

08-06-2026

Perceptions of UIN Syahada Padangsidimpuan students as prospective human resources on the implementation of green human resource management in promoting a green economy in Islamic institutions

Indah Permatasari Siregar, Asvika Rani Hutabarat, Nabilla Mei Saskia Putri Tanjung

To cite this article: Siregar, I. P., Hutabarat, A. R., & Tanjung, N. M. S. P. (2026). Perceptions of UIN Syahada Padangsidimpuan students as prospective human resources on the implementation of green human resource management in promoting a green economy in Islamic institutions. *Priviet Social Sciences Journal*, 6(6), 140–153.

<https://doi.org/10.55942/pssj.v6i6.1230>

To link to this article: <https://doi.org/10.55942/pssj.v6i6.1230>



Follow this and additional works at: <https://journal.privietlab.org/index.php/PSSJ>
Priviet Social Sciences Journal is licensed under a Creative Commons Attribution 4.0 International License.

This PSSJ: Original Article is brought to you for free and open access by Privietlab. It has been accepted for inclusion in Priviet Social Sciences Journal by an authorized editor of Privietlab Journals

Full Terms & Conditions of access and use are available at: <https://journal.privietlab.org/index.php/PSSJ/about>

Perceptions of UIN Syahada Padangsidimpuan students as prospective human resources on the implementation of green human resource management in promoting a green economy in Islamic institutions

Indah Permatasari Siregar^{ORCID}, Asvika Rani Hutabarat*, Nabilla Mei Saskia Putri Tanjung

UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan
**email: asvikaranibutabarat@gmail.com*

Received 14 April 2026
Revised 12 May 2026
Accepted 08 June 2026

ABSTRACT

Islamic institutions play an important role in establishing a balance between economic growth and environmental preservation in accordance with Islamic principles. This study aims to examine the perceptions of students at UIN Syahada Padangsidimpuan, as prospective human resources, regarding the implementation of Green Human Resource Management (GHRM) in promoting a green economy within Islamic institutions. GHRM is understood as a human resource management strategy oriented towards sustainability and Islamic values. This study employs a descriptive qualitative approach, with data collected through open-ended questionnaires distributed to 59 students. The data were analyzed through three stages: reduction, presentation, and conclusion drawing. The findings reveal that students hold a positive perception of GHRM as a form of moral and spiritual responsibility in environmental stewardship. Islamic values such as trustworthiness (*amanah*), cleanliness, and the responsibility of khalifah fil ardh are perceived as relevant foundations for green management practices. Nevertheless, the implementation of GHRM in Islamic institutions continues to face challenges, including limited institutional policies and low environmental awareness. Despite these obstacles, GHRM holds considerable potential to serve as a basis for strengthening sustainable green economic development.

Keywords: student perceptions; green human resource management; green economy

priviet lab.
RESEARCH & PUBLISHING



1. INTRODUCTION

The green economy has emerged as a global development paradigm that seeks to integrate economic growth with environmental conservation. The United Nations Environment Programme (UNEP, 2021) underscores the urgency of transitioning toward a low-carbon economy as a strategic response to climate change. In Indonesia, this concept has been further strengthened through national policy frameworks, including the National Medium-Term Development Plan (RPJMN) 2020–2024, which highlights the development of renewable energy and the reduction of greenhouse gas emissions. Nevertheless, the implementation of the green economy frequently remains suboptimal due to the limited role and engagement of human resources, particularly within Islamic institutions that strive to integrate Islamic ethical values with organizational activities. In this context, Green Human Resource Management (Green HRM) plays a pivotal role by promoting practices such as environmentally conscious recruitment, continuous sustainability training, and renewal systems that encourage environmentally responsible behavior. This approach has drawn criticism because many organizations, including Islamic institutions, continue to operate under conventional human resource management (HRM) models that are not yet aligned with sustainability principles, thereby constraining their capacity to support the realization of a green economy.

Within the context of Islamic institutions, values such as social responsibility (*khairu ummah*) and justice (*‘adl*) hold considerable potential to serve as a strong foundation for the adoption of Green HRM. However, a primary challenge arises from the gap between formally designed policies and their practical implementation. The World Bank Report (Report, 2023) on Indonesia’s green economy highlights that the transition toward a sustainable economy could generate up to 10 million jobs; yet, this potential can only be realized through effective human resource management strategies capable of addressing cultural resistance. Critical assessments of this approach suggest that many Islamic institutions continue to prioritize spiritual dimensions over environmental integration, thereby limiting the effectiveness of green economy implementation. This study employs a descriptive qualitative approach with data collection conducted through open-ended questionnaires, aiming to explore the perceptions of students at UIN Syahada Padangsidempuan, as prospective human resources, regarding the implementation of Green Human Resource Management (Green HRM) in promoting a green economy within Islamic institutions. The research focuses on students’ understanding of sustainability values, their intrinsic motivations, and their readiness to integrate Islamic principles into environmentally oriented human resource management practices. In line with the perspectives of Renwick et al. (2013) and Sabokro et al. (2021), Green HRM is recognized as playing a strategic role in fostering pro-environmental behavior and enhancing intrinsic motivation. However, its application within the context of Islamic education remains underexplored. This study therefore aims to contribute empirical insights into how prospective Muslim human resources can actively support the transition toward a green economy through the implementation of Green HRM grounded in Islamic values.

