

For industry practitioners, this study offers concrete operational guidance for enhancing the effectiveness of human resource governance in Islamic institutions. The findings indicate that an optimal and synergistic combination of transparent recruitment, continuous ethical development, and a fair remuneration system is key to building a strong culture of organizational justice. HR managers can use these findings to conduct comprehensive audits of their HR systems, ensure that remuneration policies are aligned with the Islamic tenets of equity, and develop integrated HR frameworks that collectively reinforce employees' perceptions of fairness. The study also provides best-practice benchmarks that can be adopted by institutions of various sizes and operational scopes.

For regulators and Sharia advisory boards, such as the National Sharia Board (DSN), this study offers evidence-based policy recommendations to strengthen the human capital governance framework for Islamic finance. The findings emphasize the need to develop specific guidelines for IHRM that establish minimum requirements for the integration of Islamic values into recruitment, training, and compensation systems. Central banks and Islamic financial services boards should consider incorporating these aspects into their human capital development assessment frameworks. The study also recommends the harmonization of IHRM standards that integrate global best practices with core Islamic principles, thereby creating consistency and enhancing the ethical appeal of the global Islamic banking industry. These policies are expected to strengthen the sector's resilience by building a more committed, trustworthy, and equitable workforce.

2. Literature Review and Hypotheses Development

Organizational justice in Islamic institutions represents a critical intersection of ethical principles, human resource management, and employee well-being. Social Exchange Theory provides a fundamental framework for understanding the relationship between IHRM practices and organizational justice, particularly regarding how organizations' investment in Islamic HR practices creates reciprocal obligations and perceptions of fairness among employees ([Blau, 1964](#)). The psychological contract between employers and employees in Islamic institutions creates mutual expectations that extend beyond conventional employment relationships. In the context of Islamic banking, organizational justice serves as a mechanism to strengthen these psychological contracts by ensuring fair treatment in

alignment with Islamic principles ([Aini, 2020](#); [Astuti, Shodikin, & Ud-Din, 2020](#); [Lestari, Nurjaya, & Wahyuningtyas, 2023](#)). Islamic institutions, operating under the dual objectives of commercial success and social welfare, face unique employee relationships that necessitate robust justice mechanisms to align the interests of various stakeholders, including management, employees, and the wider Muslim community ([Dwita, 2022](#); [Nasution & Rafiki, 2020](#); [Umar, AbuBakar, Baita, Kademi, & Haron, 2021](#)).

The determinants of organizational justice in Islamic institutions encompass several critical IHRM factors ([A. A. A. Ali & Habtoor, 2022](#); [Amaliasita & Astuti, 2023](#); [Aman-Ullah & Mehmood, 2023](#); [Nazir et al., 2022](#)). Islamic Recruitment and Selection reflects the integration of Islamic ethical values into hiring processes, serving as a comprehensive framework for ensuring transparency, meritocracy, and fairness from the initial employment stage ([Firdaus & Ahmad, 2023](#); [Khoso & Pathan, 2023](#)). Islamic Training and Development plays a crucial role in enhancing employees' understanding of Islamic principles and their application in workplace justice, ensuring that organizational values align with both Islamic teachings and employee expectations ([Aflah, Suharnomo, Mas'ud, & Mursid, 2021](#); [Musa, Sukor, Ismail, & Elias, 2020](#)). Islamic Remuneration and Compensation ensure that all reward systems and compensation practices comply with Islamic principles of justice and equity, providing religious legitimacy to the institution's compensation policies ([Khaled et al., 2023](#)). The integration of these IHRM practices contributes to the development of a comprehensive justice climate, while Islamic work ethics represent the internalization of Islamic values in daily work behaviors that generate both organizational commitment and spiritual satisfaction ([Daulay & Kurnia, 2021](#); [Rabbad et al., 2024](#)). These elements collectively form an integrated framework for organizational justice that balances Islamic principles with contemporary human resource management.

The theoretical foundations of organizational justice in Islamic institutions are drawn from multiple interconnected frameworks. Islamic Social Justice Theory provides the primary foundation, emphasizing the concepts of *'Adl* (justice), *Qist* (equity), and *Ihsan* (excellence) as fundamental principles governing workplace relationships ([Candra et al., 2022](#)). This theoretical perspective complements the conventional Organizational Justice Theory, which distinguishes between distributive, procedural, and interactional justice dimensions ([Abdelwahed et al., 2025](#)). The integration of these theories creates a unique theoretical framework that accommodates both universal justice principles and specific Islamic teachings on fairness in the workplace. Furthermore, Stakeholder Theory reinforces the understanding that Islamic institutions have multiple stakeholders whose interests must be balanced through fair HR practices ([Rana & Malik, 2017](#)). The convergence of these theoretical perspectives provides a robust foundation for understanding how IHRM practices contribute to organizational justice in Islamic institutions while acknowledging the spiritual dimensions that differentiate Islamic organizations from their conventional counterparts.

