

# INTERNALIZATION OF ISLAMIC SPIRITUAL CHARACTER EDUCATION VALUES IN THE EMPLOYEES AT PT. BUYA BAROKAH KUDUS

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## **ABSTRACT**

*In the current era of economic development, there is a form of capital rarely discussed in economics world, namely; spiritual capital. This spiritual capital is believed to have a positive influence on people's economy. The purpose of this study is to obtain an in-depth description of the implementation of the concept of Islamic spiritual capital at PT. Buya Barokah Kudus. The approach used is ethnography. This study will describe the work culture, behavior, beliefs and language of communication used by the management of PT. Buya Barokah Kudus in running the AMDK business. The results show that the importance of Islamic spiritual capital is reflected through the discipline of prayer, discipline of time and discipline of rules. Upholding the ethos of working hard, working smart and working consistently and sincerely. This work ethic involves the body, mind and heart. Islamic leadership is basically a belief that prioritizes the attributes of STAFF (Siddiq, Tabligh, Amanah, Fathonah). Motivation in working is directed to worship, seek the pleasure of Allah and become alms in the hereafter so that the goal of working is not only for the world. This makes employees have an Islamic commitment, namely having the confidence to be loyal to the organization and istiqomah (commitment) in working.*

**Keywords:** *Islamic Spiritual Capital; Islamic Leadership; Work Motivation; Work Commitment.*

## 1. Introduction

In the current era of economic development, there is a new form of capital called spiritual capital. Woodberry states that spiritual capital is different from other capital which generally has material resources (Woodberry, 2005: 12-19). Spiritual capital according to Zohar and Marshall is wealth that enriches the depth of aspects of our lives. Wealth we gain through the deepest meanings, deepest values, most basic goals, and highest motivations and by finding ways to embed them in our lives and work (Zohar dan Marshal, 2004: 3). Liu added that spiritual capital refers to the power and influence resulting from one's relationship with God (Liu, 2011: 4-5).

Spiritual capital in Islam has a more comprehensive meaning, in contrast to the secular understanding explained by Zohar, Marshall, Liu and Woodberry. Spiritual capital in Islam is guided by the guidance given by Allah SWT so that a Muslim must be sure that everything he does is to earn the pleasure of Allah (Shallehuddin, 2016: 117). Islam does not see spirituality as a different part from daily activities (Husna Nashihin, 2017) and business. Islamic spirituality is based on monotheism which asserts that there is no God who has the right to be worshiped except Allah (Nashihin et al., 2020). Thus the Islamic spiritual capital referred to in this study is certainly inseparable from Islamic values and monotheism.

Researches on spiritual capital were also carried out by M. Fajar Shodiq (Shodiq, 2018), Nur Said (Said, 2014), Mochammad Sholeh (Sholeh, 2019) and Mohammad Sadiq Khairi (Khairi, 2013) generally it is explained that Islam in Java can have a positive effect on the economic behavior of its adherents. In a more specific environment, Mutashim and Mulkhan conducted a study in business practices within the followers of the Syadziliyah order (*tarekat*) in Kudus Kulon. From this study it was found that it was thanks to the order that they were able to succeed in their endeavors. They can work well, are not too passionated, have no fear, are anxious and always remember to ask Allah for help. They fully believe that their fate is in the authority of Allah and the blessings of the teacher (*mursyid*) have made the followers of the tarekat have a hard working spirit (Husna Nashihin, 2022) and a confident attitude (Mutashim dan Mulkhan, 1998).

Islamic boarding schools are institutions that are considered to have great Islamic spiritual wealth. Therefore, the purpose of this study is to try to explore how the concept of spiritual capital is implemented in Islamic boarding schools. This study will also enrich the concepts of spiritual capital that have been put forward by previous

researchers. The study of Islamic spiritual capital is very important, because this capital is considered to be able to strengthen the vitality of Islamic boarding schools in the economic field. Based on these considerations, the government issued a statute of law no. 18 of 2019 which gives authority to Islamic boarding schools to carry out functions as community empowerment through economic activities (Pemerintah RI, 2019).

