



## The Spirit of Da'wah *Nafsiyah* in the Corporate Work Culture of PT. Telkom Tbk

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### ABSTRACT

*This study aims to analyze the values of spirituality in the company's work culture. Where the researcher directs the effort to explore work culture as a da'wah spirit in the context of nafsiyah. The research was conducted using an interpretive paradigm and a qualitative approach. Case studies are a research method that bridges concrete observations and abstract meanings using interpretive techniques. The interpretive process used in this type is to adopt a different way from quantitative, namely by using various theories to analyze cases. Data were collected through observation, interview, and documentation techniques. The results showed that there are three main pillars of the work culture of PT. Telkom Tbk, namely always the best, the leadership architecture, and the Telkom way. All three show the values of spirituality in strengthening employee work culture. Implementing the three work cultures gave rise to Spiritual Capital Management, which became the spirit of nafsiyah da'wah in maintaining character at the individual, inter-individual and institutional levels.*

*Keywords: da'wah nafsiyah; work culture; SCM; Telkom.*

### INTRODUCTION

Entering the twenty-first century, the challenges faced by society are increasingly varied and multidimensional, which at a certain point give rise to various anxieties and anxieties experienced by each individual. Not only experienced by individuals but also within the scope of organizations or communities, they face humanitarian problems that are increasingly caused by the development of modernity, both through changes in lifestyle and changes caused by technological developments, which are considered by many to be increased, leading to symptoms, dehumanization.

Therefore, Bambang Sugiharto calls the twenty-first century a post-

secular century that demonstrates the return of religion and spirituality as the most basic needs for humans. The valour of modernity is questionable because it is seen as increasingly disappointing and causing various humanitarian problems. Therefore, the phenomenon of the revival of religion and spirituality is not due to religion and spirituality being more attractive than before but rather caused by other factors, such as the collapse of the giant ideologies that accompany modernity, such as cultural materialism, which is ultimately perceived as shallow and meaningless (Caputo, 2003).

In modern society, although people are satisfied with their achievements, work and income, little attention is paid to spiritual matters. However, it is undeniable that they desire to know and know the ultimate truth about the nature of their life. This hidden urge may not appear not very visible on the surface because of several things that often make this urge even sink.

In other words, modern humans are re-questioning the meaning of life. The success of humans in developing science and technology does not provide something meaningful enough for their lives. With modernity, their lives may become more accessible and more varied with various choices, but they are also often faced with questions about the true purpose and meaning of the life they lead. This dissatisfaction is triggered by several implications caused by modernization which has gradually degraded humanism and other noble values for human life.

Not only that, but modern humans also constantly face the demands of life that are getting heavier from time to time, individually and in the context of communities and organizations. In the context of organizations and companies, all are looking for the most effective and efficient way to make plans and develop the company. On the other hand, companies are also required to make quality improvements to all lines of the company, one of which is improving the quality of human resources, which are important assets for a company. The element of human resources is an essential element in organizational development, especially in the face of global competition. According to Simamora, the most basic organizational asset management must pay attention to is human resources (Nurtjahjanti, 2010). Without a practical resource element, an organization cannot achieve its objectives effectively. However, it is essential to note that creating reliable human resources in an organization and company is not as easy as turning the palm.

In the business realm, it is also realized that the company's performance, in general, is determined mainly by the performance of the individuals in the company. However, not all company managers can understand how to properly manage human resources so that employees can effectively contribute to the company. Most may be fixated on efforts to increase financial benefits without paying attention to their spiritual satisfaction in work which has long been a marginal area for the life of modern society, which is more oriented towards material things.

The financial orientation, which results from the dominance of the logic of materialism, can make company managers ignore the close relationship between company performance and employee performance. Those who are oriented to financial gain sometimes do not hesitate to use unethical and even inhumane practices. When related to the importance of employee performance concerning company effectiveness, companies managed with this kind of view tend to be quickly abandoned by their employees, especially those who have high performance, high professionalism, and good character; in the long run, this will result in setbacks or delays in the development of the company.

It should be noted that high performance is not always related to employee satisfaction at work. Employees sometimes need something more than material things, and they want everything they do to have other more profound and meaningful benefits for their lives, something that is sometimes very difficult to express and can only be felt.

