

# Human Capital Creation: A Collective Psychological, Social, Organizational and Religious Perspective

*by Dian Ekowati*

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# Human Capital Creation: A Collective Psychological, Social, Organizational and Religious Perspective

Ansar Abbas<sup>1</sup> · Dian Ekowati<sup>1</sup> · Fendy Suhariadi<sup>2</sup> · Aisha Anwar<sup>3</sup>

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## Abstract

Psychological, social, cultural, emotional, and organizational perspectives consistently highlight human capital's importance in the literature. We argue that the collective view of different capitals with self-notion is essential for establishing impression, image, and self-esteem. According to the review findings, religious capital could predict context-specific psychological, cultural, social, emotional, and organizational capital. This acknowledgment can assist academics in better understanding how religion, social psychology, and other capitals co-create value in human capital development. This study includes several possible future paths and notes remarkable qualities that can enhance human capital value development research.

**Keywords** Value creation in Existing Human Capital · Human resource management & development · Leadership · Organizations · Individuals · Human education · Social psychology · Religious capital · Psychological health · Religious perspective

## Introduction and Background

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The human capital notion is driven by the early work of Becker (1964), which became the basic concept of one of the most researched human and social behaviors. It links humans, income, and labor performance and has remained a focus for decades for scholarly exploration. The essential focus in human capital development remained to establish intellectual and personal foundations essential for

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✉ Dian Ekowati  
[d.ekowati@feb.unair.ac.id](mailto:d.ekowati@feb.unair.ac.id)

<sup>1</sup> Faculty of Economics and Business, Department of Management Science, Universitas Airlangga, Surabaya, Indonesia

<sup>2</sup> Department of Psychology & Head of Doctoral Program in Human Resources Development - Post Graduate School, Universitas Airlangga, Surabaya, Indonesia

<sup>3</sup> Govt Viqar-Un-Nisa Post Graduate College for Women, Rawalpindi, Pakistan

education and value creation in humans (Becker, 2004). North (1961) economic history publications from 1961 and 1966 mostly adhered to the conventional wisdom. As an example, he ascribed economic progress to three factors: technological change, human capital, and efficient economic structure. North defines institutions as "humane limitations that form political, economic, religious, psychological and social relationships" (North, 1968). North (1995) presented his synthesis on the economics of institutional change. He ascribed that the degree of their effectiveness is susceptible to various conditions, such as the coercive strength of governance or the presence of a robust religious commandment.

The economist and theorist Theodore Schultz began developing his human capital theory, haunted by the phrase's evocation of slavery. In his article "Investment in Human Capital," Schultz gingerly addressed the concept's potentially "offensive" sound. Our values and beliefs inhibit us from looking upon human beings as capital goods, except in slavery, which we abhor. Schultz continues his investigation into the Economic Importance of Human Capital in rapid industrialization (Schultz, 1993). Many of Becker's keywords are derived from human capital ideology, which has a long history of evasions of work in capitalist morality. Creativity, adaptability, and nimbleness are all intangible, personal "values" that can be claimed to increase the "worth" of an employee.

Introducing the concept of human capital to the development of economic science highlights the ability of industrial workers; or included to design modern systems to improve workforce productivity. These represent skills that everyone develops according to their knowledge, competencies, and utilizing abilities to improve human social progress (Becker, 2004). An investment in human capital is comparable to an investment in machinery or other forms of non-human capital. Its role is to increase human beings' economic productivity (e.g., Friedman, 2002; Rothbard, 2002). Ployhart and Moliterno (2011) defined Human capital as a unit resource formed by the social psychology, religion, and emergence of knowledge, skills, and other traits. According to the human capital emergence view by Ployhart and Moliterno, it is possible to distinguish between cognitive and non-cognitive aspects. Ployhart and Moliterno showed how knowledge, skills, abilities, and other characteristics (KSAOs) are linked to individual-level outcomes. They advocated that the Multi-Level Model of Human Capital Resource Emergence can be applied. Raising the present values of human capital is the solution since human capital development allows a country's economy to grow. There is a direct link between human capital gains in domains like research, education, and management and the economy's growth. Economic growth tends to improve the quality of life for the general population. It is essential to work on developing one's intellectual, social, emotional, and cultural capital and educational background to better one's chances of social integration and economic progress.

### Identifying Gap

Most human capital development research between 2007 and 2013 indicates that EU countries are leading research, accounting for 22.2% of the total. China has

surpassed the United States' 16.7% since 2011. Other Asian countries are far behind in research compared to China and Japan. Researchers in Indonesia should benefit from a comprehensive range of study opportunities available in a diverse nation. The challenge arises if research on human capital development fails to produce novel management models. This study is motivated to overcome this potential gap and help bridge the gap between national and regional research communities (cf. Kostyrykina et al., 2021; Thathsarani et al., 2021). Human capital development has been identified as one of the most critical issues on the agenda of the United Nations programs and agencies. Projects in several tangible sectors such as health care, educational training, and expertise training in specific disciplines such as trade, communication, waste management, and disaster assistance are included in several initiatives (Reed et al., 2016). Addo-Atuah et al. (2020) viewed that to create collaborations to narrow inequalities gaps and consider a future in which everyone may enjoy healthful and productive lives. Global commitment to sustainable development provides a once-in-generation chance to address the social, economic, and political determinants of health.

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The association between human capital and economic growth is significant. Human capital directly affects an economy's growth and can help advance a nation's standard of living. Samuelson (2005) claimed that theoretical models and interpretations of experimental results must be correct and directional to develop relationships. Human capital comprises individuals' and organizations' collective intelligence, abilities, and expertise (Becker, 1993). Human capital facilitators in the workplace are inborn human capabilities, attitudes, and personal energy (e.g., Bontis et al., 1999; Davenport et al., 1998). Their knowledge, skills, and learning expertise boost social connections and build organizational capital (Armstrong, 2006). The connection between employees and their employers is changing. The company's resources are becoming more dynamic human capital investors. There is a direct link between human capital gains in domains like research, education, and people management and the economy's growth. Economic growth tends to improve the quality of life for the general population. It is essential to work on developing values in humans through studying existing intellectual, social, emotional, cultural, and religious capital. We must focus on developing people's morals and ethics by analyzing their current cultural and religious capital. Personal responsibility for building and deploying human capital and creating value grows. This study examined human skills considered human capital that evolved around human nature that produces value.

## Literature Review

The human capital theory argues that formal education is highly instrumental and essential for improving the productive capacity of the vulnerable population. Human capital theorists contend that a literate population represents an abundant population. Education increases worker productivity and efficiency by increasing the cognitive stock of economically beneficial human capabilities. Human capital was recognized as one of the most significant components of national economic progress in the current economy (Fitzsimons, 1999). Many academics have tried to explain how human



capital might contribute to societal progress and freedom (e.g., Becker, 1993; Coleman, 1988; de Oliveira et al., 2000; Klepinger et al., 1999; Neuman, 1986; Psacharopoulos & Woodhall, 1993; Temple, 1999; Woodhall, 1987). Institutional reforms are progressive and dependent on success due to scope economies, complementarities, and network outwardness (North, 1995). The skills and intelligence that people and their organizations gain shape evolving understanding of opportunities and, consequently, choices that gradually change institutions (Ingham, 2007, pp. 228–229).