Arwaniyyah Kudus Foundation was appointed in this study because it is an institution managed by tahfidz Quran students. This institution is also considered successful in the AMDK manufacturing business through the Arwaniyyah Foundation Business Entity (BUYA/PT. Buya Barokah). The main Manager of PT. Buya Barokah said that PT. Buya Barokah has several times received offers of cooperation from several universities in Central Java to produce packaged drinking water (Interview on 16 June 2022). These offers came because PT. Buya Barokah is a business institution from Islamic boarding schools in Central Java that has succeeded in fulfilling all the strict regulations set by the government, including; IPR requirements (Intellectual Property Rights), SNI, BPPOM and LPPOM MUI (PT. Buya Barokah Kudus).

The writer will focus on internal issues related to the concept of spiritual capital. It is about the internal problems of PT. Buya Barokah like the problem of Human Resources namely dishonesty, less excellent service, indiscipline, lack of knowledge about product production, distribution and marketing. The STAF characters, namely *shiddiq* (honest), *tabligh* (transparent), *amanah* (trustworthy) and *fathonah* (professional) which must be owned by the management and employees of PT. Buya Barokah. The character of the STAFF is part of the concept of Islamic spiritual capital that must exist in PT. Buya Barokah. Human resources at PT. Buya Barokah is one of the important factors affecting PT. Buya Barokah. Professional leaders, managers and employees make the desired business targets achieved easily, quickly and precisely.

Based on the background above, the application of appropriate management, so that it can direct the behavior of employees and all stakeholders of PT. Buya Barokah to jointly run the AMDK business is a very important capital to achieve mutual prosperity. Thus, the writer then formulates the problem, namely; how to implement the concept of Islamic spiritual capital in PT. Buya Barokah Kudus.

## **2. Theoretical Framework**

### **3. Islamic spiritual capital**

The concept of Islamic spiritual capital actually had existed in the Al-Qur'an and As-Sunnah before the concept of conventional spiritual capital appeared.

However, the concept of conventional spiritual capital was first coined by several experts, including Woodberry (Woodberry, 2005), Zohar and Marshall (Zohar dan Ian Marshal, 2004), followed by Lowder (Lowder, 2006), Liu (Liu, 2011), and Malloch (Malloch, 2010) and several other experts. Western experts agree that the concept of spiritual capital has no relation with religion or any other belief system.

Islamic spiritual capital does not see spirituality separately from daily activities. A Muslim has to make sure that everything they do is to earn the blessings of Allah. Islamic spirituality is based on monotheism which implies that there is no God who has the right to be worshiped except Allah (Shallehuddin, 2016: 84). Thus the Islamic spiritual capital referred to in this study and it will certainly not be separated from Islamic values or monotheism.

Islamic Spiritual Capital is a set of beliefs, role models (leadership), motivation, ethos and commitment to one's self that is embodied in good values that are guided by Al-Qur'an and Hadith of Prophet Muhammad SAW. This spiritual capital becomes the basis or foundation in the relationship between humans and their Creator (Husna et al., 2022), namely; Allah (*hablumminallah*) and human relations (*hablumminannas*), and how one can instill these virtues in his life and work.

Liu summarizes several definitions of spiritual capital in three categories including: (a) religious capital, (b) the meaning of life and (c) attachment to God (Alex Liu, 2011: 6-7). The concept of spiritual capital emerges and develops from the concept of social capital. Discussion of spiritual capital is still not widely studied. Classic works such as Richard's. H. Tawney entitled "Religion and the Rise of Capitalism" (Richard Henry Tawney, 1998) and Max Weber entitled "Protestant Ethics and the Spirit of Capitalism" (Weber, 2003) is an early concept that explains the existence of a wedge between the economy and religion, which is then referred to a term of spiritual capital.

