

## Gusjigang and Islamic Human Resource Management in Technology-Based Enterprises

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### Abstract

This study aims to analyze the actualization of the Gusjigang philosophy in strengthening human resource management and fostering an Islamic work environment in technology based enterprises in Kudus Regency, Indonesia. The research employed a qualitative approach using a descriptive analytical case study design. Informants were selected through purposive sampling and consisted of four business owners and six employees from technology based enterprises that had been operating for at least three years. Data were collected through in depth interviews, observation, and document analysis, and were analyzed using data reduction, data display, and conclusion drawing and verification techniques. The findings reveal that the three core values of the Gusjigang philosophy, namely gus (morality and integrity), ji (learning and spirituality), and gang (entrepreneurship and innovation), are highly relevant to contemporary human resource management practices. The gus value contributes to the development of a workplace culture grounded in trustworthiness, responsibility, and honesty. The ji value promotes a culture of continuous learning that supports both competency development and employees' spiritual growth. Meanwhile, the gang value strengthens entrepreneurial orientation, creativity, and organizational innovation. The integration of these three values fosters an Islamic work environment that is productive, ethical, and sustainable. This study contributes to the development of the Indigenous Islamic Human Resource Management concept by demonstrating that local wisdom can serve as a strategic source of organizational values in managing technology based enterprises in digital era.

### Keywords

Gusjigang; Islamic human resource management; Islamic work environment; technology based enterprises.

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## 1. INTRODUCTION

Digital transformation has fundamentally changed the way organizations manage human resources, cultivate workplace culture, and create competitive advantages (Al-Alawi et al., 2023). The rapid advancement of information technology, artificial intelligence, cloud computing, and digital business ecosystems has stimulated the emergence of technology-based enterprises that rely on innovation, flexibility, and adaptability as key success factors. Human resources are no longer viewed merely as factors of production but rather as strategic assets that determine organizational sustainability and competitiveness. Consequently, modern organizations are expected not only to enhance



productivity and operational efficiency but also to foster work environments that support the psychological, social, and spiritual well-being of their employees.

Amid the acceleration of digital transformation, technological advancement does not always coincide with the strengthening of human values within organizations. Numerous studies indicate that an excessive focus on target achievement, operational efficiency, and business performance often generates high work pressure, reduces employee engagement, and diminishes the sense of meaning individuals derive from their work. This phenomenon has encouraged the development of research on workplace spirituality and sustainable human resource management as approaches aimed at creating a balance between organizational economic objectives and the human needs of employees as the primary actors in work processes. Findings from various studies suggest that workplace spirituality is increasingly regarded as an essential element in building sustainable organizations because it contributes to higher levels of commitment, job satisfaction, and quality interpersonal relationships among employees (Bashir et al., 2026).

Human resource management cannot be separated from moral and spiritual values that emphasize trustworthiness (*amanah*), justice (*'adl*), excellence (*ihsan*), responsibility, and balance between worldly and spiritual orientations. These principles have given rise to the concept of Islamic Human Resource Management (IHRM), a management approach that places spiritual values as an integral component of organizational practices. This approach offers an alternative to management paradigms that are excessively oriented toward material aspects by emphasizing that the objective of human resource management is not merely to achieve optimal organizational performance but also to develop individuals who possess strong character, ethical integrity, and social responsibility. In line with this perspective, numerous studies have demonstrated that work environments accommodating employees' spiritual needs can enhance intrinsic motivation, loyalty, and long-term organizational sustainability (Cachón-Rodríguez et al., 2022).

Although studies on Islamic Human Resource Management and workplace spirituality have grown rapidly over the last decade, most research has primarily focused on universal Islamic values. In practice, however, these values continuously interact with local cultures that evolve within society. The indigenous management literature emphasizes that organizational success is determined not only by the application of universal management theories but also by the organization's ability to integrate local wisdom as a source of values, identity, and social legitimacy. One form of local wisdom that has strong relevance to the development of human resource management and Islamic work environments is the *Gusjigang* philosophy, which originated and developed in Kudus Regency, Central Java, Indonesia. This philosophy represents the legacy of Sunan Kudus and consists of three main elements: *gus*, referring to good moral character; *ji*, reflecting the spirit of learning and deepening religious knowledge;

and gang, representing entrepreneurship and economic productivity (Soegiarto, 2022). For centuries, this philosophy has served as a cultural identity of the Kudus community and has played a significant role in shaping a religious, ethical, and economically active society. Previous studies have shown that Gusjigang values have historically contributed to the entrepreneurial ethos of the Kudus community, which is recognized for its resilience, adaptability, and orientation toward social benefit.