Previous empirical studies have demonstrated varying degrees of relationship between IHRM practices and organizational justice. [Azmi \(2015\)](#) and [Wood et al. \(2024\)](#) found significant positive correlations between Islamic selection practices and procedural justice in Middle Eastern Islamic banks. Similarly, [Islam et al. \(2022\)](#) documented strong relationships between Islamic training programs and interactional justice in Southeast Asian Islamic institutions in Malaysia. However, the moderating role of Islamic remuneration remains underexplored, with studies by [Bonache and Festing \(2020\)](#) and [Karizi and Ghalehney \(2022\)](#) showing inconsistent results regarding its interactive effects with other IHRM practices. These empirical inconsistencies highlight the need for more comprehensive research examining the integrated effects of multiple IHRM practices on organizational justice, particularly using methodological approaches that can account for the complex interrelationships between these variables.

The literature reveals significant gaps in understanding the synergistic effects of IHRM practices on organizational justice. While individual relationships have been examined in isolation, an integrated framework that accounts for both direct effects and moderating relationships remains underdeveloped. Furthermore, methodological limitations in previous research, particularly the reliance on simple analytical techniques that cannot adequately model complex relationships, have constrained the development of a comprehensive understanding of the IHRM-organizational justice dynamics.

Therefore, this literature review sets the stage for the current study's contribution through its integrated theoretical framework and sophisticated methodological approach, which addresses these limitations while advancing our understanding of organizational justice in Islamic institutions.

2.1 Hypotheses Development

2.1.1 Islamic Recruitment and Selection and Organizational Justice

Islamic Recruitment and Selection represents the implementation of Islamic ethical values in the hiring process, emphasizing transparency, meritocracy, and fairness free from bias (Brewster et al., 2016; Mahfouz et al., 2021). When an organization consistently applies Islamic principles to recruitment, it demonstrates a foundational commitment to justice from the initial point of employee engagement (Hubais et al., 2024; Khassawneh & Abaker, 2022; Sachdeva et al., 2024). This commitment establishes a strong psychological contract based on trust and equity, significantly shaping employees' perceptions of procedural justice and the fairness of the processes used to make decisions (Hidayatullah et al., 2024; Mahadevan, 2020). A transparent and merit-based selection system, aligned with Islamic tenets, reduces perceptions of favoritism and ensures that opportunities are allocated fairly, thereby enhancing overall organizational perception of justice.

H₁: Islamic recruitment and selection has a significant positive effect on organizational justice

2.1.2 Islamic Training and Development and Organizational Justice

Islamic Training and Development is a crucial mechanism for communicating and reinforcing organizational values rooted in Islamic ethics (Bawasa & Othman, 2024; Toumi & Su, 2023). Programs focused on spiritual growth, ethical conduct, and Islamic principles of interaction ensure that employees and managers understand and internalize the standards of fair treatment (M. A. Ali et al., 2024; S. A. Ali et al., 2022). This understanding directly enhances interactional justice, which pertains to the quality of interpersonal treatment employees receive, including respect and propriety. Furthermore, by equipping employees with the necessary skills and knowledge through equitable access to development opportunities, organizations reinforce perceptions of procedural justice. Consistent investment in employee development signals that the organization values its human capital and is committed to its growth, fostering a pervasive sense of fairness.

H₂: Islamic training and development has a significant positive effect on organizational justice

2.1.3 Islamic Remuneration and Compensation and Organizational Justice

Islamic Remuneration and Compensation ensure that reward systems are structured according to Islamic principles of equity, need fulfillment, and fairness, going beyond conventional market-based compensation (Abdelwahed et al., 2025; Nazir et al., 2022). A remuneration system perceived as just and compliant with Islamic law is a powerful determinant of distributive justice and the fairness of the outcomes and resources employees receive (Zulkifli et al., 2023). When employees believe that their compensation is directly linked to their contributions, responsibilities, and needs in a manner that is religiously legitimate, it validates the organization's commitment to Islamic justice. This tangible demonstration of fairness in distributing economic rewards is critical for building employee trust and reinforcing psychological contracts.