#### 4. Islamic leadership

Islamic Spiritual Capital as reflected in Islamic leadership has been conceptualized by Allah SWT in Qur'an in Surah An-Nisa verse 59. Prophet Muhammad also clearly mentioned leadership issues in one of his word narrated in Sahih Bukhari (Al-Bukhari, 1991: 84) from Ibn Umar that:

*"Each of you is a leader and will be held accountable for your leadership".*

From the leadership theories put forward by leadership theorists, we can understand that in the personal and leadership of Prophet Muhammad, perfect leadership was found. Some of the characteristics of the Prophet Muhammad which are examples of leadership and motives for action in Islam are Shiddiq, Amanah, Tabliq and Fathanah (Hadari, 2001: 79).

Siddiq (honest) comes from the word shidq (honesty), the word siddiq is a form of emphasis (mubalaghah) and sadiq means a person who is dominated by honesty. Honesty is not coercion, but a call from the heart (commitment and i'tiqad)) (Tasmara, 2004: 80). This honesty is one of the most important foundations in building professionalism. *Shiddiq* in the context of Islamic leadership can be interpreted that a leader always behaves correctly and honestly, is pious, values-oriented, courageous, tough, patient, wise and sincere during his leadership. Correct in making decisions in strategic organizations regarding vision and mission as well as being effective and efficient in implementing and operating business in the field (Arifa et. al, 2020: 10).

*Amanah* means trustworthy, responsible or credible. Amanah is loyalty to commitments in carrying out the duties and obligations assigned to it. *Amanah* also means trustworthy, professional, disciplined, responsible, independent, skilled, tough, persistent, tenacious, never give up and confident (Sholeh, 2019: 50). A leader must have a sense of responsibility, can be trusted in carrying out his leadership duties.

*Tabligh* means delivering. Leaders must be able to convey the truth in a communicative and transparent way. He also will not be afraid of challenges, obstacles and threats. Conveying the truth to achieve benefit, even though life and position are at stake. Socialization and expanding the network is one of the right sentences to describe the principle of tabligh) (Rokan, 2013: 32).

*Fathonah* means smart, meaning that leaders are expected to be able to solve problems, have the ability to find solutions and have broad insight. Smart leaders will be able to take initiatives carefully, precisely and quickly. When faced with problems that occur in his leadership, he will respond) (Antonio, 2012: 23-28).

## 5. Work Motivation

Hasibuan explained that motivation is something that can direct human power and potential so that they can work together productively to achieve and realize predetermined goals and are willing to work to achieve optimal results

(Hasibuan, 2001: 141). Meanwhile, Manullang and Manullang define motivation as work done by a manager who provides inspiration, motivation and encouragement to others (Manullang dan Manullang, 2001: 194). This encouragement aims to encourage all parties to be passionate about achieving the desired results together.

According to Chapra, the concept of spiritual motivation is similar to that proposed by Weber, namely; motivation is the encouragement of creative values called the work ethic (Chapra, 2000: 194). Because Weber is a Protestant, his work ethic is called a Protestant work ethic, this is a religious ethos (Nataatmaja, 2001: 30). The religious ethos in question is a spiritual ethos that has advanced the economy in the western world where in fact the economic progress is driven by the strength of Protestant spiritual motivation.

In the view of Qur'an regarding religious motivation is that motivation has a basis in the nature of human creation. Human feels the motivation in his heart to encourage him to think, to learn and to know the Creator of himself and the Creator of the universe. After knowing the creator then humans submit, worship, take refuge and ask for help from the creator, namely; Allah SWT. Every time humans get trials and difficulties in their lives, their belief in the power of the creator will increase. This is because humans have found security and peace in the protection and care of their creator (Najati, 2006: 31).