The gus value emphasizes morality, integrity, and virtuous behavior as fundamental principles in both social life and economic activities. The ji value highlights the importance of continuous learning, spiritual development, and intellectual capacity building. Meanwhile, the gang value represents entrepreneurial spirit, creativity, hard work, and the ability to generate productive value creation. These three values are closely aligned with modern human resource management principles that emphasize competence, organizational learning, work ethics, innovation, and continuous development. Furthermore, Gusjigang embodies a strong spiritual dimension. Various studies have demonstrated that the values embedded in this philosophy contribute to the development of spiritual entrepreneurs through the integration of morality, religiosity, and economic activities (Firdausiyah et al., 2021). Business activities are not viewed merely as means of generating profit but also as forms of worship and social responsibility toward society. This perspective indicates a conceptual alignment between the Gusjigang philosophy and the objectives of Islamic Human Resource Management, which seeks to integrate organizational productivity with the strengthening of spiritual values in working life.

Despite its significance, academic studies on Gusjigang have predominantly focused on character education, Islamic entrepreneurship, preservation of local culture, and strengthening the identity of the Kudus community. Most studies have positioned Gusjigang as a character-building instrument, an entrepreneurial philosophy, a culture-based counseling approach, or a medium for reinforcing Islamic education. Research specifically linking the Gusjigang philosophy to human resource management practices and the development of Islamic work environments within modern organizations remains relatively limited. This situation reveals several research gaps that warrant scholarly attention. First, most previous studies have positioned Gusjigang as an instrument for character education and entrepreneurship rather than as a framework for organizational management. Second, research on Islamic Human Resource Management generally adopts normative approaches rooted in universal Islamic teachings without integrating local wisdom as a source of organizational values. Third, studies on workplace spirituality and Islamic work environments rarely explore the contribution of local culture in fostering sustainable organizational cultures. Fourth, limited research has examined how Gusjigang values can be actualized in human resource management practices within technology-based enterprises, which possess distinctive characteristics compared to conventional businesses.

In addition to these theoretical gaps, there is an increasing empirical urgency. The rapid growth of technology-based enterprises in Indonesia has created a need for management models capable of integrating digital innovation with ethical and humanistic values. At the same time, several studies indicate a declining internalization of Gusjigang values among younger generations due to the influence of cultural globalization and changing lifestyles. This phenomenon suggests that local wisdom faces serious challenges in maintaining its relevance in the digital era. Unless these values are actualized within contexts that align with contemporary developments, they risk losing their social function as behavioral guidelines for individuals and organizations. Therefore, the revitalization of Gusjigang should be understood not merely as an effort to preserve cultural heritage but also as a strategy for organizational development rooted in local values and Islamic teachings. Within technology-based enterprises, the *gus* value can serve as a foundation for work ethics, professional integrity, and social responsibility. The *ji* value can foster a culture of continuous learning, strengthen digital competencies, and enhance employees' intellectual capacities. Meanwhile, the *gang* value can reinforce entrepreneurial orientation, creativity, innovation, and the organization's ability to generate sustainable economic value. The integration of these three values has the potential to create an Islamic work environment that is not only productive and adaptive to change but also oriented toward human well-being and organizational sustainability.

## **2. METHOD**

This study employed a qualitative approach with a descriptive-analytical case study design to explore how the Gusjigang philosophy is actualized in human resource management (HRM) practices and the development of an Islamic work environment within technology-based enterprises in Kudus Regency, Central Java, Indonesia. This approach was chosen because it enables an in-depth exploration of experiences, meanings, and social practices that emerge within organizations, particularly regarding the integration of local cultural values and Islamic principles in human resource management.

