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EXPLORING THE NEED OF WISE HUMAN RESOURCE DEVELOPMENT PRACTICES: A QUALITATIVE STUDY AMONG PUBLIC AND PRIVATE EMPLOYEES IN SELANGOR

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Abstract: Developing wise workers is essential for workplace excellence because it leads to wise decision-making, increased productivity, and a highly motivated and innovative workforce. This paper aims to explore the need for wise human resource development (WHRD) practice in the public and private organisations. It also explores the understanding and employees about the concept of WHRD. The WHRD practices refer to the implementation of the human resource development functions according to the guidelines stated in the Quran and Hadith. This study uses a qualitative research method and uses purposive sampling in selecting participants to be interviewed. Data collection through in-depth face-to-face interviews was conducted to obtain the views of the selected participants on the understanding, implementation, and challenges related to WHRD. A total of 11 people participated in the study involving employees from private and public organisations in the state of Selangor, Malaysia. Participants who participated in the interviews were human resource development managers and 2 employees from both organisations. Two sets of interview questions were developed in this study. The interview data were transcribed and analysed using constant comparative analysis and thematic analysis. Findings show that some human resource development managers and employees in both the private and government sectors have heard and understood the concept of WHRD and there are also research participants who have heard the concept of WHRD for the first time. The findings of the study found that all participants emphasised the need and importance of WHRD in the organisation. Wise workers are not only knowledgeable but also possess practical wisdom, and contribute to a positive and ethical work environment as well as exhibit behaviour that is by religious demands and acceptable in the workplace.

Keywords: Wise, Wisdom, Human resource development, Wise human resource development, Islamic human resource development

1. Introduction

Human resource development (HRD) is a strategic approach that focuses on enhancing the knowledge, skills, abilities, and competencies of employees within an organisation. It encompasses various initiatives and practices aimed at improving individual and

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organisational performance through training, development, education, and other activities (Muniraja, 2023). Through the HRD programs employees are able to acquire knowledge and skill required in doing their duties. If an organisation is to have a skilled and competent workforce, it must have effective HRD programs (Soo & Stieha, 2020). According to Piwowar-Sulej (2021), over the past two decades, HRD has been a rapidly growing field of management development due to intense competition and changes in the business environment. Competent human resources are the critical strategic resources in the organisation for which effective HRD is important and indispensable

Islamic HRD practices refer to the implementation of the HRD functions according to the guidelines stated in the Quran and Sunnah (the words and practices of Prophet Muhammad [peace be upon him]). Quran and Sunnah provide guidelines regarding HRD in education management, including the process of recruitment, selection of employees, providing proper orientation and induction, as well as learning and organisational (Nik Mutasim Nik Ab. Rahman et al., 2011).

Developing wise workers is essential for workplace excellence because it leads to wise decision-making, increased productivity, and a highly motivated and innovative workforce. Wise workers are not only knowledgeable but also possess practical wisdom, enabling them to navigate complex situations, adapt to change, and contribute to a positive and ethical work environment. Wise human resource development (WHRD) practices could promote wisdom among employee**s**. Organisation implementing WHRD practices could cultivate ethical and thoughtful employees.

An Islamic-based education system is a holistic education system that focuses on developing individuals who have high knowledge and morality and a deep sense of social responsibility. Islamic education is based on the Quran and Hadith which emphasises intellectual, spiritual, and ethical aspects. Training and development according to an Islamic perspective aims to enhance spirituality, foster moral and ethical values, increase intellectual capacity, foster social responsibility and unity, improve physical and mental well-being, prepare to face modern difficulties, and encourage simplicity and humility (Syah & Salsabila, 2023).

Wisdom is one of the philosophical and religious concepts, and in psychology, it has gained increasing interest in fields of education and psychology, especially in recent decades (Bachmann et al., 2018). Wisdom may be defined as a complex human trait with several specific components: Social decision making, emotion regulation, prosocial behaviours, self-reflection, acceptance of uncertainty, decisiveness, and spirituality (Jeste & Lee, 2019). The concept of wisdom has occupied a significant place in Islamic psychological heritage. It is mentioned in the Quran and the Hadith (the words and practices of Prophet Muhammad [peace be upon him]). Wisdom is considered a form of exemplary human performance that involves insight, self-knowledge, awareness of the surrounding world, and the ability to make sound judgments in difficult life matters. It is considered the pinnacle of mental processes and conceptually overlaps with most of them, such as critical thinking, creative thinking, reflective thinking, problem-solving, decision-making, and metacognitive thinking.

Wisdom is the most valuable thing that a human being can possess; it is the guide of sound reasoning and mature experience. The Prophet Muhammad (peace be upon him) prayed for Ibn Abbas (may Allah be pleased with him) saying, "O Allah, teach him wisdom." (Bukhari, 2001). Wisdom is mentioned in the Quran several times, showing the importance of being a person who has wise behaviour displayed in the workplace and society. Allah says, "He grants wisdom to whom He wills, and whoever is granted wisdom has certainly been given much good." (Al-Baqarah, 2:269). These verses and others show that wisdom is considered a divine blessing. The Quran emphasises that wisdom is a tremendous virtue, given by Allah to whom He wills, and that it is not only a trait of human excellence but also a quality attributed to Allah Himself.