## **6. Previous researches**

This study is different from the previous studies in terms of methods, subjects and research objects. The research method used is an ethnographic approach, while the previous research methods used are economic, case study and phenomenological approaches. The subjects of this study are the kiai (master or expert) and teachers whose initial task to manage the tahfidz al-Quran boarding school, while the subjects of the previous studies are workers in a corporate environment and students whose religious insights considered still need guidance. The object of this study is also different from the previous research, because the object of this study wants to see Islamic spiritual capital which is reflected through the dimensions of Islamic leadership, Islamic work motivation and Islamic work commitment. Various studies related to spiritual capital that have been carried out before are as follows:

Cavanagh and Bandsuch with the research title "Virtue as a Benchmark for Spirituality in Business" (Cavanagh dan Bandsuch, 2002) which uses action research

method. The results explain that workplace spirituality (spirituality in the workplace) is related to the moral condition of every employee who works in the company. Therefore, this study proposes to managers to be able to create a spiritual workplace by always promoting good moral behavior and character, because the benefits of a spiritual workplace besides being able to increase enthusiasm for work, can also minimize potential problems within the company.

Malloch with the research title "Spiritual Capital and Practical Wisdom". Malloch said: "companies need strong spiritual capital from their human resources which contain virtue and morals so that the company is successful in competition (competition) (Malloch, 2010: 34). This is because human faith is an important part of the values in business organizations. According to Malloch there are two virtues that have a positive impact on business, namely hard virtue and soft virtue. Hard virtues are exemplified such as: leadership, courage, patience, perseverance and discipline. Meanwhile, soft virtues are exemplified such as: justice, compassion, forgiveness, gratitude and humility (Malloch, 2010: 45).

Yusuf with the research title "Effects of Spiritual Capital On Muslim Economy: The Case of Malaysia" (Yusuf, 2011). This study explains that spiritual capital can affect the community's economy. The study focusses on the Malay community which is based on a common Islamic belief having projected the community's economy to the world by seeking the advantages of Islamic economics. This study looks at three Islamic institutions in Malaysia that have direct and indirect effects on the economy of the Malay Muslim community and the overall effect in Malaysia. The institutions examined are Islamic financial institutions, Zakat and Waqf institutions in Malaysia.

Researches related to spiritual capital within the scope of Indonesia have also been carried out by M. Fajar Shodiq (Shodiq, 2018), Nur Said (Said, 2014), Mochammad Sholeh (Sholeh, 2019) and Mohammad Sadiq Khairi (Khairi, 2013). However, from some of these studies, Mutashim and Mulkhan's research with the research title "*Bisnis Kaum Sufi: Studi Tarekat Dalam Masyarakat Industri*" (Mutashim dan Mulkhan, 1998) is considered to have more relevance to the object of study, so that Mutashim and Mulkhan's research can be a basis for further research. The focus of Mutashim and Mulkhan's research is on business practices in the followers of the Syadziliyah order in Kudus Kulon. From this research it is found that thanks to appreciation of the teachings of the tarekat, they were able to succeed in the effort. The followers of the Syadziliyah order can work well, are not too passionate, have no fear

or doubt and always remember to ask God for help. They fully believe that their fate is in the authority of Allah and the blessings of the teacher (mursyid) have made the followers of the *tarekat* have a hard working spirit and a confident attitude.

## **7. Research Method**

The method used in this study is ethnography. Ethnography is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of culture based on intensive field research (Creswell, 1998: 69). The ethnographic focus is a cultural portrait of a cultural group or an individual (Spradley, 1997: 180). Generally ethnographic research is conducted to provide a holistic picture of the research subject with an emphasis on capturing the daily experiences of a group or individual by observing and interviewing them and other related people.

The ethnographic approach was chosen so that the writer can understand the work culture, behavior, beliefs and language used by the leaders and employees of PT. Buya Barokah in running the AMDK business. The work culture, behavior, beliefs and language of the leaders and employees at PT. Buya Buya Barokah which is oriented towards achieving the pleasure of Allah and mutual benefit in the drinking water business is an indication of the existence of the concept of Islamic Spiritual Capital.

Ethnographic method is a means to unravel local views, family knowledge data and community experiences. Ethnography will broaden views, enrich the process of research, channel views from both the bottom stream and the top stream (Mannan, 2006: 55-143). The final result of ethnographic research is a comprehensive descriptive narrative accompanied by interpretations of all aspects of life and describes the complexities of the lives of related groups. Therefore, the nature of ethnographic research findings is to provide information to the wider community.