Research participants were selected using a purposive sampling technique based on several criteria: business owners and employees working in technology-based enterprises, organizations that had been operating for at least three years, and companies that demonstrated the implementation of religious or local cultural values within their organizational activities (Sekaran & Bougie, 2017). Data collection was conducted until data saturation was achieved and involved ten participants, consisting of four business owners and six employees. Data were collected through semi-structured in-depth interviews, participant observation, and document analysis. The interviews were conducted to explore the implementation of Gusjigang values in human resource management practices and workplace culture, while observation and documentation were used to strengthen and validate the field findings.

Data analysis was carried out through several stages, including data reduction, data display, and conclusion drawing and verification. The interpretation of findings was guided by the perspectives of Islamic Human Resource Management (IHRM) and the concept of an Islamic work environment to examine the contributions of the *gus* (morality and ethical conduct), *ji* (learning and knowledge development), and *gang* (entrepreneurship and productivity) values to organizational practices. To ensure the trustworthiness of the findings, the study employed source triangulation, methodological triangulation, and member checking. Through these procedures, the research aimed to generate credible findings and provide a comprehensive understanding of the role of the Gusjigang philosophy in strengthening human resource management and fostering an Islamic work environment within technology-based enterprises in Kudus Regency.

### 3. FINDINGS AND DISCUSSION

#### *3.1. Revitalizing the Gusjigang Philosophy as a Value Based Foundation for Human Resource Management*

Digital transformation has significantly changed the way organizations manage human resources, particularly in technology-based enterprises operating within dynamic, competitive, and innovation-driven business environments. Organizations are required not only to deliver superior products and services but also to establish work systems that can adapt to rapidly evolving technological changes. In practice, human resource management is often primarily oriented toward enhancing productivity, efficiency, and the achievement of business objectives. Although such approaches may strengthen organizational competitiveness, numerous studies have demonstrated that an excessive focus on economic performance can reduce attention to employees' psychological, social, and spiritual needs. Consequently, organizations may face various challenges, including declining employee engagement, increased work-related stress, a diminished sense of meaningful work, and weakened organizational loyalty (Shahi & Sinha, 2021).

The findings of this study indicate that the Gusjigang philosophy possesses strong relevance as a foundation for strengthening human resource management and fostering an Islamic work environment within technology-based enterprises. For the participants, Gusjigang is not merely understood as a cultural heritage of the Kudus community but also as a set of values capable of providing moral direction for the management of modern organizations. The values embedded within Gusjigang are perceived as remaining relevant even when organizations operate in digital environments that differ significantly from the social context in which the philosophy originally emerged. This finding suggests that local wisdom is not static; rather, it possesses the capacity to adapt and respond to contemporary challenges when internalized within organizational practices.

Gusjigang consists of three fundamental values: *gus*, which emphasizes morality and integrity; *ji*, which reflects the spirit of learning and self-development; and *gang*, which represents entrepreneurship and economic productivity. These three values form an interconnected system that complements one another. The *gus* value functions as a moral foundation, *ji* serves as a driver of individual capacity development, and *gang* acts as the organizational force that stimulates innovation and economic sustainability. The integration of these three dimensions creates a balance between ethical, intellectual, and economic aspects that is highly relevant to the needs of contemporary organizations.

The findings further demonstrate that Gusjigang is strongly aligned with the fundamental principles of Islamic human resource management. The *gus* value reflects the Islamic concepts of *amanah* (trustworthiness), *ihsan* (excellence), and justice, which constitute the basis of employment relationships in Islam. The *ji* value corresponds to the principles of knowledge development, competency enhancement, and continuous learning as manifestations of human responsibility to improve personal quality. Meanwhile, the *gang* value is closely associated with the Islamic concepts of *ikhtiar* (endeavor), productivity, and entrepreneurship, which are encouraged as means of generating economic welfare and social benefit. Therefore, the actualization of Gusjigang within organizations can be understood as an integration of local cultural values and Islamic teachings within human resource management practices. The study also reveals that a Gusjigang-based approach offers a paradigm distinct from management models that focus exclusively on target achievement. In organizations that internalize these values, employees are not viewed merely as economic resources but as individuals who possess moral, intellectual, and spiritual developmental needs. Consequently, workplace relationships tend to be more human-centered, as they are built upon trust, mutual respect, and shared responsibility. Such conditions create a work environment that is more conducive to fostering organizational commitment and employee loyalty (Howard-Grenville, 2020).

