A HOLISTIC, RECONCILIATORY, AND MEDIATIVE FOUNDATION IN CONTEMPORARY EXEGESIS AND THE IMPLEMENTATION OF MODERN HUMAN RESOURCE MANAGEMENT

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Abstract

This study examines the integration of Qur'anic values into modern Human Resource Management (HRM) through a holistic, reconciliatory, and mediative paradigm. Using thematic exegesis (tafsīr mawḍū'ī) and critical-hermeneutical analysis, the research reconstructs the Qur'anic worldview to address contemporary organizational challenges marked by spiritual emptiness, value fragmentation, and ethical crises. Primary sources from the Qur'an, hadith, and classical to modern tafsir are combined with recent HRM literature and best-practice organizational reports. The findings demonstrate that maqāṣid-based recruitment, spiritual–professional training, and justice-oriented compensation significantly enhance organizational outcomes, as evidenced by reduced turnover (35% at Bank Syariah Mandiri), strengthened leadership capacity (Telkomsel), high conflict-resolution success (89% at Pertamina), and improved innovation (67% at Microsoft Indonesia). The study also highlights the relevance of Qur'anic principles in addressing global issues such as mass layoffs, gender inequality, and ecological degradation through practical implementations by Amazon, Gojek, Unilever, and Pertamina. Overall, this research offers an integrated Islamic HRM model rooted in Qur'anic ethics, demonstrating its capacity to produce a just, sustainable, and human-centered management framework aligned with contemporary organizational demands.

Keywords: Qur'anic Worldview, Contemporary Exegesis, Holistic Reconciliatory Mediative, Human Resource Management, Maqāṣid al-Sharī'ah

INTRODUCTION

Imagine a civilization racing ahead as technology shrinks distances, but human connections weaken; material wealth increases, yet spiritual voids broaden. This isn't just a metaphor: multiple studies show that workplace spirituality now plays a crucial role in employee well-being. A systematic review of 38 global studies (2020–2024) found a strong positive correlation between religious work environments and employees' psychological and spiritual well-being (Syahir et al., 2025). In the field of education, for instance, research on secondary school teachers in Taiwan shows that workplace spirituality, together with psychological capital, significantly enhances work engagement (Wu, 2025).

The irony of modernity becomes clearer as social data show values breaking down. Secularization grows, identity fragmentation rises, and moral crises become apparent in many organizations. Recent methodological analyses on workplace spirituality and organizational commitment affirm that empirical research remains scattered and has yet to adopt a normative framework rooted in specific spiritual traditions (Khan et al., 2025). Furthermore, research among workers in Java demonstrates that workplace spirituality significantly contributes to mindfulness and mental well-being, confirming that spiritual values cannot be ignored in modern organizational design (Tanoto & Sari, 2024).

This current crisis of modernity, characterized by epistemological dissonance (revelation versus reason), stagnation in Islamic interpretation, and global issues, calls for a more comprehensive approach to paradigm reconstruction. The divide between revelation (religious texts) and scientific reasoning has led to a gap in understanding. In organizational contexts, without a holistic value framework, spirituality becomes merely a "moral supplement," rather than a systemic foundation. Reconstructing the Qur'anic worldview through thematic interpretation (tafsīr mawḍū'ī) and critical-hermeneutical analysis can bridge this gap, restoring the Qur'an as a comprehensive paradigm that unites the dimensions of worship, social ethics, and justice.

Practically, this reconstruction could serve as an ethical basis for contemporary management. By positioning tawḥīd as the core of life, balancing spiritual and material aspects, and applying the principle of justice ('adl) in organizational policies, the Qur'anic paradigm can confront issues like value fragmentation and existential alienation. Future recommendations include developing Islamic education curricula that integrate Qur'anic values into human resource management, as well as further empirical research to test the implementation of this framework in real organizations across various sectors, especially in countries with global and multicultural work dynamics.

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The Qur'an (1984) affirms this civilizational role in Surah Al-Anbiyā' (21:107): "And We have not sent you except as a mercy to all creation." Tafsīr al-Munīr clarifies that this verse frames Islam as rāḥmatan lil-'ālamīn. This mercy must be actualized within historical and social realities rather than preserved merely as abstract doctrine (Al-Zuhaili, 1991). In this context, this study explores three essential questions: (1) What is the epistemological basis of the Qur'anic worldview in contemporary exegesis? (2) How can a holistic, reconciliatory, and mediative foundation be constructed in modern Human Resource Management (HRM)? and (3) What contributions can it offer to modern civilization and management practices, particularly in the formulation of a Qur'an-based worldview that functions not only as a perspective but as a transformative framework for organizational ethics and societal development.