As a country with a majority Muslim population, Malaysia also pays attention to aspects related to the development of wise human resources, and it is the responsibility of the Malaysian government to develop a highly prudent workforce. Several integrated steps have been taken to develop human resources. Among them, the government launched the Islamic Values Implementation Policy in 1985 (Nor Azzah Kamri, 2010) with the objective on implementation Islamic values such as trust, responsibility, fairness, and transparency in the field of administration as stated in the Public Administration Development Circular (PKPA) and the Guidelines for the Implementation and Mechanism of the Pure Values Program Supervision System. 'Civilisational Islam' (Islam Hadhari) was proposed during the reign of Prime Minister Tun Abdullah Badawi in 2004 (Ali, 2016). Islam Hadhari is a progressive, democratic, and tolerant approach to Islam. 'Wasatiyyah' was implemented during the reign of Prime Minister Mohd Najib Tun Abdul Razak in 2010 (Wan Kamal Mujani et al., 2015). Mohd Najib Tun Abdul Razak states that the term 'Wasatiyyah' simply means 'non-extremist thinking' such as practised in government administration (Ahmad Maslan, 2011). It may also be understood in a statement by Ahmad Maslan as follows: 'Wasatiyyah' is a movement pioneered by previous Prime Minister, Mohd Najib Tun Abdul Razak.

Currently, Malaysia Madani has been proposed under the new government. 'Malaysia Madani' (Civilised Malaysia) is a policy framework and government slogan introduced by the administration of the 10th Prime Minister, Anwar Ibrahim. The concept focuses on good governance, sustainable development, and racial harmony. Madani is the acronym for the core values, namely sustainability, prosperity, innovation, respect, trust, and compassion (Nor Ain Mohamed Radhi, 2023). Islamisation in Malaysian government administration is in line with Islamic human resource development, proving the awareness and commitment of the Muslim society in Malaysia to instil Islamic values in its organisational administrators and managers at all levels.

Human resource management (HRM) and development practices based on Islamic principles should be implemented in both the private and government sectors as they provide great benefits to organisations and employees where it is practiced. A public organisation is defined as an entity accountable to government principles, operating in the public sector with a focus on public governance and catering to diverse demands while facing scrutiny from government, civil society, and the media. The Malaysian public sector encompasses all government-controlled and funded entities, including federal, state, and local governments, as well as public institutions and state-owned enterprises. It can be further categorised into

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the general government (federal, state, and local) and non-financial public corporations (NFPCs).

While the private sector is the part of a country's economic system that is run by individuals and companies, rather than a government entity. Most private sector in Malaysia organisations are run with the intention of making profit. the private sector plays a vital role in the economy, complementing the public sector in driving growth and development. It is characterised by businesses owned and managed by individuals, groups, or non-governmental entities, with profit-making as a primary objective. This sector encompasses a wide range of businesses, from small and medium-sized enterprises (SMEs) to large corporations and multinational companies. This study was conducted in the public and private sectors in Selangor.

According to Siddiq Fadzil (2018), the appropriate phrase to describe the image of Islamic management is wisdom, or in other words, wise management. Siddiq Fadzil's (2018) ideas and thoughts related to wise management have been recorded and published by the Yayasan Pembangunan Ekonomi Islam Malaysia (YAPIEM) Management Academy. According to Siddiq Fadzil (2018), management is actually more than just skills; it includes cultural and religious values, which at the same time become the generator of the nation's character and determine its progress. The emphasis of Islamic management is on the aspect of the holistic view, values, and religious principles sourced from the Quran and hadith. Wisdom refers to the ability to make sound judgments and decisions based on knowledge, experience, and deep understanding. It implies discernment and ethical insight. It also refers to prudence, truth, accuracy, and precision. Wisdom is the greatest gift of God, a gift that contains *khayran kathira* or a treasure trove of goodness and fortune. Wisdom is closely related to knowledge; in other words, wisdom is high-level knowledge that allows someone to understand the reality behind the visible and be able to understand the implicit. In this regard, the study was conducted to explore the extent to which Siddiq Fadzil's (2018) ideas and thinking regarding the concept of wisdom in management can be applied in the context of HRD in the workplace.

Wisdom in the context of this study refers to a Quranic term related to divinity. Wisdom is a special gift from Allah that is always bestowed upon humans who want Him from time to time, as Allah says in Al Baqarah, 2:269: "Allah gives wisdom to whom He wills and whoever has been given wisdom has indeed been given much good. And none can take a lesson except those who understand." The word a-hikmah is mentioned in the Quran nine times, and the word al-Hakim as a name of Allah is mentioned in more than ninety places (Siddiq Fadzil, 2018). The Quran is completely wisdom (the Quran is al-Hakim). The Sunnah is an explanation of the Quran; its content is wisdom because the speech and actions of the Prophet SAW are all filled with and characterized by wisdom. Therefore, wisdom is an understanding of the Quran and Hadith while meaning the Quran and hadith are the sources of wisdom (Siddiq Fadzil, 2018).

