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Revisiting the Tawhidic Paradigm of Human Resource Management in the Era of Industry 5.0: An Islamic Framework for Sustainable Workplace Excellence

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Abstract
The transition from Industry 4.0 to Industry 5.0 has renewed attention to the human dimension of technological transformation. While Industry 5.0 places greater emphasis on human-centricity, sustainability and resilience, the increasing use of artificial intelligence (AI) in recruitment, performance management, workforce analytics and decision-making also raises questions concerning trust, fairness, accountability, employee wellbeing and human dignity. This conceptual paper revisits the Tawhidic paradigm of human resource management (HRM) and develops an Islamic framework for sustainable workplace excellence in the context of Industry 5.0. The paper builds on an earlier conceptual treatment of Tawhidic HRM, which positioned Tawhid, the roles of human beings as ‘abd and khalifah, amanah (trust), ‘adalah (justice), responsible work and harmonious employer–employee relationships as central foundations. Through a conceptual and textual approach, the paper integrates these principles with contemporary discussions on human-centred AI and Industry 5.0. The proposed Tawhidic Human Resource Management (THRM) framework argues that technology should remain subordinate to ethical human purposes and that HR decisions should be guided by accountability to Allah, justice, trust, benevolence, human dignity and responsibility toward society and the environment. The framework correlates Tawhidic foundations to human purpose, ethical HR practices, responsible AI, employee wellbeing, sustainability and organisational resilience. The paper proposes a values-based Islamic perspective to the emerging HRM 5.0 discourse and suggests practical approaches for organisations to integrate advanced technologies such while sustaining a strong focus on human needs, values and wellbeing.

Keywords: Tawhidic paradigm; Islamic human resource management; Industry 5.0; artificial intelligence; employee wellbeing; organisational justice; sustainability

1.Introduction

Human resource management (HRM) remains essential element to organisational effectiveness as organisations relies on people to translate strategy, technology and resources into meaningful outcomes. Previous research on the Tawhidic paradigm of HRM highlighted on employee quality, fair treatment, satisfaction, development and wellbeing seriously implicate organization’s productivity, service quality, organisational reputation and survival. It also argued that HRM should not be reduced to the pursuit of financial outcomes because human beings possess moral and spiritual dimensions that influence how work is understood and performed (Armstrong & Baron, 2002; Chand & Katoui, 2007). The contemporary workplace, however, has changed substantially. Digitalisation, automation, advanced analytics and artificial intelligence (AI) increasingly influence recruitment, learning and development, performance management, workforce planning and employee decision-making. The emergence of Industry 5.0 responds to limitations in technology-centred approaches by emphasising human-centricity, sustainability and resilience. Recent research likewise indicates that human factors such as trust in AI, autonomy, motivation and stress require greater attention when AI-enabled technologies are introduced into work systems (Passalacqua et al., 2024/2025). These developments create an important opportunity for Islamic HRM scholarship. If Industry 5.0 seeks to place humans at the centre of technological development, the Tawhidic paradigm provides a deeper philosophical account of why humans matter, what responsibilities they carry and how power over people and technology should be exercised. Tawhid establishes the unity and sovereignty of Allah as the ultimate foundation of human conduct. Human beings are simultaneously ‘abd (servants of Allah) and khalifah (vicegerents), and therefore their authority in organisations is understood as a trust rather than unrestricted ownership. The earlier manuscript identified amanah and ‘adalah as core values connecting relationships between Allah and human beings, among human beings, and between human beings and other creation. The purpose of this paper is therefore to revisit the Tawhidic paradigm of HRM and extend it to the context of Industry 5.0. The paper explores how Tawhidic principles provide an Islamic foundation as framework for human-centred, ethical and sustainable HRM in an era of AI and advanced technologies? The paper therefore, contributes conceptually by connecting

established Tawhidic HRM principles with current Industry 5.0 priorities and by proposing a Tawhidic Human Resource Management (THRM) framework for sustainable workplace excellence by integrating Islamic values, technological advancement and human capacity.

2. Literature review

3. Conceptual Framework

3.1 Human Resource Management

HRM concerns on managing and developing employes so that individual and organisational's objectives can be achieved collectively. The earlier research emphasised that employee perceptions of fair treatment, recognition, job satisfaction and career development significantly affect organisational outcomes. Strategic HRM therefore requires beyond routine administrative control, but it also involves aligning people, organisational purpose and performance. Nevertheless, from an Islamic perspective, however, performance cannot be separated from ethical responsibility but should also be guided by ethical principles and moral obligations. A productive employee is not merely an economic resource but a human being with dignity, moral agency and accountability.