Based on this, a company's work climate is crucial to creating a friendly atmosphere and providing non-material satisfaction to employees. A positive organizational climate will encourage individual development and upbeat performance. A favourable climate is an organizational climate that supports the development of competencies with feedback, involves supportive interpersonal relationships among fellow employees, supports a sense of security, is free from degrading evaluations, and allows respect for individual aspirations and personal feelings. They generally want everything they do for their organization to add value to their meaningful life accomplishments.

Regarding meaning and satisfaction at work, in recent years, a relatively new study has emerged in the world of organizational psychology that focuses on spiritual values at work or what is often referred to as spirituality in the workplace. This study assumes that the world of work with good spiritual values is related to the quality of individual and company

performance. However, it should be noted that in the context of the theory and concept of spirituality in the workplace, it still avoids the relationship between spirituality and religion. This is shown through the assumption of this concept which emphasizes that spirituality in the workplace is not about how one accepts a specific belief system. Instead, this concept assumes the concept of spirituality as something substantial, namely understanding spirituality as an effort to look inside the mind towards awareness of universal values. In contrast, formal religion is understood as more identical to formal rituals based on the scriptures.

Formal religion is often understood as something with external orientation, whereas spirituality includes a person focused inwardly and accessible to all, whether religious or not. Based on this, the study of spirituality in the workplace offers psychological conditions that are believed to positively impact the lives of individuals themselves and the organizations where they work.

Theoretically, [Ashmos and Duchon](#) define spirituality in the workplace as an individual's self-understanding as a spiritual being whose soul needs attention and care at work with all the values that exist within him; has experience of a sense of purpose and meaning in their work; as well as experiencing feelings of interconnectedness with each other and the community in which the individual works ([Ashmos & Duchon, 2000](#)).

The da'wah perspective views that strengthening the spirituality of employees in a company is an effort to internalize and actualize Islamic values. Therefore, this is related to the purpose of da'wah, which is oriented to a faithful and pious personality ([Enjang & Aliyudin, 2009](#)). So that individual improvements will bring about changes in the organizational or company climate. This is because da'wah activities are carried out by first ensuring that there are changes at the individual level. This is the capital for the development of da'wah in a broader orientation, both at the inter-individual, social, communal, and even in the context of community diversity as mad'u or the object of da'wah ([Sambas & Aripudin, 2012](#); [Kusnawan & Rustandi, 2021](#)).

Individual spirituality becomes the capital in strengthening the institutional climate and social dimensions. In this case, da'wah is oriented towards shaping the characteristics of individuals who have personalities based on Islamic values. The orientation of da'wah in forming a pious human person aims for humans to obtain happiness in the world and the hereafter ([Rustandi & Hanifah, 2019](#)). In context, da'wah activities can be

divided into six parts, namely *nafsiyah* (da'wah to oneself), *fardiyah* (da'wah to one person), *fi'ah* (small group da'wah), *hizbiyah* (large group da'wah), *ummah* (da'wah without face to face, large audience), and *syu'ubiyah wa qobailiyah* (cross-cultural da'wah) (Aripudin & Sambas, 2012, p. 18). In this paper, the context of da'wah nafsiah becomes a point of view to observe the individual spirituality instilled in employees as capital to build a positive and goodness-oriented corporate culture.

Companies that emphasize spirituality in the workplace will make their employees feel connected and meaningful at work so that employees will perform better, more often, make a better contribution in creating a better work atmosphere. Furthermore, they are more able to control their work and balance work-life, and employees will increase meaning in their work (Khasawneh, 2011). In other words, spirituality is more nuanced in values and oriented towards meaning so that everyone will feel that their life is more meaningful, including in the context of organizations and companies.

Generally, a company is an organization because its people have the same goals. Therefore, theoretically, one definition of an organization is a collection of individuals with a common goal. The organization is used as a tool and a forum for people to gather and cooperate rationally and systematically, meaning that there is planned, controlled, and regular work in utilizing the existing resources and organizational elements in the form of money, materials, machines, methods and methods. Environment, facilities and infrastructure used to achieve organizational goals.