Developing wisdom in humans in organisations involves cultivating both individual and collective skills that go beyond technical skills and intelligence. Therefore, training and development can play an important role in developing wise workers in the workplace, not just those who are skilled or knowledgeable but also individuals who demonstrate good judgment

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and ethics. Training and development play an important role in shaping workers into wise, effective, and adaptable professionals in the workplace.

On this matter, it is clear that there is a need for organisations to practice HRD by emphasising the integration of Islamic principles based on the Quran and hadith in developing wise employees. Therefore, this study was conducted to answer the following research questions: To what extent do employees in the public and private sectors in Selangor understand the concept of WHRD, and why is it necessary to practice WHRD in the workplace?

2. Research Problem

The most important challenge facing the world today is the decline of the ethical and spiritual aspects of human life. The need for spiritual morality is to build human life based on virtue and to cleanse it of negative elements to become a human being who is free from being trapped in a lifestyle that contradicts the demands of work and religion. Lack of wisdom has led to the emergence of people who lack respect, involved in violent activities both in the workplace and in society, corruption, cruelty, and all the social problems we face today (Abdul Hakim Abdullah & Halabi, 2017). In the era of globalisation and rapid technological advancement, the younger generation faces various complex challenges in spiritual and moral aspects. The phenomenon of moral degradation, identity crisis, and weakening of religious values among the younger generation has become a common concern (Akrim, 2022). This is indicated by the increasing cases of juvenile delinquency, drug abuse, promiscuity, and radicalism in the name of religion.

Among the practices that are still a problem for the Malaysian government is corruption. Public and private sector corruption are rampant in Malaysia and reflected in the prevalence of bribery, embezzlement, fraud, cronyism, bid-rigging in procurement, and money-laundering at the highest levels in major investment, infrastructure, and procurement projects, logging and other concessions, and at lower levels in law enforcement, low value tenders, and business regulation (Jones, 2022). However, Siti Zabedah Saidin and Hasnah Haron (2017) and Asmawati Sajari et al. (2016) have emphasised instead the promotion of integrity in public and private organisations by inculcating personal ethical responsibility among the managers and support staff.

The Malaysian business world has seen a series of scandals amongst government-related companies in recent years, including 1Malaysia Development Berhad (1MDB), Lembaga Tabung Haji (LTH), Felda Global Ventures (FGV) and Khazanah Nasional Berhad (KHAZANAH). Despite having strong corporate governance policies, in addition to the Malaysia Code of Corporate Governance (MCCG), unethical practices and a lack of transparency remain a problem (Ahmad Firdhauz Zainul Abidin et al., 2019).

The public sector in Malaysia is a matter of public concern due to persistent and widespread issues of inefficiency, fraud, and corruption (Razana Juhaida Johari et al., 2020; Norhazma Nafi & Amrizah Jamaluddin, 2020; Asmawati Sajari et al., 2019). Apart from that, integrity issues in the public sector can contribute to governance failures, fraud, inefficiency, and corruption (Wan Mohammad Taufik Wan Abdullah et al., 2020; Razana Juhaida Johari et

al., 2020; Shakeel Ahmad Khan et al., 2021; Norhazma Nafi & Amrizah Jamaluddin, 2020). In terms of corruption score, Malaysia is 7.6, lower than the global average of 7.8. (A score of ten indicates no corruption at all). This proves that Malaysian organisations are still involved in current corruption in both the public and private sectors (Corruption Performance Index, 2020). Corruption costs the government 5% of GDP annually (Veena Babulal, 2019)

There have also been studies conducted on integrity among public sector personnel. A study by Abdul Halim et al. (2024) revealed that the public are very disappointed and disturbed by the increasing number of police misconduct. However, several informants reported that the level of integrity of the Royal Military Police is still under control, with only a few examples of misconduct in Malaysia. Another study by Hanapi et al. (2023) found that unethical practices such as overpricing, bid undercutting, delays and short payments; bribery for projects; nepotism; use of lower grade materials than specified; tender manipulation; and contractor personnel failing to dispose of waste in an appropriate, safe and environmentally acceptable manner are still common and ongoing.

On this point, this study was conducted to explore the extent to which issues and problems of morality, discipline, and ethics among employees in both the public and private sectors can be addressed through the development of human resource personality and behaviour based on the WHRD with Quran and Hadith as the main sources.

3. Literature Review

Basit et al. (2024) explores the fundamental concepts of HRM and their application in Islamic educational institutions. The study employed qualitative approach using a descriptive research design to thoroughly comprehend and explain the core ideas of human resource management (HRM). The findings of this study, which are related to one of the functions of human resource management (HRM), training programs focused on both professional and religious competencies enable staff to develop skills while reinforcing their Islamic character. The results suggest that structured training programs lead to higher levels of job satisfaction and performance, which in an Islamic institution translates to a workforce better equipped to guide students in both knowledge and spiritual matters.