1.1. Mapping of Previous Research on GHRM

Research on Green Human Resource Management (GHRM) has developed significantly over the past decade. The most influential milestone in this field is the study by Renwick et al. (2013), published in the *International Journal of Management Reviews*. Using a systematic literature review approach based on AMO Theory (Ability–Motivation–Opportunity), Renwick et al. mapped the role of GHRM in shaping employees’ pro-environmental behavior across various organizations. This study has become a foundational reference, as it provides a conceptual framework integrating environmental management with HRM practices. However, as the authors themselves acknowledged, the study’s scope was limited to Western organizational contexts and did not extend to broader cultural variations, including those grounded in religious values.

Subsequently, Sabokro et al. (2021), writing in the *Journal of Cleaner Production*, advanced the study of GHRM through a quantitative approach conducted in the Iranian corporate sector. This study empirically demonstrated that GHRM practices positively influence employees’ green psychological

climate and corporate social responsibility (CSR), which in turn promote pro-environmental behavior. Compared to [Renwick et al. \(2013\)](#), the study by [Sabokro et al. \(2021\)](#) is richer in its examination of mediating variables and offers more measurable empirical data. However, its scope remains limited to private companies in a developing country with a profit-oriented context, and it does not address the spiritual or religious dimensions that may serve as motivational factors for employees.

In the domain of recent systematic reviews, [Shaikh et al. \(2025\)](#), writing in the *Journal of Management & Social Science*, conducted a comprehensive meta-analysis employing PRISMA methodology across 47 GHRM studies. Their findings confirm that GHRM consistently contributes positively to organizational sustainability performance. Compared to the two preceding studies, the scope of [Shaikh et al. \(2025\)](#) is considerably broader and methodologically more rigorous. Yet, of the 47 studies reviewed, nearly all were drawn from non-religious organizations, and none specifically examined GHRM within Islamic educational institutions, thereby confirming a significant gap in the existing literature.

The study by [Suherman et al. \(2025\)](#), published in *Economica: Jurnal Ekonomi Islam*, is the most contextually proximate to the present research. Using a systematic review approach, the authors examined sustainability strategies for human resources in Indonesian Islamic financial institutions. Their findings indicate that integrating Islamic values into GHRM practices can strengthen employees' commitment to sustainability, a contribution not found in prior studies. However, Suherman et al. focused on the Islamic financial sector (banking and insurance) rather than Islamic educational institutions, and their approach was review-based rather than exploratory, lacking direct empirical data from prospective human resources who will eventually implement GHRM practices in professional settings.

1.2. Comparison and Limitations of Prior Research

A systematic comparison of the four studies above reveals three recurring patterns of limitation. First, there is a predominance of quantitative approaches: [Renwick et al. \(2013\)](#), [Sabokro et al. \(2021\)](#), and [Shaikh et al. \(2025\)](#) all rely on large-scale surveys or meta-analyses. While this approach is effective in establishing correlations between variables, it is limited in its capacity to explore subjective meanings, the underlying values that drive motivation, and the cultural dynamics that shape receptiveness to GHRM. Qualitative studies on GHRM, particularly those examining how individuals make sense of and prepare themselves for green HRM practices, remain scarce in the literature.

Second, there is an absence of the religious dimension as a primary variable. Of all the studies reviewed, only [Suherman et al. \(2025\)](#) begin to open this avenue, and even then, within the limited context of the Islamic financial industry. [Renwick et al. \(2013\)](#) and [Sabokro et al. \(2021\)](#) do not address how religious values might strengthen or modify GHRM mechanisms. As [Sianipar \(2023\)](#) emphasizes, however, the implementation of green policies in organizations with strong religious cultures, including Islamic institutions, requires approaches that are sensitive to those value systems. Overlooking this dimension yields GHRM models that are less contextually relevant and difficult to implement in Islamic organizational settings.

Third, there is a scarcity of research at the level of Islamic educational institutions and on the subject of prospective human resources. Nearly all prior studies position active employees in private companies or financial institutions as their unit of analysis. None specifically examines students, who represent the future human resources, as research subjects, despite the fact that their understanding and perceptions will substantially determine their readiness to implement GHRM upon entering the workforce. Although [Indarta Priyana \(2025\)](#) discusses Green HRM conceptually in the Indonesian context, that study is descriptive and normative in nature, lacking empirical data from the field, particularly from students in Islamic educational institutions.

1.3. Research Gaps and the Positioning of This Study

The mapping and comparative analysis above identify three interrelated research gaps that provide the scholarly justification for this study. The first gap is an institutional context gap: no study has specifically examined GHRM within Islamic higher education institutions in Indonesia. Existing studies focus on private companies [Sabokro et al. \(2021\)](#), Islamic financial institutions ([Suherman et al., 2025](#)), or

are cross-sectoral without specifying an Islamic context (Shaikh et al., 2025). Islamic educational institutions, however, possess unique characteristics: they integrate a mission of dakwah, the principles of tauhid, and the formation of Islamic character into all organizational activities, dimensions that are absent from other organizational types and that are likely to influence how GHRM is received and implemented.

The second gap concerns the research subject: GHRM literature consistently positions active employees as the unit of analysis. No study has explored students' perceptions, as prospective human resources, toward GHRM. This is strategically significant because students are the generation who will determine the success of GHRM implementation over the next one to two decades. Understanding their perceptions, readiness, and perceived barriers while still in university constitutes a crucial anticipatory step for the development of sustainable green human capital, as demanded by Indonesia's national green economy agenda (World Bank, 2023).

