INITIATING A NEW MODEL IN COMPATIBLE HUMAN RESOURCE MANAGEMENT IN THE ERA OF THE INDUSTRIAL REVOLUTION 4.0

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Abstract

The development of human resource management will continue to change along with the times. At the same time, there have been various emerging developments in the model approach within human resource management. This study aims to look at the various models of human resource management approaches and find the most suitable approach to human resource management. This research will be carried out using a descriptive qualitative approach. The data used in this research comes from the results of research and previous studies that are still relevant to the content of this research. The results of this study found that the researcher with the Zoroastrian approach model was the most suitable approach model for human resource management in the Industrial Revolution 4.0 era. This is because, in this approach, values of a fairly high work ethic, empowerment, community improvement, fairness, and good manners are important in developing business excellence.

Keywords: Human Resource Management (HRM), Approach Model, Zoroastrian.

A.   INTRODUCTION

Human resource management is not a sudden thing. It has been a long time since humans have lived in organizations, and human resource management has also been carried out. Organizational life that has existed for a long time, such as in the fields of government, economy, and society, requires a work unit that will specifically manage human resources. A very important milestone in marking the need for human resources is the emergence of the Industrial Revolution in England. The impact of the Industrial Revolution changed not only the method of production but also the handling of human resources that was different from before, the birth of various companies using technology made it possible to produce goods on a large scale by utilizing a large number of human workers (Hamouche, 2021).

This large-scale use of labor will require company owners to start thinking about salary, placement, and treatment of employees, including their welfare. Finally, at that time, what was called the "Secretary of Welfare" was formed. The main task of the Secretary for Welfare is to think about how to formulate the economic needs of workers and prevent workers from forming trade unions. With the growing number of large-scale organizations, top managers felt that they could no longer handle worker welfare issues on their own, so a "welfare secretary" was needed to assist them. In other words, it can be stated that the "welfare secretaries" are the forerunners of specialists who handle human resource management (Davis, 2021).

The Industrial Revolution that was born in England "spread" to various parts of the world at the beginning of the 20th century, especially in mainland Europe and North America. One of the effects of the Industrial Revolution was the establishment of more and more large companies engaged in the economic sector (industry, trade, mining). This development has

impacted management in general and human resource management in particular. Two major figures who became the father of management are Frederick W. Taylor and Henry Fayol (Inikori, 2020).

Without knowing what the other was doing, it turned out that the two pioneers complemented each other. Taylor saw the scientific management movement as an attempt to increase efficiency and productivity, whereas Fayol focused more on increasing the ability to solve managerial problems. The emergence of various motivational theories in the 1940s, with Abraham H. Maslow as the pioneer, is evidence of the need for attention to the human element in an organization. Human needs require hierarchical fulfillment to support their achievements in work. All of these need attention in human resource management (David, 2019).

The development of human resource management is also influenced by various theories surrounding the human resource management approach. The approaches in Human Resources Management (HRM) are diverse, so one of the interests of this study is to show the different ethical arguments for HRM in the organization. Through these various theories, researchers will have an approach most suitable for existing human resource management.

B.   METHOD

This research will be carried out using a qualitative approach. This research method is descriptive by viewing and understanding various theories and approaches in human resource management. After the researcher has successfully collected the research data, then these data will be processed by the researcher so that later the results of this research can be found.

C.   RESULT AND DISCUSSION

1.   Theory of Virtues

Aristotle (384-322 BC) is responsible for the thought of the virtues that can be cultivated. In his most important ethical treatise, the Nicomachean Ethics, "he speaks of the virtues as they are understood today, specifying in each case what is truly virtuous and what is wrongly thought so" (Kristjánsson, 2022).

He uses the idea of the golden mean, essentially the same as the Buddha's middle path between self-indulgence and self-denial. Courage, for example, is the medium between two extremes: one can be deficient in it, which is cowardice, or one can be more than it, which is bravado. To give another example, the virtue of friendship is the mean between being sweet and indifferent.

Aristotle does not intend for the concept of the environment to be mechanically applied to every moment: he states that, in the case of the virtue of temperance, or self-control, it is easy to find an excess of self-indulgence in physical pleasures, but the opposite error, insufficient interest in such pleasures, is extremely rare. (With his ascetic life experiences of renunciation, the Buddha would have disagreed.) The same concern applies to the application of the concept, as while it can be valuable for moral teaching, the concept of the medium cannot help us uncover new truths about virtues.