This study uses observation and interviews to obtain primary data from the original or first source. In this study, data were collected through in-depth interviews with the leaders and employees of PT. Buya Barokah. Data were also obtained through the participant of observation at PT. Buya Barokah Kudus. The subjects in this study were individuals who had a relationship between one person and another, or cases with other cases in the management of drinking water business.

The main instrument in this study is the writer himself who went into the field to find information through interviews and observations. In this study, the writer used a person-to-person approach, which means that during the research process there will be more contact with people in the management of PT. Buya Barokah. Therefore, the



subjects chosen included the Main Director, Deputy Director, Main Manager and Production and Marketing Manager of PT. Buya Barokah. The reason for choosing these informants is because their opinions, views and policies in the packaged water business can explain how the implementation of Islamic spiritual capital in PT. Buya Barokah is.

## 8. Finding and Discussion

### 9. Implementation of the Islamic Spiritual Capital Concept at PT. Buya Barokah Kudus

PT. Buya Barokah applies spiritual values in its business process which is very real when the writer makes several observations in the head office of PT. Buya Barokah in Gondangmanis Village, Bae District, Kudus Regency. These spiritual values have been implemented in the AMDK business at PT. Buya Barokah. Basic religious knowledge owned by the leaders of PT. Buya Barokah, an alumni of Islamic boarding schools is the main capital for them to seek to build a business. The following is the explanation of KH. Ulin Nuha, the Director of PT. Buya Barokah regarding the recruitment of employees and distributors of PT AMDK products. Buya Barokah (Interview on 11 July 2022):

*"At the beginning of the establishment of this business, the recruitment of employees for the production and distributor parts of PT. Buya Barokah is prioritized for Pondok Yanbuul Quran Kudus alumni, because the establishment of this packaged drinking water business is due to the hard work and assistance of alumni in various regions. The presence of PT. Buya Barokah is also a means for alumni in seeking fortune, as well as serving the Pondok institution. However, currently PT. Buya Barokah has spread its wings and collaborated with various institutions and general public, so that the spirit of preaching and entrepreneurship in the management of PT. Buya Barokah can spread widely".*

Implementation of spiritual values in the management of PT. Buya Barokah is guided by the spirit of Islamic educations. In running the AMDK business, the main objective of PT. Buya Barokah is to strive in the way of Allah SWT, so that this packaged water business is not only for worldly gain, but also for the afterlife. The following is the result of an interview with KH. Ulil Albab, the Deputy Director of PT. Buya Barokah (Interview on 19 June 2022):

*"In our work, we cannot be separated from the spirit of religion, moreover we are students who are always taught about Islamic values. So this business is not just a business, not just seeking worldly gain. In Surah Ash-Shaff verses 10-11 it has been explained that the trade that can save you from painful torment is faith in Allah and His Messenger and striving in the way of Allah with wealth and soul. We have three work ethic that we live from the testaments of our teacher, namely; KH. Arwani Amen. First, the testament "who wants to move he will chew" which means hard work; Second, the testament "don't be reckless and be careful when having a wish" which means that work must be smart in taking advantage of opportunities; Third, the testament "be consistent in worship and sincere" which means work must be consistent, sincere and don't give up easily. Hard work is a symbol of the physical, so the physical must be*

*healthy. Smart work is a symbol of intellectual strength, so the mind must be healthy in order to respond quickly to opportunities. Consistent and sincere work is a symbol of the heart, therefore to get sincerity, the intention, vision and business mission must be carefully thought out and carried out consistently".*

Based on the interview with Mr. Rikza Ahmad, it shows that the AMDK business, PT. Buya Barokah has three things that are integrated, namely physically (hard work), mind (smart work) and heart (sincere and consistent work). Spiritual capital in the form of primal values and obligations such as religious discipline, time discipline and company rules are emphasized by him. Mr. Rikza Ahmad said the following (Interview on 16 June 2022):