The third gap involves the integration of Islamic values as an analytical framework: while Suherman et al. (2025) begin to acknowledge the relevance of Islamic values, no research has explicitly employed Islamic principles, such as *khalifah fil ardh*, *amanah*, and *maqashid syariah*, as the primary analytical framework for understanding why and how GHRM can be accepted and internalized in Islamic settings. Juliana & Mokodompit (2022) offer a theoretically relevant GHRM framework, yet their analysis remains technical and managerial in orientation, without exploring the spiritual dimension that is central to Islamic institutions.

Based on the three research gaps identified above, this study situates itself specifically at the intersection of three dimensions that have not been simultaneously explored: (1) the context of Islamic higher education institutions, (2) students as prospective human resources, and (3) Islamic values as the analytical framework for GHRM motivation. This study thus represents not merely a replication of prior research in a new context, but a genuine contribution to addressing an identified gap in the literature. Its findings are expected to enrich our understanding of how GHRM can be built from the spiritual value roots of a community to promote an authentic and sustainable green economy in Indonesia.

2. THEORETICAL FRAMEWORK AND CONCEPTUAL RELATIONSHIPS

2.1. Green Human Resource Management (GHRM): Concept and Theoretical Foundations

Green Human Resource Management (GHRM) is defined as a set of human resource management practices designed to promote environmentally responsible behavior within organizations. Renwick et al. (2013), in the *International Journal of Management Reviews*, affirm that GHRM encompasses the entire HRM cycle, from recruitment and training to performance appraisal and reward systems, all of which explicitly integrate an environmental dimension. The primary theoretical foundation of GHRM is the Ability–Motivation–Opportunity (AMO) Theory, developed by Appelbaum et al. (2000). This theory posits that employees' pro-environmental behavior can only be realized optimally when three conditions are simultaneously fulfilled: (1) employees possess the ability, comprising environmental knowledge and skills; (2) employees are motivated to behave in environmentally responsible ways, both intrinsically and extrinsically; and (3) employees are provided with the opportunity through organizational policies and a supportive organizational culture. Accordingly, GHRM is not merely an administrative organizational policy, but a systemic mechanism that structurally shapes individuals' capacity, drive, and space for sustainable behavior.

2.2. Green Economy: Concept and the Need for Quality Human Resources

The green economy is defined by the United Nations Environment Programme 2011 as an economy that results in improved human well-being and social equity, while significantly reducing environmental risks and ecological scarcities. This concept rests on three core pillars: low carbon, resource efficiency, and social inclusiveness. Within this framework, the transition toward a green economy is not solely a matter of technology or fiscal policy, but also a matter of human capacity. Pearce et al. (1989), in *Sustainable Development*, emphasize that economic sustainability cannot be separated from the quality of the human capital that underpins it. This implies that a green economy requires human resources who are

not only technically competent but also possess ecological awareness, environmental ethics, and sustainability competencies internalized in their daily work behavior.

2.3. Theoretical Relationship Between GHRM and the Green Economy

The relationship between GHRM and the green economy is causal and systemic in nature, rather than merely parallel or complementary. Theoretically, this relationship can be explained through two primary pathways. The first is the organizational behavior pathway: GHRM shapes employees' abilities, motivations, and opportunities to engage in environmentally responsible behavior within organizations. The accumulation of individual green behaviors then creates an environmentally oriented organizational culture. Sabokro et al. (2021), in the *Journal of Cleaner Production*, empirically demonstrate that systematic GHRM practices correlate positively with employees' green psychological climate and pro-environmental behavior, which in turn enhances the organization's overall sustainability performance. The second pathway is the sustainable human capital pathway: Gričnik et al. (2023), in *Sustainable Human Resource Management*, argue that investment in GHRM constitutes a form of green human capital development, that is, human resources who possess the competencies, values, and orientations aligned with the demands of the green economy. When green human capital is widely cultivated across both the private sector and public and educational institutions, it becomes a structural driver of the transition toward a green economy at the macro level.

In other words, GHRM serves as a micro-level mechanism that transforms individuals, while the green economy is the macro-level outcome sustained by that individual transformation. Shaikh et al. (2025), in the *Journal of Management & Social Science*, confirm through a PRISMA-based systematic review that GHRM consistently contributes positively to organizational sustainability performance, which is a fundamental prerequisite for a functioning green economy.

2.4. The Islamic Dimension in the Relationship Between GHRM and the Green Economy

In the context of Islamic institutions, the relationship between GHRM and the green economy gains additional legitimacy of a normative-theological nature. The concept of *khalifah fil ardh* (QS. Al-Baqarah: 30) positions human beings as stewards of the earth, accountable to Allah SWT, rather than merely as users of natural resources. This principle directly creates a foundation for intrinsic motivation that is both distinct and more profound than economic incentives or external regulations. Suherman et al. (2025), in *Economica: Jurnal Ekonomi Islam*, demonstrate that in the context of Islamic finance, integrating Islamic values into human resource sustainability strategies strengthens employees' commitment and consistency in implementing green practices, as employees perceive this as a form of worship and spiritual responsibility. This implies that within Islamic institutions, the motivational component of AMO Theory is not only derived from organizational incentives but also from the internalization of religious values, a dimension that significantly strengthens the GHRM mechanism in promoting pro-environmental behavior and, ultimately, in supporting the development of an Islamic-characterized green economy that is just, inclusive, and sustainability-oriented.

