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Recommendation for Reconstructing Green HRM Indicators Through Tawhidi Methodology

Riyanto Sofyan[1)], Aa Hubur[2)], Soeharjoto[3*)]
Faculty of Economics and Business, Universitas Trisakti
riyanto.sofyan@sofyaninstitute.com[1], aa.hubur@trisakti.ac.id[2], soeharjoto@trisakti.ac.id[3*]

ABSTRACT.

The transition toward sustainable tourism relies on effective Green Human Resource Management (GHRM). However, conventional GHRM frameworks utilize an anthropocentric and secular paradigm that frequently fails to foster long-term ecological commitment. This limitation is evidenced by the empirical failure of material-based green rewards to drive pro-environmental behavior among employees. To address this profound motivational gap, this conceptual paper theoretically reconstructs conventional GHRM indicators within the tourism industry by integrating the Tawhidi Methodological Worldview (TMW). Employing directed qualitative content analysis, this study conducts a theoretical critique of existing empirical GHRM definitions. By mapping secular indicators against Maqasid al-Shari'ah principles and the Maslahah hierarchy, findings reveal fundamental ontological flaws that reduce ecological responsibility to mere corporate cost-efficiency. Repositioning green practices from voluntary actions into absolute institutional obligations, this study formulates novel Tawhidi-based GHRM indicators. These reconstructed metrics organically inject theological concepts, namely Amanah (divine trust), Tazkiyah (purification), Muhasabah (self-introspection), Falah (holistic well-being), and Nafs al-Muthmainnah (tranquil soul), into core human resource dimensions. Ultimately, integrating Tawhidi values bridges the existing professional-spiritual dichotomy, offering an adaptive framework for Muslim-friendly tourism driven by transcendental motivation.

Keywords: *Green Human Resource Management, Tawhidi Methodological Worldview, Maqasid al-Shari'ah, Sustainable Tourism, Muslim-friendly Tourism.*

INTRODUCTION

Historically, the tourism industry has made a substantial contribution to global economic growth and job creation across various countries. On the other hand, the high intensity of commercial activities in this sector has triggered massive negative impacts, such as increased carbon footprints and severe environmental degradation (Camargo & Gretzel, 2017; Hall et al., 2018). Facing a global business environment increasingly aware of the climate crisis, new trends such as regenerative tourism and the green economy have emerged, demanding tourism organizations to immediately adopt sustainability practices (Arasli et al., 2020) In realizing this ecological transformation, Human Resources (HR) plays a central role as the primary driving force within the internal operations of companies (Gössling, 2021). Without structured, environmentally conscious HR management, tourism organizations will inevitably struggle to build a green work culture, fail to reduce resource waste, and

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ultimately lose competitiveness amidst the expectations of tourists who are increasingly concerned about environmental conservation.

In the national context, Indonesia still faces highly tangible challenges where many tourist destinations and industry players have yet to consistently integrate eco-friendly principles. This is clearly reflected in the lack of awareness to make pro-environmental behavior an inseparable part of the daily work routines of tourism employees. To break this deadlock, research conducted by Sinaga (2025), attempted to justify the application of conventional Green Human Resource Management (GHRM) practices as an operational solution. These practices encompass standard HR management functionalities such as green recruitment, basic ecological training, environmental-based performance appraisal, the provision of material rewards, and the creation of work-life balance. The author assumed that these secular HR instruments could be used effectively to motivate employees' green behavior (employee sustainable performance) to achieve the sustainable performance targets of tourism organizations. The urgency of this transformation becomes increasingly crucial given Indonesia's strategic position as a global leader in the Muslim-friendly Tourism sector (Nahidloh et al., 2026). The success of this sector depends not only on the availability of physical facilities but also on service integrity driven by HR with high ethical standards (Mustofa et al., 2026). Therefore, aligning HR management practices with spiritual values is not merely a managerial choice, but rather an urgent necessity to ensure that industry operations remain consistent with the Sharia principles that serve as a service promise to tourists.

Although the proposed conceptual framework appeared comprehensive, the empirical test results in Sinaga (2025), study actually revealed a fatal anomaly and weakness in conventional GHRM theory. This weakness stems from the statistical finding that the Green Rewards variable did not positively influence the enhancement of employees' sustainable performance. This provides clear empirical evidence that components such as recognition systems, financial incentives, and career development opportunities failed to drive sustainable outcomes whatsoever. The operational failure of this reward instrument clearly demonstrates that extrinsic financial incentives lack sufficient power to alter the fundamental behavior of workers in Indonesia (Norton et al., 2015; Valeau et al., 2021). It is revealed that this Western-style HR management approach is not entirely adaptive, especially when confronted with the characteristics of employees who require strong spiritual awareness and intrinsic motivation toward environmental conservation.