These findings support the growing body of literature on workplace spirituality, which emphasizes the importance of meaningful work, a sense of community, and alignment between individual and organizational values (Soegiarto, 2022). Within technology-based enterprises, these elements become increasingly important because employees frequently operate in environments characterized by speed, flexibility, and continuous adaptation. As work pressures intensify, employees require sources of meaning that enable them to perceive their work not merely as an economic activity but also as a form of social contribution and moral responsibility. From this perspective, Gusjigang serves as a value system that provides broader meaning to everyday work activities. The *gus* value makes a significant contribution to the development of an ethical organizational culture. Research participants explained that moral character constitutes a primary consideration in building workplace relationships, both between leaders and employees and among colleagues. Integrity, honesty, responsibility, and mutual

respect are regarded as social capital that strengthens trust within the organization. In technology-based enterprises that depend heavily on teamwork and collaboration, trust becomes a critical factor because many work activities are conducted through flexible arrangements, project-based structures, and intensive coordination. Consequently, the internalization of the gus value functions as a social mechanism that helps organizations maintain stable workplace relationships while minimizing internal conflicts.

The *ji* value is reflected in the learning culture that develops within the organization. Rapid technological change requires employees to continuously improve their competencies and update their knowledge. The findings indicate that learning is perceived not only as a professional necessity but also as a religious value that encourages individuals to continuously improve themselves. This perspective fosters an organizational culture that is more receptive to innovation and change because learning is viewed as an ongoing process. In this context, the *ji* value serves as the foundation for human resource development by supporting both competency enhancement and the strengthening of individual spirituality. Meanwhile, the *gang* value encourages the development of entrepreneurial spirit, creativity, and innovation, which are key characteristics of technology-based enterprises. Participants emphasized that organizational success depends not only on the ability to utilize technology but also on the willingness to create new opportunities, take initiative, and generate solutions that provide value to society. Interestingly, the entrepreneurial orientation promoted through *gang* is not solely profit-driven but also takes into account social benefits and ethical business considerations. Thus, the *gang* value not only stimulates organizational growth but also ensures that economic value creation remains within the boundaries of moral principles and social responsibility (Chang et al., 2020).

The revitalization of *Gusjigang* demonstrates that local wisdom can function as a valuable source of innovation in developing contextualized human resource management models. To date, most management theories have been developed based on organizational experiences in Western countries and may not fully reflect the social and cultural characteristics of Indonesian society. The findings of this study suggest that integrating local cultural values with Islamic principles can generate management approaches that are more closely aligned with organizational realities. In other words, organizational success is determined not only by the adoption of technology and modern management practices but also by the ability to internalize cultural values that are deeply rooted in the communities where organizations operate. Therefore, the revitalization of *Gusjigang* should not be viewed merely as an effort to preserve cultural heritage but rather as a strategic approach to strengthening organizations in the digital era. The philosophy offers a value framework capable of balancing the demands of innovation, productivity, and competitiveness with the need for ethics, spirituality, and human well-being. Within the context of technology-based enterprises, *Gusjigang* provides a foundation that enables

organizations to achieve sustainable growth without losing the moral and cultural identity that constitutes one of their primary sources of strength.

**Table 1.** Gusjigang Values as a Framework for Human Resource Management and Islamic Work Environment Development

Gusjigang Dimension	Core Values	HRM Practices	Islamic Work Environment Indicators	Organizational Outcomes
Gus	Morality, integrity, trustworthiness (amanah), honesty, responsibility, discipline	Character based recruitment, ethical leadership, performance appraisal incorporating behavioral and ethical aspects, employee mentoring, code of ethics implementation	Mutual trust, justice, respect, accountability, ethical workplace relationships	Higher organizational commitment, employee trust, ethical behavior, reduced workplace conflict, stronger organizational reputation
Ji	Continuous learning, knowledge development, spirituality, self improvement, intellectual growth	Training and development programs, digital skills enhancement, knowledge sharing, mentoring, religious studies, spiritual reflection activities	Meaningful work, spiritual well being, learning culture, self development, value alignment	Improved competencies, adaptability, employee engagement, innovation capability, psychological well being
Gang	Entrepreneurship, innovation, creativity, initiative, productivity, opportunity orientation	Employee empowerment, innovation programs, idea generation systems, intrapreneurship initiatives, collaborative problem solving, opportunity exploration	Proactive work culture, creativity, social responsibility, productive collaboration	Organizational innovation, competitive advantage, business sustainability, organizational resilience, value creation
Integration of Gus, Ji, and Gang	Balance between ethics, spirituality, learning, entrepreneurship, and social responsibility	Values based HRM system, integrated employee development, ethical innovation	Islamic work environment characterized by amanah, adl (justice), ukhuwwah	Sustainable organizational performance, employee well being, strong organizational