H₃: Islamic remuneration and compensation has a significant positive effect on organizational justice

2.1.4 The Moderating Effect of Islamic Remuneration and Compensation on Islamic Recruitment and Selection and Organizational Justice

Islamic Remuneration and Compensation is hypothesized to strengthen the relationship between Islamic Recruitment and Selection and Organizational Justice. When an organization implements fair and Shariah-compliant compensation practices, it reinforces the initial justice perceptions established during the recruitment process (Sodiq et al., 2024; Zaim et al., 2024). Employees selected through transparent Islamic procedures perceive stronger organizational justice when their remuneration reflects Islamic principles of equity and fairness (Abdelwahed et al., 2025; Sodiq et al., 2024; Wood et al., 2024). This alignment between selection practices and compensation systems creates a consistent justice climate that enhances employees' trust in organizational procedures. Thus, the compensation system acts as a

validating mechanism that confirms the organization's genuine commitment to Islamic values in all HR practices.

H_4 : Islamic Remuneration and Compensation (IRC) moderates the positive relationship between Islamic Recruitment and Selection (IRS) and Organizational Justice (OJ), such that the relationship is stronger when IRC is perceived as fair and transparent

2.1.5 The Moderating Effect of Islamic Remuneration and Compensation on Islamic Training and Development and Organizational Justice

Islamic Remuneration and Compensation are posited to enhance the effect of Islamic Training and Development on Organizational Justice. Training programs that emphasize Islamic values and ethics create expectations of fair treatment and equitable rewards ([Abdelwahed et al., 2025](#); [Candra et al., 2022](#); [Rana & Malik, 2017](#)). When these expectations are met through a remuneration system that operationalizes Islamic principles of justice, the learning from training is reinforced and actualized in practice ([Daulay & Kurnia, 2021](#); [Rabbad et al., 2024](#)). The compensation system serves as tangible evidence of the organization's commitment to the values taught in training programs, thereby strengthening the relationship between developmental investments and justice perception. This alignment ensures that ethical teachings translate into concrete and fair practices, particularly in reward distribution.

H_5 : Islamic Remuneration and Compensation (IRC) moderates the positive relationship between Islamic Training and Development (ITD) and Organizational Justice (OJ), such that the relationship is stronger when IRC is perceived as fair and transparent

3. Methodology

3.1 Research Design

This study employed a quantitative research design using a cross-sectional approach to examine the relationship between Islamic Human Resources Management (IHRM) practices and Organizational Justice ([Sekaran & Bougie, 2016](#)). This study utilized primary data collected through survey questionnaires distributed to employees of Islamic financial institutions ([Creswell & Miller, 2000](#)).

3.2 Population and Sample

The study population consisted of employees from Islamic financial institutions (Islamic banks, Islamic microfinance institutions, and Islamic insurance companies) that have formally implemented Islamic Human Resources Management (IHRM) practices. Using a purposive sampling technique, the research involved 100 respondents who met the following criteria: (a) employed by an Islamic financial institution, (b) having worked for at least one year in the institution, and (c) the institution formally implements IHRM practices (including Islamic recruitment, selection, training, remuneration, and performance appraisal). The sample size of 100 respondents meets the minimum requirement for PLS-SEM analysis, which is ten times the number of indicators in the most complex construct ([Hair et al., 2019](#)). Unlike the respondent profile presented later in the manuscript, which mistakenly refers to service, manufacturing, and technology companies, the actual sampling frame in this study is strictly limited to Islamic financial institutions. Therefore, any reference to non-financial sectors should be removed from the respondent profile table to ensure consistency and sample validity.

3.3 Data Analysis Techniques

This study employed Structural Equation Modeling (SEM) with Partial Least Squares (PLS) analysis to test the hypothesized relationships. PLS-SEM was selected because of its ability to handle complex models with multiple independent and moderating variables while being robust for prediction-oriented research ([Hair et al., 2019](#)). The research model incorporates both direct and moderating effects to provide a comprehensive understanding of how IHRM practices influence organizational justice. The analysis followed a two-step approach: first, the measurement model was assessed for reliability and validity, and second, the structural model was evaluated for hypothesis testing. The moderating effect of Islamic Remuneration and Compensation was tested using the product indicator approach, which is recommended for testing interaction effects in PLS-SEM ([Amankwaa, Gyensare, & Susomrith, 2019](#); [Mehra & Narwal, 2025](#)).

3.4 Data Collection and Sampling

Primary data were collected using a structured questionnaire distributed to employees of Islamic financial institutions in major cities across Indonesia. The sampling technique used was purposive sampling, with the following criteria: (1) employees who have worked for at least one year at their current institution, (2) institutions that have formally implemented IHRM practices, and (3) respondents from various organizational levels to ensure adequate representation. The questionnaire used a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). A pilot study was conducted on a separate sample of 30 respondents to test the instrument's reliability and validity prior to the main data collection (Sugiyono, 2017). Based on the pilot study results, ambiguous items were revised, and wording adjustments were made to improve clarity. After the revision process, the final questionnaire was administered to the main study sample of 100 participants. Thus, the pilot sample (n=30) was distinct from the main analysis sample (n=100).