3. METHOD

This study employs a descriptive qualitative approach with data collected through open-ended questionnaires, aiming to develop a deep understanding of students' perceptions regarding the implementation of Green Human Resource Management (Green HRM) in promoting a green economy within Islamic institutions. This approach was selected because it is capable of describing social phenomena based on the subjective meanings attributed by research participants (Sugiyono, 2020). The descriptive qualitative method is deemed appropriate for exploring students' perceptions, values, and readiness in a narrative and in-depth manner, which cannot be adequately captured through a purely quantitative approach.

3.1. Population, Respondent Selection, and Sample Size

The population of this study comprises all active students at Universitas Islam Negeri (UIN) Syekh Ali Hasan Ahmad Addary Padangsidimpuan. The selection of UIN Syahada as the research site was based on two primary considerations: first, this university is an Islamic educational institution that explicitly integrates Islamic values into its institutional vision and mission; second, the researchers are members of the university's academic community, providing them with a deep contextual understanding of the students' characteristics and the prevailing academic culture.

Sampling was conducted using a purposive sampling technique, whereby respondents were deliberately selected based on specific criteria relevant to the research objectives (Sugiyono, 2020). The established inclusion criteria were: (1) active students who had completed at least the third semester, ensuring they had received sufficient academic preparation to respond to questions related to human resource management and sustainability issues; (2) students from at least two different academic disciplines, to ensure a diversity of perspectives; and (3) willingness to complete the questionnaire fully and voluntarily. Based on these criteria, 59 respondents were obtained from four academic clusters: Sharia and Legal Studies, Education and Teacher Training, Dakwah and Communication Studies, and Islamic Economics and Business.

A sample of 59 students is considered adequate in the context of descriptive qualitative research based on questionnaires. According to Creswell (2014), qualitative research does not require large sample sizes as quantitative research does; rather, it places greater emphasis on the depth and diversity of information obtained. By involving respondents from four different academic clusters, the sample in this study is considered representative in capturing the diversity of perceptions among UIN Syahada Padangsidimpuan students as prospective Islamic human resources.

3.2. Research Instrument Development

The data collection instrument was a questionnaire systematically designed in two parts. The first part consisted of closed-ended questions using a five-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree), developed to measure students' perceptions across GHRM indicators, including environmental awareness, environment-based recruitment and training policies, individual green behavior, and the relevance of Islamic values in GHRM practice. The second part comprised open-ended questions designed to explore students' views, experiences, and readiness to implement Green HRM in Islamic institutions in greater depth.

The questionnaire items were developed based on theoretical reviews and adapted indicators from relevant prior studies, including Renwick et al. (2013), Sabokro et al. (2021), dan Suherman et al. (2025), with adjustments made to suit the context of Islamic educational institutions in Indonesia. The instrument blueprint was structured systematically to ensure that each indicator was proportionally represented in the questionnaire items.

3.3. Validity and Reliability Testing

To ensure the quality of the instrument, validity and reliability testing were conducted prior to distributing the questionnaire to respondents. Content validity was established through a review and consultation process with the supervising lecturer and experts in the field of Islamic values-based human resource management. The experts were asked to assess the appropriateness of each item with respect to the indicator being measured, the clarity of the language, and its relevance to the research context. Their feedback was used to revise and refine the instrument items before further testing.

Construct validity was assessed by examining the alignment of the instrument items with the underlying theory, namely AMO Theory (Renwick et al., 2013) and the Islamic value framework derived from the principles of khalifah fil ardh and maqashid syariah. To assess the reliability of the Likert scale items, a Cronbach's Alpha test was conducted on the respondent data. The alpha value obtained was 0.81, exceeding the acceptable reliability threshold of 0.70 established by Nunnally (1978). This result indicates that the instrument possesses satisfactory internal consistency and is suitable for use in data collection.

3.4. Data Collection and Analysis Procedures

Data collection was conducted online using Google Forms, distributed to students from various study programs and semesters at UIN Syahada Padangsidimpuan. The data collection process lasted two weeks and yielded 59 respondents who completed the questionnaire in full. The collected data were then analyzed through two complementary pathways. First, the Likert scale data were analyzed using descriptive quantitative methods to obtain an overview of score distributions and mean perceptions for each indicator. Second, the open-ended question data were analyzed qualitatively using the interactive analysis model of [B. Miles & Huberman \(1994\)](#), comprising three stages: (1) data reduction, involving the selection and focusing of relevant data; (2) data presentation in the form of thematic descriptions and tables; and (3) conclusion drawing and verification. Both analytical pathways were integrated to produce a comprehensive and meaningful understanding of students' perceptions regarding the implementation of Green HRM in Islamic institutions.

4. RESULT AND DISCUSSION

This section presents the research findings and their discussion in an integrated manner. The presentation is organized around four principal analytical themes emerging from the data: (1) students' acceptance of the GHRM concept and its foundations; (2) the integration of Islamic values as pro-environmental motivation; (3) the gap between perception and implementation readiness; and (4) the implications of the findings for Islamic institutions and the national green economy agenda. Each theme is analyzed in depth by linking empirical data, the meanings constructed by respondents, and the relevant theoretical framework.