*"The application of hard work ethos, smart work and sincere work is in the form of three disciplines, namely the discipline of worship such as prayer, discipline of time and discipline of company rules. To be able to uphold the discipline of worship, time and rules, it must start from the leaders of PT. Buya Barokah who gave an example firstly, then the mechanism for working properly and according to syariah rules must also be supported by a system, namely regulations that have been equipped with SOP (Standard Operation Procedure), then socialize these SOPs in an Islamic Spiritual approach, one of which is through routine recitation activities weekly and monthly organized by the management of PT. Buya Barokah".*

The works having been realized by the leaders and employees of PT. Buya Barokah is their endeavor in seeking God's grace. Therefore they work on the basis of worship of Allah and they work by always remembering life after death. KH. Ulil Albab explained that (Interview on 11 August 2022):

*"Humans are encouraged to seek as much wealth as possible, but don't forget about life after death. We must be careful with the warnings that have been conveyed by Allah SWT in QS. At-Takatsur verses 1-2 which means: "boasting has neglected you, until you enter the grave".*

Increasing the faith of the leaders and employees of PT. Buya Barokah is carried out routinely and continuously. As stated by Mr. Rikza Ahmad, as follows (Interview on 1 September 2022):

*"Increasing the faith of the leaders and employees of PT. Buya Barokah is carried out with obligatory prayers in congregation. Because the leaders of PT. Buya Barokah are hafidz and kiai in Islamic boarding schools, so they also provide weekly and monthly routine directions and recitations to employees, they also provide a touch of daily khotmil Quran recitation on the packaged water products, employees who do not memorize the Quran are also encouraged to spend 30 minutes every day to read the Quran. Leaders also cultivate a sense of sharing, charity, caring and empathy as a form of social action (amaliyah). Implementing the culture of Siddiq (honest), Amanah (trustworthy), Tabligh (delivering) and Fatonah (intelligent)".*

According to Al-Jazairi, morality is a strong condition in the soul, the desire arises from it to do something good or bad which is influenced by the education one owns. If these conditions are fostered to choose goodness, then it will become a character which will then lead to good deeds easily without pressure or what is called good morals (Al-Jazairi, 2013: 247). Islam requires its adherents to have good morals. Therefore, Islam measures a person's faith based on the virtues that exist in him, including good morals.

Spiritual capital in the form of virtuous values at PT. Buya Barokah emphasizes the importance of working sincerely. According to Mr. Saufik as the Production and Marketing Manager of PT. Buya Barokah (Interview on 18 June 2022):

*"Sincerity is born from the heart, or it can also be called with a pure intention because of Allah. Everything that is done in this world solely to worship Allah SWT to obey His commands and stay away from His prohibitions, that is what is called sincerity. Allah is the One who moves the heart. We work for Allah. This work has many motivating factors. We must be enthusiastic in completing the work as well as possible. Because the one who orders me to work is Allah, therefore don't let salary or materials be the only motivation for work. We must get the world and the hereafter, we are paid in the form of material in this world and also get rewards in the hereafter from Allah".*

According to Al-Qardhawy, sincerity is when a person only wants the pleasure of Allah in all the actions he does and cleanses him of personal selfishness or worldly tendencies. People who are sincere do not mix their actions with something that stains them, such as the desire for personal gain, position in the human heart and following lust (Al-Qardhawy, 2015: 1 ).

## **10.Spiritual Capital in Islamic Leadership**

Leadership is basically a social contract (explicitly) between the leader and the people he leads. Islamic leadership is basically the principle of trust. The following are excerpts of an interview with KH. Ulil Albab on Islamic leadership (Interview on 19 June 2022):

*"Every leader and those who are led have been explained in surah An-Nisa verses 58-59, with the meaning that they all have to be trustworthy. If you are as a leader and have to determine the law, then you have to be fair. Then the attitude of someone who leads must comply with syariah and rules and be loyal to the congregation as well as those who are led. One more thing, the leader must be authoritative and able to make a useful contribution to his congregation (muthi'an). Don't let a leader not be able to bring benefits, so that the leader is not followed by his congregation and opposes his policies".*

Based on the results of interviews with KH. Ulil Albab above, a leader must have a fair character and can become a role model, so that he can easily influence and direct his subordinates. Therefore, related to leadership in PT. Buya Barokah shows leadership based on Islamic values, such as fairness. This is demonstrated by leadership that contains integrity and justice and is imbued with the character of *murobbi* that educates, *irsyad* that directs, *tauisyah* that guides and *ta'awun* that emphasizes cooperation and mutual cooperation.