management, spiritually informed leadership	(brotherhood), and collective responsibility	culture, long term competitiveness, organizational sustainability
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Source: Authors' elaboration based on (Firdausiyah et al., 2021), (Soegiarto, 2022), and the Islamic Human Resource Management literature.

### ***3.2. The Gus Value as a Foundation of Ethics and Integrity in Human Resource Management***

The findings of this study indicate that the gus dimension occupies a central position in the development of an ethical organizational culture within technology-based enterprises. The concept of gus is not merely interpreted as socially acceptable behavior; rather, it embodies deeper moral qualities such as integrity, honesty, responsibility, discipline, and a commitment to carrying out work in a trustworthy manner. These values serve as behavioral foundations that guide individuals in their interactions with colleagues, supervisors, customers, and business partners. Consequently, gus functions as a moral framework that directs organizational activities beyond the pursuit of profit by emphasizing ethical considerations and collective well-being (Latif et al., 2023).

The gus value is closely associated with the Islamic concepts of amanah (trustworthiness) and ihsan (excellence). Amanah implies that every individual bears the responsibility to perform duties honestly and professionally, while ihsan emphasizes the importance of carrying out work to the highest possible standard with the awareness that every action possesses both moral and spiritual dimensions. From the perspective of Islamic Human Resource Management (IHRM), employees are not evaluated solely based on performance outcomes but also on the quality of character and behavior demonstrated in fulfilling their responsibilities. Organizations that successfully internalize these values tend to develop more harmonious workplace relationships because they are built upon mutual trust, respect, and shared responsibility.

The findings further reveal that research participants regarded integrity as one of the most important elements in organizational management. Trust was perceived as a critical asset that enables organizations to operate effectively, particularly within technology-based enterprises whose working arrangements differ substantially from those of conventional organizations. In many cases, employees are granted considerable autonomy in managing their tasks, working flexibly, and accessing sensitive organizational information through digital systems. Under such conditions, organizations cannot rely exclusively on formal monitoring mechanisms. Instead, they require individuals who possess strong moral awareness and are capable of fulfilling their responsibilities appropriately even in the absence of direct supervision.

The importance of integrity becomes increasingly significant as digital technologies are more deeply integrated into business operations. Customer data management, electronic transactions,

information security, and the use of various digital platforms require a high level of trust between organizations and employees. Even minor errors resulting from a lack of integrity may lead to substantial consequences, including financial losses and reputational damage. In this context, the gus value functions as an internal control mechanism that reinforces organizational systems and procedures. Although technology-based monitoring systems can regulate workplace behavior to a certain extent, they cannot fully replace the role of moral values embedded within individuals (Tasoulis et al., 2019).

These findings demonstrate that an integrity-based culture cultivated through the gus value contributes to the creation of a healthier and more productive work environment. When honesty, responsibility, and ethical conduct become shared organizational norms, relationships among organizational members tend to be more open and collaborative. Employees feel more comfortable working together, sharing knowledge, and expressing ideas without excessive suspicion or distrust. Such conditions are particularly important for technology-based enterprises that depend heavily on creativity, innovation, and teamwork as key determinants of organizational success. The gus value also contributes significantly to the development of external trust. In the digital economy, organizational reputation has become one of the most valuable strategic assets. Customers increasingly evaluate not only the quality of products and services but also organizational credibility, transparency, and social responsibility. Organizations that successfully cultivate a culture of integrity are more likely to gain customer loyalty, strengthen their corporate image, and maintain long-term business sustainability.