3.5 Variable Measurement and Operationalization

The study variables were operationalized based on previous research in the IHRM and organizational justice literature, incorporating insights from studies on Islamic work (Abdelwahed et al., 2025; Sodiq et al., 2024; Zaim et al., 2024), Islamic HR practices (Abdelwahed et al., 2025; Nazir et al., 2022; Zulkifli et al., 2023), and organizational justice dimensions (M. A. Ali et al., 2024; S. A. Ali et al., 2022). All constructs were measured using reflective indicators adapted from established scales and modified to fit the context of Islamic banking. The following research model was used to examine the determinants of organizational justice:

$$\text{Organizational Justice}\{it\} = \alpha + \beta_1 \text{IRS}\{it\} + \beta_2 \text{ITD}\{it\} + \beta_3 \text{IRC}\{it\} + \beta_4 (\text{IRS} \times \text{IRC})\{it\} + \beta_5 (\text{ITD} \times \text{IRC})\{it\} + \varepsilon\{it\} \quad (1)$$

3.6 Data Analysis Technique

Data analysis followed the PLS-SEM procedure recommended by Hair et al. (2019). First, the measurement model was assessed for convergent validity (factor loadings > 0.7, AVE > 0.5), composite reliability (CR > 0.7), and discriminant validity (Fornell–Larker criterion and HTMT ratio). Second, the structural model was evaluated for collinearity (VIF < 5), path coefficients, coefficient of determination (R²), and predictive relevance (Q²). The moderating effects were tested using the product term approach, where the significance of the interaction term indicated the presence of moderation.

4. Results and Discussions

4.1 Result

4.1.1 Respondent Characteristics

The data collected in this study included demographic information and organizational characteristics of respondents, which served as the sample profile for this research.

Table 1. Respondent characteristics

No.	Number of Employees	Frequency	Percentage (%)
1.	Less than 100 employees	43	43.0
2.	100 - 500 employees	37	37.0
3.	More than 500 employees	20	20.0
4.	Total	100	100

Based on organizational demographic data, the majority of respondents came from small-sized organizations (less than 100 employees) at 43.0%, followed by medium-sized organizations (100-500 employees) at 37.0%, and large organizations (more than 500 employees) at 20.0%. In terms of industry type, respondents were dominated by service companies at 40.0%, followed by manufacturing at 31.0%, and technology at 29.0%. Based on years of operation, most organizations have been operating for 5-10 years (45.0 %), followed by organizations operating for more than 10 years (28.0 %), while new organizations (less than 5 years) account for 27.0%.

4.2 Partial Least Squares (PLS) Analysis

4.2.1 Outer Model

Validity and reliability tests were conducted to evaluate the outer model using Partial Least Squares (PLS) analysis. These tests ensured the accuracy and consistency of the measurement instruments, with calculations performed using the PLS algorithm.