3.2 Islamic Human Resource Management

Islamic HRM may be understood as the management of human resources within the perspective only derived from the Qur'an and Sunnah and informed by principles such as justice, trust, honesty, compassion, responsibility and mutual respect. The earlier manuscript insisted that Islamic HR practices not only incorporate moral and spiritual dimensions but can provide a broader foundation for employer–employee relationships. Contemporary work on Islamic universities similarly reports that the Tawhidic paradigm can influence training and development through values including ukhuwwah (brotherhood), 'adl (justice) and ihsan (benevolence) (Mhd Sarif et al., 2024).

3.3 The Tawhidic Paradigm

Tawhid refers to the affirmation of the oneness and sovereignty of Allah. In the original manuscript, Tawhid was discussed through Tawhid Uluhiyyah and Tawhid Rububiyyah, with the implication that human beings maintain a proper relationship with Allah (habl min Allah), with other human beings (habl min al-nas) and with wider creation. Thus, Tawhid provides not merely as a theological belief but also as a worldview principle for conduct, including work and management. Al-Faruqi (1982) treats Tawhid as a comprehensive principle with implications for thought and life, while Haneef (1997) situates Islamic economic and social thought within the Islamic worldview. In the context of HRM, the significance of Tawhid is that authority, utilization of resources and organizational decisions are ultimately based on moral accountability. Leaders cannot treat employees merely as instruments of production but to also recognize them as individuals with dignity. Similarly, employees are expected to utilize organizational resources responsibly and not as objects for personal misuse. Both parties, therefore, are accountable to Allah and must uphold the principles of justice, honesty and responsibility in fulfilling their respective roles.

3.4 Human Beings as 'Abd and Khalifah

Earlier research acknowledged the dual human roles of 'abd and khalifah. As 'abd, a person who recognizes submission and accountability to Allah. As khalifah, a person carries responsibility for stewardship and the proper use of knowledge, ability and resources. These two roles is particularly relevant to modern HRM because technological capability can increase organizational power over employees. The Tawhidic perspective reminds managers that increased capability should be accompanied by increased responsibility, not merely increased control.

3.5 Amanah, 'Adalah and Ihsan

Amanah refers to the trustworthiness and faithful discharge of responsibility of a person. In HRM, this can be demonstrated through honest recruitment, confidentiality, fair assessment, responsible use of employee data, truthful communication and proper stewardship of organisational resources. 'Adalah refers to justice and fairness in which it requires consistent and non-discriminatory treatment, fair rewards, due process and respect for rights. Ihsan adds a dimension of excellence and benevolence as managers are expected not merely to avoid wrongdoing but to pursue good, compassionate and constructive treatment of people. The three principles are complementary: amanah establishes responsible stewardship, 'adalah establishes fairness, and ihsan encourages excellence and humane conduct.

3.6 Core Tawhidic Principles for HRM

The fundamental principles established in the earlier manuscript can further be translated into practical HRM requirements for a more contemporary organization. Tawhid serves as the underlying principles while the concept of 'abd and khalifah define the purpose of human existence, responsibility and stewardship. Meanwhile, amanah, 'adalah

and ihsan provide ethical criteria that guide organizational practices; whereas ukhuwwah promotes mutual respect, cooperation and harmonious working relationships among employees.