Organizations experience various challenges in achieving these goals, both from within and outside the organization. Organizations that can face all these challenges can thrive and survive well. Some of the main factors that influence the organization's efforts to develop and survive include; opportunities and organizational performance. Performance is one of the main aspects to be achieved because good opportunities are not matched by good performance; organizational growth will still experience obstacles. Therefore, every company and organization continuously strives to improve employee performance so that the organization's goals can be achieved effectively.

One company with a deep concern about spirituality in the workplace is PT Telkom Indonesia Tbk. From the various characteristics that can be observed, the concept of spirituality applied by this state-owned company uses an approach to Sufism values that emphasizes efforts to improve the

quality and awareness of each employee as an individual who is responsible for himself and to God through the embodiment of the concept of "Ihsan". as work motivation.

At least since 2013, all employees of this company have been required to attend training on spiritual values organized by the Human Capital Division in collaboration with other parties and will later give birth to the Spiritual Capital Management (SCM) subdivision. Practically, activities supporting this agenda are carried out, among others, through strengthening spirituality materials in Friday sermons and religious studies activities held regularly in the company's mosque. Starting from this phenomenon, researchers are interested in knowing and exploring the internalization of Sufism values carried out as a work culture within PT Telkom Indonesia Tbk. This generally describes the phenomenon of spirituality in the workplace, which is shown through the company's work culture.

More specific scientific studies on spirituality in the workplace only began to emerge in the United States in the 1990s, perhaps almost simultaneously with the phenomenon of the emergence of the spirituality movement there (Widyarini, 2010). This is because the development of interest in this study can also be seen from the increasing number of publications in the form of journals, books and conferences with the theme of discussing spirituality in the workplace. However, in the European context, studies related to spirituality in the world of work still receive less serious attention. Most researchers still doubt the application of spirituality in the workplace and are considered irrelevant to the professional world (Krasteva, 2007).

Other research is of the view that spirituality in the workplace is an organized effort to manipulate—that is, to improve performance by enforcing spiritual values—in an organized manner toward employee beliefs and discipline practices, thereby systematically improving employee behaviour for the achievement of organizational goals (Case & Gosling, 2010). The Garcia-Zamor study reviews workplace spirituality by examining it in a historical context, comparing it with religious beliefs, and confirming ethical theories and moral principles. Spirituality in the workplace can be used as a medium for improving performance and developing an ethical organization that aligns with company ideals (Garcia & Zamor, 2003).

Survey of 28 organizations representing six core companies in

Malaysia, namely education, construction, electronics manufacturers, food manufacturers, hotels and transportation. This survey was conducted using Structural Equation Modeling (SEM) analysis. The survey results show that religion and spirituality have a positive and significant relationship with employee performance, so the better the spiritual condition of the employees, the better their performance will be (Ghani, Hashim & Ismail, 2013).

In the Indonesian context, the trend of studies on spirituality in the workplace began to bloom in the 2000s and continues to grow until now. Among these studies is a study conducted by Filhaq Amalia & Yunizar (2010) which revealed that behaviour based on spirituality positively correlates with work quality, so that spirituality can be seen as a significant driving factor in increasing company productivity. Leo Agung Manggala Yogatama and Nilam Widyarini (2015) conducted research showing that two dominant factors shape the spiritual climate in the workplace, namely; first, a vision and mission that makes a person motivated to work and can find meaning and ideal goals in the place where they work, and second, there is a deep concern and partisanship of the company to the lives and problems faced by employees.

Zulfan Taufik (2015) considers that spirituality is one of the new trends in modern society in Indonesia, which theoretically is usually identified with groups of people who have "loose" religious patterns. The study by Irfan Budiono, Hamidah, and Mahmuddin Yasin (2020) Their study revealed that spirituality in the workplace has a significant influence on innovative work behaviour either directly or through employee engagement or employee engagement with the organization and others at work; and spirituality in the workplace has a significant effect on the motivation, performance and satisfaction of employees.

Studies on spirituality in the workplace by taking the locus at PT Telkom have also been carried out, including by Pudjiantoro and Iftadi (2019), who analyzed the implementation of character building for PT Telkom employees and concluded that spirituality is one of the dimensions included in the jargon "The Telkom Way."