From the perspective of the Resource-Based View (RBV), integrity can be regarded as a strategic intangible asset. Unlike technology, financial capital, or physical infrastructure, which can be relatively easily imitated by competitors, a culture of integrity is the result of a long-term process of value internalization embedded within the organization's identity. Because it is unique, difficult to transfer, and not easily replicated, integrity can become a source of sustainable competitive advantage. Organizations may acquire similar technologies or recruit employees with comparable competencies, but it is far more challenging to develop a culture grounded in trust, ethical conduct, and moral responsibility. Therefore, the gus dimension serves not only a normative function as a guide for individual behavior but also a strategic function in strengthening human resource management practices. The actualization of this value enables technology-based organizations to establish ethical workplace cultures, improve the quality of workplace relationships, reinforce organizational trust, and create sustainable competitive advantages. In the context of digital transformation, where efficiency and productivity often become dominant priorities, the gus value serves as a reminder that organizational success ultimately depends on the quality of the human character that governs and utilizes technology.

### **3.3. The Ji Value as a Catalyst for Learning Organizations**

The second dimension, *ji* or *ngaji*, demonstrates that the *Gusjigang* philosophy emphasizes not only religiosity but also the importance of continuous learning and self-development. The term *ngaji* is not merely understood as the study of religious teachings; rather, it symbolizes the pursuit of knowledge and the ongoing development of individual capabilities. This finding has strong relevance to the concept of the learning organization, which emphasizes the continuous acquisition, sharing, and application of knowledge as a means of adapting to changing environments. In the context of technology-based enterprises, organizations are required to respond effectively to rapid technological advancements and evolving market demands. Employees who lack a strong learning orientation may struggle to keep pace with the competencies required in an increasingly dynamic and competitive environment (Fajrin & Utomo, 2023).

An important finding of this study is that the *ji* value is not solely oriented toward improving technical competencies but also toward strengthening individual spirituality. This perspective aligns closely with the concept of Islamic workplace spirituality, which views the relationship with God, the search for meaning in work, and moral responsibility as integral components of the workplace experience. Within this framework, work is not perceived merely as an economic activity but also as a form of personal growth, ethical responsibility, and spiritual fulfillment. Consequently, learning becomes a holistic process that encompasses intellectual, professional, and spiritual development. The findings further suggest that workplace spirituality is not incompatible with professionalism. On the contrary, previous studies have demonstrated that spirituality can enhance intrinsic motivation, work engagement, organizational commitment, and employee well-being. Employees who perceive their work as meaningful and aligned with their personal values tend to exhibit higher levels of dedication, resilience, and job satisfaction. Recent research also indicates that organizations that provide opportunities for employees' spiritual development generally experience higher levels of workplace satisfaction, psychological well-being, and organizational sustainability. These findings support the argument that spiritual values can serve as important organizational resources in fostering a healthy and productive work environment. Within technology-based enterprises, the *ji* value can be translated into a learning culture that encompasses digital training, competency development, knowledge sharing, continuous innovation, and spiritual reflection. Such a culture encourages employees to continuously update their skills while simultaneously strengthening their ethical awareness and sense of responsibility. Learning is therefore understood not only as a mechanism for improving technical expertise but also as a process of character formation and moral development (Codreanu, 2019).

From the perspective of Human Capital Theory, the *ji* dimension contributes to the enhancement of organizational capabilities through continuous investment in knowledge and skills. However, unlike conventional approaches that focus primarily on productivity and performance outcomes, the Gusjigang philosophy broadens the meaning of human capital development by incorporating spiritual and ethical dimensions. As a result, employees are encouraged not only to become more competent professionals but also to develop into individuals who possess integrity, social responsibility, and a strong sense of purpose. The findings indicate that the actualization of the *ji* value enables technology-based organizations to cultivate adaptive, innovative, and resilient human resources while simultaneously fostering an Islamic work environment that supports employees' spiritual and psychological well-being. In an era characterized by rapid technological disruption and continuous organizational change, the *ji* dimension serves as a strategic foundation for developing a workforce capable of sustaining both organizational competitiveness and human-centered development.