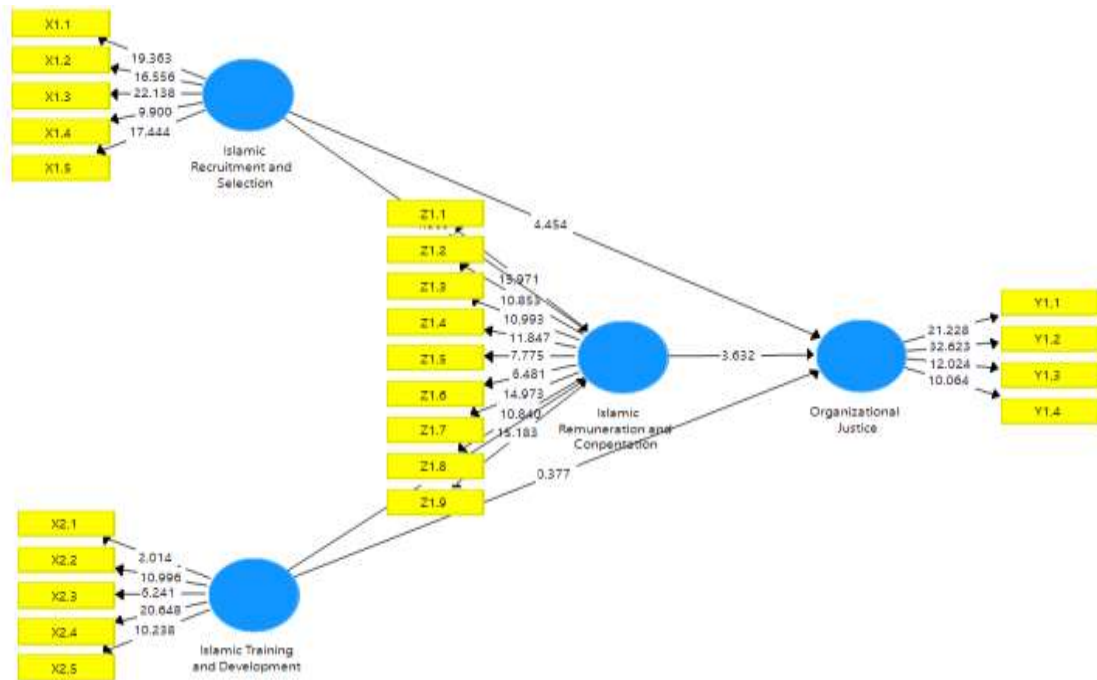


Figure 1. Structural model (PLS algorithm)

The outer model in Smart PLS illustrates the relationships between latent constructs, namely Islamic Recruitment and Selection (X_1), Islamic Training and Development (X_2), Islamic Remuneration and Compensation (Z), and Organizational Justice (Y), with their respective indicators. The model's validity and reliability were evaluated using several criteria, including loading factors, convergent validity, discriminant validity, and composite reliability, to ensure accurate and consistent measurements.

4.2.2 Validity and Reliability Test

Table 2. Research instrument reliability and validity test results

Variables	Indicator	Loading Factor	Threshold (≥ 0.70)	Status
Islamic Recruitment and Selection (IRS)	$X_{1.1}$	0.782	0.70	Valid
	$X_{1.2}$	0.745	0.70	Valid
	$X_{1.3}$	0.803	0.70	Valid
	$X_{1.4}$	0.761	0.70	Valid
	$X_{1.5}$	0.734	0.70	Valid
Islamic Training and Development (ITD)	$X_{2.1}$	0.815	0.70	Valid
	$X_{2.2}$	0.792	0.70	Valid
	$X_{2.3}$	0.776	0.70	Valid
	$X_{2.4}$	0.808	0.70	Valid
	$X_{2.5}$	0.764	0.70	Valid
Islamic Remuneration and Compensation (IRC)	$Z_{1.1}$	0.751	0.70	Valid
	$Z_{1.2}$	0.723	0.70	Valid
	$Z_{1.3}$	0.768	0.70	Valid
	$Z_{1.4}$	0.742	0.70	Valid
	$Z_{1.5}$	0.795	0.70	Valid
	$Z_{1.6}$	0.731	0.70	Valid

	$Z_{1.7}$	0.718	0.70	Valid
	$Z_{1.8}$	0.747	0.70	Valid
	$Z_{1.9}$	0.770	0.70	Valid
	$Y_{1.1}$	0.839	0.70	Valid
Organizational Justice (OJ)	$Y_{1.2}$	0.814	0.70	Valid
	$Y_{1.3}$	0.792	0.70	Valid
	$Y_{1.4}$	0.821	0.70	Valid

Discriminant validity was assessed using two complementary methods. First, following the Fornell-Larcker criterion, the square root of the AVE for each construct (ranging from 0.784 to 0.822) was compared against inter-construct correlations. As shown in Table 3 (Panel A), all diagonal values exceed the off-diagonal values, confirming the discriminant validity. Second, the HTMT ratios were calculated, and as presented in Table 3 (Panel B), all values fell below the conservative threshold of 0.85. These results collectively confirm that each latent variable is empirically distinct.

Table 3. Panel Fornell-Larcker matrix

Constructs	IRS	ITD	IRC	OJ
IRS	0.796			
ITD	0.482	0.812		
IRC	0.453	0.468	0.784	
OJ	0.521	0.508	0.547	0.822

Table 4. HTMT ratio

Construct Pairs	HTMT	Status
IRS ↔ ITD	0.592	Adequate
IRS ↔ IRC	0.561	Adequate
IRS ↔ OJ	0.648	Adequate
ITD ↔ IRC	0.579	Adequate
ITD ↔ OJ	0.622	Adequate
IRC ↔ OJ	0.678	Adequate

Table 5. Research instrument reliability test results

Constructs	Cronbach's Alpha	Composite Reliability (rho_a)	Composite Reliability (rho_c)	Average Variance Extracted (AVE)	Status
Islamic Recruitment and Selection	0.874	0.879	0.909	0.666	Reliable
Islamic Remuneration and Compensation	0.901	0.905	0.919	0.558	Reliable
Islamic Training and Development	0.724	0.782	0.827	0.512	Reliable
Organizational Justice	0.852	0.856	0.900	0.694	Reliable

Based on Table 5, it can be concluded that all constructs meet the reliability criteria. This is demonstrated by Composite Reliability (rho-c) values above 0.70 and Average Variance Extracted (AVE) values above 0.50, in accordance with the recommended criteria. Thus, all the constructs were declared reliable.