4.1. Students' Acceptance of GHRM

High, but value-driven rather than knowledge-driven Descriptive analysis reveals a mean perception score of 3.86 out of 5, with the highest score recorded for the environment-based recruitment and training policy item (3.98) and the lowest for the item on personal readiness to work in an institution that implements GHRM (3.71). Numerically, these findings indicate strong acceptance of GHRM as a concept, but with comparatively lower implementation readiness. This pattern does not merely reflect a positive attitude; it indicates a gap between cognitive-normative orientation and behavioral readiness, a finding with significant theoretical and practical implications.

Examined through the lens of AMO Theory ([Appelbaum et al., 2000](#)) as applied by [Renwick et al. \(2013\)](#) in the GHRM context, the high scores on the policy dimension (ability) indicate that students are capable of understanding and accepting GHRM instruments conceptually. However, the lower scores on the self-readiness dimension suggest that the motivation and opportunity components, the two other elements of AMO Theory, have not yet been fully formed. This is consistent with the critique of [Sabokro et al. \(2021\)](#) that a green psychological climate does not form automatically from knowledge alone, but requires actual organizational experience to validate individual commitment. As students at UIN Syahada have not yet entered the workforce, they lack such organizational experience; accordingly, the gap between normative acceptance and behavioral readiness is both understandable and a strategic challenge for the institution.

Notably, this pattern is consistent with the meta-analysis of [Shaikh et al. \(2025\)](#), which found that acceptance of GHRM is consistently higher at the normative level than at the implementation level across various organizational contexts. However, unlike most studies in the Shaikh et al. review, which were based on active employees, the context of UIN Syahada students reveals that this gap actually contains an opportunity: targeted educational interventions, such as experience-based learning, green management simulations, or internships at environmentally responsible institutions, can narrow the distance between value orientation and readiness to act before students enter the workforce.

4.2. Islamic Values as a Motivational Amplifier: Beyond Extrinsic Incentives

The most distinctive finding of this study is the way students at UIN Syahada frame GHRM not merely as a managerial policy, but as a spiritual obligation. Through open-ended responses, students consistently linked pro-environmental behavior to Islamic principles: *amanah* (a trust that must be fulfilled), *khalifah fil ardh* (human beings as stewards of the earth), and cleanliness as a manifestation of faith. One respondent stated that caring for the environment is part of an *amanah* that must be accounted for before Allah, a framing that positions the environment not as an object of management but as a domain of worship.

This finding carries theoretical significance that extends beyond the local context. In the AMO Theory model as presented by [Renwick et al. \(2013\)](#), motivation within GHRM is generally understood as a combination of extrinsic incentives (rewards, promotions, green performance evaluations) and general intrinsic motivation (environmental concern). However, this study identifies a third dimension that has been absent from mainstream literature: theological motivation, namely, the drive rooted in the religious conviction that environmentally responsible behavior constitutes a form of worship and divine responsibility. This dimension is potentially far more robust and stable than extrinsic incentives, as it does not depend on organizational conditions, cannot be revoked by management policy, and is deeply internalized within individuals' sense of identity.

This finding reinforces and extends the argument of [Suherman et al. \(2025\)](#), who found that integrating Islamic values into the sustainability strategies of Islamic financial institutions demonstrably strengthens employees' commitment to green practices. If Islamic values serve to reinforce active employees' commitment within Islamic financial institutions, then among students at UIN Syahada, who are not yet bound by any employment contract, Islamic values play an even more fundamental role: they shape basic dispositional orientations that students will carry into the workforce. This implies that Islamic universities are not merely educational institutions but also value incubators that determine the motivational quality of future generations of environmentally responsible workers, an implication that has not been explicitly articulated in prior GHRM literature.

It should also be noted that this theological framing distinguishes the Islamic institutional context from secular organizations. [Sianipar \(2023\)](#) warns that implementing green policies in organizations with strong religious cultures may face resistance if not aligned with local value systems. Paradoxically, this study demonstrates that in Islamic educational institutions, the local value system, namely Islamic teachings themselves, already organically contains a strong ecological foundation. The challenge is no longer convincing students that the environment matters, but rather translating the existing ecological-spiritual consciousness into structured managerial competencies.

4.3. The Policy–Practice Gap: Why Islamic Campuses Have Yet to Become GHRM Role Models

Despite holding strong value orientations, analysis of the open-ended responses reveals a significant tension: students perceive that the campus environment does not yet reflect the GHRM values they espouse. One respondent explicitly stated that the campus needs to demonstrate concrete examples of environmental management, not merely convey theory in the classroom. This is not merely a critique but a diagnosis of the gap between what is taught and what is practiced, a form of cognitive dissonance that, if left unaddressed, risks undermining students' long-term commitment to green practices.

Three principal challenges recurred across respondents' answers: (a) low environmental awareness among the broader academic community; (b) insufficient supporting facilities, such as recycling systems, structured energy conservation measures, and integrated waste management; and (c) the absence of consistent internal campus policies that actively promote green behavior. These three challenges are mutually reinforcing: without facilities, green behavior is difficult to practice; without policy, facilities will not be established; and without leadership modeling, policy lacks legitimacy in practice.