There are two forms of human capital—general and specific. General refers to the understanding, knowledge, and skill sets useful for various workers. A person's environment or a particular segment of society might teach a person about various facets of life. These include religious, cultural, social, psychological, and emotions naturally inbuilt in human nature but receive education from society to articulate and regulate their emotions. The Specific refers to talents of significance simply for one employment contract. Therefore, those with formal organizational and specific job training are the only ones who possess qualifications for this job (Rauch & Rijsdijk, 2013).

Consequently, concepts that help build strategic strength and provide specific knowledge have a significant connection to the conduct of the individuals. It became the most valuable factor that further generated more substantial effects than the specific human capital comprised of past experiences. It became relevant; therefore, a collective perspective is becoming viable to study how it contributes to human capital development value creation.

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### Social Capital

Social capital is a property that emerges from the organizational system and the individuals who work there. The ability to collaborate with others in value creation, business culture, beliefs lived, and values displayed by employees are examples of social capital (Ingham, 2007, p. 104). The most personal relationship in early life has a significant impact on most developmental outcomes, even early life (Mayger et al., 2017). Despite socioeconomic background, parent–child relationships, frequently referred to as social capital, influence parental social outcomes (Kim & Schneider, 2005). Aligned ambition is an approach to examining social capital's functional specialization (Schneider & Stevenson, 1999). The Wisconsin status attainment model predicts the status acquired by separating educational and vocational expectations. The first study redefines alignment as matching parents' and adolescents' educational aspirations. According to this model, individuals at an early stage of life are surrounded by a web of social expectations. The value of personal utility's role depends on social capital's weight, which measures individuals' relationships. Social capital includes social skills, aspirations, confidence, knowledge, standards, inherited skills, and education. Parental function denotes that those educational behaviors are aligned and directly linked to the learning objectives (cf. Shapiro, 2021). The weight of social capital is a function of the relationship and the possibility and knowledge of exercising it. Instead of being an irrational cause, it

indicates the value of social capital as the critical source of all evenly interdependent actors' organization (Chamlee-Wright & Storr, 2011).

Mishra (2020) noted that a social network is "a structure of actors connected by one or more relations." Members of social networks have access to several resources. Individuals benefit from "bonding" social capital, such as social and emotional support, and rely on it. Formal ties allow cross-cultural contacts and access to information-related social capital (Bourdieu & Wacquant, 1992). The mechanisms for accessing and mobilizing social capital vary depending on the structure and characteristics of social networks. Putnam (1995) discussed formal and information ties linked with the "bridging" social capital. Formal ties allow for cross-cultural contacts and provide access to information-related social capital that is otherwise unavailable through intimate family and friend networks. Some people are better positioned to build concrete relationships and access new and diverse knowledge than others due to their socioeconomic level, race/ethnicity, or gender. Skills, qualifications, and education directly link with the workforce's productivity (Blundell et al., 1999; Woodhall, 1987). These are intangible assets in human possession that help their employer's bottom line and add value to their daily working life through innovation and creativity (cf. Boudarbat et al., 2010; de Oliveira et al., 2000; Kwon, 2009; Popkova et al., 2015).

### Religious Capital

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Cultural and religious dimensions of human capital are the most significant forces of influence in economic, political, and social spheres. This fact naturally leads to a more in-depth examination of the occurrence from a more proper perspective (Bilan et al., 2017). Many people lack basic life skills, exposing them to everyday challenges and issues. Developing problem-solving abilities improve people's ability to adapt and overcome obstacles. Religion helps people turn their knowledge, values, and attitudes into skills (Nelson et al., 2017). Religion has been around for a long time (Koenig et al., 2012; Kunin & Miles-Watson, 2006). It has a profound impact on the lives of individuals and society and the long-term viability and well-being of societies and organizations (Litalien et al., 2021; Shapiro, 2021). Some Asian religions may not have the same understanding of God as Judaism, Christianity, and Islam (Chiswick, 2010). On the other hand, religion enjoys global freedom because humans always need divine and substantial support (Philpott, 2019). God is an idea that has been around for a long time.

Even though the fundamental values may have vastly different interpretations of teachings and their cultural significance, religious beliefs across the board are cohesive regardless of the inherent culture (Heath et al., 2005). Researchers continued studying the association between Purpose in Life Test scores and religious institutions. Theory and practice in religious psychology and spiritual support of elderly individuals in religious institutions are two areas where this research has been examined. As explained by pioneer researchers such as (James, 1929; Jung, 1960), the importance of religion in the contested question of life's purpose cannot be overstated. Francis et al. (2010) reported that several researchers had studied the effect



of religion on purpose in life scores. Religion can enhance adult individuals' feeling of purpose in life, but only certain religions can do so. According to Allport, religious orientation authorizes human relations in all aspects. In his opinion, religion is a spectrum with intrinsic value and a tool meaning for people. Underdeveloped studies on religion do not lead to personality integration, but to personal fulfillment (e.g., Allport, 1963; Allport & Ross, 1967). It is established that a person's worth is determined by religious awareness, insight, and wisdom (Galen, 2012; Sadeghi et al., 2020).

Definition of religion may also have a "labeling" approach to classify it, arrange it, and sort it out. The meanings generally fall into three types: Functionalist, substantial, or essentialist (Kunin et al., 2006). An essentialist concept emphasizes one feature unique to religion but common to all recognized religions. All religions are founded on a righteous experience, according to the German philosopher Rudolf Otto (1923). Agadjanian and Jansen (2018) discuss the traditional factors in various religions. It indicates this is the vital substance of all recognized faiths and religion's central aspect. A prime example represents the work of Milfred Spiro (1966). He argues that faith in the supernatural is built on any religion, not just Christianity. Researchers have perceived positive and negative effects and expanded discussions about religion's fundamental role in mortal life (Litalien et al., 2021; Satariano, 2020). Religious life causes social effects on the physical and psychological abilities of society. Religious life emphasizes education that helps individuals be better employees, consumers, and citizens. Individuals may select a mix of philosophical and theological human capital investments (i.e., general concerning religion) (e.g., Chiswick, 2006; Ellison & Levin, 1998; Harrison et al., 2001; Hassan et al., 2020; Hill & Edwards, 2013; Kahissay et al., 2020; Khaki, 2021; Koenig & Büssing, 2010; Koenig et al., 2012; Levin, 2001; Pargament, 2001).

Each generation's human capital affects its ability to pass religion from parents to children. The religious human capital separates followers from non-adherents, defining a distinct religion and adherents as members of a religious society. As immigrants adjust to their new economic environment, religious factors influence immigration decisions and destination countries (Chiswick, 2014). Most people believe they were born into a religion, implying they have no choice in where they belong. Religious education and training are vital parts of a child's early upbringing. Children develop human capital—skills, information, memories, and feelings associated with a particular faith, denomination, or even congregation (Chiswick, 2010).