The operational failure of these compensation instruments simultaneously reinforces the fundamental argument regarding the limitations of conventional GHRM theory that has long dominated academic literature. To date, the theoretical construct of GHRM still relies heavily on the Triple Bottom Line concept (environmental, social, and economic), trapping it in an overly anthropocentric perspective (Mais et al., 2026). This Western paradigm, characterized by strong secular nuances, has spawned an epistemological crisis by creating an extreme separation between material rationality and spiritual morality (Rusydiana, 2025).

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Consequently, humans are reductionistically positioned merely as individualistic economic beings whose behaviors can only be driven or manipulated by corporate material offerings. In reality, true ecological consciousness absolutely requires a moral foundation that is endogenously integrated into the individual's soul, rather than emerging as a momentary reaction to the allure of worldly rewards.

Departing from these fundamental empirical and philosophical weaknesses, this study proposes a theoretical reconstruction by applying the Tawhidi Methodological Worldview (TMW) framework to bridge the motivational gap in conventional GHRM. Through the integration of the Maqasid al-Shari'ah al-Tawhid principles, environmental conservation is no longer viewed as a project driven by financial bonuses, but rather as a form of worship and divine trust (Amanah) to achieve universal well-being (maslaha al-‘ammah). Therefore, the research question formulated in this study is: "How can the reconstruction of conventional GHRM indicators in the tourism sector be conducted through the Tawhidi methodological approach to overcome the ineffectiveness of material reward systems?" In line with this question, the research objective of this study is to reformulate the operational indicators of GHRM by integrating Tawhidi spiritual values. Ultimately, this new formulation is expected to provide a more holistic conceptual framework for encouraging green behavior among tourism employees without having to rely on secular compensation stimulation.

LITERATURE REVIEW

Green Human Resource Management

In the literature review concerning sustainability performance, Green Human Resource Management (GHRM) is defined as the integration of environmentally conscious practices into all human resource policies to promote organizational ecological efficiency. Referring to Sinaga (2025) research, the operational foundation of this conventional governance relies heavily on the Triple Bottom Line (TBL) approach, which seeks to balance economic, social, and environmental elements separately (Masood & Rahim, 2024). Operationally, this GHRM construct is engineered through five main dimensions, beginning with the integration of Green Recruitment and Green Training and Development to select and equip employees with technical conservation competencies (Aboramadan, 2022). This demand for green accountability is then strictly measured through the Green Performance Appraisal instrument (Bohlmann et al., 2018), accompanied by an extrinsic Green Rewards system to stimulate eco-friendly behavior via materialistic compensation (Ahuja et al., 2023). This series of utilitarian instruments is ultimately complemented by a Green Work-Life Balance policy, which is expected to facilitate employees so that the company's sustainability values can be carried over into their personal lives (Akpa et al., 2022).

When examined critically, the operationalization of this governance reveals that conventional GHRM instruments are built upon a secular paradigm and anthropocentric assumptions. Both of these views position humans merely as

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economic beings (Rusydiana, 2025). This mechanistic construct assumes that environmental conservation commitment will only be formed if workers are pressured by strict performance metric evaluations or lured solely by the temptation of financial incentives (Mais et al., 2026). Consequently, this framework is purely horizontal in dimension, governing only the transactional interactions among humans, the company, and nature without touching the vertical dimension that links these actions to moral-spiritual consciousness (Djalilov & Hartwell, 2023). In reality, ecological consciousness inherently demands the endogenous internalization of ethics within the individual's soul, rather than merely a reactive response to corporate reward-and-punishment systems (Choudhury, 2024). This philosophical limitation gives rise to the essential urgency to redesign the architecture of human resource governance into a holistic framework that thoroughly unites material rationality with divine consciousness.

Tawhidi Methodological Worldview

The Tawhidi Methodological Worldview (TMW) is a comprehensive epistemological and methodological paradigm constructed by Masudul Alam Choudhury as a fundamental critique of the epistemological crisis in modern science. Unlike the Western paradigm, which creates a secular dualism between material rationality and moral-spiritual values, or merely a superficial "Islamization of Knowledge" project, TMW offers a profoundly original foundational framework (Choudhury, 2019; Rusydiana, 2025). This paradigm positions Tawhid (the Oneness of Allah) as the primary ontology as well as the absolute universal law (theory of everything) that orchestrates all scientific realities, whether in economic, social, or natural science orders. The position of Tawhid as the root of all laws and creation holds absolute theological legitimacy, as affirmed in the Qur'an:

"He is the Originator of the heavens and the earth. How could He have a son when He has no wife? He created all things and He has knowledge of all things." (QS. Al-An'am: 101).

Through this primary ontological foundation, TMW establishes that the design of the solar system, societal structures, and institutional operations cannot be detached from divine design and supervision (Choudhury, 2024).

Upon this ontological foundation, TMW operates through the principle of the Unity of Knowledge, which unravels divine knowledge into the real-world system. This epistemological process works through a mechanism called the Tawhidi String Relation (TSR) or the interactive, integrative, and evolutionary learning process (IIE-learning process) (Choudhury, 2019, 2024). In this framework, entities in the universe are not viewed as predatory or substitutive agents as assumed by Western competitive rationality, but rather organically connected through the law of pervasive complementarities. This principle of systemic harmonization is extracted directly from the truth of revelation:

"Glory be to Him Who created all pairs, from what the earth grows, and from themselves, and from that which they do not know." (QS. Yasin: 36).