This pattern directly mirrors the findings of [Suherman et al. \(2025\)](#) regarding the policy–practice gap in Indonesian Islamic financial institutions, and confirms the concern of [Sianipar \(2023\)](#) that, without concrete implementation strategies, green policies tend to remain declarations without organizational impact. More importantly, these findings expose a structural paradox: the Islamic campus, which is

theologically most prepared to embrace GHRM because its values are already embedded in its teachings, has yet to build the institutional infrastructure that would allow those values to be operationalized. This is an irony that demands a response, not merely an acknowledgment.

This paradox also carries a dimension of trust. Research on pro-environmental behavior demonstrates that green transformational leadership is among the strongest predictors of individuals' green behavior within organizations (Renwick et al., 2013). When students observe that campus leaders do not model the values they teach, the signal conveyed is that GHRM is a rhetorical aspiration rather than a genuine institutional commitment. In the long term, these risks producing a generation of workers who possess GHRM knowledge but do not believe in its effectiveness, a condition that undermines the national green economy agenda.

4.4. Implications for the Green Economy: Students as Builders of Green Human Capital

The findings of this study have direct relevance to Indonesia's green economy agenda. The [World Bank Report \(2023\)](#) projects that the transition toward a green economy could create up to 10 million jobs by 2030; however, this potential can only be realized if there is a workforce with the competencies, value orientations, and behavioral readiness to sustain a low-carbon economy. Within this framework, students at Islamic higher education institutions are not merely objects of education but strategic subjects in the development of green human capital, whose quality will determine the pace and quality of that transition.

The respondents in this study demonstrate a fairly high awareness of this strategic role. One respondent articulated that human resources who are genuinely concerned about the environment will drive economic activities that are both sustainable and blessed, an articulation that intuitively connects individual competencies to macroeconomic outcomes. This framing aligns with the sustainable human capital pathway outlined by [Gričnik et al. \(2023\)](#): investment in GHRM cultivates green human capital, and the accumulation of green human capital at the individual level ultimately becomes the structural driver of the macro-level transition toward a green economy.

What distinguishes students at UIN Syahada from students at general universities in the green human capital landscape is their spiritual value added. [Gričnik et al. \(2023\)](#) acknowledge that sustainable human capital is not solely a matter of technical competencies but also of values and orientations. Students at Islamic higher education institutions, having been intensively exposed to the principles of amanah, justice, and responsibility as khalifah, bring a value profile that is inherently compatible with the demands of the green economy. In other words, Islamic education does not need to be "modified" to be relevant to the sustainability agenda; it already contains the substantive foundation. What is needed is an explicit articulation and curriculum development that bridges these values with concrete green management practices.

Taken as a whole, the four analytical themes above yield a coherent argument: students at UIN Syahada Padangsidempuan possess the value capital to become effective GHRM agents, yet this capital has not been transformed into action capital due to weak institutional infrastructure and limited practical experience. The implication for UIN Syahada and similar Islamic educational institutions is clear: their task is no longer to build awareness, awareness already exists, but to build the capacity, systems, and experiences that transform awareness into competency, and competency into meaningful contribution to Indonesia's green economy (See [Table 1](#)).

Table 1. Synthesis of Findings, Theoretical Basis, and Institutional Implications

Analytical Theme	Key Findings	Theoretical Basis	Institutional Implications
1. GHRM Acceptance: High at the Normative Level, Limited at the Behavioral Level	Mean perception score of 3.86. Recruitment/training policy scored highest (3.98); personal readiness scored lowest (3.71), indicating a gap between conceptual acceptance and readiness to act.	AMO Theory (Renwick et al., 2013): ability component is formed; motivation and opportunity components are not yet optimal. Sabokro et al. (2021): green psychological climate requires actual organizational experience.	Universities need to provide experience-based learning (GHRM simulations, green institution internships) to bridge students' value orientation and readiness to act.
2. Islamic Values as Theological Pro-Environmental Motivation	Students frame GHRM as an act of worship and a form of amanah, not merely organizational policy. The principles of khalifah fil ardh and cleanliness as part of faith serve as the dominant motivational framework.	Extends AMO Theory with a theological motivation dimension absent from Western literature. Suherman et al. (2025): Islamic values strengthen sustainability commitment. Sianipar (2023): alignment with religious values is key to the success of green policies.	Islamic HR development programs and curricula must explicitly articulate these theological values into measurable and practicable green management competencies.
3. Structural Paradox: Policy–Practice Gap in Islamic Campuses	Students identify three mutually reinforcing barriers: (a) low environmental awareness among the academic community, (b) insufficient supporting facilities, and (c) absence of consistent green policies. Leadership modeling is considered crucial but currently lacking.	Suherman et al. (2025): policy–practice gap in Islamic financial institutions. Renwick et al. (2013): green transformational leadership as a strong predictor of green behavior. Sianipar (2023): without concrete implementation, green policies remain rhetorical.	Campus leaders must visibly model green behavior. A comprehensive green campus policy is needed, covering energy management, waste handling, and document digitization, implemented consistently and with measurable outcomes.
4. Islamic Students as Builders of National Green Human Capital	Students recognize the connection between individual competencies and macroeconomic impact. Their spiritual value profile (amanah, khalifah) constitutes a comparative advantage in developing green human capital.	Gričnik et al. (2023): sustainable human capital as the driver of green economy transition. World Bank (2023): Indonesia's green economy transition requires 10 million sustainable workers by 2030. Shaikh et al. (2025): GHRM consistently contributes to sustainability performance.	Islamic institutions must position themselves as green human capital incubators: integrating GHRM into the curriculum, adopting values-based green recruitment systems, and recognizing students' ecological behavior.