We can only get at the center if we know what an excess and a deficiency are on the subject at hand, but this cannot be determined by a morally impartial examination of the same trait. A prior understanding of virtue must determine what is excessive and what is insufficient. Attempting to describe specific virtues using the theory of the middle would be like walking in circles.

The Christian list differs from Aristotle's list. The virtues of courage, temperance, and generosity are shared by both philosophies, although Aristotle adds "greatness of soul" to the list. This is the trait of having a positive self-image. The analogous vice in excess is vanity, but the corresponding vice in deficiency is humility, which is a virtue for Christians (Lomasky, 2019).

Aristotle's exposition of the virtue of justice has served as the foundation for the vast majority of Western currents. He makes a distinction between justice in the distribution of income or other goods and justice in atonement, such as punishing someone for their wrongdoings.

Aristotle distinguishes between practical and theoretical wisdom. The significance of his concept of practical wisdom lies in the fact that it goes beyond selecting the means that are most suited to one's purposes or goals. The practically wise individual also possesses the proper means. This suggests that a person's tactics are not solely determined by his or her base impulses or emotions; the proper ends might be known.

Aristotle's ethical reasoning addressing individual qualities and virtue dispositions has not gotten much attention from human resources researchers or practitioners; nevertheless, the work of MacIntyre and Solomon has led to a renaissance of interest in virtue ethics. It is probable that the ancient academic roots of the theory makes it difficult to apply to contemporary organizational notions.

In his book "If Aristotle Directed General Motors," Morris discusses four factors that he would emphasize if he had to counsel individuals and companies on reaching excellence: truth, beauty, goodness, and unity. This gifted author demonstrates that business greatness is a type of human excellence since it is developed by individuals who believe in their work. In addition, he emphasizes that corporate success and individual fulfillment demand copious amounts of these four characteristics.

Norris concludes by mentioning the Aristotelian virtues that enable people to work successfully together: courage, moderation, liberality, magnificence, pride, excellent character, benevolence, justice, wit, and honesty. Virtue is more of a state of being than a set of actions. The application of the virtues to HRM practices might be challenging at times. The impossibility of organizations adopting an ethical position has sometimes been suggested.

Solomon expands Aristotelian theory on virtues in order to give a modern perspective to virtues for managerial ethics. He proposes the following six virtues: community, excellence, role identification, holism, honesty, and judgment. The academic community claims that integrity has been conspicuously lacking from contemporary HRM, despite its importance in virtue ethics and prominence in discussions of professional norms of behavior around the world. It is simple to construct a list of virtues and apply them within an organization, but for them to be incorporated into ethical frameworks, they must be rooted in the modern social, economic, or political context.

2. Egoism Theory

This method is founded on the philosophy of Thomas Hobbes, an exemplary illustration of the mental autonomy that became available in Protestant nations during the Protestant Reformation. Hobbes began with a harsh assessment of human nature, stating that all voluntary actions are motivated by self-pleasure and self-preservation. This viewpoint is called psychological hedonism because it asserts that psychological drive is the pursuit of pleasure. However, Hobbes encountered the counterargument that humans always act altruistically (Lettmaier, 2021).

Hobbes's notion of "good" is devoid of theological or philosophical assumptions. He defined the good as "any object of desire" and argued that the term must be applied to a person; nothing is good apart from the individual who desires it. Hobbes is regarded as a subjectivist.

Remarkably, Hobbes's vision of justice and morality is founded on this bleak depiction of self-interested persons with no understanding of the good other from their own desires. Beginning with the premise that humans are self-interested and the world cannot meet all of their demands. Hobbes believed that in the state of nature, mankind would compete for riches, security, and glory in the absence of a civic society. Hobbes points out that the famous "war of

all against all" enters into question, in which there can be no industry, commerce, or civilization, and a man's life is "solitary, poor, brutal, disorderly, and short." The struggle occurs because each individual rationally pursues their interests, but the result is not in one's interest.