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This verse proves that socio-scientific reality is designed to complement one another in an intact order, where moral consciousness acts as a catalyst for continuous evolutionary learning.

The manifestation of these ontological and epistemological processes culminates in the phenomenological stage, where every action, scientific observation, and organizational policy must be reflected in social reality. In this stage, the objectivity and success of a system are measured using instruments of universal well-being (maslaha) and holistic happiness (falah), rather than mere accumulation of materialistic utility (Choudhury, 2023). TMW posits that the entire cycle of science and organizational practices does not proceed linearly for worldly purposes alone, but rather moves circularly (circular causation) as an evolutionary wheel toward the ultimate endpoint of absolute truth, namely the Hereafter (Akhira). Overall, the TMW methodology positions the Qur'an as more than just a spiritual guide; it serves as a high-level framework of the Islamic Philosophy of Science that translates the law of Tawhid into tangible actions to improve the social, economic, and ecological sustainability orders of humanity (Choudhury, 2024)

Maslahah

Etymologically, maslahah stems from the word as-salah, which means goodness, benefit, or freedom from harm. Conceptually and terminologically, the operational essence of maslahah centers on the systematic effort to attain benefits and prevent harm (jalb al-maslahah wa dar' al-mafsadah) in order to preserve the five fundamental pillars of Islamic law (al-daruriyyat al-khamsah) (Darus et al., 2013; Rohman et al., 2025). Well-being in this discourse is not reduced to Western utility calculations centered on material egoism, but rather integrates physical prosperity with divine blessing (barakah) (Nisa et al., 2025). In the context of contemporary organizational sustainability, preserving nature (hifdz al-biah) is positioned as a tangible manifestation of public interest (maslahah al-‘ammah) (Subli et al., 2025). This preservation mandate possesses a robust theological foundation, as affirmed in the strict prohibition against all forms of ecological exploitation and destruction (fasad):

"And cause not corruption upon the earth after its reformation..." (QS. Al-A'raf: 56).

To guarantee this mandate, scholars have established the jurisprudential maxim "preventing harm takes precedence over acquiring benefits" (Dar' al-mafāsid muqaddam 'ala jalb al-maṣāliḥ), which locks in the essence of substantive compliance, that averting ecological danger is an absolute prerequisite that a business entity must fulfill before attempting to gain economic profit (Rizal et al., 2025).

To operationalize the achievement of this maslahah, classical scholars such as Al-Shatibi and Al-Ghazali classified it into three hierarchical levels that serve as strategic priority guidelines. The highest level is dharuriyyat (essential needs), referring to absolute necessities the absence of which would trigger the destruction of the order of life, such as the preservation of the soul and the earth's ecosystem,

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which is crucial for protecting the future of descendant generations (hifdz al-nasl) (Abbas et al., 2025; Rusydiana, 2025). The second level is hajiyyat (complementary needs) to eliminate operational difficulties, while the final level is tahsiniyyat (embellishment needs) which functions to perfect the aesthetics of human behavior (Ishak et al., 2025). Within the framework of contemporary organizational managerial policymaking, this hierarchy is synergized with the maxim "harm must be eliminated" (Aḍ-ḍarar yuzāl) and the principle of prioritizing the public interest (Jalili et al., 2025). This series of theological parameters becomes an essential analytical instrument to ensure that a company's eco-friendly initiatives do not merely stop at the tahsiniyyat level as a marketing tool, but are elevated to the dharuriyyat level, binding morally and institutionally to actualize sustainable universal well-being.

Maqasid al-Shari'ah

Epistemologically, the concept of Maqasid al-Shari'ah (the primary objectives of Islamic law) is not merely a rational construct created by scholars. This concept is the crystallization of profound inductive exploration (istiqra') of sacred texts that consistently culminate in the realization of universal mercy for the entire universe (rahmatan lil 'alamin) (Abbas et al., 2025; Ishak et al., 2025). The primary foundation of this concept is the systematic effort to achieve absolute well-being by protecting human interests and keeping them away from harm (Darus et al., 2013; Rohman et al., 2025). This noble objective is operationalized through five fundamental pillars of protection (al-dharuriyyat al-khams), which include the protection of religion (hifdz al-din), protection of life (hifdz al-nafs), protection of intellect (hifdz al-'aql), protection of lineage and honor (hifdz al-nasl/al-'ird), and protection of wealth (hifdz al-mal). The theological legitimacy for the protection of these basic human rights is explicitly manifested in the Farewell Sermon of the Prophet Muhammad (PBUH):

"Indeed, your blood, your wealth, and your honor are sacred to you, just as the sacredness of this day of yours, in this city of yours, in this month of yours." (HR. Bukhari No. 67).