5. CONCLUSION AND RECOMMENDATIONS

5.1. Conclusions

This study yields four specific and interrelated findings. First, students at UIN Syahada Padangsidimpuan demonstrate strong acceptance of the Green Human Resource Management (GHRM) concept, with a mean perception score of 3.86 out of 5. However, a significant internal gap exists: the highest score was recorded for the environment-based recruitment and training policy indicator (3.98), while the lowest was for the indicator of personal readiness to work in an institution that implements GHRM (3.71). This gap reflects a condition in which the ability component of AMO Theory is already formed, but the motivation and opportunity components have not yet fully matured, a pattern that is theoretically consistent with the findings of Sabokro et al. (2021), who demonstrate that a green psychological climate does not form automatically from conceptual knowledge alone but requires actual organizational experience.

Second, Islamic values, particularly the principles of khalifah fil ardh, amanah, and cleanliness as part of faith, function not merely as a cultural backdrop but as a system of theological motivation that actively drives students' pro-environmental orientation. This finding identifies a motivational dimension that has been absent from mainstream AMO Theory: religiously grounded, intrinsic-transcendent motivation that is more stable than extrinsic organizational incentives and independent of workplace conditions. This dimension constitutes the original theoretical contribution of this study to GHRM literature, which has long been dominated by Western and secular contexts.

Third, despite possessing a strong value foundation, students identify a serious structural paradox in the campus environment: the institution that is theologically most prepared to adopt GHRM has yet to build the institutional infrastructure that would allow these values to be operationalized. Three mutually reinforcing barriers, namely low awareness among the academic community, insufficient supporting facilities, and the absence of consistent green policies, risk generating cognitive dissonance that undermines students' long-term commitment to green practices if not promptly addressed.

Fourth, at the macro level, students at Islamic higher education institutions represent strategic subjects in the development of green human capital, whose capacity will determine the pace of Indonesia's transition toward a green economy. Their spiritual value profile, comprising amanah, justice, and responsibility as khalifah, constitutes a comparative advantage that, if explicitly articulated through curriculum design and campus management systems, can accelerate the development of a sustainable workforce as projected in Indonesia's target of 10 million green jobs by 2030 (World Bank, 2023).

5.2. Research Implications

Theoretical Implications. This study extends AMO Theory by proposing a fourth dimension that has not previously been explicitly formulated in GHRM literature: theological motivation, that is, religiously grounded motivation that frames pro-environmental behavior as part of spiritual obligation. This dimension is relevant not only in the Islamic context but potentially applicable to other religiously grounded organizational contexts as well. This conceptual development opens a new avenue for researchers seeking to integrate religious-ethical perspectives into sustainability-oriented HRM theory.

Practical Implications. For the leadership of UIN Syahada Padangsidimpuan and similar Islamic higher education institutions, the findings carry three urgent operational recommendations. First, GHRM competencies should be explicitly integrated into the curriculum, particularly in study programs in Islamic Dakwah Management, Islamic Economics, and Islamic Education Management, so that the ecological-spiritual values students already hold can be transformed into measurable managerial competencies. Second, a consistent green campus infrastructure should be developed: energy management systems, waste recycling, and document digitization should serve not merely as facilities but as living GHRM learning laboratories. Third, campus leaders should actively demonstrate green transformational leadership, as leadership modeling is the strongest predictor of green behavior formation among those they lead (Renwick et al., 2013).

5.2.1. Limitations of the Study

This study has four limitations that must be transparently acknowledged. First, the sample is limited to 59 students from a single institution, UIN Syahada Padangsidempuan; accordingly, direct generalization of the findings to the broader population of Indonesian Islamic higher education students is not immediately warranted. Second, the research design is cross-sectional: data were collected at a single point in time and thus cannot capture the longitudinal dynamics of changes in students' perceptions or behavior. Third, although the instrument employs a Likert scale with tested reliability (Cronbach's Alpha = 0.81), the data remain self-reported, making them susceptible to social desirability bias, whereby respondents tend to provide socially acceptable answers rather than their most candid responses. Fourth, this study measures students' perceptions rather than their actual green behavior; consequently, the distance between what they report and what they practice in daily life cannot be verified through this research design.

5.2.2. Recommendations for Future Research

Based on the findings and limitations outlined above, future research is encouraged to pursue four research agendas. First, a multi-institution comparative study examining GHRM perceptions across students at public Islamic universities (UIN/IAIN), private Islamic universities, and general universities, in order to determine whether the theological motivation dimension identified in this study is institution-specific or more broadly applicable. Second, a longitudinal study tracking a cohort of students from their time of study through the first two to three years of their professional careers, to examine whether the pro-environmental value orientation developed on campus is sustained, weakened, or strengthened when confronted with organizational realities. Third, the development and validation of a theological green motivation scale as a new psychometric instrument that can operationalize the fourth AMO Theory dimension proposed in this study, enabling it to be tested quantitatively on a larger scale. Fourth, experimental or quasi-experimental research testing the effectiveness of Islamic GHRM-based curriculum interventions, for example, learning modules that explicitly integrate environmental fiqh with green management practices, on the improvement of students' behavioral readiness, thereby generating causal evidence stronger than mere correlational findings.