Religious capital's profound and significant effect on value creation or human capital development has been established (e.g., Ano & Vasconcelles, 2005; Bradley, 2009; Burrell & Rahim, 2018; Gabbard et al., 1986; Hackett et al., 2014; Parboteeah et al., 2009). A human's understanding of business culture is useless if they cannot effectively interact or collaborate with the abilities of their coworkers (McCallum & O'Connell, 2009; Mumford et al., 2000). It is even more critical for employees to have strong social and communication skills since they must identify where most of their value comes from (Bozeman et al., 2001; Johnson et al., 2013). Research suggests that religious certainty is a type of social capital and plays a role in other capitals. There is still work to be done in specification, theorizing, and research to understand religion's role further. Religious certainty is embedded in social interactions

and serves as a resource for future individual action (Wollschleger, 2021). The cohesion of social, cultural, emotional, and psychological issues and the cohesion of young and older adults seem to be more important for extracurricular activities than schoolwork (Gad et al., 2020). The effect of religious and cultural values on human capital concluded that these aspects impact values that develop human capital.

### Positive Psychological Capital

Positive psychological interventions (PPIs) improve emotional well-being and increase health benefits and disease prevention. The mounting evidence for positive emotion's unique social, behavioral, and physical health benefits has prompted research on positive psychological interventions (Moskowitz et al., 2021). The precise mechanisms for the favorable link between religion and human psychology are still being researched and debated. Religion, personal psychology, and moral self-image all have a connection. Moral ingroup judgments, the belief that religion is necessary for morality, and impression management strategies all play a role (Ward & King, 2021). Self-image is one of the components of self-concept. The self-image concept encompasses how one view, think and feel about self (Achouri & Bouslama, 2010). A person's social status, family, or national participation (as a sports player) are sources of pride and self-esteem (Tajfel et al., 1979). A distinctive image can make a company recognizable to potential customers in organizational studies. It is required that notable individuals (like artists) improve their fame, brand, or image. Tajfel: Groups provide us with a sense of social identity or belonging (cf. Abbas et al., 2022d; Bailey et al., 2013; Garavan et al., 2001). Companies that manufacture sports goods, models, and retail companies rely on personal branding and celebrities to engage clients. Distinguished individuals often become iconic figures to generate income Icons for others to follow. Apple's Steve Jobs, Elon Musk, and Bill Gates are excellent business success examples (e.g., Beattie & Smith, 2010; Peck, 2016; Rindova et al., 2006). As part of the estate of human capital, psychological capital is linked to numerous competitive behaviors, including building a self-image that entrepreneurs often use for themselves (Lee et al., 2020).

Image theory accounts for the minority of deliberate decisions (such as positive value maximization) and the majority of non-deliberative decisions (Beach & Mitchell, 1987). People want a good public image most of the time. Integrating the employee's talents into their self-image can be another example of how specific individuals combine their skills for employment (Kour et al., 2019; Lopez et al., 2018).

Organizations face difficulties and unpredictable economic conditions in a dynamic market world. Positive psychology has become a more relevant concept to support employee participation and achieve sustainable results during change. It is known as the internal motivational factor triggering the dedication and efficiency of an employee in the workplace (e.g., Avey et al., 2008b; Clapp-Smith et al., 2009; Luthans et al., 2004; Wang et al., 2014). The positive psychological capital objective can help improve employee engagement, build a positive image, and intervene between current and expected working practices (Avey et al., 2008a, 2008b). It is characterized by inner optimism and self-efficiency to



accomplish complex tasks. Luthans et al. (2006) counted this invaluable human ability to generate long-term effects through positive attribution (Wang et al., 2014).

### Intellectual Capital

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Allameh (2018) noted that Intellectual capital is a multidimensional idea of the knowledge, experience, and practical skills to create value. Scientists generally believe that intellectual capital contributes to organizations' value and value extraction through knowledge as a non-physical and non-monetary resource. Knowledge is saved in the database for companies, business processes, systems and relationships, and individuals. It identifies intellectual properties as a subject worthy of debate under scientific social research (Petty & Guthrie, 2000). This branch of knowledge supports enterprises, business processes, strategic leadership processes, structures, peer relationships, and maintaining the emotional balance of individuals (e.g., Dust et al., 2018a, 2018b; Goleman, 1998; Goleman et al., 2013). Human capital encompasses the expertise and experience of all employees inside a company. It consists of education, life and professional experience (Pérez-Fuentes et al., 2019). It has been understood as the ability of employees and managers to learn and add to their knowledge, skills, and experience relevant to the task at hand (Dess & Picken, 1999). Moreover, employee experience is a gauge to measure their value; the more competent staff is more valued than the inexperienced (Sullivan, 2010). That is why no organization wants to lose experienced employees (Shalley et al., 2000). The performance of employees and job happiness is widely predicted by intelligence. Despite the widespread use of modern technologies, service professionals still serve and engage with consumers. Often emotionally charged, these customer interactions are critical to the experience. Employee service performance and formative assessment are influenced by the capacity to manage satisfying relationships (e.g., Barreiro & Treglown, 2020; Prentice & Thaichon, 2019; Prentice et al., 2020). The minimum experience required to remain a productive member of an organization ranges from three months to a year. It is identical to the cost of replacing a unit of a production facility to sustain itself against competitors. Nevertheless, it needs time and effort to develop employee business intelligence through experience (Prentice & Nguyen, 2020). Intellectual Capital (IC) is an important link between support demands and development requirements to achieve the Sustainable Development Goals. Studies have concluded that Intellectual Capital is the most powerful economic production engine and the most crucial driver of smart, sustainable, and inclusive economic and world social development (Secundo et al., 2020). Intellectual capital provides a quantitative framework for assessing the growth capability of knowledge cities. Its accomplishments are relevant to Goal 11, which is about creating and maintaining sustainable cities and communities. Human resource experience and intelligence are acknowledged as valuable human capital skills in literature (cf. Boudarbat et al., 2010; Klepinger et al., 1999; Lund Vinding, 2006; Woodhall, 1987).

## Emotional & Cultural Capital

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A person with a high level of intelligence would be more effective in dealing with culturally diverse situations and would better adjust socially to the changes. Emotional and cultural intelligence is the ability to understand, interpret and respond to peers in a good way. Emotional regulation is a useful tool for societal, cultural, and individual adaptation; for instance, one may modify their approach from adamant to self-determined, or from taking their chances (e.g., pro/anti/ social/ planned behavior) (Abbas et al., 2022f). The individual's emotional response is organized into three aspects—the first, arousal is the strength of the emotional response. The second one is proportional to the intensity of the stimuli or internal motivation. The third is that power varies from great dominance of a situation to surrender or resistance (e.g., Faith & Thayer, 2001; Schutz et al., 2007). Research on conscious behavior has demonstrated that non-cognitive characteristics like habits and emotions influence behavior and personal developments (Ingham, 2007, p. 217). Neither recent reviews nor quantitative investigations have identified studies in this domain (Hebrok & Boks, 2017).