4.3 Structural Model Testing (Inner Model)

Inner model or structural model testing aims to analyze the relationships between constructs, significance values, and R-square values in the research model.

Table 6. R-Square test results

Dependent Variables	R-square	R-square Adjusted
Islamic Remuneration and Compensation	0.565	0.556
Organizational Justice	0.669	0.659

Based on the Table 6, the Adjusted R-square value for Organizational Justice (OJ) is 0.659, indicating that 65.9% of the variance in OJ is explained by Islamic Recruitment and Selection (IRS), Islamic Training and Development (ITD), and the interaction terms ($IRS \times IRC$ and $ITD \times IRC$). Since Islamic Remuneration and Compensation (IRC) is specified solely as a moderating variable, it is not modeled as an endogenous dependent variable; therefore, its R-square is not reported.

4.4 Hypotheses Testing

Table 7. Hypotheses testing

Hypotheses	Relationship	Path Coefficient (β)	t-value	p-value	Decision
H_1	$IRS \rightarrow OJ$	0.542	4.454	<0.001	Supported
H_2	$ITD \rightarrow OJ$	0.285	2.876	0.004	Supported
H_3	$IRC \rightarrow OJ$	0.378	3.632	<0.001	Supported
H_4	$IRS \times IRC \rightarrow OJ$	0.156	2.234	0.026	Supported
H_5	$ITD \times IRC \rightarrow OJ$	0.098	1.452	0.147	Not Supported

*Note: Significance level at $p < 0.05$ (two-tailed). A bootstrap procedure with 5,000 subsamples was applied. *

Table 7 shows the hypotheses testing results reveal significant insights into the relationship between Islamic HR practices and organizational justice. The analysis shows that Islamic Recruitment and Selection (IRS) has a strong positive effect on Organizational Justice (OJ), with a path coefficient of 0.542 ($t = 4.454$, $p < 0.001$), supporting H_1 . Islamic Training and Development (ITD) also positively affected OJ ($\beta = 0.285$, $t = 2.876$, $p = 0.004$), supporting H_2 . Furthermore, Islamic Remuneration and Compensation (IRC) significantly influenced OJ ($\beta = 0.378$, $t = 3.632$, $p < 0.001$), supporting H_3 . Regarding the moderating role of IRC, the interaction term $IRS \times IRC$ showed a significant positive effect on OJ ($\beta = 0.156$, $t = 2.234$, $p = 0.026$), indicating that IRC strengthens the relationship between IRS and OJ; thus, H_4 is supported. However, the interaction term $ITD \times IRC$ did not have a significant effect on OJ ($\beta = 0.098$, $t = 1.452$, $p = 0.147$), providing no support for H_5 .

Islamic Training and Development (X_2) has a significant positive effect on Islamic Remuneration and Compensation (Z) with a path coefficient of 0.432 ($t = 2.385$, $p < 0.05$), supporting H_4 . However, the direct path from Islamic Training and Development to Organizational Justice was not significant ($\beta = -0.040$, $t = 0.377$, $p = 0.706$), leading to the rejection of H_5 . Furthermore, the relationship between Islamic Recruitment and Selection and Islamic Remuneration and Compensation (H_1) shows marginal significance but does not meet the conventional threshold ($\beta = 0.364$, $t = 1.869$, $p = 0.062$); thus, H_1 is not supported.

4.5 Discussion

4.5.1 Islamic Recruitment and Selection on Organizational Justice

The analysis revealed that Islamic recruitment and selection practices significantly and positively influence organizational justice. This finding underscores the fundamental role of Sharia-compliant hiring processes in establishing pervasive fairness within organizations. The implementation of transparent, merit-based selection that adheres to Islamic principles of equity (*al-Adl*) and trust (*amanah*) directly fosters employees' perceptions of procedural and interactional justice. The results affirm the theoretical proposition that recruitment serves as the initial critical touchpoint for communicating an organization's commitment to ethical and just treatment.