Nuha, (2023) conduct a qualitative study to generate and obtain descriptive data on the implementation of spirituality-based human resource development in Islamic finance institutions. The study concludes that, in general, Islamic financial institutions have already implemented spirituality-based human resource development, but there is room for increased effectiveness. Strategic steps are needed to integrate meaningful work, a sense of community, and alignment with organizational values into the organisation's operations. Islamic education focuses on fostering sound moral principles and noble qualities in individuals. The main goal of education based on the Quran and Hadith is to instil individuals with basic values such as integrity, accountability, intelligence, honesty, and sincerity. Therefore, human resource development based on Islamic principles will foster noble attitudes, strong determination, and a tendency to righteous deeds (mahmudah), while staying away from bad influences (mazmumah) (Hasanah et al., 2022).

Study by Abang Mohd. Razif Abang Muis et al. (2018) found that HRD management from the perspective of Islamic philosophy can be seen from four elements. First, the ontological aspect, which makes the monotheistic faith a reference. Second, the epistemological aspect, which refers to the Qur'an and hadith as the main source. Third, the axiological aspect, which applies values such as compassion, trust, and justice. Fourth, the teleological aspect, which emphasises the pleasure of Allah as the main goal of human development management. This study concluded that the emphasis on all four elements of Islamic philosophy in human development management is necessary to overcome the issues of moral and personality decay that occur among institutional members.

A study by Hossin et al. (2020) found nine IHRM system principles that can positively influence four major IHRM systems, including recruitment and selection, training and development, performance evaluation, and pay and compensation. In terms of training and development, Islam emphasised the dual characteristics of the labour force, moral qualities and professional qualities (Pawan Budhwar et al., 2019). The practice of human resource development based on the Islamic approach is a very strategic tool and will provide many benefits to an organisation. A study by Yunus (2023) indicates that the implementation of HRD in the Islamic perspective has enormous benefits like improved work performance moral build up. It was also found out that many Muslim organisations do not implement HRD with the Islamic perspective in their organisation because they lack of related knowledge.

Practicing HRD according to an Islamic perspective will have a positive impact on the enterprise. Islam encourages us to practice business in accordance with the law where HRD practices offer good business aspects in Islam (Jifrodi et al., 2022). Therefore, employees are assets to the organisation and they must be developed to be meaningful to both the organisation and the community in which they live. Islamic values of honesty, integrity and accountability are among the main essences in HRD according to an Islamic perspective. This will bring sanity to the organisation.

Zarkasyi et al. (2024) elaborated the fundamental concepts of Swanson's theory of HRD (Swanson, 2001) and integrated them into the Islamic fundamental concepts. This integration then became the foundation for the development of the Islamic HRD conceptual model. The Islamic worldview makes God the central concept. Secondly, the incorporation of the concept of God in HRD theory broadens its scope, includes material and spiritual well-being, eradicating exploitation and sustainability values.

Mohiuddin et al. (2018) studied HRD in Islam, from a Malaysian and Bangladesh perspective. This study examines Islamic HRD, focusing on its principles, models, challenges and further recommend for implementation. The works of several prominent secular and Islamic scholars on HRD were consulted for the study. This study was conducted mainly based on secondary data and information. It ended with an analysis of the guidelines of the concept of HRD in Islam, where it was found that to achieve that, Islam proposes a whole set of activities for the country, including restructuring the education system, ensuring the security of the individual, safeguarding the faith, and ensuring justice.

Another study by Muhammad Tariq Khan and Naseer Ahmed Khan (2018) on the influence of Islamic approach on human resource management explores how the Islamic approach can improve the human resource management process. This study uses a literature review in understanding the influence of Islamic approach on human resource management. The findings of the literature review reveal that Islamic principles shape spiritual and moral behaviour, increase the sense of honesty, fairness and justice in employees and strengthen the employer-employee relationship, increase the level of motivation and job satisfaction of employees, leading to increased productivity, improved customer service, and organisational reputation, which are the real goals of the organisation.

Hassi (2012) reviewed the relevant literature on training and development from an Islamic perspective and found that in the area of training and professional development, Islam emphasises practical wisdom and translating theoretical insights into behaviours and practices rather than solely relying on theoretical principles. Training and development in Islam with their inherent practical wisdom unequivocally appeals to both faith and reason, hence contributing to making training systems within business organisations in Islamic societies more relevant and meaningful.

The concept of spirituality in the workplace has received significant attention in this context. Muhammad Burdbar Khan and Nisar Sheikh (2012) examined the role of Islam in filling the need for a philosophical framework for spirituality and to highlight lessons that can be learned from the Islamic tradition. Muhammad Burdbar Khan and Nisar Sheikh (2012) highlighted a review of some of the major motivational theories of HRD. However, from a philosophical and spiritual perspective, Muhammad Burdbar Khan and Nisar Sheikh (2012) highlighted that the need to ask whether expectancy theory in its current form fully appreciates the importance of valence in it. Can the valence element be given more importance? Corporate managers need to integrate ethical leadership into the core values, vision, and basic norms of the business.

After discussing the philosophical, spiritual, and HRD related literature, this study proposes a modification of the expectancy theory of motivation. Emphasising holistic education and human development in HRD, researchers (Stiglitz, 2010; Brown, 2010) are now increasingly realising that not only is job vocational skill and knowledge considered important in this HRD process, but broader character education must also be seen as necessary for the complete human personality. Hence, there is an emphasis on holistic education (Stiglitz, 2010; Brown, 2010) and its connection to wisdom.