Emotional and cultural capital represents the sociology of culture and emotions related to an employee's feelings at the workplace (e.g., Brooks & Nafukho, 2006; Cottingham, 2016; Zembylas, 2007). Emotional capital is considered macro-structure aspects, including social order, social disparity, and social stability to advance research (Thoits, 2004). Reay (2004) contended that emotional capital does not list a distinguished capital alone until it has developed a comprehensive theoretical understanding of other capital types. Cultural capital is a well-known term in Bourdieu's work (Bourdieu et al., 1992). Several factors contribute to a person's social capital. It is easy to see how the family's ongoing presence is reflected in the processes that create emotional capital. The concept has increasingly conceptualized with the efficacy of emotion as a form of cultural embodied capital that shapes the growth of inner psychology resulting in the reproduction of group inequalities (Brown, 1995; Schweingruber & Berns, 2005; Stacey, 2011). Emotional capital is a three-part term comprised of emotional intelligence, management abilities, and feelings that connect self-processes and resources with group membership and social position. Compared to other emotional capital definitions, like "emotional intelligence" and self-awareness can additionally be used to explain it. It has a direct correlation between macrostructures and micro tools for the feelings or emotions of an individual. Like economic capital, emotional capital is undeniably dispersed and separate from practice—in these cases, emotional knowledge, speech, and management are triggered and incarnated locally (e.g., Goleman, 1998, 2003; Goleman et al., 2013; Salovey & Mayer, 1990). Good habits and cheerful personalities can be a balanced source of value for individual employees (Caspi et al., 2005; Mischel, 1973). The disciplined worker meets deadlines and maintains a progressive perspective. They act like a collaborator who is more valuable than a team member possessing some technical skills but does not share positive personal characteristics and habits (Herd, 2010; Wright & McMahan, 2011).



## Change, Leadership, and Human Capital

The literature has explored the relationship between leadership and human capital. Understanding typical human capital workers or their human capital advantages remained unclear. However, the current literature emphasizes the importance of strategic leadership in achieving human capital benefits. Organizations work hard to maximize operational efficiency and the human resource pool's contribution. Human capital leads to the development of intellectual capital in the enterprise from which competitive advantage can be achieved and sustained (e.g., Bontis & Fitz-enz, 2002; Busenbark et al., 2016; Dust et al., 2018b; Giampaoli et al., 2017; Hussain et al., 2018; Johnson et al., 2013). Birasnav et al. (2011) emphasized that the process of human resource growth comes long under enormous organizational development through human capital development and growth.

Ingham (2007, pp. 38–39) noted that people are not entirely rational. Ingham linked it with soft human resource management, which is necessary to engage people emotionally rather than rationally. To engage people by their hearts and minds, focus on communication, motivation, and leadership take part together, which necessitates an inspiring vision of strategic intent (Hamel & Prahalad, 2010). The best leaders are ethical, responsible, and good change-makers. They generate meaning for their employees and a link between their work and the organization's larger aims by simply telling stories that bring them to life (Abbas et al., 2021b). Excellent management is about ensuring everyone understands their deliverables from leadership. They are leveraging their particular abilities to position them for success and rewarding positive behavior with encouragement (Abbas et al., 2022c).

According to cognitive psychology, emotional decisions that use intelligence often lead to better decisions than merely rational and cerebral decisions (Damasio, 2005). People assume a reasonable and data-driven decision is often based on intelligence, including emotions. Researchers know that everyone over the age of twenty-one can locate facts to support their complex issues (Ingham, 2007, p. 12). Institutional governance is a matter of leadership; therefore, cognitive scientists are concerned about researching how the mind and brain "make meaning" out of the environment that organizational leaders create (e.g., Aarons et al., 2016; Derue et al., 2011; Goleman et al., 2013; Hickman & Sorenson, 2013; Mumford et al., 2000; North, 2018). Institutional change is facilitated by the interaction between institutions and organizations in an economic environment characterized by scarcity and competition. Changing views of possibilities and subsequent choices will be shaped by the skills and information individuals and organizations acquire, leading to gradual institutional changes (North, 1995). It is necessary to have a much deeper grasp of the interrelationships between institutions, learning, and organizations if we are to comprehend how institutions evolve. Institutional structure prescribes the opportunities for new organizations to emerge. However, it also offers incentives for such organizations to invest in the knowledge and skills that will shape their future. This is what North asserts (North, 2018). From modern public management and human capital development perspective, the extent to which some forms of leadership knowledge and talents can sustain economic growth is still a concern (Preko, 2022).



The fundamental nature in which leadership appeals to the hearts and minds of humans is still mysterious because leaders remain phenomena independent. Positive psychology triggers motivation to transform the workplace to complete the task through transformational leadership and human resource management (e.g., Abbas et al., 2021b, 2021c). Positive leadership can transform the workplace by improving employee engagement, decreasing tension during pressure and transition, and producing favorable business results during change. Positive leadership is demonstrated by its ability to improve employee engagement and decrease tension in the workplace significantly. This element alone is likely to result in a higher level of devotion to a task, especially for human resource administration. When leaders read the situation effectively, they decide two ways. (1) Managing individuals for diversity and inclusion (Abbas et al., 2021b), and (2) increasing the workforce's effectiveness by developing social fabric (Abbas et al., 2021c). Successful leaders produce their principal impact outside the formal organizational structures (Nohria & Khurana, 2010). Leaders employ followers' positive impact to recognize leadership responsibilities, and similar roles help others achieve their own specialized capacity goals. The leadership of various people at all levels fosters seeks input from a wide range of individuals and institutes new leadership models. It eventually inculcates individual capacity development as a substitute for human progress. To have a leadership capacity development perspective, individuals in prominent positions should assume their responsibility for individual development efforts and empower others to join them. Leaders strengthen employee energization strategies and approaches, drive change and innovation, and provide value to the workplace. It is challenging to achieve the change process, so more study is necessary to resolve it. The literature review postulates that change management positively affects society; it requires time and strategy in the right direction (Abbas et al., 2020; Diehl & Dzubinski, 2016). Human resource managers should train managers concerning developing transformational leadership behavior (Birasnav et al., 2011). They explained the role of knowledge management in human capital creation. They also have the most remarkable ability to enhance these benefits through participation in the knowledge management process, establishing organizational culture, and encouraging communication among employees, among other things. Further, followers see transformational leaders are role models since these leaders are highly capable of stimulating their followers' creativity.