So far, no research has been found that specifically focuses on the internalization of spirituality in the workplace from an Islamic da'wah perspective. Moreover, studies focus on the spirit of nafsiah da'wah. Therefore, this study aims to analyze the values of spirituality in the company's work culture. Where the researcher directs the effort to explore

work culture as a da'wah spirit in the context of nafsiah. The subject of this study is the company's work culture related to implementing spiritual values within the Islamic da'wah framework. The research object is the company Telkom located in Bandung.

This study uses a constructive paradigm that aims to explore information and knowledge related to the spirituality of professionals through implementing Sufism values in the company's work culture by making PT Telkom Indonesia Tbk. as the case. Meanwhile, this study uses a qualitative approach, generally characterized by research procedures that produce descriptive data in the form of written or oral statements from people and observable behaviour (Moleong, 2009).

The method used in this research is a constructive case study method. This type of case study does not assume a single reality and believes that empirical reality and theoretical concepts are mutually reinforcing. Therefore, this case study is more grounded and focuses on bridging concrete observations and abstract meanings using interpretive techniques. The interpretive technique used in this type is to adopt a different way from quantitative, namely by using various theories to analyze cases (Given, 2008).

This study uses three main techniques in collecting data: observation, interviews and documentation studies. Observations or observations are carried out by observing all realities and practices related to the elements of spirituality in the work culture at PT. Telkom Indonesia Tbk. Interviews were conducted directly and indirectly with some pre-determined sources. Direct interviews were conducted with resource persons when the Covid-19 pandemic had not yet spread and were conducted by health protocol standards. In contrast, indirect interviews were conducted by telephone as part of implementing health protocols imposed by the Government of Indonesia to maintain social distancing.

Furthermore, the study of documentation is a data collection technique that is carried out by collecting materials in the form of photos and documents that are documented and related to the object and topic of research, namely documents in the form of; books, magazines, journals, reports, posters, video recordings, and other documents related to research problems.

## **RESULT AND DISCUSSION**

### **Work Culture: Philosophy, Leadership and Corporate Culture**

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An organization or company is a system where the elements in it influence each other. Every company has customs that are set both formally and informally, which later become traditions. Especially in the company, these habits are reflected in the work patterns and mechanisms that are carried out together so that gradually they will become a pattern that becomes the company culture. However, what is more, important is that these patterns and mechanisms are controlled by something more abstract, namely shared principles and values.

Work culture within the company is believed to be one of the most decisive elements in the strength and resilience of a company in the competition. Theoretically, it has been briefly described that corporate culture values are mutually agreed upon and become the basis for individual actions in carrying out their duties and work as part of the company (Zohar & Marshall, 2007). The emergence of several similar companies makes the competition faced by Telkom increasingly tight, and efforts are needed to crystallize the company's work culture to win the competition.

In the realm of strategic management, there is the term core competence strategy, namely the company's strategy; with this strategy, the company has a distinctive, unique ability so that the company can run, own and produce products, create a series of businesses and so on (Orgianus, 2011). Not only that, but core competence can also be one of the elements that can win the increasingly fierce competition.

Historically, Telkom's work culture has always shown a work culture that is identical to religious values, and this has been started since its inception with President Director Cacuk Sudarjanto. Perhaps this is because Telkom is an Indonesian government company and makes a distinction from other similar companies. In short, it can be stated that the work culture built by Telkom prioritizes professionalism with the principles of religious values and local culture.

In the last decade, Telkom has officially established a new corporate culture with the jargon "The Telkom Way", which is enforced through the Regulation of the Director of Human Capital Management Number PR.201.01/r.00/HK250/COP-B0400000/2013 dated June 10, 2013, regarding Corporate Culture. Telkom generally aims to optimize the corporate culture through efforts to revitalize the fundamental values carried out previously at Telkom. This period is the period under the leadership of Arief Yahya as President and Director.

Like his predecessors at Telkom, Arief Yahya is also a President

Director of Telkom who is very progressive and active in expressing his ideas and thoughts. However, he has more practical thoughts, shown by his actions during his tenure as President and Director of Telkom. One of his thoughts related to the development of corporate culture at Telkom is contained in a book entitled *Great Spirit, Grand Strategy* and published by Gramedia in 2013, the same year as the implementation of a new corporate culture with the company philosophy *Always the Best*.