3.7 HRM in the Era of Industry 5.0

Industry 5.0 marks the transition from that solely emphasis from technological advancement and operational efficiency toward on the systems that place greater emphasis are human-centric, sustainable and organization resilience. This orientation has direct implications for HRM because people are no longer viewed as passive recipient to the transformation; they are participants in designing, adopting and governing new technologies. Instead, also has significant role in developing, implementing and overseeing the use of emerging technologies within organizations. Recent HRM research in Industry 5.0 argues that HRM should act as a strategic enabler of human-centric, resilient and sustainable intelligent manufacturing systems. The human-centred AI literature reinforces this concern. A systematic review by Passalacqua et al. found that psychosocial factors such as AI trust, worker autonomy, motivation and stress remain underrepresented in the literature. The review calls to the importance of giving greater attention to human needs and wellbeing in the technology development and implementation. Martini, Bellisario and Coletti (2024) similarly frame human-centred and sustainable AI as requiring interdisciplinary attention to technical, social and sustainability dimensions. From Tawhidic viewpoint, these ethical concerns are not new ethical additions to HRM; they follow naturally from its underlying principles. Since each individual possesses dignity and accountability before Allah, then technologies that influence employment decisions must be governed by justice and trust. If human beings are khalifah, technological development should also be accompanied by stewardship toward society and the environment. As work is a part of responsible human activity, employee wellbeing and development become legitimate organisational responsibilities rather than optional benefits. Although AI is an important tool to support HRM functions, it, however, should not totally replace human moral judgement. AI-enabled improvement on recruitment efficiency, but organizations need procedures to identify bias and provide meaningful review on its process. Workforce analytics may identify patterns, but employees should not be reduced to data points. Automated performance systems may improve consistency, but context and human circumstances should not be overlooked. The Tawhidic approach thereby supports a complementary relationship in which technology augments human capability while human beings retain responsibility for ethical decisions.

4. Research Methodology

This paper adopts a conceptual and textual research approach. It revisits the arguments and Islamic principles presented in the earlier Tawhidic HRM manuscript and extends them through selected contemporary literature on Industry 5.0, human-centred AI and Islamic HRM. The approach is suitable because the study aims on theory development rather than empirical hypothesis investigation. The analysis identifies the recurring concepts, interprets their relevance to HRM, and integrates them into a proposed conceptual framework. No primary survey, interview or experimental data are claimed in this paper. Accordingly, the framework should be regarded as a conceptual proposition that requires future empirical validation.

5. Proposed Tawhidic Human Resource Management (THRM) Framework

The proposed THRM framework positions Tawhid as the foundational worldview from which human purpose and organisational responsibility are derived. Tawhid shapes the understanding of humans as ‘abd and khalifah. These roles generate practical values of amanah, ‘adalah and ihsan, which guide HR policies and managerial behaviour. When applied to Industry 5.0, these values provide ethical criteria for the adoption of AI and advanced technologies. The expected outcomes are responsible HRM, employee wellbeing, sustainable work practices, organisational resilience and sustainable workplace excellence.

Conceptual flow: TAWHID → ‘ABD & KHALIFAH → AMANAH + ‘ADALAH + IHSAN → ETHICAL & HUMAN-CENTRED HRM → RESPONSIBLE AI + WELLBEING + SUSTAINABILITY → SUSTAINABLE WORKPLACE EXCELLENCE

6. Discussion

The first contribution of the THRM framework is philosophical. Many HRM discussions begin with organisational objectives and then consider how people can be managed effectively. The Tawhidic approach begins with a more fundamental question of purpose. Work is situated within a broader relationship between human beings, Allah and creation. This changes the meaning of managerial authority: a manager is not an unrestricted owner of employees but a trustee responsible for decisions affecting other human beings. Second, the framework strengthens the human-centred dimension of Industry 5.0 by grounding human-centredness in dignity and accountability. Contemporary Industry 5.0 literature emphasises human wellbeing, autonomy, resilience and sustainability. Tawhidic HRM can reinforce these

priorities by explaining why employees should not be treated merely as inputs to production or objects of algorithmic control. The employee is a moral agent who participates in organisational life and bears responsibilities alongside rights. Third, 'adalah provides an especially important principle for AI-enabled HRM. Algorithmic systems can reproduce or amplify biases present in historical data, organisational practices or design assumptions. A Tawhidic approach requires organisations to ask whether an AI-supported decision is fair, sufficiently transparent for responsible use, and subject to appropriate human review. Justice should therefore be embedded in the design and governance of HR processes rather than considered only after harm occurs. Fourth, amanah provides a basis for responsible data and technology governance. Employee information is entrusted to organisations for legitimate purposes. The collection, analysis and sharing of workforce data should therefore be justified, protected and handled responsibly. Similarly, managers entrusted with AI systems should understand their limitations and should not transfer accountability to the technology itself. The presence of an algorithm does not remove human responsibility. Fifth, ihsan broadens HRM beyond minimum compliance. Human-centred HRM should seek conditions in which employees can learn, develop, contribute and maintain wellbeing. The 2024 research on Tawhidic training and development in Islamic universities is consistent with this direction, identifying ukhuwwah, 'adl and ihsan as relevant to training and development practices. In Industry 5.0, this can translate into continuous learning, reskilling and supportive human–technology interaction. Finally, the framework links workplace excellence with sustainability. Sustainable excellence is not defined only by productivity or financial performance. It includes the capacity of an organisation to remain trustworthy, fair, resilient and beneficial to its stakeholders. This is consistent with the original manuscript's insistence that leaders should respect the rights of employees, suppliers, shareholders, communities and the environment.