Hobbes was a proponent of absolute sovereignty, which has been the subject of extensive political analysis of his theories. His value in ethics, however, derives more from his ability to approach the issue independently of theology and quasi-theological or quasi-Aristotelian perspectives that regard the universe as created for the benefit of other humans. He brought ethics into the modern era with this accomplishment (Martin et al., 2022).

When this approach is applied to HRM, the employer's self-interest is prioritized over employee rights. This is a common occurrence in the practice of HRM today, as economic concerns take precedence above social justice.

3. Utilitarian Theory

This theory is founded on the reasoning of Jeremy Bentham, who is often regarded as the father of contemporary utilitarianism. He was the one who used utilitarians as the foundation for a comprehensive and unified ethical philosophy that, at least in theory, relates to every aspect of life. Never before has a comprehensive and comprehensive system of ethics been created on a single ethical premise (Priel, 2021).

Bentham's ethics commenced with the premise that nature has placed humans under the control of two masters: pleasure and suffering. Everything that is good must be directly gratifying or a means to produce pleasure or avoid pain. Conversely, anything that appears negative must be directly harmful, cause suffering, or avoid pleasure.

Bentham claimed that the terms good and evil could only have meaning if they are applied in accordance with the utilitarian principle, so that anything that enhances the excess of pleasure over suffering is good or right, while anything that decreases it is bad or wrong (Sutarno & Adriano, 2022).

Bentham left the way to weigh an action's consequences and thus decide if it is good or bad. "We have," says he, "to take into account the pleasures and sufferings of all those affected by the action, and this must be done on an egalitarian basis. We must also consider how certain or uncertain pleasures and sufferings are, their intensity, how long they last, and whether they give rise to other feelings of the same or different kinds".

Benham did not distinguish between the intrinsic qualities of pleasure and suffering. He never believed that the purpose of utilitarianism was to explain or justify common moral beliefs; rather, he believed its purpose was to transform them.

It might be claimed that the utilitarian ethical paradigm of HRM is concerned with outcomes. Its goals are to maximize revenues, and it employs two strategies:
a. The manager plans to achieve the greatest benefits;
b. The organization's policies for employees are determined by its profitability. Because the managerial perspective argues that the individual's right to privacy or justice is in opposition to the organization's interests, these techniques can produce tension and worry among the workforce. However, it is difficult to foresee the prospective effects of several individual utilities.

4. Norms Theory

The normative theory tries to establish norms or behavioral standards. Since antiquity, the topic of what one ought to do has been a major one in Western ethics, and the phrase is widely used to refer to general conceptions on the subject. Normative ethics remained prominent in the early 20th century, with intuitionists like W.D. Ross focusing on

demonstrating that an ethic based on a definite number of responsibilities was superior than utilitarianism (Małecka, 2020).

Nonetheless, with the emergence of Logical Positivism and Emotivism, the logical standing of ethical normative appeared to be under question: Wasn't this merely a matter of personal preference? Neither was its investigation of language, which dominated philosophy in the Anglophone world during the 1950s. If philosophy could just study words and ideas, how could it provide advice on what one should do? Prior to the 1960s, when emotivism and linguistics analyses lagged behind, moral philosophers did not consider how persons should live.

Whether activities should be assessed as right or wrong based on their consequences is a fundamental question of normative ethics. Traditionally, theories that judge activities based on their outcomes have been referred to as teleological theories, whereas theories that judge actions based on whether they adhere to the rules have been referred to as deontological theories. Although the latter term is still in use, the former has been mostly replaced by consequentialist. Biaek et al. (2019) note that the debate surrounding this topic has resulted in the establishment of various consequentialist theories and several competing viewpoints.

5. Emotivism Theory

Proposed by A. J. Ayer in his manifesto "Language, Truth, and Logic", A. J. Ayer proposed that moral judgments are not statements at all. We express our disapproval when we say something is wrong (Caruana, 2022).

This technique was further developed by Charles Stevenson in his book "Ethics and Language," where, as the title suggests, the emphasis was on language and the various ways it may be utilized. Stevenson made the distinction that facts can be sentenced based on their emotional impact. As Ayer noted, when we claim something is wrong, we are not only voicing our dissatisfaction. We encourage individuals with whom we speak to adopt our perspective. This is why we bother to dispute about our moral standards when we can disagree on things of taste.