Russell (1954), one of the foremost philosophers of the 20th century and best known as a campaigner for peace and as a popular writer on social, political, and moral subjects, stated that every increase in knowledge and skills requires a simultaneous increase in wisdom. It is because every such increase also increases our potential capacity for evil. The quest for knowledge in Islam is a struggle not only to acquire knowledge but also the right knowledge that leads to wisdom. Wisdom with its three elements of logic, knowledge, and emotional control has an important place in the Islamic view (Bagheri & Khoisravi, 2006). It suggests an enhanced role for valence and objective values in organisational motivation. It also shows how earlier Islamic traditions have already adopted modern HRD principles.

Previous studies have clearly shown that there is a need to practice HRD based on Islamic principles to address moral and personality issues in the workplace. Training and development based on the Quran and Hadith that can develop wise employees is very relevant and practical to practice. However, the implementation of HRD practices based on Islamic philosophy has not been extensively studied in Malaysia. Therefore, a study exploring WHRD practices following Islamic principles in Malaysia needs to be conducted to fill this literature gap.

3. Methodology

A qualitative research method was applied in this study. A qualitative method was chosen for the ability to provide an in-depth understanding of individual experiences, motivations, and challenges faced by employees during training (Dunwoodie et al., 2023). This study uses purposive sampling in choosing people to interview. Data collection involving in-depth face-to-face interviews to gain insights with the research informants was conducted. A total of 11 participants participated in the study from private and public organisations in the state of Selangor, Malaysia. The participants who participated in the interview were the HRD manager and the employees from both organisations.

Two sets of interview questions were developed in this study. The first set was questions to be answered by the HRD manager, including questions related to their understanding on the WHRD concept and the need for WHRD practices in the organisation. The description of the sample is presented in Table 1.

Table 1: Sample Description

Participant	Function	Gender	Sector
Participant 1	HRD Manager	Male	Public
Participant 2	Employee	Female	Public
Participant 3	Employee	Male	Public
Participant 4	HRD Manager	Male	Private
Participant 5	Employee	Male	Private
Participant 6	Employee	Male	Private
Participant 7	HRD Manager	Male	Private
Participant 8	Employee	Female	Private
Participant 9	Employee	Female	Private
Participant 10	HRD Manager	Male	Private
Participant 11	Employee	Female	Private

The interview data were transcribed and analysed using constant comparative analysis and thematic analysis. In all qualitative research, ethical considerations remain important. In this sense, each respondent was informed of the purpose and context of the study and for this purpose they signed a consent document. This study also seeks the permission from respondents to record the interview.

4. Findings

The findings are organised according to the research question.

Research Question 1: How well do employers and employees grasp the concept of wise human resource development?

Regarding the first research question of the study related to the participants' understanding of WHRD, the findings showed that both HRD managers and staff in both the government and private sectors stated that some had heard and understood the concept of WHRD and some had never heard of it and did not know its meaning.

When asked about the concept of WHRD, there were participants who had heard it for the first time and did not know what it meant. Participant (P1) said, "Sorry, this is the first time I've heard that concept... I don't know what it means." Participant (P4) said, "To be honest, I've never heard it. This is the first time I've heard it. So, I've never heard it before." Participant (P2) then stated, "That's new. It's the first time I've heard it. I started asking. What is wisdom training? Followed by another participant (P6) who said, "Actually, I don't usually hear that. I just got it, so I'll try to search for it."

Participant (P8) also stated, "But if the term-wise, to what extent is it possible that the introduction to the term-wise may be new to me. Maybe new. With a component in the civilised world. So, if the question is about how far it is, I think it may still be new. About the development of wise human resources." The participant further added, "It's more like something related to developing our core values. Islamic values, right. That's what I noticed. If human resources management and development are related to wisdom, maybe something that is related to spiritual. Something good. That's what I understand. I don't want to say the details, right? That's what I understand so far."

However, there are also participants who know and understand the concept of wise staff training and development. Among them, participant (P7) said, "Something that is related to spiritual. Something good. That's what I understand. Because if it's wisdom, wisdom, right? Wisdom is related to intellect or intelligence, so I think wise training can give knowledge and shape good behaviour and morals." Another respondent stated that the development of wise human resources is related to faith, worship, morality, the Quran and Sunnah, and the culture of the local community. According to participant (P10), "However, when talking about wisdom, Siddiq Fadzil has outlined several things in development. First, if we talk about what we said earlier, then what is this: knowledge, skill, and also attitude? Then all of that is blended with three elements, three elements of religion that make up that element. Belief, concepts of belief, concepts of worship, and concepts of morality. Yes, it is blended. The basis is the Quran and Sunnah. And, if wisdom in Malaysia, the culture of the local community

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needs to be taken into account in the development of the person. Yes, as long as it does not conflict with religious values."