### Theoretical Perspective

Burns (1980, p. 173) noted that self-concept comprises self-image and self-esteem. The demand for identity seems to be growing increasingly urgent for many people in today's technology and impersonal world. The primacy, importance, continuity, and ubiquity of the self-concept in all areas of behavior are promoted by self-concept theorists. The study found that participants' social identification influenced the salience of their religious beliefs, showing that religious belief substantially impacts how people see their self-concept (Blaine et al., 1998). Although it is becoming increasingly relevant in contemporary psychology, Self-concept is a challenging

notion to describe. What presents a challenge is determining precisely how much control one has over their self-conception. It is difficult to define because various hyphenated phrases utilizing self as an adjective have been used to designate distinct behavior characteristics. It is more difficult to distinguish the primary share from a human decision. Psychologists have thus employed a wide range of "self" terminology in inconsistent and unclear ways. However, self-esteem, self-attitudes, self-image, and self-acceptance are the most popular scholarly concepts. As a result, anything that can aid in developing some novel characteristics of human self-awareness could be regarded as essential. Self-awareness has profound ramifications for the human experience because it entails searching for life's meaning. Knowing one self-identity explains one's past, future, and place in the universe. Following vast literature, it can be stated the premises of a new value creation logic and how it is generated:

- Human social, psychological, cultural, and organizational experiences determine what is worth being human. Individuals' experiences are shaped through these interactions.
- Any entity that allows people to create value based on their interactions is a company or organization. If we are supposed to study to generate collective values, we further need elevated platforms for engagement.
- The expected value is generated collectively in a co-creation process, with value to participants based on their experiences, both on the platform and in productive analogs.

Most potent societies in the world have religious capital; it is the primary source of impact on social, cultural, and emotional life. This argument is especially valid when we observe people's values being formed. Since human capital development adds value to these values, they are intertwined. Considering the above, therefore, practical concepts such as value in use, user experience, and even things that are being socially exchanged reflect a notion of value.

### **Role of Religious Capital in Human Values**

Creating value for the company is the foundation for competitive advantage. An employee's balanced processing is a key to creating products or services that meet market demands. Because of the complexity and diversity of human capital, it is imperative to have a workforce equipped with technical skills, education, knowledge, and attitude. The author attempts to extend human potential using a model developed in human capital theory. The human capital theory is evolving. Any activity that adds value to human capital can be deemed value creation (Young, 2005). The resource-based perspective on human resource management articulates expansion in human resource management literature. This point of view states that people learn best when connecting new learning with what they already know and can do. Individuals who receive valuable education can better see the world from a different

perspective. A successful existence as a responsible citizen and healthy family/friends ties result from this learning.

Human capital is described as the skills, knowledge, experience, and health that make people economically productive. The ability to differentiate and use human capital components is required to produce value for the organization. Ingham (2007) presented a model that maximizes human capital's worth. However, Ingham's model focused on social capital, organizations, leadership, intellect, cultural flexibility, and positive reinforcement. Following Porter's paradigm of creating values (Porter & Kramer, 2019), the present article measures the process flow levels of individuals' psychology contributing to human capital creation by increasing its value.

Ingham's model did not include religious capital's role and influence on human capital development or management. This article included religious capital with social, intellectual, positive psychological, and cultural capital. This study does not compare the presented model with any previous model. Allport: Culture, religion, and society are separated for human rights but linked for intellectual reasons. He argues that starting a collective or combined religion, society, and cultural perspective makes the most sense and logic. Allport divides religion into developed and undeveloped categories (Allport, 1963; Allport et al., 1967). Underdeveloped belief does not lead to personality integration, but it does lead to personal fulfillment. Internal bias is defined as using religion to serve rather than utilize it as a tool. A person with an external intolerance utilizes religion to obtain status, social approval, and even to explain their behavior. Religion's true worth is determined by its role in improving people's quality of life. Religious education helps people develop spiritually, morally, socially, and culturally. It contributes to man's growth by giving ethical values, social rules and ideals, rituals, and dedication to society. Even though religious groups have different priorities for different values, connections between religiosity and values are surprisingly consistent in religions. Persons more engaged in religion ascribe comparatively high weight to values reflecting motivation to avoid from a religious point of view.

### **Role of Values in Developing Self-concept and Self-impression**

Increased self-esteem and psychological adjustment can be achieved by instilling values into persons' lives that differentiate those who possess them from those who do not. A person's self-concept answers the question, "Who am I, Why I am here, and Where to go." Self-organization is the process of humans organizing their collective behavior (e.g., Flook et al., 2005; Leflot et al., 2010; Willshaw, 2006). The study of the numerous circumstances of identification that distinguish one subject of experience from other subjects of experience is the subject of philosophy of the self. It is sometimes believed that the self is an all-encompassing entity fundamentally tied to conscience, mindfulness, and behavior. Therefore, it is appropriate to assert that this self-notion connected with self-impression and self-monitoring is justified. Impression strategy or management is a comprehensive or unconscious mechanism by which people try to influence others' perceptions of an individual, object, or event through regulating and controlling social interaction knowledge (Leary & Kowalski,



1990). The concept is driven by Erving Goffman's book "The presentation of self in Everyday Life." (Preves & Stephenson, 2009). Goffman's realm explains how social "actors" establish identity statements and prepare and execute roles in everyday life. Social interactions are based on the broader social-psychological tradition of symbolic action. Such a work of identification is meant for those we associate with. For instance, in sports, a player's appearance remains at stake in every game. Self-reflection and how they envision themselves evolving in future are linked to the control of impressions.

Rosenfeld et al. (2005) explained impression management's social and organizational context. Impression management suggests that a fundamental human purpose, both internally and externally, must be perceived favorably and prevented from being seen negatively by others. That is why individuals always want to maintain their social impression publicly. Baumeister (1982) noted that it gradually became a systemic application of the organizational management viewpoint. It is an essential tool for management practice during interviews, recommendations, feedback, leadership roles, career plans, exit interviews, and cultural diversity management. Self-impression in personal management is now an explanatory power for a broad spectrum of social and organizational topics. Creating the right picture plays a crucial role in success in work and life for individuals. There are many rising opportunities for research in impression management because it has practical consequences for individuals and organizations. Snyder (1979) realized that people monitor self-presentation, behavioral expressions, and verbal and nonverbal effects of self and others. So, it is quite important to take into account both cognitive and non-cognitive processes, such as social and situational contexts.

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### Self-esteem and Self-efficacy

Self-esteem is the "conviction that one is skilled and decent for living" (Branden, 1969). A high self-esteem connotation is that the individual thinks he is good enough (Rosenberg et al., 1995). Evidence shows that most people with mental health issues have poor self-impression and self-evaluation (e.g., Alessandri et al., 2015; Smith et al., 2007). Self-esteem is a psychological attraction because it forecasts academic success, happiness, employment, family satisfaction, and criminal conduct. According to Maslow (1981), people would not develop and achieve self-evaluation without realizing the need for self-esteem. The healthiest form of selfishness is "more than fame, flattery, and admiration for others." Psychologists have shown that people with unstable self-esteem interpersonally attack others who block them from positively expressing themselves, leading to aggression and abuse. Greenberg (2008) showed that according to the stress management hypothesis, others' respect is more fragile and easily lost than self-esteem.

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Self-efficacy is a subjective measure of how well one can take action to deal with future problems (Bandura, 1997). It can mediate between social support and psychological adaptation for young people (Bandura & Locke, 2003). Positive relationships, role modeling, and social effects are self-efficacy values. Self-efficacy can help personal control effects and lead to many psychological development areas. It

may also enable individuals to control their feelings, avoid social pressure, and foster empathy for others (Bandura et al., 2003). According to Fergus and Zimmerman (2005), self-efficacy is a personal asset that helps young people avoid risk factors. Self-efficacy in young adults can mediate social support and psychological adaptation. Resilience is a distinctive attribute generated from the self-efficacy idea for consideration (Vieno et al., 2007; Windle, 2011).