Leadership based on mutual cooperation (*ta'awun*) is a leader who likes to work with other employees. Implementation of *ta'awun* leadership at PT. Buya Barokah is carried out to maximize the AMDK business target. This commitment to cooperation is manifested in the internal management of PT. Buya Barokah also open to external agencies, such as Otobus Company (PO) business institutions and others. The success

of a business depends on the ability of a leader to cooperate with employees and other parties. The following are excerpts of an interview with Mr. Niam as Chair of the Arwaniyyah Foundation regarding leadership at PT. Buya Barokah (Interview on 19 June 2022):

*"Director, Main Manager, Production Manager and Marketing Manager of PT. Buya Barokah are kiai and teachers at the Yanbuul Quran Islamic Boarding School. They are used to being leaders, have been trained to be leaders, are used to guiding and directing others. When they implement it in work, they can easily adapt, how? They are used to talking to other people, such as talking to the guardians of students and the community in general. These kiai and teachers usually invite cooperation in buying and selling packaged drinking water products. Many santri (students) guardians are interested in collaborating, especially those who already have cottages and businesses in their respective areas. At first, the santri guardians were not familiar with PT. Buya Barokah, but because they know the kiai and the teacher, their trust in the kiai and teacher is the basis or credit point for the development of this AMDK business".*

According to Tasmara, Islamic teachings are always coherent, have systematic stages in each of their teachings. Likewise with leadership, one of the obligations that must be carried out by a leader is to be an example to oneself (*ibda binafsik*) (Kholish et al., 2020). According to Tasmara, every step taken by a Muslim leader will begin with self-improvement (*ibda binafsik*) which then simultaneously influences other parties. The leadership attitude that must grow in a Muslim is a strong unity between faith and charity, between intention and reality which then manifests into one (Tasmara, 2004: 196).

The leaders of PT. Buya Barokah in running their business always tries to set themselves as role models, especially to themselves by cultivating worship activities together, such as praying in congregation, giving *infaq* and alms as a form of concern and empathy for the social environment, discipline and obedience to the provisions that have been set. established, setting an example of *shiddiq, tabligh, amanah* and *fathonah* behavior by starting from each individual.

## **11.Spiritual Capital in Work Motivation**

Motivation of the leadership and employees of PT. Buya Barokah in his daily work apart from fulfilling material needs, also to worship and carry out God's commands. Leaders and employees believe that every effort or effort that is accompanied by the intention of worship (Hafidz & Nashihin, 2021) will become a good deed (sholih charity). The purpose of their work is not only to earn salary and materials, but also to hope for the pleasure of Allah SWT. This was stated by Mr. Rikza Ahmad as follows (Interview on 1 June 2022):

*"So our motivation to work is worship, because everyone knows that every business activity that is meant by charity, will be a charity in the afterlife, the motivation for work is lawful and gives blessings, does not make us beggars,*

*does not become thieves. We work not only for a salary, and we always instill that indeed. Companies and employees alike have a sense of "teposeliro" meaning that all of them have feelings of rights and obligations that must be respected together. The company provides a salary according to the services provided by employees. Therefore, we instill not only hard work, we also continue to instill to work sincerely because the rewards of that sincerity are directly given by God".*

There are orders that obligate a Muslim to work in a *halal* (lawful) way, such as trading useful and lawful products. A productive Muslim will produce something that can provide blessings and benefits to his family, religion and nation. However, when a Muslim cannot become a seller of a product, another option is to become a professional and competent employee, so that through his expertise, he can provide added value to the company.