Spirit and strategy are two essential elements that complement each other so that they cannot be separated and excluded from one another. That is why the key to a leader's success is determined by his ability to balance and harmonize these two things. For Arif Yahya, this harmonization between great spirit and grand strategy will be a specific advantage in competition (competitive advantage) that is difficult to beat or imitate by competitors (Yahya, 2013). To win all types of competition, a company must indeed have a competitive advantage which simultaneously makes the company have a substantial distinction and added value compared to other similar companies (Orgianus, 2011).

Therefore, the ability to balance spirit and strategy is a combination of the art and science approach of the leaders in the organization. However, Yahya revealed that the ability to harmonize these two elements is not easy. To achieve this, a leader continuously performs spiritual exercises, tastes, ratios, and sports (which are then called the 4R), driven by high initiative or enthusiasm in every leadership practice they carry out to become leaders. The perfect one (Yahya, 2013).

Furthermore, complete leadership with the ability to harmonize these two elements is seen as more capable of creating sustainable growth in a company. Related to this, Yahya outlines three main pillars that must be built by every organization to achieve sustainable growth. The three main pillars are corporate philosophy (corporate philosophy), leadership architecture (leadership), and corporate culture (corporate culture). These three elements cannot be separated because each becomes the building block of the other (Yahya, 2013).

These three pillars are also what build Telkom's corporate culture. Specifically, the three main pillars are named; *The Corporate Philosophy: Always the Best* as a corporate philosophy, *The Leadership Architecture* as the basic concept of leadership implemented, and *The Telkom Way* as a corporate culture.

*The Corporate Philosophy*, always the Best is fundamental to giving the

best in every job. In short, Always the Best is a mental attitude always to be the best. Always the Best has the essence of *Ihsan*, which contains three meanings: improving, better, and best. People who have the spirit of *Ihsan* will continuously improve ordinary things into better conditions. If the improvement is carried out continuously, it will eventually bring it to the best. In this section, it can be seen that by using the term *Ihsan* explicitly, it can be interpreted that religious nuances have coloured the values of the company's philosophy from the start.

The next pillar implemented by Telkom is *The Leadership Architecture* which contains three core elements called 3Ps: philosophy, principle and practices. In the context of its implementation at Telkom, Leadership Philosophy to be the Best is a fundamental belief that contains basic philosophies for every leader to be the best. This fundamental belief is the essence of corporate culture that underlies the values and behaviour of every leader at all levels of the organization to achieve the best.

Practically, this philosophy consists of two beliefs, namely; harmony and synergy, which are the fundamental beliefs of a leader who must always create harmony between heart and head (2H) and create synergy between spirit and strategy (2S) so that the ideal leader must have a balance in doing taste and ratio processing. Meanwhile, on the other hand, a leader must also be able to create synergies that connect the spirit to provide the best strategies for realizing the organization's vision.

*The corporate culture* is called "The Telkom Way" or can be interpreted literally as "The Telkom Way." On a practical level, this culture is also implemented through three core elements abbreviated as 3Ps: philosophy, principles, and practices. First, Philosophy Always the Best is a fundamental belief that contains basic philosophies for every employee to become the best individual. This philosophy is the fundamental spirit to always give the best in every job done by every employee. It is a mental attitude always to be the best.

Second, Principles are the Star, namely core values, which contain the basic principles to become a brilliant individual. These core values are the basic guidelines that shape employees' mindset and behaviour patterns in building and developing themselves into people with brilliant performance and achievements through 3 core values: Solid, Speed, and Smart.

Third, Leadership Practices to be the Winner is a standard of behaviour that contains noble practices to become a winning leader. This

standard of behaviour forms the pattern of attitudes and patterns of action of every leader at all levels of the organization to forge themselves to become a winner. Winning is not a reality but a mental attitude; therefore, a winning mental attitude needs to be built in all levels of employees in the company. Those with a winning mentality will not easily give up when facing problems, nor will they be *jumawa* (arrogant) when they achieve achievements.

Regarding the practice of being a winning leader, Yahya describes three things, namely, Mega Thinking, Leader as a Father, and Energize People. These three things are practices and actions that a leader can take if he wants to be a winner and instil a winning mental attitude towards individuals in the organization or company he leads.