It is vitally important to us that people share our perspectives on crucial subjects. This approach is better known as subjective naturalism since it bases the veracity of moral judgements on natural and subjective truths. Emotivists felt that no description of the good based on facts, whether natural or artificial, could capture the expressive qualities of its meaning. Nonetheless, this argument fails to address the real aspects of subjectivism: the fear that there are no standards of right and wrong apart from our subjective feelings (Reginster, 2020).

6. Theory of Justice

John Rawls developed the Theory of Justice in the early 1960s, which is primarily concerned with normative ethics. Additionally, this has implications for metaethics. To dispute their respective justice principles. Rawls employs the concept of a hypothetical contract in which the parties are obscured by a "veil of ignorance" that prohibits them from knowing any specific information about their characteristics (Krishnan, 2021).

You cannot attempt to profit by selecting justice concepts that favor the wealthy, intellectual, male, or white. The effect of this condition is comparable to Hare's concept of universality, but Rawls argues that it avoids the trap of grouping the interests of various individuals as if they belonged to a single person, whereas Hare's concept does not. The traditional paradigm of the social contract, which had been neglected since the time of Rousseau, has renewed favor in the form of ethical argumentation.

The third part of Rawls's reasoning that has metaethical significance is his so-called reflective equilibrium, the notion that a solid moral theory must be consistent with reflective

moral judgments. This, according to his detractors, signifies the reemergence of a conservative type of intuitionism, as it means that new moral theories are assessed against common moral intuitions. If a theory fails to address a sufficient number of them, it will be dismissed regardless of how solid its foundations are. In Rawls's defense, it might be argued that only our "reflective moral judgements" serve as the basis of proof; our ordinary moral intuitions may be disregarded, if only because they are in opposition to a well-supported theory (Barcelos, 2022).

If this is the case, conservationism's burden may be misplaced, but the concept of some independent standards by which moral theory might be evaluated has been reduced, if not rendered practically useless. The distinction between Rawls's theory of justice and the utilitarian approach is that Rawls attempts to give individual interests more weight in their reasoning. This idea highlights two principles: (1) Everyone has an equal right to basic freedom, and (2) Inequalities in distribution are to everyone's benefit.

This is a contract-based strategy founded on two ethical principles: Justice and Equality. Wison states, "This has not been used in academic or professional HRM circles, but it has the potential to be used in complex compensation negotiations and payments, such as the compensation philosophy of Ben & Jerry's ice cream businesses in the United States, which reduced the pay gap between employees and managers."

However, Robert Nozick believes that defending the rights of liberty is much more vital than protecting the rights of employees. Nozick contends that moral standards should defend liberty and promote greater equality.

7. Kantian Theory

Immanuel Kant understood that actions motivated by wishes cannot be free. Only sensible activities lead to independence. Moreover, all rational people must want what reason demands. A rational action cannot be based on the preferences of a single individual; rather, it must adhere to what the individual considers to be a universal law. Kant's most significant contribution to ethics was his assertion that actions only have moral significance when they are performed in accordance with our obligations. The first introduced this concept as something accepted by our shared moral consciousness, and the second attempted to demonstrate that it is a fundamental component of any logical morality (Seol, 2020).

By asserting that this idea is important to common moral consciousness, Kant was expressing a leaning toward Judeo-Christian ethics and demonstrating how much Western ethical consciousness has evolved from the time of Socrates, Plato, and Aristotle. Kant took a similar stance against people who consider altruism as the foundation of morality. Here, he comments on the moral conscience of 18th-century Protestant Germany, but it appears that the British moral conscience, as expressed in the writings of Shaftesbury, Hutcheson, Butler, and Hume, was quite distinct. The moral consciousness of Western civilisation at the end of the 20th century appears to depart from Kant's description.

The foundation of Kant's ethics is his difference between hypothetical and categorical imperatives. He referred to any action based on wishes as a hypothetical imperative, implying that it is a command of reason that only applies if we desire the goal. For instance, "Be honest so that people will think well of you" is an imperative that applies only if you want people to have a favorable opinion of you. Similar hypothetical analysis can be used to the tenets of the Shaftesbury ethic: "Assist people in need if you understand their pain." In contrast to this approach to ethics, Kant argued that the orders of morality must be categorical imperatives, that is, they must initially apply to all rational individuals, irrespective of their desires or emotions (Çullhaj, 2022).

