



**FROM HUMAN RESOURCE TO HUMAN REAL SOURCE
(Spiritual Management Perspective)**

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***Abstract.** Humans are God's creation, while science comes from human thought. One example of science is management science. There have been many management theories that have been delivered in a timely manner by management experts, such as the Theory of Human Resources (HR), Human Resource Management (HRM), and Strategic Human Resource Management (MSDMS). We have been busy discussing the management, but forgot about the study of man (human). For this reason, the relationship between man-management-money is inseparable, especially the man. The study of "humans" in HR, HRM, and MSDMS has resulted in concepts such as Human Resource Management (HRM), Holistic Human Resource Management (HHRM), Human Capital Management (HCM), and Spiritual Capital Management (SCM). Different from these concepts, with the 3M (Man-Management-Money) spiritual management approach, the author offers the concept of Human REALsource (HRs), Management by Heart, and Beyond Success.*

Keywords: Human Resource, Human REAL-source, Spirituality

INTRODUCTION

The turbulence of changes in the external environment which is so high and which occurred in the last 20 years has caused managers to no longer be able to manage organizations or companies they lead (managerial) traditionally like organizational management, such as the 1950s and 1960s, when the organization's external environment was relatively still stable. In the future, the role of managers in

managing the organization has undergone many changes. Managers are thus required to be more innovative, creative, and adaptive, as well as spiritualists, so that the organization they lead can survive and achieve their intended goals. Therefore, they are required to redesign and even re-set in managing the organization they lead and the people who work in it (Sobirin, 2016:57-58).

As explicitly stated by Sumantra Ghosal and Christopher Barlett, cited by Achmad Sobirin, that a top leader can no longer struggle and pay attention solely to organizational strategy issues, but must have turned to the problem of setting organizational goals. Likewise, the process of achieving these goals must be prioritized rather than merely questioning the organizational structure. Finally, having to pay attention to human issues is more meaningful, rather than just an organizational system problem (Sobirin, 2016: 57-58). In other words, it means that we must pay attention to the problem first, then management and money.

As we know, that the progress of science in the field of management has been very much, both in terms of theory and its application in the field. What is forgotten is actually reviewing the "actors" of the management, namely the man. Because, as good as any management theory, but if the man is not controlled and educated, it will fall to losses and even destruction. For example, corruptive behavior, de-motivation, disloyalty, lying, reneging on promises, not on time, conflict, and so on. Therefore, managing man becomes a priority.

LITERATURE REVIEW

According to Mackenzie, in the framework of the "Three-Dimensional Process" theory, there are three basic elements of management that are noteworthy: First, the elements of ideas are related to conceptual thinking where planning is an important

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part. Second, something (things) related to administration. Third, the human element (people) is related to how to direct humans (leadership). The leadership and administration in this case are not as common concepts that are often studied in general. In the context described here is leadership and administration as a management function. This is the three dimensional elements or "The Management Process in 3-D". Not surprisingly, some of the experts providing requirements for managers are needed; that is, as a planner, administrator and leader (Mackenzie 1969:80-87).

Positive-materialist-patterned management has now begun to be abandoned, leading to a management model with spiritual management. The study of spirituality is rooted in the philosophy of spiritualism, namely the flow which states that the subject of reality is "spirit"; the soul of the world which encompasses the universe in all its levels of activity; as the cause of its activity; orders and guidance (instructions); and act as a complete and rational explanation. Medan spirituality can appear in cognitive, existential, and relational aspects. In the cognitive aspect, one tries to be more receptive to transcendent reality. Usually done by studying the literature or doing reflections on certain spiritual readings, exercising the ability to concentrate, and releasing the previously formed categorical mindset. Called the cognitive aspect because the activities carried out on this aspect are activities of seeking spiritual knowledge. In the existential aspect, someone learns to "turn off" the part of him that is egocentric and defensive, defeat your weakness. The activity carried out by someone in this aspect is characterized by the process of searching for self (true self) or researching the self, to find inner self. In the relational aspect, a person feels united with God (and / or united with His love). In this aspect one builds, maintains, and deepens his personal relationship with God (Angeles, 1981:273).