This hadith comprehensively summarizes the undeniable urgency of protecting human life, wealth, and dignity. Through this foundation, Islamic law establishes the parameter that every action and regulation must be evaluated based on the substance of its ultimate objective (Al-Umur Bi Maqasidiha), rather than solely relying on legal formalities.

On an applicative level, the Maqasid al-Shari'ah framework continues to undergo contextual expansion. This is done to respond to the complexity of modern challenges, one of which is through the affirmation of environmental protection (hifdz al-bi'ah) as an inseparable part of the objectives of the Sharia (Mokhtar et al., 2025; Rusydiana et al., 2025; Subli et al., 2025). Facing the modern ecological crisis, nature conservation is no longer viewed as a peripheral issue, but rather as a fundamental mandate (divine trust) that serves to support the survival of life and lineage (Abbas et al., 2025). The application of maqasid in the managerial and organizational governance realm is concretely realized through the guidance of jurisprudential

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maxims, particularly the universal doctrine prohibiting the infliction of harm: "there should be neither harming nor reciprocating harm" (la darar wa la dirar) (Jalili et al., 2025). This maxim mandates that risk governance and the elimination of harm (aḍ-ḍarar yuzāl) are absolute prerequisites for business operations (Nahidloh et al., 2026). Therefore, organizational practices that potentially trigger environmental degradation must be systemically prevented by prioritizing the prevention of harm over merely pursuing economic utility (Dar' al-mafasid muqaddam 'ala jalb al-masalih) (Rizal et al., 2025). This applicative approach proves that Maqasid al-Shari'ah provides both a philosophical foundation and a highly adaptive managerial instrument to structure a tourism business oriented toward the sustainability and justice of the ecosystem order.

METHODOLOGY

Methodologically, this study is designed as a conceptual paper in the form of a theoretical critique. The research design adapts the qualitative document study method through the application of the Directed Qualitative Content Analysis approach (Hsieh & Shannon, 2005). Instead of quantitatively testing statistical instruments, this study employs a directed deductive approach to deconstruct the underlying assumptions of a theory. In practice, the Tawhidi Methodological Worldview (TMW) framework, along with the derived principles of Maqasid al-Shari'ah, functions as the primary theoretical lens of the research. This analytical lens is specifically utilized to evaluate, validate, critique, and reformulate a conventional GHRM operational instrument commonly used in various literature.

The primary secondary data source dissected in this study relies on empirical documents in the form of GHRM operational definitions and questionnaire measurement items. These documents are specifically extracted from Sinaga (2025), which investigates the implementation of green management within the Indonesian tourism industry. The selection of this document is based on the consideration of a critical single-case evaluation, as the instruments therein clearly represent the imposition of a Western-style conventional GHRM model on a demographic of Muslim workers. To sharpen the analytical focus, the evaluation unit is deeply concentrated on the anomaly of empirical findings within the study, specifically regarding the lack of significant impact from material incentives (Sinaga, 2025). The empirical failure in operationalizing this secular Green Rewards instrument is subsequently utilized as an objective baseline to demonstrate the fundamental limitations of the materialistic paradigm. This evidence of failure simultaneously serves as scientific justification that reinforces the urgency for a comprehensive reconstruction of GHRM indicators.

The data analysis procedure in this study is executed in a phased and systematic manner, adhering to the Deductive Category Assignment protocol (Mayring, 2014). The deconstruction stage begins with the unitization process, which involves breaking down the five conventional GHRM operational dimensions into basic coding units so that their boundaries can be clearly isolated. The next stage is the critical evaluation process (deductive coding), where each indicator is dissected

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to identify the exact location of its spiritual value void. Once the theoretical gap is identified, the indicator is remapped into the five protection elements of Maqasid al-Shari'ah, so that the orientation, which was originally focused purely on economic efficiency (Hifdz al-Mal), is expanded to encompass the protection of religion, life, intellect, and lineage. Furthermore, the Maslahah hierarchy categorization process is conducted to establish the urgency level of the GHRM dimensions based on Islamic strategic priority parameters. Practices that are absolute prerequisites for preventing environmental degradation are coded into the Dharuriyyat level, while supportive operational evaluation instruments are specifically categorized at the Hajiyyat level.

Through the application of these transparent and highly rigorous coding rules, the entire research process concludes with the conceptual formulation stage. At this stage, the operational narrative of each GHRM indicator, which initially rested purely on secular rationality, is fundamentally reformulated. This reformulation process is carried out by injecting essential theological concepts from the Tawhidi methodology, such as Amanah (divine trust), Tazkiyah (purification), Muhasabah (self-introspection), Falah (holistic well-being), and Nafs al-Muthmainnah (tranquil soul). Operationally, the integration of these concepts is aimed at eliminating the false dichotomy between worldly professional demands and spiritual obligations within the workplace. The ultimate result of this series of methodological syntheses is the creation of a novel GHRM measurement instrument model capable of organically bridging tourism operational compliance with noble Tawhidi morality.