There are several ways to think about human capital development. One of them is to think about it as an accumulation of capital. The social psychology and elements encoded in varied literature are entirely embedded with religious aspects. There is no escape from religion. According to the substantial literature review described in this research, it is a complicated and non-linear process that formulates human values. In this study, the scholars of the previous literature presented significant components that have been employed in strategic human capital development studies. The following figure outlines these essential components to help clarify their relationship to various contexts. The genetic context remains straightforward, but the specific context conjoins with cognitive influence on the individual's notion of self.

### Proposed Method and Population

In this work, social science research examines how an organization might manage human capital to achieve people's "ideal" composition. The variables included in the study's composition are social, psychological, cultural, intellectual, and positive psychological capital popularly used in instrumental studies. Whenever the framework is integrated correctly, that will result in an experimental model used in future studies. There are two viewpoints on the value of experimental psychology. Some argue that quantitative social psychology studies have little impact and overlook the individual (e.g., Smedslund, 2016; Valsiner, 2017). The Bobo doll experiment by Bandura confirmed that leadership's intervention to stop workplace aggressiveness could either limit hostility or increase aggression (Hollis, 2019). Self-image, self-fame, and habits are some of the variables considered. The variables' theoretical and empirical basis is thoroughly examined and explained in the social and organizational context. For example, social science research examines how an organization might manage human capital to achieve the "ideal" composition of people capable of adding value to the company (e.g., Delery & Shaw, 2001; Nyberg et al., 2014).

The study quests to minimize ambiguity and misunderstanding while also attempting to eradicate bias in thinking about well-being education contribute to human capital development. This article postulates to consider it from a diverse perspective, i.e., developing human capital through a compendium experimental design. The accumulation of all capitals, on the other hand, is a little research phenomenon. The idea that all capitals may accumulatively be present in the human psyche to dominate their human capital worth has remained elusive presented in Fig. 1. These capitals can play a crucial role collectively in human growth, development, and co-creation through informational education. Until our study creates a specific notion that explores relationships between self and perceived values from a scientific framework, the role of these collective capitals will remain generic. This

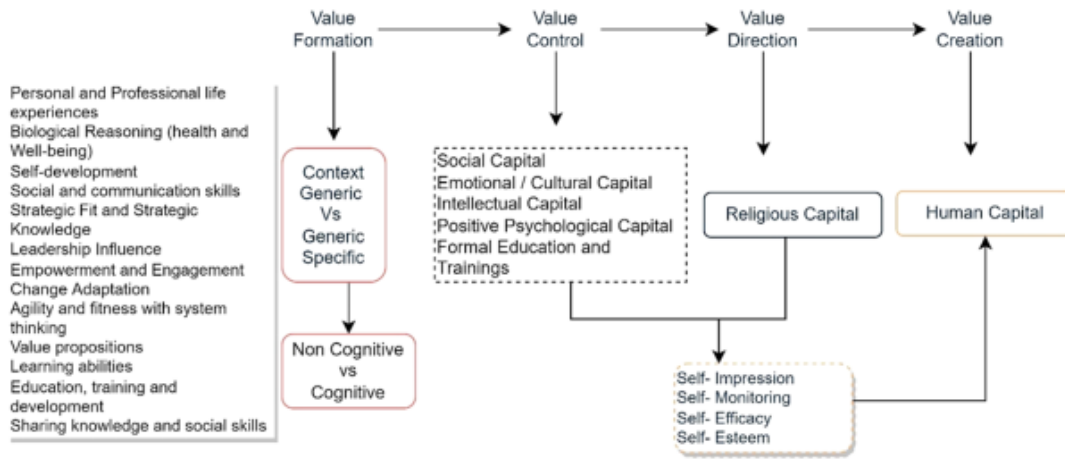


Fig. 1 Collective perspective for context vs. specific values in human capital creation

study theoretically linked all types of capitals to control image and fame. It will help researchers better understand these ideas because it will allow them to check out previous findings. Cohesive steps could lead to the same results that achieving human capital requires a collective perspective. The roles of various capitals might overlap in different situations.

Because the purpose of this study is to acquire data from a personal viewpoint rather than the beliefs of others, human consciousness, self-image, and other essential parts of self-coming for them in changing environment are under consideration (cf. De Leon et al., 2022). It is possible to identify where each individual's worth sits in an individual's life. The value generation in human capital would be simple to know once the core source is recognized (cf. Barney & Mackey, 2021). An experimental research strategy that manipulates antecedent behavior may be used to explore relationships that suggest value (McCauley et al., 2022). An experimental method of mixing and matching this research concept might better understand and clarify this issue (cf. Bolinger et al., 2022). Complicated social psychology research has harmed religious capital research. In certain civilizations, cultural factors predominate. In others, social and emotional factors play a more prominent role in determining human values. Self-esteem and personal image are linked to many colloquial expressions that use "self" as a preposition. These variables have shown a wide range of behaviors and how leadership can affect them during the transition process. The notion of human capital development and capital accumulation is also connected to the self-efficacy perspective.

### Policy and Implication for Practice and Research

It is possible to obtain human capital from various sources, including natural talent and education. Like in the business, most general training is obtained through formal education. People's ability to generate abstract commodities such as projecting future excellence or career planning is also influenced by their general education and specific abilities. General education enables them to achieve and maintain a quality of life and social sensibility and reap the benefits of specific



instruction that teaches them specific job training. Sabirov et al. (2021) advocated applying the Cultural Pyramid technique to explore the religious influence on cultural aspects of human capital. Benevene and Cortini (2010) argued a need for a philosophical and cultural approach to understanding human capital's economic, social, organizational, and environmental factors (Sabirov et al., 2021). Organizational psychology analysis of human behavior in a business environment is also widely researched (Javed et al., 2021; Rashidin et al., 2020). Improvements to recruiting, training, employee input, and management can affect overall workplace/workforce behavior when reviewing an organization in which human capital is nurtured or assessed (Baumeister, 1982; Brent & Thompson, 1999; Coleman, 1988; Kozlowski & Ilgen, 2006; Kozlowski et al., 1999; Turner, 2009). (Blundell et al., 1999; Bontis et al., 2002; Ployhart et al., 2011; Popkova et al., 2015). Social psychology's learned behavior may also be included in human capital creation. It has been a branch of science studied for centuries. Its implications extend far beyond the field of social psychology as we know it today. In our review, we included the following points for increased knowledge in the areas of human capital development, management, and its value creation aspects:

- a) Cultural, social, psychological, religious, and emotional aspects are also part of human learning that comprises human capital. These aspects are vital for human capital development consideration, particularly change and leadership in organizational settings. A collective capital theoretical contribution can consider how these capitals nurture human behavior to formulate human capital formation.
- b) Learning how behavioral standards change or confirm human connections from cultural, emotional, social, psychological, and religious beliefs is required. Knowing how these factors contribute to overall social and psychological well-being is imperative. Research contributions toward collective human capital can be sought through this notion
- c) It must be grasped how formal rules of human capital development interact and influence the behavioral economics of human resource management. Shared and distinct influences, contributions, and roles of human behavior toward self-impression management should be studied. Self-monitoring, self-efficacy, and self-esteem may also be studied in human capital creation.
- d) Social organizations are usually highly imperfect. The most important goal of research studies should be to investigate how to understand better how people work together. Moreover, learning more about the leaders of institutions is required to make people happier and healthier to work more efficiently (Hayden & Thompson, 2017).
- e) Social, psychological, emotional, intellectual, and religious capital education lapses can be identified with identity crises among young adults. Researchers could design tactics based on adolescents' early childhood experiences to aid in developing self-identity and self-expression (Masfa, 2021).
- f) It is recommended to gain persistence in early childhood or adolescence as a familiar phenomenon. Lapses during growth may upset some of these individuals, i.e., young adolescents or adults. Some are prone to overcome social and

psychological growth deficiencies and may continue to be disabled throughout their lives.

## Results

An innovative synthesis of social, scientific, and moral discourses centered on the “researchers should consider invisible hand.” This argument is one of three analogies in Smith’s writings that consider moral sentiments equal to a nation’s riches. Human capital development research has several components, which can be examined empirically in organizational research. The literature recognizes the importance of world-class education, skills, and competencies in improving human capital’s competitiveness. Abbas et al. (2022e) recognized the value of human capital development research. Our study responds to this clarion call by analyzing operational challenges and how social psychology might help informal education.

An increase in human capital facilitates improving efficiencies and expanding opportunities for inventive activity. As a result, incentives to maintain innovation are sustained, and the economy can generate self-sustaining momentum. Because of this, long-run endogenic growth research of human capital devoid of scale effects can be produced. Culture thrives in societies; its impact on human development is immense. The environment in which an individual grows up and the factors that affect a person’s character, habits, and thinking are essential to consider for psychology and research. These factors are driven by connecting to civic groups and institutions, like educational institutions or workplaces. The limits of intellect and consciousness depend on these factors even after reaching youth. Later human beings have their own psychological, economic, social, cultural, and religious development. Individuals’ self-image, self-perception, and self-impression bring these capitals together under their intelligence. How human psychology develops under the influence of religions is equally significant. If education is fundamental to human development, then the above factors are for the first training of human beings. It is possible and necessary to link them with human capital development and value creation. Though not always manifested simultaneously, each of these forms of capital does exist in a person’s physical and psychological makeup.

## Discussion

Values can mean many different things depending on what one is trying to accomplish. Both are driven by positive psychology. Human factors are an indistinguishable general term; the theoretical framework’s contents cannot be derived from one name. A typical person may not build self-efficacy alone to comprehend the social and psychological sphere of influence unless they witness or experience change in others. The ability to win people’s cooperation is more critical

today than ever before for business leaders. There are two primary methods for accomplishing this: motivation and inspiration. Positive psychology research is responsible for determining novel aspects to overcome problems that could regain personal mastery without sizable efforts. The emphasis should be on analyzing and understanding people's behaviors in cognitive terms in dynamic and diverse environments (cf. Fenitra et al., 2022b). Rasmussen (1990) positioned himself to contribute to psychologists' increased interest in complicated real-life phenomena. It requires a rethinking of social systems in which humans operate and generate inaccuracies, such as modern workplace societies.

## Recommendations

Can we expect the same capacity for collaboration from all age groups? Adjusting to globalized working methods can be value-added to human capital. Sustainability must officially involve human capital value creation with a transdisciplinary commitment to human growth. Human capital's economic construction naturally transforms traditional humanity into contemporary societies instantly. Human capital boosts the economic productivity of physical capital by progressively increasing its practical efficiency. It also positively enhances the practical use and potential expansion of innovative ideas, such as the development of new technologies. Investing wisely in human capital naturally generates higher persistence, and the preferred form of backing far outweighs the direct costs of the initial investment in that specific area. Active workers' creative productivity progressively improves because of training, resulting in a more significant increase in continuous production.

We understand that research should focus on building systems (Hickman et al., 2013). Invisible leadership is the ability to achieve a single goal due to people working together without charismatic individuals. The shift from a focus on the leader to an executive in organizations such as enterprises, governments, and public sector organizations is a distinguishing aspect of invisible leadership. Many people work together to achieve a shared goal, and shared responsibility can be achieved. Leadership positions and supporters with a strategic goal to grasp the hidden powers that rule are hidden in social psychology and can therefore be pursued successfully. This form of leadership is different from traditional leadership. It can be achieved through strategic intent rather than individual skills or methods for more successful management. This might happen because they are passionately motivated to do so with a commitment to a common goal. Other leadership theories, such as transitions and leadership, share and implement the idea of invisible leadership. Leadership power may be used to develop collective efficacy in individuals. If leadership factors are "muted," companies' motivation to invest in new knowledge may decrease or prevent human capital development. Competitive organizations may hasten the pace of institutional change through an efficacy self-development view.



## Conclusion

Human capital can be created from other capitals/ agents/ social and psychological factors. Researchers should move toward collective capital studies. Several approaches used human social problem-solving skills, corporate culture, and intellectual property as forms of human capital for collective benefits. Most of these studies have undermined or excluded the religious capital role. Moral tenets of individual worth are determined by their awareness, insight, and wisdom. Religious capital is ingrained in the social and human life roots at a deep level. Its orientation predicts positively and meaningfully the adaptive skills of social problem solving, as does intellectual property. As a result, the term "human capital value creation" bears the freedom from the connotation of slavery that disturbed Schultz in his day. As Lester Spence points out, the concept of human capital's reliance on our freedom gives it current force (Spence, 2015). It transforms laborious and costly commitments into a choice that we make for ourselves. The idea of value creation in human capital may change the formal toil individuals perform for their employers. Becker: The drive to find meaning in one's work is another example of the language of values spoken by human capital. This passion is an example of Becker's "psychic income." In recent years, the term "forced to work" became more popular because many people thought it was terrible when they first heard it. Due to the enormous benefits humans take from businesses these days, the forced to work referred to as modern workplace slavery (Caruana et al., 2021). Religious beliefs provided a social realm inside enslaved communities. Religious beliefs helped people who were subjugated and advocated that humans should not be mistreated by imperialism. Religious teachings tell humans to believe that all are equal. Within the enslaved community, religious activity functioned as a means of resistance against slavery and as a source of collective power. Enslaved people were able to oppose enslavement through their religious beliefs.

Values addition in human capital, particularly the dominance of religious capital in collective view, may be invested in and grown to promote efficiency and competitiveness. Religious capital is ingrained in people's lives as a critical purpose of life. The art of living is the psychological ability to solve challenges and cope with them, and religion often controls it. In cognitive processing, religion has psychic implications and can impact event appraisals. The strength and capacity determined best to meet the operational definition of positive psychology research here enforce this article. It has state-like characteristics that are key to applying resilience to human resources development and the value creation or increasing values. Gaining self-efficacy, optimism for better self-monitoring tactics, and resilient persons could be attained.