Spiritual awareness was needed to provide a new orientation in the management of the company. Especially to overcome the destructive effects on the natural environment and human life from the spirit of capitalism that underlies the management of companies and businesses and management today. Therefore, for example, when these spiritual motives can be "injected" into the company, according to Zohar and Marshall in their book entitled *Spiritual Capital (SC)*, capitalism will show a more spiritual face. The spirit of capitalism that works in the management of a company does give birth to a "scarce mentality" mentality that encourages the greed and exploitation of nature and humans. Spiritual awareness helps companies build new orientations of business and management that are upheld on abundance mentality in the form of spaciousness, abundance of souls, breadth of horizons, wisdom and love of fellow humans, and unity of humans and nature, with human, with nature, and with God (Zohar & Marshal, 2005:5).

The growth of spiritual awareness in the workplace seems to be read in terms of three important things. First, it is a tendency in which people begin to search for more holistic meaning of life (wholeness), or try to achieve greater meaning than themselves (beyond self), and build harmony and harmony with a larger and higher universe reality.

Second, by quoting the term in psychology, as a coping mechanism in dealing with major crises in work life. The crisis created conditions beyond the data threshold of the "conventional" soul with the result of the need to look for a response mechanism through "trusting and relying" on something greater than themselves, depend the God. Third, exactly as Maslow and Erich Fromm have long argued, as an evolutionary tendency of personality development that leads to peak experience, to immaterial and transcendental ecstasy; from life only to the level of having to have life

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at the level of being (Hendra, 2009:10-11). We add two more stages, namely to the level of good (to be good), to finally the level to God (towards God). As a result of the emergence of spiritual awareness in the science of management (Muttaqin, 2012: 23-56), works emerged which inspired Spiritual Management, as written by Ghani (2005) entitled *The Spirituality in Business*; Zohar (2005) titled *Spiritual Capital / SC*; Pierce (2006) titled *Spirituality in Work*; Lukman (2007) entitled *Spiritual Based Management*;

Abduh (2007) entitled *Economic Spirituality*; Amin (2007) titled *The Celestial Management*; Pratomo (2008) titled *Building Financial Intelligence with Spirituality Values*; Sukris (2009) titled *Business Spirituality*; Hendrawan (2009) entitled *Spiritual Management*; Sutikno (2012) entitled *Spiritual Marketing: Human-Nature-Prophetic-God*; Jalil (2013) entitled *Spiritual Entrepreneurship*; Yunus (2013) titled *Human Economic Reconciliation*; Supriyadi (2014) entitled *Business Ethics in the Qur'an*; and Pasiak (2018) titled *Brain Management for Self Improvement*. In the West, there are also many works that are characterized by Spiritual Management, such as the writing Quimet (2006), Liubov (2010), Zsolnai (2011), and Parker (2016). In fact, there is also a journal that specifically links between management and spirituality, such as the *Journal of Spirituality, Leadership, and Management* (2012).

According to Hendrawan, Islam has a unique conception of humans, which he calls the *khalifatullah fil ardi* (the leader on the earth). (Q.S. al-Baqarah [2]: 30), namely the mission of "leadership on earth". This conception gives a special role to humans to regulate and manage the earth with all the resources contained in it for human interests based on natural and religious law. With this conception, actions, identities, and human beliefs, as separate elements in corporate life so far, can be

reunited as a whole (Hendrawan, 2009: 12-14). Therefore, the company is only one instrument for humans to carry out the leadership mission on earth, of course, after perfecting human events is led by God, namely by organizing activities to produce goods or services needed for human life by maintaining and developing planet earth as a place a good and prosperous life, which conveys man to the pleasure of his Creator.