Ethical Approval

This study did not require formal ethical approval because it did not involve medical procedures, biological experiments, vulnerable populations, or sensitive personal data. All participants were adult university students who voluntarily provided responses through a non-invasive open questionnaire. The research was conducted in accordance with ethical principles for social science research and institutional academic guidelines.

Informed Consent Statement

All participants were informed about the purpose, scope, and procedures of the study prior to data collection. Participation was voluntary, and respondents provided informed consent by completing the questionnaire. All data were kept confidential, anonymized, and used solely for academic and research purposes.

Authors' Contributions

IPS and ARH contributed to methodology and formal analysis. IPS contributed to conceptualization, validation, and supervision. ARH contributed to data curation and writing—original draft preparation. IPS, ARH, and NMST contributed to resources. IPS and NMST contributed to writing—review and editing.

Disclosure Statement

The authors declare that there are no conflicts of interest—financial, academic, or personal—related to the conduct or publication of this research.

Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Data are not publicly shared to protect the privacy of participants.

Funding

This research received no external funding.

Notes on Contributors

Indah Permatasari Siregar

<https://orcid.org/0009-0004-6966-2341>

Indah Permatasari Siregar is a lecturer in the Department of Islamic Banking at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. Her academic work focuses on Islamic economics, human resource management, and sustainable organizational development. She has been involved in various research initiatives related to Islamic management and environmental ethics in organizational settings. Her contributions to this study include conceptual development, methodological design, and manuscript supervision.

Asvika Rani Hutabarat

Asvika Rani Hutabarat is a student in the Islamic Banking Department at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. Her research interests include Islamic human resource management, green economy, and sustainability studies. She contributed to data collection, formal analysis, and drafting the original manuscript for this research.

Nabilla Mei Saskia Putri Tanjung

Nabilla Mei Saskia Putri Tanjung is a student of the Islamic Banking Department at UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan. Her academic interests include organizational behavior, Islamic economic studies, and sustainability in Islamic institutions. In this study, she contributed specifically to writing the Introduction and Literature Review sections. She is actively involved in academic discussions and projects related to Islamic management and institutional development.

REFERENCES

- Appelbaum, E., Bailey, T., Berg, P., & Kalleberg, A. L. (2000). *Manufacturing advantage: Why high-performance work systems pay off*. ILR Press.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.
- Gričnik, A. M., Mulej, M., & Šarotar Žižek, S. (2023). Sustainable human resource management. In *Conference proceedings* (pp. 309–319). <https://doi.org/10.18690/um.epf.3.2023.35>
- Juliana, N., & Mokodompit, E. A. (2025). Penerapan *green human resource management* (GHRM) melalui pengelolaan sumber daya manusia berkelanjutan: Studi bibliometrik dan *literature review* (*Implementation of green human resource management [GHRM] through sustainable human resource management: A bibliometric study and literature review*). *Al-Munazzam: Jurnal Pemikiran dan Penelitian*

Manajemen Dakwah, 5(1). <https://ejournal.iainkendari.ac.id/index.php/Al-Munazzam/article/view/10783>

- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). SAGE Publications.
- Nunnally, J. C. (1978). *Psychometric theory* (2nd ed.). McGraw-Hill.
- Priyana, I. (2025). Manajemen sumber daya manusia hijau: Green HRM (Green human resource management: Green HRM).
- Renwick, D. W. S., Redman, T., & Maguire, S. (2013). Green human resource management: A review and research agenda. *International Journal of Management Reviews*, 15(1), 1–14. <https://doi.org/10.1111/j.1468-2370.2011.00328.x>
- Report, A. (2023). *A new era in development*.
- Sabokro, M., Masud, M. M., & Kayedian, A. (2021). The effect of green human resources management on corporate social responsibility, green psychological climate and employees' green behavior. *Journal of Cleaner Production*, 313, Article 127963. <https://doi.org/10.1016/j.jclepro.2021.127963>
- Shaikh, D., Ali, M., Tunio, M., & Naeem, M. (2025). Green human resource management and sustainability performance: A systematic review using PRISMA methodology. *Journal of Management & Social Science*, 2, 330–344. <https://doi.org/10.63075/80rydk30>
- Sianipar, M. (2023). *Green management strategy*. CV. Media Sains Indonesia
- Sugiyono. (2020). *Metodologi penelitian kuantitatif, kualitatif, dan R&D (Quantitative, qualitative, and R&D research methodology)*. Alfabeta.
- Suherman, U. D., Wirdyansyah, D. M., Al Mighwar, M., & Syaie, A. N. K. (2025). Green human resource management in Islamic finance: A systematic review of sustainability strategies in Indonesia. *Economica: Jurnal Ekonomi Islam*, 16(1), 19–43. <https://doi.org/10.21580/economica.2025.16.1.25197>
- United Nations Environment Programme. (2021). *United Nations Environment Programme*.
- Zanah, R. (2022). *Analisis diplomasi Indonesia dalam menyelesaikan sengketa crude palm oil terhadap Uni Eropa periode 2019–2021 (Analysis of Indonesian diplomacy in resolving the crude palm oil dispute with the European Union during 2019–2021)* [Undergraduate thesis, Universitas Islam Negeri Syarif Hidayatullah Jakarta]. UIN Jakarta Repository. <https://repository.uinjkt.ac.id>