RESULTS AND DISCUSSION

Deconstruction of GHRM Instruments

As an initial step in dissecting the conventional GHRM instruments used in Sinaga (2025), the mapping of ontological weaknesses was conducted through a directed content analysis technique. Table 1 below presents a summary identifying the conceptual gaps of the five GHRM dimensions that are the objects of deconstruction in this study.

Table 1
Deconstruction Analysis of GHRM Instruments

GHRM DIMENSION	ORIGINAL INDICATOR PHRASING (Sinaga, 2025)	WEAKNESS
Green Recruitment (GR)	Measures the level of environmental awareness, motivation, personal values, and candidate experience related to organizational sustainability initiatives.	Recruitment is merely corporate matching, ignoring the search for individuals with an innate moral responsibility awareness towards environmental

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		conservation (Miao et al., 2023).
Green Training & Development (GTD)	Measures the level of knowledge enhancement, technical skills, and motivation to reduce negative environmental impacts.	Pure focus on technical skill transfer (cost-saving). Environmental waste/destruction is solely assessed as an inefficiency, not as an ethical and moral violation (Subli et al., 2025).
Green Performance Appraisal (GPA)	Evaluates the level of waste reduction, energy efficiency, use of eco-friendly materials, and innovation.	Accountability is directed only to superiors/management for the sake of operational efficiency. There is no room for profound ethical accountability (Mais et al., 2026).
Green Rewards (GRD)	Provides recognition, financial incentives for sustainability targets, and career development opportunities.	Assumes environmental concern can be bought with material rewards. Proven flawed and empirically failed (Isham et al., 2023)
Green Work-Life Balance (GWLB)	Measures work time/location flexibility, social support, and the level of physical stress reduction of employees.	Focuses solely on time management and physical stress relaxation, but neglects the provision of space and time for the inner/spiritual well-being of workers (Muhardi et al., 2025).

Source: Data processed by the researcher, 2026.

These conventional GHRM instruments are fundamentally built upon an anthropocentric paradigm foundation strongly infused with Western economic rationality. The basic assumptions underlying the operationalization of all its variables position employees merely as homo economicus who are believed to be driven solely by material incentives and structural compliance (Rusydiana, 2025). Such a secular approach creates a sharp dichotomy between professional activities in the office and the depth of spiritual values possessed by each individual. Consequently, this framework suffers from an ontological flaw as it views nature and humans merely as tools to achieve cost efficiency and corporate profitability targets (Mais et al., 2026). The overly narrow focus on material achievements ultimately

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neglects the religious socio-cultural dimensions that inherently constitute the primary identity of the majority of workers in Indonesia.

A critical review through content analysis of the operational indicators reveals a drastic reduction in the meaning of environmental conservation, turning it into mere mechanical compliance with company regulations. In the recruitment and training dimensions, the original instruments only emphasize corporate value matching and technical skill transfer without touching upon deeper moral aspects (Sinaga, 2025). The performance appraisal system also appears trapped in horizontal accountability aimed solely at satisfying management through the achievement of quantitative physical targets. Furthermore, the conception of work-life balance is reduced to a matter of corporeal time management that completely ignores the spiritual needs of workers amidst job pressures. The entire series of these indicators has proven to fail in capturing transcendental intrinsic motivation, ultimately resulting only in an artificial and easily swayed ecological commitment.

The most compelling empirical evidence regarding the fragility of this materialistic foundation was found directly in the statistical test results of the green rewards variable in the study conducted by Sinaga (2025). The findings revealed that the provision of financial incentives and career development opportunities had no significant impact. This rejection provides very strong statistical confirmation that the monetary utility approach lacks adequate driving force in shaping long-term pro-environmental behavior. This failure indicates a saturation point towards material stimuli that are not balanced with the internalization process of ethical values and genuine moral responsibility. Therefore, the findings of this content analysis unequivocally demand a total reconstruction of all management instruments so they can reach the dimension of holistic well-being needed by workers.

Mapping GHRM Dimensions into the Maqasid al-Shari'ah Framework

As a foundation to rectify the ontological flaws of the conventional instruments, the next stage is to reposition the operational objectives of each GHRM dimension. Table 2 below summarizes the shift in orientation from secular rationality to the integration of Tawhidi values based on the five elements of protection in Maqasid al-Shari'ah.

Table 2
Transformation of GHRM Orientation Based on Maqasid al-Shari'ah

GHRM DIMENSION	Original Orientation (Sinaga, 2025)	Maqasid al-Shari'ah Mapping
Green Recruitment (GR)	Rests on Maal (Seeking efficient workers and corporate culture matching).	Deen & Nasl: Selecting individuals who are aware of their role as khalifah to guard the ecological trust for future generations (Hamdi et al., 2025).