For most philosophers, this has an insurmountable problem: a moral law that applies to all rational beings; that does not consider your desires or wants, you could not have specific

goals because such goals should be based on someone's desires or wants. Using his peculiar intelligence, it took Kant used this implication and derived the nature of the moral law.

Since nothing but the reason is left to determine the content of the moral law, the only form this law can take is the universal principle of reason. So we have that the supreme formal principle of Kant's ethics is: "Act on the maxim through which you can at the same time want it to become a universal law."

Kant was still confronted with two significant difficulties. First, he had to explain how we might be led only by reason to act in accordance with this greatest moral law, and then he had to demonstrate how this principle can guide our judgments practically. If Hume's notion that reason is always the servant of passions were compared to Kant's denial of the moral value of all actions driven by desires, the conclusion would be that no action can have moral value.

Kant claimed that reason alone could lead to action in order to avoid skepticism. Unfortunately, he was unable to adequately defend this assertion. Obviously, the sheer fact that we are otherwise confronted with a painful result is a great incentive to believe that a categorical imperative must be attainable, but this argument is not convincing to anyone who does not subscribe to Kant's conception of moral value.

At one point, it appeared that Kant was choosing a different path. He wrote that moral law inspires awe or reverence in us inexorably. If he meant this emotion, then it is the incentive for obedience; nonetheless, he admitted to Hume that reason alone does not have the capacity to induce action. Furthermore, it would be impossible to think that anything, including moral law, can compel all rational humans, regardless of their psychological make-up, to experience a particular emotion. Consequently, this strategy neither clarifies nor makes Kant's stance reasonable.

Kant was adamantly opposed to the utilitarian idea of evaluating every action based on its results. He has a deontological moral code. In other words, the correctness of an action is contingent on its conformity to a standard, regardless of its effects.

Kant argued in an essay that it was unethical to lie to a potential murderer who came to our door seeking to murder an innocent person sheltering in our home. This incident highlights how challenging it is to maintain a rigid deontological stance when principles can be compromised. Kant believed that his concept of universal law necessitated that no one lie, yet it might be argued that his principle of seeing everyone as an end would oblige him to do all possible to spare an innocent person's life.

A second alternative would be to write the action maxim exactly enough to define the conditions under which it would be permitted to lie, so that a universal rule could be enacted permitting those who attempt murder to lie. Kant did not investigate this option. Two principles can be deduced from the study of Kant's theory, which served as a model for GRH.:

a. What is right for one person is right for everyone, thus you must do to others what they do to you (Law of Universality and Reversibility).
b. The principle of respect for others, in which they should be treated as ends in themselves and not as means to an aim.

Due to its emphasis on duty, this is a deontological approach to business ethics, which relates ethics to things that are good in and of themselves. Kant's philosophy suggests a number of rights pertaining to the following subjects:

a. The fundamental right to life and security.
b. Human privacy rights.
c. Freedom of conscience.
d. Freedom of expression.
e. Freedom to private property.

Right-based models are still relevant in HRM in some areas related to recruitment, aptitude tests, equality, working hours, career development, etc. However, these ideas are not

fully implemented at the HRM level since they are deemed impracticable and unprofitable for the firm.

8. Empowerment Theory

Delegation of authority, one of the most influential business concepts to emerge in recent years, is a new approach to management in the organization and a business orientation that is intrinsically linked to the internalization of concepts such as total quality, organizational networks, change management, and the provision of optimal quality strategies in customer service. The concept is associated with the work and ideas of sociologist Rosabeth Moss Kanter and focuses on the premise that only organizations able to empower their employees to act on their own initiative will have a chance to succeed in the coming decade (Arregle et al., 2021).

Empowerment, the English term for delegating authority, is also often addressed in relation to reorganization, the modification of established hierarchical structures, and the delineation of administrative levels within organizations. To make a qualitative leap in performance and revenues, delegation is essential, as is a culture that attempts to learn from mistakes.

The process of delegating power, or, put another way, authorizing other people to make decisions, can help redesign a company so that it makes a quantum leap in performance and profits. Delegating power and restructuring means changing a company's processes and culture to obtain spectacular improvements in effectiveness.