The way is, the company must be managed by business and management executives in which spirituality (spirituality), leadership (leadership), and science are integrated. Such integration can give birth to new wisdom in managing the business and management of the company, especially in the midst of environmental damage that threatens the global life on earth and the widening of social inequality. The integration of these three things is actually inherent in the conception of man as caliph fil ardi (the leader on the earth). In this conception, it means that to successfully carry out its mission as a leader on earth, humans need divine guidance as a source of their spiritual life, revealed in the Qur'an, an example of human leadership, revealed in his leadership Apostle, and understanding and mastery of natural and social laws, which are formulated in science and technology (science and technology) (Hendrawan, 2009: 12-14).

Companies that are able to integrate these three things (spirituality-science-leadership) in each of their business decisions, will create a very different business governance, which is called Hendrawan as God Corporate Governance (GCG). This kind of company is nothing but a company that combines IMTAK (faith and piety) and science and technology (science and technology) in the overall management of its business. Therefore, it can be said that corporate spiritualization is a process for combining IMTAK and IPTEK, or in other words integrating spirituality-leadership-sciences, or also

integrating aspects called action on what people do, identity (who they are), and values and beliefs (what they are most value and belief). All of this has its meaning in the conception of man as caliph fi al-ardi (the leader on the earth) (Hendrawan, 2009: 12-14). Is it true that humans can lead ? Isn't human a slave of spirit (al-insan 'servant spirit/ al-insan 'abdi ruh ?

METHODOLOGY

This research conducted by paying attention to the values of Human Resources understanding in possibility to be changed to Human Real Sources from many perspective of scholars. The researcher down grounded all theory on this in order to find out new possibility of Human Real sources to be applied in society. Theories are collected in the discussion to recognize the first assumption that Human Resources is able to be changed to Human Real Sources.

FINDINGS AND DISCUSSION

The impact of micro technology on the psychology of workers in industrial societies is objectivity. Those who work all day in the same type of work, over the years, will feel that they are only objects that carry out factory tasks, just as the machines have worked. Such machining is called objectivation. Humans are no longer themselves, but become objects, machines, and things. Actual activation also occurs as a result of organizations being carried out technically, such as with mechanical time signals, finger print, and so on. Technology and human techniques can cause alienation when the identity of the personality disappears in the midst of helplessness in front of the machine. What can

be done to restore humans in conditions like this, is a touch of humanity in art and religion. Ethics and spirituality will be a backflow against objectivation, both objectivation in industrial processes and in broader social processes (Kuntowijoyo, 1995: 151-152).

The key to the success of an organization's change, for example, lies in its human element, both humans as employees, managers or as leaders and agents of change. Simply put, humans as the main factor in the life of the organization, determine whether the change is successful or failed (Sobirin, 2016: 49). In this context (HR), we recognize the term Human Resource Management (HRM), as a development of the Personnel Management (PM) model. Rotich (2015: 64) explains the difference between Personnel Management (PM) and Human Resource Management (HRM) as in the following table:

Factor	Personnel Management	Human Resource Management
Time and planning perspective	Short term, reactive, ad hoc, marginal	Long term, proactive, strategic, integrated
Psychological contrast	Compliance	Commitment
Employee relations perspective	Pluralist, collective, low trust	Unitarist, individual, high trust
Preferred structure/system	Bureaucratic/mechanistic, centralized, formal/defined roles	Organic, devolved, flexible roles
Roles	Specialized/professional	Largely integrated into line management
Evaluation	Cost minimization	Maximum utilization (human asset accounting)

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Meanwhile, according to Andrew Mayo, Professor of Human Capital Management from Middlesex University, providing an overview of the differences between HRM and HCM is different from the emphasis of "the value of people and what they produce" compared to the focus of the function of Human Resources itself. The HCM focus assesses the impact of People Management practices and their contribution to the lowest size of the performance line. Another thing according to Kearns, that HCM is creating one's value and not an overhead, whereas in HRM where people are considered significant as a cost and must be managed (Kearns, 2005: 12).