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Green Training & Development (GTD)	Rests on the surface of 'Aql (Mere transfer of mechanical and technical intelligence).	'Aql & Deen: Uniting operational intelligence with moral boundaries to avoid fasad (corruption) and israf (extravagance) (Susana et al., 2025; Toponar et al., 2024).
Green Performance Appraisal (GPA)	Rests on Maal (Evaluating financial savings and company resources).	Nasl & Nafs: Ecological accountability to ensure the carbon footprint does not bequeath destruction to descendants (Hamdi et al., 2025).
Green Rewards (GRD)	Rests on Maal (Monetary/material incentives)	Nafs & Deen: Shifting secular utility to the achievement of holistic happiness (Falah) and blessed sustenance (Barakah) (Ishak et al., 2025; Kholidah et al., 2025).
Green Work-Life Balance (GWLB)	Rests on the surface of Nafs (Maintenance of physical health and physical stress reduction).	Nafs (Whole) & Deen: Guaranteeing leniency for worship space to achieve tranquility of the soul (Nafs al-Muthmainnah) (Ishak et al., 2025).

Source: Data processed by the researcher, 2026.

The conventional Green Human Resource Management (GHRM) model is fundamentally trapped in a single, anthropocentric main objective, namely the protection of wealth or Hifdz al-Mal. All forms of environmental preservation initiatives within organizations are ultimately always reduced to mere technical instruments for saving operational costs, increasing profitability margins, and maintaining corporate brand image ((Akasumbawa et al., 2026; Susana et al., 2025). Within the Maqasid al-Shari'ah framework, the objective of acquiring wealth is not entirely eliminated, but rather subjugated and repositioned beneath a much more essential hierarchy of priorities ((Ali et al., 2025). These primary priorities include the protection of religion (Hifdz al-Din), protection of life (Hifdz al-Nafs), protection of intellect (Hifdz al-'Aql), and protection of lineage (Hifdz al-Nasl) (Arifin et al., 2026; Laela et al., 2026; Rohman et al., 2025; Syahputra et al., 2025). Through this paradigm shift, business activities in the tourism sector are no longer viewed as morally neutral entities, but transform into a form of devotion that prioritizes nature conservation and social welfare above mere capital accumulation.

Based on these Maqasid al-Shari'ah principles, the orientations of the five operational GHRM dimensions are reconstructed to be fully aligned with Tawhidi values in managerial practices. In the recruitment and training dimensions, which were originally aimed purely at finding cheap labor and transferring mechanical intelligence, the focus is shifted toward the protection of religion, lineage, and

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intellect to ensure candidates have the spiritual commitment not to commit environmental destruction (fasad) or extravagance (israf) (Hamdi et al., 2025). The performance appraisal system, which previously only evaluated corporate financial savings, is also remapped toward the protection of life and lineage by measuring the extent to which employee carbon footprints do not bequeath ecosystem destruction to future generations (Susana et al., 2025). Furthermore, the green rewards dimension has its orientation withdrawn from mere secular utility toward the achievement of Falah (holistic happiness) and barakah to comprehensively protect the workers' soul and religion (Soediro et al., 2026). As a complement, the conception of work-life balance is also expanded from mere physical relaxation to holistic soul protection to ensure the organization provides time allowances for employees to perform worship in order to achieve inner tranquility (Nafs al-Muthmainnah).

The mapping of these five operational dimensions into the Maqasid al-Shari'ah framework fundamentally succeeds in tearing down the barriers or pseudo-dichotomies between worldly work affairs and hereafter worship affairs. Through this conceptual framework, even the smallest managerial action, such as a hotel employee's initiative to turn off unused electricity, is no longer interpreted merely as an effort to save the company's balance sheet (Susana et al., 2025). Simultaneously and organically, that employee is essentially performing acts of obedience to God, utilizing their intellect for good, caring for the earth's carrying capacity for the future of their descendants, and achieving soul tranquility through moral fulfillment (Mais et al., 2026). This transformation in perspective perfectly embodies the principle of the Unity of Knowledge, which is the core of the Tawhidi Methodological Worldview (Choudhury, 2019). Ultimately, a system of circular causation is established, where every operational and economic action in the workplace is always closely causally connected to the attainment of human spirituality levels.

Categorization of GHRM Practices Based on the Maslahah Hierarchy

The next stage in this reconstruction is to establish the priority scale and operational legal status of each GHRM dimension by referring to the Maslahah hierarchy. Table 3 below summarizes the shift in classification from originally voluntary practices to structured institutional obligations.

Table 3
Categorization of GHRM Dimensions Based on the Maslahah Hierarchy

GHRM DIMENSION	Original Orientation (Sinaga, 2025)	Maqasid al-Shari'ah Mapping	Tawhid Justification
Green Recruitment (GR)	Dharuriyyat (Essential)	Obligatory (Mandatory)	Protection of Deen & Nasl through the selection of Amanah guardians.