Despite the abundance of material about empowerment in business literature, the issue is frequently misinterpreted. The improvement of an organization's performance is made possible by delegating grant powers and authorities. It is a management style that encourages employees to make decisions independently and assume greater responsibility for their actions. In practice, some employees will be required to make judgments and act with less oversight and guidance.

An empowering culture tolerates initial mistakes from employees in their new roles - delegating power involves learning. A culture that seeks to understand, learn, and act on its mistakes is a continuously improving culture.

This is a team-oriented strategy that works best with a management style based on trust among coworkers and an organizational culture that encourages risk-taking, can learn from errors, and is forgiving of those who make them. Implementing objectives and plans from the bottom up needs the highest level of managerial dedication.

The successful firms will define and develop new competitive sectors and fields. The idea is not novel. Given the unprecedented rise in international rivalry, what is novel is the significance it is acquiring. Identifying consumer needs and developing products to meet them will be the key to future survival and profitability.

A requirement to understand and expand one's place in the market is to understand oneself. What does your company do best? What are the technologies that your company masters the most? Those skills and knowledge are known as core capabilities. Companies will be distinguished by their capabilities, not by the items they enable them to produce.

This redefinition allowed Kodak to break free from its shackles as a manufacturer of photographic film and photocopiers and become a firm that specializes in chemicals and electronic images. Kodak melded those two capabilities to develop a product allowing consumers to store photos, display them on television screens, and rearrange them with a button. It is clear that by redefining itself, Kodak was able to expand its own range of products vastly.

Kodak's success in this field was largely attributable to the company's propensity to consider its diverse departments as a family of talents. Too frequently, businesses commit the error of splintering off various divisions and then the R&D department.

Technicians do not have access to the company's marketer expertise. Those immersed in one area of interest have no idea what people in another division are doing. By keeping those two groups separate, we cut off the chance for them to collaborate on what could turn out to be some extraordinarily new technology. To redefine yourself based on strengths, you must redefine those strengths as team members, all working towards a common goal. But suppose that the objective is not achieved and it fails. It will be necessary, then, to redefine failure.

You should imagine that new product ideas are arrows being shot at a target and that the center of the target is a hit. We tend to consider that everything that does not hit the center is a disaster, and we point out those responsible. There are several things wrong with that approach. It encourages conservatism, that is, the unwillingness to try a new idea until other people have done it, identifying the market and claiming that idea as their own.

You need to start seeing failure as an opportunity for growth, an opportunity to ask crucial questions that can turn your next adventure into a success. If the arrows are shot and the only thing done is to be ashamed, nothing is learned, and growth will be raised exclusively in terms of trial and error.

It is essential to base expansion on a deeper grasp of the market and a redefinition of the body of knowledge it transits. Assume that it is recognized that a company's competitiveness improves when it is able to leverage the experience of all of its divisions. In that scenario, it will be known that this capacity can increase even more if it aligns with the market. Who, after all, knows more about consumer needs than consumers?

Pérez, in the publication "Leadership and Ethics," states that awareness of the limits of power is a sign of a certain maturity. Organizations are simply a field of conflict between different interests of people or groups. Power is what makes them march by forcing agreements. It is how conflicts of interest are resolved (Goldsby et al., 2021).

If you want to analyze power's role in organizations seriously, you must consider its influence on production processes and distribution. And it does not matter that, for the analysis, it is assumed that whoever is the holder of power can distribute what is produced as he pleases.

The question is whether or not that power is sufficient to guarantee the productive decisions of the other components of the organization. Technically, this problem is the problem of external control of people's behaviors to ensure that they adapt to the needs or conveniences of the organization.

Power means the ability to influence, through external coercion, other people's behavior. Power thus has an instrumentality to control the actions of other agents externally. A manager gains authority to the extent that he correctly uses available power. The correct use of power generates authority, but the incorrect use causes a loss of authority. Power can be misused in three ways:

a. Unfair use of power. Using one's power to take away something that belongs to someone. It implies a transcendent motivation that falls below the minimum required to make this collaboration between human beings that we call an organization possible. It destroys authority immediately because it destroys its ultimate foundation: confidence in the person's intentions in wielding power.

b. Not using power when it should be used. A manager must use the power at his disposal to ensure that the necessary minimums of effectiveness and attractiveness are achieved in his organization. If he fails in this endeavor, his subordinates will cease to trust his professional competence. Stop using the power at your disposal when achieving necessary results for all who make up the organization is at stake, revealing a serious lack of competence in the manager.

c. Futile use of power. It is a path through which authority is gradually lost, almost without realizing it, until it is too late. It consists of the use of power that tends to establish too many restrictions on the freedom of action of subordinates.