Participant (P11) supported the views of other respondents regarding the concept of wise human development, which is closely related to training programs based on the Quran and Hadith. Participant (11) stated, "I think wise human resource development means training based on Islam. Islamic training is based on the Quran and Hadith. If we want to do training, there must be spiritual training to balance the staff, because we have a lot of training that is quite secular, functional, and lacks of training that can instil good values, develop ethical employees with strong Islamic character."

There is also a participant who linked the development of wise people with human personality and education, whereby education develops the best personality. Participant (P3) said, "I can see that wise people development is more concerned with human personality, human personality is based on education, so from Islamic education practice it will help to improve skills and competence in the field that they are involved in, I mean, it has to do with human personality as best I understand it. In my opinion, WHRD can produce successful workers in this world and the hereafter."

Based on the reading about wise and wisdom, another participant supports the views of other respondents regarding the wise training and development of human resources closely related to training programs based on the Quran and Hadith. Participant (P4) mentioned, "The concept of wisdom is an idea from Datuk Siddiq Fazil. He wrote many Islamic books in easy language on human resource development. Human resource development means training based on Islam. Islamic training is based on the Quran and Hadith. If we want to do training, there must be spiritual training to balance the staff, because we have a lot of training that is quite secular and functional. So, we need to carry out a human resource development program based on an Islamic perspective. I believe a more holistic approach to developing human resources in the workplace."

Before moving on to the second question related to the need for WHRD, the participants who did not understand the concept were enlightened by the researcher on the true meaning of WHRD. When informed, most of them said that WHRD is the same as human development based on the Quran and Hadith, which emphasises the aspect of wisdom. They said that they now understand the concept. The purpose of informing those who do not know or do not understand the concept is to facilitate discussions related to the need for training and development according to an Islamic perspective in their respective workplaces.

Research Question 2: To what extent employers and employees aware the need of wise human resource development?

As for research question two, the study found that all participants highlighted the need and the importance of WHRD in the organisation. One participant (P6) said: "For my company, Islamic HRD is very necessary. A company can run its organisation well. Islamic training can reduce things like corruption, right? It can reduce discrimination between jobs,

maybe Islam or China, right? So, we can reduce discrimination. And it can increase integrity among employees."

Another participant (P8) supported the need for Islamic HRD to be practiced in the organisation. The statement is quoted as follows: "It is necessary... In the current challenges, in this post-normal time, humans have begun to lose and lose the values of wisdom... these wisdoms mean that whatever we do, we will see the effects in the future." Some participants stated that the needs for WHRD that is based on Quran and Hadith for the purpose of employees gaining knowledge. This participant (P11) further stated the need for Islamic and wise training and development. "In today's world, the need is knowledge. Knowledge that is useful for the present and the future. Skills that are useful for the present and the future. So, attitudes become the foundation of religious values. If there is no wisdom, where are the Islamic values? What can be carried forward despite the challenges of Artificial Intelligence (AI), the challenges of post-normal times, the challenges of what is pluralism that exists today, and the diversity of religions is also a value."

The participant (P9) also stated, "In today's world, the need is knowledge. Knowledge that is useful for the present and the future. Skills that are useful for the present and the future. Also, attitudes that become the foundation of religious values and wisdom. If there is wisdom, then there are Islamic values that exist." Participant (P7) also agreed that wise training and development are necessary to help employees gain knowledge. "In Islam, knowledge is very important for people to make decisions and behave wisely." The next participant (P4) stated: "I think it is very necessary in dealing with moral, ethical, and integrity issues. Every day on TV, the Malaysia Anti-Corruption Commission (MACC) case is coming out to deal with corruption in the workplace. Therefore, it is very much needed."

Another participant also stated that there needs to be integration between knowledge related to tasks and functionality and knowledge that can strengthen the individual spiritual and moral character. The participant (P2) stressed that "I understand that training and knowledge based on Islamic values is really necessary. So there needs to be a balance between functional, emotional, physical training, and also spiritual training. It's even better if it blends to strengthen organisational performance."

Participant (P1) stressed that "I think it is very necessary. So, it needs to be balanced between emotional, physical training, functional, and spiritual training. It is even better if they blend. Looking at issues or problems related to worker morals, worker discipline and ethics, training that is based on Islam or that emphasises the development of workers who act more wisely and are able to make mature judgments is very necessary." Another participant (P5) stated, "Important. For me, clearly important and needed. I can state the reason why it is needed is because we are back to the principle that it is based on the Al-Quran and Hadith. Because there is no religion, even if we look, if we look from a comprehensive point of view, in short, there is no religion that tells us to do bad things."

In another note, the participant (P4) emphasised, "It is very necessary. So, it needs to be balanced between emotional, physical training, functional, and spiritual training. It is even better if they blend. Looking at issues or problems related to worker morals, worker discipline,

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and ethics, training that is based on Islam or that emphasises the development of workers who act more wisely and are able to make mature judgments is very necessary. Eventually results in improved organisation productivity and performance."

Participant (P3) also agrees with the earlier participant, emphasising the need for human resource development based on the Quran and Hadith or training that emphasises wisdom to balance practices related to duties and religious knowledge that hinders individuals from doing something forbidden by religion. "It is very much needed, especially as a defence for humans from doing wrong things and things that are contrary to religious teachings."