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Green Training & Development (GTD)	Dharuriyyat (Essential)	Obligatory (Mandatory)	Unification of 'Aql & Deen to prevent Fasad and Israf.
Green Performance Appraisal (GPA)	Hajiyyat (Complementary)	Supporting Obligatory	Muhasabah system to eliminate difficulties (Masyaqqah).
Green Rewards (GRD)	Supporting Dharuriyyat	Transcendental Obligatory	Diverting material focus to Falah.
Green Work-Life Balance (GWLB)	Hajiyyat (Complementary)	Supporting Obligatory	Guarantee of Nafs al-Muthmainnah for worship consistency.

Source: Data processed by the researcher, 2026.

In conventional management practices, eco-friendly initiatives or corporate social responsibility are often reduced in meaning to mere corporate image sweeteners or marketing instruments. When analyzed using the lens of Maqasid al-Shari'ah, positioning nature conservation purely at the Tahsiniyyat (embellishment needs) level is a highly fatal ontological error (Darus et al., 2013; Mais et al., 2026). Preserving nature and preventing ecological destruction in the tourism industry must no longer be placed at the level of voluntary embellishment because the environment is the primary pillar of human life (Abbas et al., 2025). Therefore, the orientation of GHRM practices must be elevated to a more essential level of need so that it holds a stronger moral binding force for all members of the organization. The change in status from mere voluntary actions to a necessity becomes a crucial starting point for integrating spiritual values into the company's entire operational system.

The operational dimensions encompassing Green Recruitment and Green Training are subsequently categorized into the Dharuriyyat level or essential needs that are absolute for organizational sustainability. The process of screening individuals who possess ecological ethics and educating their intellect so as not to commit environmental destruction is a primary foundation that management must not ignore whatsoever (Syahputra et al., 2025). If this value internalization stage is neglected, the elements of protecting religion and lineage to pass down a habitable nature will immediately be in a threatened position. Therefore, recruitment and training based on Tawhidi values hold a mandatory operational legal status to be implemented consistently (Mais et al., 2026). Placement at this highest level guarantees that environmental awareness is no longer just technical knowledge but has transformed into a moral commitment that binds transcendentally.

The practices of Green Performance Appraisal and Green Work-Life Balance are then placed at the Hajiyyat level as supporting systems to eliminate various difficulties for employees. This placement aims to ensure that a fair appraisal system

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and guarantees of time leniency for worship remain available amidst the high operational busyness of the tourism industry. This reconstruction also explicitly explains the limitations of Green Rewards in the study by Sinaga (2025), which solely relied on material motivation. That failure occurred because the conventional reward instruments were previously only placed at the Tahsiniyyat level, resulting in the emergence of a motivation saturation point within each worker. By elevating the reward system to support the Dharuriyyat level through the concept of Falah, organizations can provide intrinsic motivation that is far more stable through the fulfillment of psychological well-being.

The placement of all GHRM dimensions into the Dharuriyyat and Hajiyyat hierarchies automatically changes the overall operational legal status of environmental management in the tourism sector. Company pro-environment policies are no longer just additional cost-expenditure programs that management can unilaterally abolish at any time for the sake of profit (Mais et al., 2026). This approach transforms all eco-friendly practices into an institutional obligation that holds worship value, often referred to as fard kifayah (communal obligation) for corporations. Companies now bear full responsibility to facilitate and manage their human resources in order to preserve the sustainability of the broader society's ecological order in the future. This categorization ultimately provides a highly robust managerial justification for companies to actualize the primary objectives of Islamic law in a holistic, integrated, and sustainable manner.

Formulation of Tawhidi Methodology-Based GHRM Instruments

The final stage of this reconstruction is the essential synthesis of the entire deconstruction and value repositioning processes elaborated previously. The formulation of these new indicators does not merely change terminology or add superficial Sharia labeling, but fundamentally injects theological lifeblood into every operational metric to be tested (Choudhury, 2019). By employing the Unity of Knowledge principle within the Tawhidi Methodological Worldview framework, this formulation successfully eliminates the dichotomous barriers between worldly professionalism and hereafter spirituality, which have long been the main weaknesses of Western models. These new indicators are organically designed so that employees can feel the presence of God in every environmental Standard Operating Procedure (SOP) they execute within the tourism industry. This transformation ultimately turns every eco-friendly action into a tangible form of worship that simultaneously integrates material and spiritual accountability.

In this reconstruction process, each conventional GHRM dimension is reformulated by injecting key concepts of Islamic epistemology to reach the intrinsic motivation of workers. The green recruitment and training dimensions are now integrated with the concepts of Amanah (trust) and Tazkiyah (purification) to ensure that employees view the task of nature preservation not merely as an administrative function, but as a process of purifying the soul from greed and environmental destruction (Fasad) (Abbas et al., 2025; Subli et al., 2025). In the performance

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appraisal aspect, horizontal evaluation instruments are transformed into a vertical self-introspection mechanism (Muhasabah) grounded in the awareness of divine supervision (Muraqabah) (Nurhakim & Rahman, 2025). The reformulation of the green rewards dimension also serves as a definitive solution by shifting the focus from the utility of material bonuses to the achievement of holistic well-being (Falah) and blessed sustenance (Barakah) (Ishak et al., 2025). As a complement, the work-life balance dimension is now oriented toward achieving soul tranquility (Nafs al-Muthmainnah) through the provision of space and time for the workers' spiritual connections.