### ***3.4. The Gang Value as a Driver of Entrepreneurial Orientation***

The *gang* dimension represents the entrepreneurial spirit that has long been recognized as a distinctive characteristic of the Kudus community. Historically, this value originates from the teachings of Sunan Kudus, who encouraged community members to actively engage in economic activities while maintaining strong moral and religious principles. In contemporary management literature, entrepreneurial orientation is commonly associated with innovation, risk-taking, proactiveness, and the ability to identify and exploit market opportunities. These characteristics are particularly important for technology-based enterprises operating in highly dynamic and uncertain business environments. The findings of this study indicate that the *gang* value contributes significantly to the development of an innovation-oriented organizational culture. Employees are not positioned merely as task executors but are encouraged to generate new ideas, experiment with alternative approaches, and develop creative solutions to various organizational challenges. Such an environment fosters greater adaptability and responsiveness, enabling organizations to remain competitive in rapidly changing technological and market conditions. In this regard, the *gang* dimension serves as a catalyst for entrepreneurial behavior and organizational innovation (Soegiarto, 2022).

These findings support the argument that entrepreneurship should not be understood solely in terms of economic profit generation but also as a process of creating social value and ensuring long-term organizational sustainability. Contemporary entrepreneurship studies increasingly emphasize that successful organizations are those capable of balancing economic performance with social responsibility and stakeholder well-being. The Gusjigang philosophy reflects this broader understanding by integrating entrepreneurial ambition with ethical and spiritual considerations. From

an Islamic perspective, economic activities are regarded as a form of worship (ibadah) when conducted through lawful (halal) means and directed toward generating benefits for society. Consequently, entrepreneurial activities are not evaluated solely on the basis of financial outcomes but also according to their contribution to social welfare, justice, and collective prosperity. This perspective broadens the purpose of entrepreneurship beyond wealth creation, positioning business activities as a vehicle for achieving both economic and moral objectives (Lupton & Samy, 2022).

The integration of entrepreneurship and spirituality therefore constitutes one of the most distinctive features of the Gusjigang model. Unlike conventional entrepreneurial approaches that often prioritize profit maximization, the gang dimension promotes an entrepreneurial orientation that is guided by ethical values, social responsibility, and spiritual accountability. Such an approach encourages organizations to pursue innovation and growth while remaining committed to moral principles and societal well-being. From the perspective of entrepreneurial orientation theory, the gang value strengthens organizational capabilities by fostering innovativeness, proactiveness, and opportunity recognition. However, the findings suggest that these entrepreneurial characteristics are moderated by spiritual and ethical values derived from both Islamic teachings and local cultural wisdom. As a result, innovation is not pursued solely for competitive advantage but also as a means of generating broader social benefits and sustaining organizational legitimacy. Therefore, the actualization of the gang dimension within technology-based enterprises contributes not only to organizational growth and competitiveness but also to the development of a sustainable and ethically grounded business model. In the context of digital transformation, where organizations face increasing pressure to innovate continuously, the gang value provides a framework that balances entrepreneurial dynamism with moral responsibility, enabling organizations to achieve economic success while maintaining their social and spiritual commitments (Zoidze, 2023).

### ***3.5. The Development of an Islamic Work Environment***

One of the most significant findings of this study is that the integration of the gus, ji, and gang values contributes substantially to the development of an Islamic work environment within technology-based enterprises. The Islamic work environment identified in this study is not merely reflected through religious symbols or formal religious practices but is manifested through organizational practices that embody the principles of amanah (trustworthiness), justice ('adl), brotherhood (ukhuwwah), and social responsibility. These values shape workplace interactions and organizational culture, creating an environment that supports both organizational performance and employee well-being. The findings are consistent with the workplace spirituality literature, which emphasizes that spiritually enriched work environments can enhance employees' sense of belonging, organizational commitment, and

psychological well-being. Previous studies have demonstrated that organizations that successfully integrate spiritual values into their workplace culture tend to develop stronger interpersonal relationships, higher levels of trust, and lower levels of workplace conflict. Such environments provide employees with a deeper sense of meaning and purpose, enabling them to perceive their work as more than merely an economic activity.

This study reveals that the Islamic work environment is formed through three interrelated mechanisms. The first mechanism involves the internalization of moral and ethical values through the *gus* dimension. By emphasizing integrity, honesty, responsibility, and ethical conduct, *gus* establishes a moral foundation that guides individual behavior and strengthens trust among organizational members. This moral framework contributes to the creation of a workplace culture characterized by mutual respect, accountability, and ethical decision-making. The second mechanism is the strengthening of a learning culture and spiritual reflection through the *ji* dimension. Continuous learning, knowledge development, and spiritual growth encourage employees to improve their competencies while simultaneously cultivating self-awareness and moral responsibility. This process supports the emergence of a workplace environment in which professional development is integrated with personal and spiritual growth, thereby enhancing both individual fulfillment and organizational adaptability. The third mechanism involves the development of entrepreneurial spirit, innovation, and economic responsibility through the *gang* dimension. Employees are encouraged to pursue creativity, initiative, and value creation while maintaining a commitment to ethical principles and social benefit. As a result, innovation is not solely directed toward achieving organizational growth but is also aligned with broader objectives of social welfare and sustainable development (Zainudin et al., 2019).