The key to survival is to improve the organization's efficiency. Enterprises, social or working groups, or higher education institutions seek to increase efficiency. While human capital growth is unavoidable, promoting social-psychological, intellectual, religious, and emotional health is a viable alternative for the co-creation of education. There are two significant streams to consider regarding the description of human capital and the explanation of social action. Sociologists

describe human actions are often guided by social norms, laws, and obligations. Most economists consider humans to be self-centered to set and achieve goals as an individual (Coleman, 1988). Notably, the intellectual stream is regarded as critical in a social setting. Providing a proper atmosphere for employee involvement has a significant impact on well-being (Ingham, 2007, p. 217). Further reveals how the social environment causes action, reaction, and rethinking.

From a traditional economic approach, creating human capital expands on the "private individual as labor force" notion. With this concept, the labor force generates economic added value instead of other production inputs like financial capital, land, machinery, and work hours. Another proposition evolves around physical capital investment in education and training (Little, 2003). An individual frames knowledge, skills, competency, and experience generated via interaction with self and environment. Human capital can be defined as investing financial resources into human resources in economic terms. It can be accomplished by an individual, business, or government expenditures to increase the capital. According to Ployhart and Moliterno, it is possible to distinguish between cognitive and non-cognitive aspects. Ployhart and Moliterno showed how knowledge, skills, abilities, and other characteristics (KSAOs) are linked to individual-level outcomes. Raising the present values of human capital is the solution since human capital development allows a country's economy to grow. There is a direct link between human capital gains in domains like education and management and the economy's growth. It is essential to develop research on religious control over intellectual, social, emotional, and cultural capital and formal educational background to develop better insight into the chances of social integration and economic progress.

### Theoretical and Practical Implications

Autotelic personality is the idea of a person who naturally has more self-efficacy than an average person does. Our assumption of position toward self maintains a direct link to the autotelic personality (Csikszentmihalyi, 1988). Being autotelic engages in a self-contained activity with no expectation of future profit. Autotelic personalities are characterized by curiosity, perseverance, and a limited level of egotism. Some of these distinctive features include a high propensity to engage in productive tasks for their own sake (Keller & Bless, 2008; Lopez et al., 2018).

The study is linked with human capital development studies on well-being, self-care, and self-image. Regular self-monitoring and increased self-esteem are required to achieve self-efficacy as a social and organizational individual. Autotelic characteristics of genuine curiosity can be taken as positive psychology about prevailing self-impression or impression management (cf. Bandura, 1997; Beas & Salanova, 2006; Kim & Beehr, 2017; Pérez-Fuentes et al., 2019). Self-efficacy may be the most critical component in enhancing motivation and involvement in self-care practices while examining a developing state of stress. In this idea, distinct cognitive and affective elements like belief and environmental factors, including social support, contribute to a dynamic, continuing process that shapes one's social cognition (Abbas et al., 2022b).

People who have higher perceived self-efficacy can encourage themselves to retain self-care regularly. It helps them overcome challenges that hinder others from participating in these behaviors, like a lack of time or willingness to engage in the conduct. Increased self-efficiency relates to improved health status for those touched by control behaviors. Rashidin et al. (2020) found that public involvement in the establishment or direction of such reasons is beneficial to creating compassionate and friendly situations for individuals. Since these aspects are essential in the decision-making process, considering client psychographic generation, lifestyle, values, and demographics becomes essential (e.g., Javed et al., 2021). Human habits, self-image, and public perception should be explored for their potential in human capital development to improve quality of life, involvement, and general well-being (Black et al., 2021).

### Managerial Implications

Courtemanche (2011) discussed the power of social influence that appears in promises of the "invisible hand" in terms of social good. Social theory is based on a sequence of unintentional repercussions, far apart in time and space, resulting from a single economic transaction. Adam Smith's "Invisible hand" depicts human desire and guidance about those factors which are not easily quantifiable but can be measured theoretically (Abbas et al., 2021a). These developments made things easy, comprehensible, and testable due to empirical testing and easy presentation. Researchers can better apprehend human nature in a bit easy way. After industrialization, a vast workforce became associated with industrial labor, and its expansions are taking place till now. Social organizations are now a more significant part of an individual's social life. Understanding the invisible hand/or silent forces in human development can help create a better social order. Empirical and experimental research gradually gathered information on profound and discreet psychological, social, religious, cultural, and social influences in bits and pieces. After decades, these efforts resulted in researchers explaining the influence factors of the order of human social construction. The research is integral to apprehending the human development view for strategic implementation at work and in society (e.g., Abbas et al., 2021d; Fenitra et al., 2022a). Institutions can be destructive and contradicting if their developmental components are overlooked or if the framework is not updated over time. A single theory cannot cover all aspects of the development and positioning of humans in different situations. If progress is to be understood, it is necessary to look at human nature and human development in organizational science (e.g., Abbas et al., 2022a; Wight, 2007). Managers can use research to help subordinates develop a positive impression, expectation, and sense of self-importance by engaging their intellectual and religious aspirations. The importance of religious capital has been overlooked in human capital development research; as stated in the literature above, this component may be considered presently.



## Limitations and Future Direction

Employee engagement research can be reliable based on spiritual capital and self-notion. Another study on human values helps understand how an individual's self-image functions in capital and behavioral development (Javed et al., 2021; Rashidin et al., 2020). We encourage further investigation into how spiritual capital can be infused into one's sense of self. Future studies could benefit from figuring out what people think and how important it is to create value for them in their existing human capital. For example, it could be used to fight modern slavery. Research in business and management is essential but not very well-developed. This is true because much research on modern slavery in the academic literature found that it has not been discussed (Jones & Comfort, 2022). Somewhat of teaching how to resist injustice, formal education teaches individuals to keep behaving like minions in the workplace and in their careers. One can say that the education system and working experience can help people become more self-confident and work in an agile way. On the other hand, machine-like human capital is becoming more commonplace (Robb & Michailova, 2022).

For the same reason, religious capital's social, psychological, cultural, emotional, and positive aspects could be integrated and theorized against modern slavery. Its implementation in other capitals may provide additional insight into human psychology. According to research, spirituality as a whole and spiritual intelligence have the most significant influence on human nature and hence could be studied with this notion in future. This study focuses on leadership and the development, commitment, and growth of human capital. Because of the multidimensional influencing factors of human behavior, all aspects cannot be covered in a particular study. However, many potential areas for future investigations can be expanded by other scholars. Self-determination behavior theory is suggested to determine the profound influence shaping individual action. Systems must be linked with human factors and human academic factors discipline to integrate human capital development.

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## Declarations

**Conflict of interest** The manuscript is free from any commercial or financial interest. No informed consent applied to this study. This study is based on the literature review; therefore, no empirical data involved to support the results. All references are provided in the bibliography section of this study. We report no conflict of interest involved in this study.

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