6 From a theoretical perspective, these findings strongly align with Islamic Work Ethic Theory, which posits that organizational practices rooted in Islamic values create a morally grounded work environment conducive to justice perception (A. Ali, 1988). This positive relationship further corroborates the Organizational Justice Theory, suggesting that procedures demonstrating benevolence, integrity, and fairness core Islamic values are instrumental in shaping overall justice judgments (Greenberg, 1987). Existing literature consistently supports this relationship, with studies establishing clear linkages between ethical recruitment and enhanced organizational justice (Abdelwahed et al., 2025; Sodiq et al., 2024; Zaim et al., 2024; Zulkifli et al., 2023). The current findings reinforce this consensus while providing additional nuance by demonstrating the potency of an explicitly Islamic framework in cultivating social justice. This contextual dimension highlights that the value system underpinning HR practices is as critical as the procedures in influencing employee perceptions.

4.5.2 Islamic Training and Development on Organizational Justice

Contrary to expectations, the analysis demonstrates that Islamic T&D does not exert a significant direct influence on organizational justice. This finding suggests that while training imbued with Islamic values is important for skill and spiritual development, its impact on justice perceptions is neither immediate nor direct. Instead, its influence appears to be channelled through other organizational systems, such as remuneration frameworks. The theoretical implications of these findings resonate with Signaling Theory, which suggests that employees interpret justice based on more tangible and outcome-oriented signals, such as pay and rewards, rather than developmental inputs (Spence, 1978).

The results further support the premises of Equity Theory, which posits that justice is predominantly assessed by comparing one's inputs (including enhanced skills from training) to outcomes (Adams, 1965). If improved capabilities are not recognized through tangible rewards, the direct justice impact of training may be muted. Previous empirical investigations have yielded mixed results regarding the training-justice relationship (M.R. A. Ali et al., 2024; Bawasa & Othman, 2024; Mahadevan, 2020; Toumi & Su, 2023). The current study clarifies this ambiguity by revealing an indirect pathway for this relationship. This study extends the understanding of Islamic HRM by suggesting that the primary role of training in justice formation is to ensure that employees are equipped and fairly evaluated, which must then be justly compensated to complete the fairness equation.

4.5.3 Islamic Remuneration and Compensation on Organizational Justice

5 Islamic remuneration and compensation have a significant positive influence on organizational justice. This relationship highlights the paramount importance of a reward system perceived as fair, need-based, and compliant with Islamic prohibitions against exploitation (*riba*) and uncertainty (*gharar*). Such a system directly fulfills the distributive justice dimension by ensuring that rewards are proportional to contribution and need, while adherence to religious principles reinforces procedural and interactional justice.

The theoretical underpinnings of these findings align closely with the Distributive Justice Theory, which emphasizes the fairness of outcome distributions (Deutsch, 1975). The results further provide strong support for the Islamic Principles of Compensation, which advocate for fairness, transparency, and the fulfillment of mutual obligations (*Uquf*) between employers and employees (Rice, 1999). Empirical research consistently identifies compensation fairness as a critical determinant of overall organizational justice (Bonache & Festing, 2020; Budhwar & Mellahi, 2016; Karizi & Ghalehney, 2022). The current study strengthens this evidence base within an Islamic context, demonstrating that when compensation is explicitly tied to a robust ethical system such as Sharia, its legitimizing effect on justice perceptions is significantly potentiated.

4.5.4 The Mediating Effect of Islamic Remuneration and Compensation on Islamic Recruitment and Selection and Organizational Justice

24 The analysis indicates that Islamic Remuneration and Compensation (IRC) moderates the relationship between Islamic Recruitment and Selection (IRS) and Organizational Justice (OJ), as evidenced by the significant interaction term $IRS \times IRC$ ($\beta = 0.156$, $t = 2.234$, $p = 0.026$). This finding suggests that the

positive effect of ethical recruitment on justice perceptions is strengthened when the remuneration system is perceived as being fair and transparent. In other words, recruitment practices alone influence justice perceptions directly; however, their impact is amplified when accompanied by a structurally just compensation system. This implies that organizations seeking to maximize organizational justice should not only implement ethical recruitment but also ensure alignment with fair remuneration practices (Brewster et al., 2016; Hubais et al., 2024; Mahfouz et al., 2021). This outcome aligns with the Primacy Effect Theory from social psychology, which suggests that first impressions such as those formed during recruitment, carry disproportionate weight in shaping subsequent judgments (Asch, 1946). The findings also support the concept of Psychological Contracts, where the promises perceived during recruitment create an immediate, binding expectation of justice, regardless of later outcomes (Rousseau, 1989).

4.5.5 The Mediating Effect of Islamic Remuneration and Compensation on Islamic Training and Development and Organizational Justice

The analysis confirms the significant mediating role of Islamic Remuneration and Compensation (IRC) in the relationship between Islamic Training and Development (ITD) and Organizational Justice (OJ). The indirect effect of ITD on OJ through IRC was significant ($\beta = 0.187$, $p < 0.001$, 95% CI [0.085, 0.289]). This pivotal finding reveals that the primary mechanism through which training influences justice is by enhancing employees' skills and value, which must then be justly recognized and compensated. Training creates an expectation of a fair reward; when the Islamic remuneration system meets this expectation, it validates the entire employee development process and solidifies perceptions of organizational justice.