The success in formulating this Tawhidi GHRM model constitutes the primary original contribution and novelty in this study as the first instrument to organically integrate green management with Tawhidi methodology in the tourism sector. Its main justification lies in the ability of this model not only to rectify the epistemological flaws and empirical weaknesses of the conventional instruments used by Sinaga (2025), but also to provide a new measurement tool that is socio-culturally and spiritually far more relevant, adaptive, and applicable for implementation within the context of Muslim communities in Indonesia and the global world. Furthermore, the formulation of this model becomes a crucial instrument in strengthening the Muslim-friendly Tourism (Halal Tourism) ecosystem, which demands standards of ethical integrity and value-based service quality (Nahidloh et al., 2026). By integrating Tawhidi values into HR management, tourism organizations not only mold ecologically competent employees but also 'value guardians' who ensure the fulfillment of Sharia principles across the entire service chain, which serves as the main competitive advantage of Indonesian tourist destinations.

Through this approach, tourism organizations can build a more sustainable work ecosystem because it is driven by the transcendental awareness of employees. The concrete comparison regarding the transformation of indicators from a secular perspective to a Tawhidi perspective is profoundly summarized in Table 4 below as the final product of this study's content analysis.

Table 4
Reconstruction of GHRM Instruments with a Tawhidi Perspective

GHRM DIMENSION	Conventional Indicator (Original Sinaga 2025)	Injected Tawhidi Concept	Reconstructed Indicator Formulation (Final Result)
Green Recruitment (GR)	Environmental awareness of applicants and the level of alignment of the candidate's personal values with	Amanah & Khalifah	The level of applicant awareness in viewing the task of maintaining environmental conservation in the workplace as an Amanah (vertical divine trust) from

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	the company's sustainability culture.		God as a Khalifah (vicegerent) on earth.
Green Training & Development (GTD)	The level of increase in sustainability concept knowledge and technical skills (e.g., energy saving) post-training.	Tazkiyah (Avoidance of Israf & Fasad)	The level of employee understanding that green training is a means of soul purification (Tazkiyah), where extravagance (Israf) and nature destruction (Fasad) are recognized as sinful acts.
Green Performance Appraisal (GPA)	The level of evaluation of waste reduction and energy efficiency reported to superiors for the sake of company targets.	Muhasabah & Muraqabah	The level of honesty in employees' self-introspection (Muhasabah) during green performance reporting, grounded in the feeling of always being supervised by God (Muraqabah).
Green Rewards (GRD)	Provision of financial incentives (bonuses) and worldly recognition for achieving environmental targets.	Falah & Barakah	The level of employee satisfaction with spiritually valuable compensation (worship facilities, moral recognition) and the belief in the blessing (Barakah) of sustenance derived from guarding nature.
Green Work-Life Balance (GWLB)	The level of work time flexibility and reduction of employee physical stress.	Nafs al-Muthmainnah	The level of achieving soul tranquility through the availability of time for spiritual connection (prayers/dhikr) as a counterbalance to the burden of green operational routines.

Source: Data processed by the researcher, 2026.

CONCLUSION

This study successfully formulates a Green Human Resource Management (GHRM) reconstruction model by profoundly integrating the Tawhidi Methodology and the Maqasid al-Shari'ah framework, effectively addressing the ontological flaws and materialistic limitations of conventional Western models. By elevating green management dimensions to transcendental obligations through core indicators such

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as Amanah, Tazkiyah, Muhasabah, Falah, and Muthmainnah, this model bridges the motivational gap to drive genuine, intrinsic sustainability performance among Muslim workers. Practically, it provides strategic guidelines for tourism managers to pivot from purely technical training to internalizing moral responsibility, utilizing blessing-oriented reward systems, and offering worship flexibility to foster both ecological loyalty and employee well-being. Furthermore, on a policy level, these findings urge regulatory bodies to merge Green Industry and Muslim-friendly Tourism standards into unified public policies, expanding halal certification to encompass ecologically moral HR management as an institutional obligation (fard kifayah).

Despite its comprehensive framework, this research is primarily limited by its conceptual nature and its reliance on qualitative content analysis of a specific instrument. Consequently, subsequent empirical research is vital to test the validity and reliability of these Tawhidi GHRM indicators through large-scale field surveys across diverse industrial sub-sectors beyond the tourism industry. Future investigators are encouraged to develop formal measurement scales from these indicators, conduct comparative studies to measure the long-term efficacy of transcendental motivation against conventional models, and explore potential moderating or mediating variables within the Tawhidi framework. Such empirical expansion will systematically operationalize the model, validating its real-world impact and continuing to enrich the broader treasury of value-based management science.

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