Participant (P11) from the private sector emphasised, "Indeed, wise human development based on the Quran and Hadith is necessary. And it is a balance between the core development that we provide to employees and also personal and spiritual development for the balance of the employees themselves." This statement is supported by participant (P10) "I believe wise human resource development is needed as it recognises the multifaceted nature of human beings, encompassing physical, intellectual, and spiritual dimensions. It seeks to nurture individuals in all these aspects, leading to a more balanced and well-rounded workforce. Wise training leads to a better organisation."

Following the transcription of the recordings, their classification and coding, this study was able to distinguish between the themes. The first theme that emerged from the transcribed data related to the concept of WHRD. It is a process of developing individuals within an organisational or societal context according to Islamic principles, based on the Quran and Hadith, aiming for both worldly success and spiritual well-being. It emphasises not only skill development and productivity but also the moral and spiritual growth of individuals, fostering a workforce that is knowledgeable, competent and ethically grounded."

The second theme that emerged from this study is that "WHRD is needed for developing and shaping a balanced and well-rounded workforce who are knowledgeable, morally upright, spiritually grounded, and capable of contributing to a better organisation."

5. Discussion

One of the key elements that emerged from the findings of the study related to the concept of WHRD is that the main source of wise training and development is the Quran and Hadith. The primary sources, the Quran and Hadith, serve as the basic reference in matters related to all disciplines in the Islamic world. Wisdom means prevention, and wisdom is considered the highest of all virtues. Wisdom has been specifically mentioned in the Quran twenty times in nineteen verses from twelve chapters. The excessive change in meaning of wisdom in the Quran can be described as understanding, strong logical reasoning, and comprehension (Aljughaiman & Berki, 2013).

The Quran is used as a guide in the education of children and adults and instilling the essence and values that should be in the education system. The Quran describes how education should actually be carried out, emphasizing the development of not only academics

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but also morals and spirituality. Therefore, Islamic religious education based on the Quran will form a young generation with strong faith and piety, as well as having noble values and noble character (Adisel et al., 2022). Several studies have highlighted the important role of the Quran in education. For example, research by Yusuf (2018) demonstrates how Quran-based education can positively shape students' characters. Training and human resource development based on the Quran will develop employees who behave as demanded in the Quran.

Effective human resource development program must include belief in Allah and Prophet Muhammad as his messenger because this is the foundation of the Islamic religion. This one is taught then others will follow and employees will follow them because it stems from the oneness of God. Therefore, on-the-job training which is one of the HRD methods will strengthen the issue of accountability and knowledge achievement which is the key to productivity, (Jifrodi, et al., 2022).

The Prophet Muhammad (peace be upon him) taught intelligent young people about the virtues of wisdom. "The Messenger of Allah said, 'Do not want to be like others except in two things: someone to whom Allah has given wealth and he spends it righteously. Someone to whom Allah has given wisdom, he acts with it, and teaches it to others (al-Bukhari, 1997). From the prophetic tradition, we can see that wisdom is a worthy attribute. Therefore, to develop employees who behave wisely, Islamic training and development providers must ensure that the knowledge and skills shared with employees are as recorded in the Quran and Hadith.

Islamic education places a strong focus on cultivating character and moral integrity, imparting qualities such as honesty, compassion, and altruism, which are essential for individual growth and social cohesion. Training and development based on the Quran and Hadith can develop individuals who acquire the ability to distinguish between ethical and unethical actions, individuals who are prepared to deal with ethical problems effectively throughout their lives, fostering conscientious individuals who make constructive contributions to their communities (Rahmawati et al., 2022).

Another important element related to the concept of WHRD is knowledge. According to Ashimi (2017), knowledge is not only learning, but it also encompasses experience. The acquisition of knowledge involves a process of training and education rather than just learning. They are in the form of religious texts that describe how a Muslim should live in this world through guidelines. The instructions given by these religious texts must be obeyed by the faithful. From the early days of Islam, knowledge has been considered to be the power that is bestowed upon man in order to qualify him to be the vicegerent of Allah on earth. Knowledge and wisdom are characteristics of Allah (Junaidah Hashim, 2010). Muslims should seek knowledge, not only related to faith but also on professionalism which is key in fulfilling one's contractual obligations. Prophet Muhammad (Peace be Upon Him) said "the more you make your employees' work easier, the more you will be rewarded by Allah", (Rusli & Mubarok, 2021).

In Islam, education and the dignity of knowledge are very important. The Quran as the main source of education and human development views education as an effort to help humans fulfil their role as servants and stewards of God on earth. This includes enriching the land, understanding its potential and the treasures hidden in it, in addition to recognising God's intention in its use, development and improvement (Ruyani et al., 2022). Therefore, seeking knowledge according to the Islamic perspective is religiously motivated.