9. Sharing Theory

This social philosophy of sharing, also known as "community of purpose," emphasizes the shared values of members within the community of purpose and implies an emphasis on worker safety. This is a personal, group, and social outlook on life. Etzioni proposed that we are members of communities that overlap, and that the workplace is a community of purpose that emphasizes shared values and inclusivity. This method employs strategies such as long-term hiring, investment in training and development, and behaviorally compatible school recruitment. It can also demonstrate various aspects of participatory organizations, such as job security, company flexibility, sharing financial success with the workforce, strong communication, and top management and employee listening (Rong et al., 2021).

First, the general balance of rights and obligations is in favor of the employer, and second, the community of purpose runs the risk of being excessively paternalistic and unlimited in viewpoint, which would impede the cultivation and growth of values inherent in variety and difference. Gilligan has asserted that ethical reasoning implies a humanistic underpinning for human resource management. She assures that ethical thinking encompasses empathy and care, emphasizing responsibility in the context of our connections with others, rather than in isolation. This perspective transfers HRM's focus from the traditional decision-making structure to an individual basis, providing employees time for family obligations, flexibility, part-time work, etc.

The risk of this method is potential paternalism, as the employee is the only responsible element in the decision-making process, and the absence of delegation of power (empowerment), which can be detrimental to employees (Weidenstedt, 2020).

10. Debate Theory

This ethical theory was proposed by Karl-Otto Apel and Jurgen Habermas of Frankfurt University in an effort to establish a paradigm for decision-making and conflict resolution. Its formula was derived from public standards and conversations regarding the organization's decision-making procedures. The objective was to provide solutions to ethical difficulties and a set of guidelines for debating significant issues. Everyone affected by the proposed choice must engage in the suggested discourse as an ethical requirement (Ortega-Esquembre, 2020).

Negative distinctions will be eradicated if honesty and an open mind are maintained during this process. The success of this approach is contingent upon employees, management, unions, etc. relinquishing their desire for absolute authority. This involves a mindset shift and a shift in organizational culture, which is sometimes challenging to achieve.

11. Zoroastrian Theory

After presenting and assessing multiple models of ethical theories that can be used to HRM, the moment has come to make a recommendation that represents the ethical perspective on the future of HRM in the 21st century. Zarathustra's approach to ethics is the only one in the history of ethics that is both comprehensive and suitable for HRM in organizations.

The tools provided by Zarathustra's Gathas can be used to provide a solid foundation for HRM to achieve greatness. The gathic vision, for instance, can reach the mind, spirit, and body of organizations. This ethical philosophy fosters the material and spiritual advancement of the world, and it is shared by organizations and individuals.

The Zoroastrian Theory is based on the Avestan notion known as "Vohu - Khshathra." This concept is described in two words by Jafarey. Vohu means good, and Khshathra means to settle in peace, to manage a settlement, and it signifies the "power" to settle individuals in peace. The two terms represent beneficent power, a good government, and the selected order. It embodies the spirit and substance of the ideal government. Excellence in the organization can only be attained via sound reasoning, morality, and fairness.

Good governance in human resource management is the concept of a perfect organization that embraces both employees and employers in a benevolent atmosphere while pursuing the same goals. This ancient idea promotes tolerance and human progress, and its echoes are still audible today. Contributing to an ideal society, benevolent behaviors within organizational standards result in optimum HRM practices.

Mehr employs the Avestan notion of Khshatra Vayria, making it apparent that no other term can adequately describe it. The Khshatra represents a blend of sacred, positive, and constructive potentials; it signifies dominance, power, and influence. This concept exemplifies the true power that promotes love and eradicates hatred, promotes harmony and forgets violence, instills humility, propagates justice, and excludes vengeance. In addition, the Iranian describes Khshatra Vayria as the ideal social and political organization of humanity. In terms of humanism, he describes it as the ideal society.