Nu	HR	HC
1	Passive Objects	Active Objects
2	Employment contract	Agreement
3	Employee	Important part of the company
4	Supporting Resources	Key Company Resources
5	Add Value	Creative Value
6	Humans can run out when overexploited	Humans One of the Main Capital in the Company
7	Knowledge and Skills (Cognitive)	Commitment (Affective)

Human Resource (HR) ideas have now developed into Holistic Human Resource (HHR). In the HHR concept, there is a combination of IQ values (skill, knowledge, ability, rational, logical), EQ (emotions control, stress management, skills, conflict, management skills, self control, empathy), and SQ (wisdom, sense)

of meaning, sense of community, self awareness, humanization, compassion, connectedness), which is applied in management (Ahmed et al., 2016: 69). Holistic itself (in terms of HHR) comes from the word "holism". Holism is an all-encompassing stream spearheaded by Jan Christian Smuts, explaining that this holism creates itself and its final structure is always more comprehensive than its initial structures. All of this always encourages natural processes towards a higher level of complexity and integration. The view of holism then spread to various branches of science.

One of the figures in holistic thinking is Danah Zohar. To understand the Zohar study of spirituality in the holism perspective, can be read in the book's trilogy. First, *The Quantum Self* (Zohar, 1990). In this book, Zohar has broken down the elitism of quantum physics which Capra merged with Eastern mystic elitism into an exclusive elitism of new-age mysticism. With this book, Zohar precisely puts a quantum process in the midst of our daily lives, not only is it an esoteric mystical experience, but basically is a quantum process. Second, *The Quantum Society* (Zohar, 1994). In this book Zohar states that the world community must be reorganized into a quantum society, namely a number of small face-to-face communities that interact dialogically similar to the internal dialogue model that occurs in the human brain. In the book, Zohar says that the physics foundation for human consciousness is the quantum Bose-Einstein condensation of nerve cells that gives rise to the coherence of electric-magnetic waves in the brain. Third, *Spiritual Intelligence (SI) or Spiritual Quotient (SQ) or The Ultimate Intelligence* (Zohar, 2000). In this book, Zohar uses the brain as the central model for his great discourse, and his theory of quantum holism becomes its big frame. He then used the concept of supranational spiritual intelligence as a central concept in the

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discourse of applied mysticism. The idea of Human Capital (HC) being Spiritual Capital (SC) was inspired by Zohar's view of Spiritual Quotient (SQ) (Zohar and Marshall, 2001: 6-7; 265).

According to Zymonik (2015: 148; compare with Vasconcelos, 2015: 187) in management there are four capital, namely: human capital, physical capital, social capital, and spiritual capital. The principles of value in SC, which can be developed in organizational management, such as: wisdom and knowledge (curiosity of the world, creativity, willingness to learn, intelligence, cognitive distance), courage (integrity, persistence, bravery and valour), humanity (love, goodness), justice (impartiality, diligence), temperance (self-control, modesty and humility, judiciousness, generosity), transcendence (appreciation for beauty and harmony, gratitude, openness to the future).

Material		Spiritual	Spiritual / Wisdom
Based on Science		Non-religious based	Based on Religion
Personnel Management (PM)	Human Resource Management (HRM)	Holistic Human Resource Management (HHRM)	Human REAL source Management (HRs-M)
	Human Capital Management (HCM)	Spiritual Capital Management (SCM)	
	Strategic Human Resource Management (SHRM)		

CONCLUSION

Based on the explanation above, we can give three conclusions: First, management science is derived from the results of human thought, and humans are the creation of the Creator. In order for humans to take care of the results of their thoughts, namely the science of management, resulting in high efficiency, effectiveness, and productivity, humans must be managed by the Creator. Second, improving management must begin with improving the man. Because, management is a place to do something, while man is the culprit. Third, Holistic Human Resource (HHR) and Spiritual Capital (SC), still use a spiritual (non-religious) basis, which can be with or without including the Creator. This is different from the Human REAL-source (HRs), which uses the basis of religion, namely "spirit", which is actually mandatory or must involve the role of the Creator in controlling the man.

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