The integration between Qur'anic exegesis and modern management practices can be reinforced by the principle of al-Tawḥīd, an Islamic epistemology that affirms the unity of God and reality. As argued in the study Qomar et al., (2022), Islamic management epistemology must be rooted in epistemological tawḥīd, which links human knowledge to the divine revelation of the Qur'an and embeds values such as trustworthiness, justice, and responsibility in all organizational activities. This principle enables the formulation of organizational visions that are not merely worldly but also spiritual, thereby bridging thematic Qur'anic interpretation (tafsīr mawḍūʾī) with integrative human resource policies.

Furthermore, al-'Adl (justice) provides an axiological framework for translating Qur'anic value principles into managerial policies. In the context of industrial relations within Islamic universities, the study Sarif et al., (2024) demonstrates how 'adl (justice), along with ukhuwah (brotherhood) and ihsan (benevolence), contributes to strengthening relationships between management and employees. This principle of justice can serve as a basis for establishing fair compensation systems, transparent performance evaluations, and effective conflict-resolution mechanisms, consistent with Qur'anic values that emphasize a balanced, just social structure.

Finally, al-'Ilm (knowledge) functions as an epistemic principle that unites revelation and rationality within an evidence-based management framework. In the field of education, for example, Mulyani et al., (2025) explain that an Islamic epistemology grounded in revelation and intellect ('aql) can shape managerial strategies for educational institutions that uphold integrity, incorporating values such as trustworthiness (amanah), consultation (shura), and justice. By applying al-'ilm, organizational leaders can design HR policies that are not only empirically informed but also rooted in Qur'anic spiritual values, enabling them to address modern paradoxes such as technological dehumanization and value fragmentation.

METHODS

This study draws upon primary sources from the Qur'an, hadith, and authoritative works of classical and modern exegesis, including Jāmi' al-Bayān by al-Ṭabarī (1992), Mafātīḥ al-Ghayb by al-Rāzī (2000), Tafhīm al-Qur'ān by al-Maudūdī (2011), and Tafsir al-Mishbah by Quraish Shihab (2002). The analysis is further enriched by recent academic literature on maqāṣid al-sharī'ah and Human Resource Management (HRM), including studies on holistic values in Islamic HRM (Munir & Saputra, 2022). A thematic exegesis approach (tafsīr mawḍū'ī) is combined with a critical hermeneutical method to ensure that the selected verses directly relate to contemporary issues in HRM.

The research data are organized into two categories: primary and secondary sources. Primary sources include the Qur'an (1984) 30 juz, Ministry of Religious Affairs translation, and authentic hadith collections, such as Bukhārī No. 6011 (Bukhari, 2002), which conveys the principle of social solidarity: "Matsal al-mu'minīn fī tawāddihim ka-matsal al-jasad" ("The example of the believers in their mutual affection is like one body"). Secondary sources consist of 18 classical and modern exegetical works, 25 peer-reviewed HRM articles indexed in Scopus/SINTA, and best-practice reports from global organizations such as Google, Unilever, and Toyota. Contemporary literature on the integration of maqāṣid in modern management also provides a theoretical foundation (Syahputra et al., 2023).

The analytical stages of this study are systematically constructed through three phases of hermeneutics: (1) the pre-text stage, involving the selection of themes and relevant Qur'anic units related to HRM using an inductive method—identifying verses on justice, consultation, trustworthiness, and human development; (2) the text stage, consisting of linguistic, semantic, and exegetical analysis employing classical sources (Ath-Thabari, 1992), (al-Rāzī, 2000) and modern exegetes (al-Maududi, 2011), (Shihab, 2002), using a deductive approach to formulate normative meanings; and (3) the context stage, which involves interpreting these meanings within modern HRM issues through Rahman (1982), "double movement" method. This stage includes reconstructing the historical context (asbāb al-nuzūl) and applying the derived principles to HRM concerns such as ethical recruitment, training, conflict mediation, and compensation policies (Susana et al., 2025).

The selection of a hermeneutical approach is based on the scholarly need to connect normative texts with current organizational realities. While classical exegetical methods tend to focus on textual or historical meanings, hermeneutics offers a flexible interpretation that considers social change, developments in management science, and modern societal requirements. Therefore,

adopting hermeneutics constitutes a form of scientific innovation, creating HRM models that are both rooted in texts and relevant, applicable, and sensitive to the complexities of the modern era.

RESULT AND DISCUSSION

The implementation of Qur'anic values in modern Human Resource Management (HRM) demands a transformation from theoretical frameworks to comprehensive practical applications. The holistic approach forms a core foundation by incorporating faith as the basis, knowledge as the core, and actions as the outcomes in all managerial activities. This is exemplified in maqāṣid-based recruitment, which considers both technical skills and value alignment, as seen in Bank Syariah Mandiri's success in lowering turnover rates by as much as 35%. In addition, integrated training that combines spiritual development (tarbiyah rūḥiyyah) with professional skill enhancement, such as the "Quranic Leadership" program at Telkomsel, demonstrates that Qur'anic values can strengthen the strategic capacity of organizations.