By engaging in these ethical reflections, it becomes apparent that, when dealing with human resources, the manager of this function, the human resources manager, is the leader responsible for initiating, promoting, transmitting, establishing, and maintaining a peaceful and harmonious organizational environment, or a Vohu-Khshathra culture (Wen et al., 2021).

HRM deals with the organization's most vital element: "People". In this sense, the Zoroastrian idea of GRH is firmly grounded in humanism. Human capital is considered the organizational structure's primary foundation. The foundations for the growth of markets and democratization are the creation of a culture of respect for differences, a long-term vision, responsibility towards the environment and the community, and global efforts to strengthen education and sustainable development for the great majorities by the new organizations in our interdependent, globalized world.

In other words, organizations must embrace social responsibility for the future of humanity and society, the personal development of their employees, and the economic and social growth of the communities in which they operate. Human resources are the vital power of an organization from a Zoroastrian perspective; machines and technology are the sole intermediates between this force and the attainment of organizational objectives. Another significant aspect of this approach is realizing that each firm has a social and cultural duty in addition to an economic one (Mohammadi & Saeidi, 2022).

There has been a growing interest in the spirituality of business; in every case, extremely profound values are at stake. For instance, Milliman & Ferguson conducted research in HRM titled "Spirit and Community at Southwest Airlines" in which they articulated a model of how spiritual values can be integrated within organizations and observed how this model provides elements of how and under what specific conditions spiritual values can have a positive impact on the profitability and attitudes of employees in organizations. The researchers investigated the manifestations of spirituality within an organization and determined the effects of spirituality on employees, customers, and organizational performance. As a framework for their studies, they used a values-based management model of spirituality because spirituality is portrayed via values such as contributing to mankind.

They concluded, based on this research, that businesses that engage not only the minds but also the hearts and emotions of their employees would be more lucrative. This implies that a firm that regards its employees as members of its community and emotionally engages them in the company's mission to make a difference in the world will achieve greater levels of employee motivation and loyalty.

GRH's Zoroastrian methodology emphasizes worker attitudes, values, and technical skills in its selection process. Friendship and teamwork abilities should be included in an admissions examination. HRM is the most significant method by which an organization cultivates and inspires its employees to cultivate their behaviors and high productivity in order to aid the firm in accomplishing its strategic and value-based goals (Perrier et al., 2020).

Vohu - Khshathra promotes values that foster the organization's culture. These principles are indicators of a good mind that places a premium on community, teamwork, and service to others. It fosters the notion that employees in the firm are members of a family who look out for one another and customers. In addition, employees' families are invited to join in workplace activities. When an organization works on spiritual levels as a community with a significant purpose, people find significance in their professions and realize they are contributing to the organization's mission. This encourages teamwork between coworkers, the corporation, society, and the greater order.

Among the most fundamental characteristics of Zoroastrianism in business are the promotion of affectionate, friendly, and cooperative connections. Community service is emphasized, but employees and managers are also expected to work hard. Being a member of a corporation with ambitious ambitions imposes a duty of diligence. Elements of this ethical approach match with the criterion that a good organization is comprised of hard-working, passionate, eager-to-share-ideas, and loyal employees.

D. CONCLUSION

Based on the article's discussion, the researcher found that the approach through the Zoroastrian model theory is the most suitable approach to implementing human resource management. This is due to the fact that this strategy connects the principles of work ethics, community, high mission, empowerment, justice, and good mind, which are crucial to business greatness. For building the Zoroastrian model of HRM practices, the following optimal strategies are suggested: The selection of candidates based on their attitudes, values, and technical skills. The purpose of candidate interviews is to determine teamwork and intelligence. Employees should be welcomed into the firm with a celebratory event as part of the onboarding procedure. Motivating workers to think independently is essential. HRM programs must incorporate a comprehensive incentives and recognition system. These should provide respect, self-esteem, and intrinsic value to employees. The organization is required to provide production bonuses, career plans, medical aid, retirement plans, and other benefits. Implementation of several non-monetary incentives, including items, travel, and celebration gatherings, for firm achievements and for pleasure. Promotion of gatherings to recognize accomplishments. Highly suggested are educational programs that inculcate ethical ideals in the organization's members. The organization must be benign, and employees who make judgment errors are not penalised; rather, they are provided with guidance on how to improve. Errors result in organizational development. Incorporate ethical ideals into the organization's policies, mission, and vision.

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