The interaction of these three mechanisms produces an organizational culture that is not only productive and competitive but also meaningful for its members. The integration of morality, continuous learning, spirituality, and entrepreneurship creates a holistic work environment that supports both organizational effectiveness and human development. Employees are encouraged to achieve professional excellence while remaining connected to ethical values and spiritual purposes. From the perspective of Islamic Human Resource Management (IHRM), this finding demonstrates that organizational success can be achieved through a balanced integration of economic objectives and spiritual values. Rather than treating productivity and spirituality as competing priorities, the *Gusjigang* philosophy positions them as complementary dimensions that reinforce one another. Consequently, the Islamic work environment fostered through the integration of *gus*, *ji*, and *gang* provides a sustainable framework for managing human resources in technology-based enterprises. In the context of digital transformation, where organizations are increasingly challenged by technological disruption, work intensification, and rapid organizational change, the integration of these values offers

an alternative model of workplace development. This model not only promotes innovation and competitiveness but also nurtures employee well-being, ethical conduct, and organizational sustainability. Therefore, the Gusjigang philosophy serves as a valuable foundation for building a human-centered and spiritually grounded organizational culture that remains relevant in the digital era (Al Smadi et al., 2023).

### ***3.6. Contributions to the Development of Indigenous Islamic Human Resource Management***

The primary theoretical contribution of this study lies in the development of the concept of Indigenous Islamic Human Resource Management (I-IHRM). Existing Islamic Human Resource Management (IHRM) literature has largely focused on universal Islamic values such as amanah (trustworthiness), 'adl (justice), ihsan (excellence), shura (consultation), and ukhuwwah (brotherhood). This study demonstrates that the implementation of these values can be strengthened through the integration of local wisdom embedded within a particular socio-cultural context. In the case of Kudus, the Gusjigang philosophy functions as a bridge between universal Islamic principles and local cultural realities. The novelty of this research lies in its effort to conceptualize Gusjigang as a human resource management framework rather than merely a philosophy of education, character formation, or entrepreneurship. By doing so, this study extends the scope of indigenous management research while simultaneously enriching the Islamic Human Resource Management literature, which has traditionally been dominated by normative and theological approaches. The proposed model illustrates that digital transformation does not necessarily erode local cultural identity. On the contrary, local wisdom can serve as a strategic resource that supports innovation, organizational sustainability, and employee well-being. Therefore, the revitalization of the Gusjigang philosophy is not only important for preserving the cultural heritage of the Kudus community but also highly relevant as a framework for human resource development in technology-based organizations operating in the digital era.

## **4. CONCLUSIONS**

This study confirms that the Gusjigang philosophy is highly relevant for strengthening human resource management and fostering an Islamic work environment in technology based enterprises. The three core values of Gusjigang, namely gus (morality and integrity), ji (learning and spirituality), and gang (entrepreneurship and innovation), are closely aligned with the needs of modern organizations that must adapt to technological change while maintaining ethical and human values. The findings show that gus supports a culture of trustworthiness, responsibility, and honesty, ji promotes continuous learning and spiritual development, and gang strengthens entrepreneurship, creativity, and innovation. Together, these values contribute to the creation of a productive, meaningful, and sustainable work

environment. This study contributes to the development of Indigenous Islamic Human Resource Management by demonstrating that local wisdom can serve as a strategic source of organizational values. Its novelty lies in positioning the Gusjigang philosophy as a framework for human resource management and Islamic workplace development within technology based enterprises. The findings suggest that integrating local cultural values and spirituality into HRM practices can help organizations achieve innovation, ethical conduct, and long term competitiveness. Future research is recommended to examine this framework in different sectors and regional contexts to enhance its validity and theoretical contribution.

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