7. Practical Implications

Recruitment and selection: Use technology to support candidate screening while retaining human oversight and procedures for reviewing potentially unfair outcomes. Performance management: Combine data-driven indicators with contextual human judgement; ensure employees have opportunities to clarify, respond and appeal. Training and development: Develop digital, AI and ethical competencies together. Reskilling should support employee adaptability rather than merely increase technological efficiency. Employee wellbeing: Monitor workload, autonomy, stress and technology-related pressures. Human-centred technology should improve work rather than simply intensify monitoring. AI governance: Establish clear accountability for AI-supported HR decisions, document decision rules, monitor bias and maintain meaningful human review. Leadership: Train managers to understand authority as amanah and to practise 'adalah and ihsan in everyday decisions. Organisational culture: Promote honesty, trust, mutual respect, cooperation and responsibility, reflecting the earlier manuscript's emphasis on harmonious employer–employee relationships. Sustainability: Assess HR and technology decisions according to long-term effects on people, organisation, society and the environment.

8. Theoretical Implications

The THRM framework contributes to the conceptual development of Islamic HRM by connecting Tawhidic principles with a contemporary technological context. Rather than presenting Islamic HRM as a collection of isolated ethical practices, the framework positions Tawhid as the foundational worldview, with human purpose and ethical values leading to HRM practices and technology governance. This provides a possible bridge between Islamic management scholarship and the emerging HRM 5.0 discourse The framework also suggests that human-centeredness can be theorised at multiple levels: philosophical (Tawhid), anthropological ('abd and khalifah), ethical (amanah, 'adalah and ihsan), managerial (HRM practices), technological (responsible AI) and outcome-oriented (wellbeing, sustainability and resilience). Future empirical studies can operationalise these layers and test relationships among them.

9. Future Research

Future research should empirically examine whether Tawhidic HRM values are associated with employee trust, organisational justice, wellbeing and organisational commitment. Studies can develop and validate measures for Tawhidic HRM, including dimensions such as amanah, 'adalah, ihsan, ukhuwwah and accountability. Research should investigate how Islamic organisations govern AI-enabled recruitment, performance management and workforce analytics, including employee perceptions of fairness and trust. Comparative studies could examine whether the THRM framework is applicable across Islamic and non-Islamic organisational contexts while preserving its normative Islamic foundation. Longitudinal research can explore whether human-centred and Tawhidic approaches strengthen organisational resilience, sustainability and employee adaptability during technological transformation.

10. Conclusion

The emergence of Industry 5.0 provides an important opportunity to reassess the objectives and practices of HRM. Advanced technologies and AI can improve organisational capability, but technological sophistication alone does not guarantee fairness, wellbeing, trust or sustainability. The earlier Tawhidic HRM manuscript provides a strong Islamic

foundation inr addressing these concerns through the paradigm of Tawhid, the roles of ‘abd and khalifah, amanah, ‘adalah, responsible work and harmonious working relationships. This paper, therefore, extends that foundation into the Industry 5.0 context through the proposed Tawhidic Human Resource Management framework. The framework places Tawhid at the foundation, translates it into human purpose and ethical values, and connects those values with human-centred HRM, responsible AI, employee wellbeing, sustainability and organisational resilience. Its central proposition is that technology should enhance human capability without displacing human dignity, moral agency and accountability. Sustainable workplace excellence, therefore, is not simply about doing more with technology; it is about using technology responsibly to create workplaces that are just, trustworthy, humane, sustainable and aligned with a meaningful understanding of human responsibility. As a conceptual paper, the proposed framework requires empirical testing and further refinement. Nevertheless, it offers a timely basis for dialogue between Islamic management scholarship and contemporary Industry 5.0 research. In this sense, the Tawhidic paradigm is not merely a historical alternative to conventional HRM; it can serve as a values-based framework for navigating the ethical and human challenges of technologically transformed workplaces.

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