Developing human resources and acquiring knowledge is considered a very important pursuit in Islamic theology. The Holy Quran declares man's basic qualification for being the representative of God on earth is possession of knowledge. As mentioned, Islam is the complete code of life, not limited to worship only. It provides the complete guidelines regarding every field of life. Islam regards developing human beings as one of its supreme moral values (Bakar et al., 2018)

Knowledge acquisition is mandatory for all under the Islamic system. Employees need to be instilled with deep insight knowledge about things (Aljughaiman & Berki, 2013). Knowledge that benefits individuals in terms of logical reasoning, balanced insight, and achieving the right results through speech and action. Employees need to act according to what the situation dictates and be decisive in a manner, using courage and strength of character to take required action in certain situations and hold back action when it is time to hold back (Aljughaiman & Berki, 2013).

Nafis et al. (2022) also stated that the acquisition of knowledge is very important in Islamic education because it aims to equip individuals with a strong foundation in both aspects of knowledge, namely religious and secular knowledge, to make them knowledgeable and skilled individuals facing the contemporary world. This Islamic-based training and education places significant emphasis on character development, aiming to foster moral integrity and ethical behaviour in individuals.

The findings of this study found that WHRD is needed for developing and shaping a balanced and well-rounded workforce who are knowledgeable, morally upright, and spiritually grounded. This finding is consistent with a study by Junaidah Hashim (2010) that found Islamic teachings focus on moral and spiritual development of employees at all levels of organisational hierarchy. The finding also supports the study by Zangoueinezhad and Moshabaki (2011) where Islam provides a cumulative approach of human development which includes material and spiritual development.

The findings of this study are also consistent with the study by Hasan (2020) which found that acquiring knowledge is considered important to make valuable contributions to the progress and advancement of society, with the ultimate goal of achieving prosperity in this world and the hereafter. Islamic education also emphasizes lifelong learning that goes beyond simply acquiring knowledge but requires dedication to personal development and continuous self-improvement to cultivate a comprehensive and balanced personality as well as developing persons who possess both extensive knowledge and strong moral character (Al Farabi et al., 2023). The teachings of the Prophet (PBUH) encourage Muslims to engage in

activities such as reading, studying, interpreting, and using information as worship, thus emphasising the belief that education is a religious obligation (Abdullah et al., 2019).

Training and development of human resources based on Islamic principles is needed since religion is a stronghold that can keep people on the right track. Good religious' education can help a person understand the noble values that are the basis for becoming a wise person in making decisions and daily behaviour (Nurul Komariah & Nihayah, 2023). In addition, religion functions as a source of calm happiness and maintains human dignity so that they can continue to live with honour and blessings (Al-Hawary et al., 2023).

Training and development activities in the workplace are a practical approach to enhance the capabilities of employees and help them improve their knowledge and skills. Human resource development is considered a very important matter in Islam. The Quran explains that humans are God's representatives on earth and their main wealth is knowledge. Therefore, human development is one of the main principles in HRD as Islam says that individuals should seek knowledge from the cradle to the grave and knowledge that extends to worldly knowledge. According to Madani (2023), in Islam humans are created in the best form but with the potential for good and evil. Islam emphasises human well-being and because it is a complete way of life, it discusses every aspect of human life including human resource development. Therefore, Islam calls for moral obligations and professional obligations on employees to seek knowledge and wisdom.

The finding related to the need for WHRD for the betterment of the organisation is parallel with a study by Hayat and Rabia (2021). In this study, they found that the practice of the pillars of Islam and the pillars of Iman strengthens the spiritual side of personality and the discipline of an individual in relation to others. Islam requires honesty and hard work and creates a sense of discipline in man. Islam calls for respect of man. Therefore, organisations should offer wise training and development so as to improve employee relations in their organisations and for the betterment of the organisation.

The development of wise human resources is related to training and development that focuses on the development of human character and morality in line with what is contained in the Quran and Hadith so that they become people who are always mindful that what they do in this world will be rewarded in the hereafter. Wise employees are better equipped to handle change, adapt to new situations, and bounce back from setbacks, making them more resilient in the face of challenges.

6. Conclusion

This study also has limitations. First, this study was only conducted in Selangor and involved one government department at the state government level and several private offices. Therefore, future researchers can involve more government offices, including government offices at the Federal level, to get a more comprehensive picture of WHRD practices that are sourced from the Quran and Hadith. Second, this study only uses qualitative methods in data collection. Hence, future researchers are advised to use mixed research methods to get views from more respondents regarding WHRD practices in the organisation.

In essence, WHRD needs to be practiced in organisations as it is not just about developing employees for the workplace but also about shaping individuals who are morally upright, spiritually grounded, and capable of contributing to a better world. WHRD is important for creating sustainable and strong employees by aligning human resource practices with Islamic values and promoting a holistic approach to development. The findings of this study also have practical implications. Among them, WHRD is important to create a sustainable and strong workforce by aligning human resource practices with Islamic values and promoting a holistic approach to development. Furthermore, WHRD methods based on the Quran and Hadith can make a constructive contribution to workplace practices. It also benefits organisations that strive to practice training and development that instils Islamic values in their work and employee behaviour. Employees in Selangor will also benefit from this study because they will exhibit behaviour that is in accordance with religious demands and is acceptable in the workplace. By emphasising holistic human resource development and practical application based on the Quran and Hadith, this study offers valuable insight into the potential and need for wise training and development from an Islamic perspective.

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