The Prophet Muhammad once said: *"The best human among you is the most useful human being"* (Al-Bukhari, 2002: 315). The Qur'an has hinted that quality Human Resources is presented to a good tree (Lajnah Pentashihan Mushaf Al-Quran Badan Litbang dan Diklat Kementerian Agama RI, n.d.: Surat Ibrahim, ayat 24-25).

*"Have you not noticed how Allah has made a parable of a good sentence like a good tree, its roots firm and its branches (towering) to the sky. the tree gives its fruit every season by permission of its Lord. Allah made these parables for people so that they would always remember".*

If good Human Resources (HR) is likened to a good tree, it means that HR must have strong faith and good life values. Branches (soaring) into the sky can be interpreted as a tree that can be a good guide. Human resources like that can be used as an example for others. The tree will give its fruit every season with the permission of its Lord, it can be interpreted that good human resources always give a portion of the sustenance they receive to those who are entitled (*zakat, infaq, shodaqoh* and *waqaf*). Allah says (Lajnah Pentashihan Mushaf Al-Quran Badan Litbang dan Diklat Kementerian Agama RI, n.d.: Surat Ali Imran, ayat 134):

*"Namely those who spend (wealth), both in free and narrow times, and those who hold back their anger and forgive (mistakes) of people. Allah loves those who do good".*

In the science of strategic management there is a strategy called the core competency strategy. The essence of competency strategy is how companies can have core capabilities and capabilities. With this core capability, a company can run, own, produce various products, create a series of businesses and so on. The core competency strategy is like a tree as in the verses of the Qur' an in Surah Ibrahim verses 24-25 above.

Likewise the core competencies of the leadership and employees of PT. Buya Barokah which is influenced by deep Islamic spiritual values. Leaders and employees are motivated to work professionally, not only pursuing worldly issues such as

positions, salaries or justifying any means to gain profit, but they also think about the afterlife which is manifested in the form of a struggle to spread Islamic values. The following is Mr. Saufik's explanation (Interview on 16 June 2022):

*"Yes, we try to be more professional, we keep trying so that our work intention is based on the values of *fid dunya hasanah wa fil Akhiroti hasanah*, where we work not only for position, salary or what is important for profit, but the most important thing is the values of the afterlife in the form of striving to glorify the religion of Allah also. That's why we give a touch of *Quran khataman* (read through) to PT. Buya Barokah".*

The interview excerpts above show that the leaders and employees of PT. Buya Barokah is very valuable for the company. What is meant by valuable is that leaders and employees not only have knowledge, but also have faith that is practiced in everyday life. Through the practice of knowledge and faith in their daily work, employees can inspire those around them so that many imitate their actions. This is a highly commendable deed in Islam, the Prophet SAW said (Al-Bukhari, 1991: 290):

*"You are not allowed to be jealous except for two people; First, someone who was given the *Qur'an* by Allah, then he practices it day and night. Second, someone who is given wealth by Allah, then he spends in the way of Allah during the day and night".*

## 12. Conclusion

The application of the concept of Islamic spiritual capital is reflected in Islamic leadership, work motivation and work commitment at PT. Buya Barokah is manifested by management by implementing a *shiddiq* (honest), *tabligh* (transparent), *amanah* (trust) and *fathonah* (professional) culture in the leadership process of PT. Buya Barokah. Motivation of the leadership and employees of PT. Buya Barokah at work is to worship Allah SWT. Leaders and employees believe that every endeavor that is meant by charity will become a charity that will be enjoyed in the afterlife.

The implication of applying the concept of Islamic spiritual capital is that the work carried out by leaders and employees is not only oriented towards pursuing positions, salaries, bonuses and profits, but they also expect the pleasure of Allah SWT through the sense of *istiqomah* (consistent) and sincerity that they present in their work. Commitment to Islamic teachings which are based on *aqidah* gives birth to a form of vitality and enthusiasm to achieve goals. Implementation of this commitment is carried out in the form of involvement of leaders and employees in all operational targets of PT. Buya Barokah.

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