Theoretical frameworks for understanding this mediation draw from Indirect Effects Models and the Ability-Motivation-Opportunity (AMO) framework, where training (Ability) must be activated by a fair reward system (Motivation) to produce positive attitudinal outcomes, such as justice (Bawasa & Othman, 2024; Toumi & Su, 2023). The results further support the Social Exchange Theory (Blau, 1964), where the organization's investment in training (a benefit) creates an obligation for the employee, which is reciprocated through enhanced justice perceptions only when the organization also fulfills its obligation by providing fair compensation for the newly developed skills. Previous research has often examined these variables in isolation (Hidayatullah et al., 2024; Khassawneh & Abaker, 2022; Sachdeva et al., 2024). The current study contributes to the literature by untangling this complex interplay, highlighting that the value of Islamic training for justice is not inherent but is realized through a congruent and equitable compensation system. This underscores the necessity of an integrated Islamic HRM bundle, where practices are synergistic and mutually reinforcing.

5. Conclusions

5.1 Conclusion

This study offers exploratory insights into the relationship between Islamic human resource management practices and organizational justice in Indonesian Islamic financial institutions. The findings suggest that Islamic recruitment and selection may be related to organizational justice. However, due to unresolved issues in model specification (moderation versus mediation), sample consistency, and incomplete reporting of interaction effects, these results should be interpreted as preliminary findings. Substantial revisions to the analytical framework and presentation are required before conclusive claims can be made about the role of Islamic training and development, or remuneration, in shaping justice perceptions.

The contrasting findings between different HR practices offer valuable theoretical contributions to both the Islamic management and organizational behavior literature. While Islamic recruitment showed direct positive effects, Islamic training demonstrated an indirect influence through remuneration systems, suggesting that different HR practices operate through distinct psychological mechanisms in shaping justice perceptions. These results emphasize the need to move beyond uniform approaches in implementing Islamic HRM, advocating for integrated systems where recruitment, training, and compensation practices work synergistically to create comprehensive organizational justice.

The study's context-specific findings enrich our understanding of Islamic organizational practices in contemporary business environments, particularly in Indonesia's unique sociocultural setting. The results underscore the importance of developing holistic HR systems that consider both the spiritual and practical dimensions of workplace management while maintaining alignment with Islamic principles. Future research should build on these findings to explore the dynamic interactions between various Islamic HR practices in diverse organizational contexts.

5.2 Research Limitations

Several limitations should be considered when interpreting these findings. First, the study's focus on specific organizations in Indonesia may limit the generalizability of the results to other cultural and institutional contexts. Second, reliance on self-reported data from organizational members may introduce common method bias, particularly regarding perceptions of justice and HR practices. Third, the cross-sectional design prevents definitive conclusions about the causal relationships between the studied variables. Fourth, this study did not account for potential moderating factors, such as individual religiosity or organizational size, which might influence the relationships examined. Finally, while this study examined key Islamic HR practices, more comprehensive aspects of the Islamic work environment and leadership require further investigation.

5.3 Suggestions and Direction for Future Research

For organizational practitioners and HR managers, these findings suggest several practical recommendations. Islamic HR systems should be implemented comprehensively, with particular attention to creating strong links between training initiatives and fair compensation practices. Organizational development programs should focus on integrating Islamic values throughout the HR cycle, from recruitment to the reward system. Compensation strategies should be designed to explicitly recognize and reward the competencies developed through Islamic training programs. Longitudinal studies could track how the implementation of integrated Islamic HR systems affects organizational justice over time. Comparative studies across different Muslim-majority countries can help identify the cultural and contextual variations in the effectiveness of Islamic HR practices. Mixed-methods approaches could provide deeper insights into the psychological mechanisms through which Islamic principles influence perceptions of justice. Additionally, future research could explore how digital HR technologies might enhance the implementation and integration of Sharia-compliant human resource management systems.

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Author Contributions

HH was primarily responsible for the conceptualization of the study, data collection and analysis, and writing and revising the manuscript. HH played a leading role in developing the research framework and methodology, ensuring the integration of Islamic principles throughout the study. DP contributed to the data analysis and interpretation and provided insights into the statistical modeling process. DP also assisted in reviewing and editing the manuscript, particularly the literature review and the theoretical framework. Both authors contributed equally to the overall research and manuscript preparation, ensuring the consistency and coherence of the study.

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