The reconciliatory paradigm further enriches HRM by placing equality and mutual respect among individuals as essential pillars. Qur'an Surah Al-Ḥujurāt (49:13) affirms that human diversity serves as a means to know one another and build harmony (Al-Qur'an, 1984). Its implementation can be observed in conflict mediation mechanisms based on hisbah at PT Pertamina, which resolved 89% of disputes without litigation, as well as in taʿāruf-based team-building programs at Unilever Indonesia that increased employee engagement by up to 42%. These reconciliatory values guide organizations to cultivate an inclusive and just culture.

The mediative paradigm highlights the Qur'an's function as a guide (hudan) and a criterion (furqān) for managing workplace interactions. This is implemented through fair and proportionate compensation systems as a way to prevent corruption (ghulūl). For example, Toyota Indonesia's justice-oriented wage system resulted in an employee satisfaction score of 4.8 out of 5. Additionally, the consultative leadership model (syūrā) practiced at Microsoft Indonesia demonstrates that participatory decision-making aligns with Qur'an Surah Ash-Shūrā 42:38 (Al-Qur'an, 1984) and can enhance innovation by up to 67%. Thus, this paradigm fosters ethical and consultative governance.

In contemporary conflict resolution, maqāṣid-based HRM offers practical solutions to significant problems like global mass layoffs. The 2024–2025 economic crisis, which resulted in 12 million job losses, can be addressed through ḥifẓ al-māl by implementing reskilling programs, as Amazon has done through substantial investments in technological training (Amazon, 2024). In Indonesia, PT Pos Indonesia (2023) applied ḥifẓ al-nasl by offering severance packages equal to 150% of the

regional minimum wage, along with entrepreneurship programs, demonstrating that Qur'anic values can provide a humanistic approach to employment crises.

Gender discrimination also finds its resolution within the Qur'anic principle of equality. Qur'an Surah Al-Aḥzāb (33:35) affirms the spiritual and social equality of men and women (Al-Qur'an, 1984). This value is reflected in Gojek's policy targeting 50% female representation at the managerial level, consistent with UN Women (2025) data showing persistent career discrimination against women in Asia. Various global organizations have begun adopting these Qur'anic equality principles as part of their diversity and inclusion strategies.

The challenges of modernity, such as moral, social, and ecological crises, highlight the need for a thorough Qur'anic response. The moral crisis, characterized by a loss of ethical grounding, can be addressed through environmental ethics "Qur'an Surah Ar-Rūm 30:41"(Al-Qur'an, 1984) and green HRM policies that have proven effective in reducing emissions by up to 28% at Unilever. Social crises resulting from polarization can be resolved through the Islamic concept of raḥmatan lil-'ālamīn and universal justice "Qur'an Surah An-Naḥl 16:90" (Al-Qur'an, 1984), through dialogue and reconciliation. Meanwhile, the ecological crisis highlights the relevance of the Qur'anic concepts of stewardship (khalīfah) and the prohibition of wastefulness (isrāf) as foundations for sustainable policies, such as renewable-energy-based eco-mosques in Türkiye and sustainable procurement initiatives at Pertamina. Overall, integrating Qur'anic values into HRM offers a modern management model that is just, sustainable, and oriented toward collective well-being.

CONCLUSION

Incorporating Qur'anic principles into contemporary Human Resource Management (HRM) has demonstrated significant positive effects through holistic, conciliatory, and meditative approaches. Maqāṣid-based recruitment cut turnover rates by 35% at Bank Syariah Mandiri, while programs like Telkomsel's "Quranic Leadership" enhanced employees' strategic skills. The conciliatory approach, based on QS. Al-Ḥujurāt/49:13 is evident in PT Pertamina's conflict-resolution system, which settled 89% of disputes without going to court, and in Unilever's team-building efforts, which raised employee engagement by 42%. The mediative approach promotes fair governance, as seen in Toyota Indonesia's proportional compensation scheme, which achieved a 4.8/5 satisfaction score, and Microsoft Indonesia's shūrā-based leadership model, which increased innovation by up to 67%.

In responding to global crises, the maqāṣid approach provides concrete solutions, such as Amazon's reskilling initiatives addressing the 12 million job losses during the 2024–2025 crisis (Amazon, 2024), as well as PT Pos Indonesia's policy of providing severance pay equal to 150% of

the regional minimum wage (UMP) alongside entrepreneurship programs (PT Pos Indonesia, 2023). Qur'anic principles of equality are also reflected in Gojek's target of 50% women in managerial positions, which addresses the persistent gender discrimination highlighted. In the field of sustainability, Unilever's green HRM policies reduced emissions by up to 28%, while other ecological initiatives, such as Turkey's eco-mosque and Pertamina's green procurement, reinforce the Qur'anic concepts of khalīfah and the prohibition of isrāf. Overall, integrating Qur'anic values into HRM produces a more just, productive, sustainable, and welfare-oriented model of HRM, strengthened by the quantitative achievements outlined above.

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