Corporate culture is the capital to strengthen resilience and competitiveness amid global developments. Philosophical values, leadership style, and company culture determine the company's sustainability process. This must be a shared value and agreement that must exist in every individual company (Collins & Porras, 1994). In this case, the development of the human individual is determined by three main factors, namely nature, environment and oneself (Winkel & Hastuti, 2004; Falah, 2016). A positive corporate culture is built through the cultivation of spiritual values. The higher the spirituality value, the higher the company's good governance (Majidi, 2009). Therefore, in the da'wah landscape, it is seen that strengthening the value of spirituality is carried out through the consistent inculcation of Islamic values in each individual.

The da'wah perspective views individual improvement as the basis for building corporate culture. In this case, spiritual values used as the foundation in building a work culture become a force to build individual awareness in an emancipatory and participatory manner (Amin, 2016). In turn, spiritual values will be transformed in various aspects of people's lives, socially, economically, politically, and culturally. This environmental strengthening is first carried out through individual da'wah efforts (*nafsiyah*) as the basis for value transformation (Ahyuni, 2019). Da'wah becomes a medium for forming personality (self-personality) and behaviour (community attitude) which has implications for a broader scope of life (Rustandi, 2020).

## **Spiritual Capital Management as the Implementation of Nafsiyah Da'wah**

If you want to build a great company or nation, you first have to build the character of the people in it. The question then is, what kind of character should we build? Yahya saw that Indonesia has a uniqueness that not many other countries have. This nation is a religious nation compared to others, and even religious expressions are protected by law. More than 250 million Indonesians are people who have strong beliefs and are obedient in worshipping God Almighty according to their respective religions. This is the nation's most significant capital (Yahya, 2013).

The religious characteristics possessed by almost all Indonesian people, for Arief Yahya, are strong potentials and must be developed more broadly, including in managing companies. In other words, the concept of spirituality in the work culture that he initiated has differences from the concept of Spiritual Capital (SC) which was initiated by Danah Zohar and Ian Marshall with an emphasis on the substance of values but still free from certain religions and beliefs where Arif Yahya believes that in the context of Indonesia with religious citizens, spirituality will be closely related to traditional religious values.

In simple terms, a strong company is supported by resources with a strong character. However, a strong character is not obtained just like that but requires a substantial effort. One can be pursued character development programs through various methods to realise this. Although it has been determined that the spiritual dimension is the main target in employee character development, at the process level, it is not as easy as turning the palm.

In other words, to build strong leadership and corporate culture, every organization must place spiritual values in a central position and function as a spirit that inspires sustainability. However, of course, this is not easy. Building spirituality as a corporate culture at Telkom does not just happen but goes through many processes. Various strategies began to be tested, including implementing the 7S strategy introduced by McKinsey & Co., namely the seven essential elements that an organization must build to achieve excellence: strategy, structure, system, shared values, style, staff, and skills. This model is used as a primary reference to explain Telkom's transformation to all employees (Yahya, 2013).

Even in its development, Arief Yahya found that this 7S still has weaknesses and added another S which refers to Spiritual. This added S must be placed in the first order and is dominant because this aspect will affect the other elements.

This idea was then presented in various forums and on various occasions to get a more comprehensive and objective response. By involving several parties, Telkom's Board of Directors invited several experts and academics to brainstorm to find the most appropriate pattern and method to conduct character-building for all Telkom employees. This is the beginning of the inclusion of Sufism values in the corporate culture at Telkom, which is already aware of the importance of spirituality in the world of work.

Related to this, Zul Kausar Baldan explained the background of how Sufism became the value of spirituality in the work culture at Telkom. While dreaming, he said as follows,

At first, management saw Telkom's massive challenges, so many competitors and government regulations that did not limit the players in telecommunication companies. Meanwhile, our demands are great because we compete with similar companies at home and abroad. After all, only Telkom returns all revenues to the government because it is a BUMN (Interview with Zul Kausar Baldan, 27 July 2020).

Zul Kausar Baldan, at that time, occupied a position in the Human Capital Management Division of Telkom, so he understood the context. Through this narrative, it can be seen how the anxiety experienced by Telkom's Board of Directors is facing increasingly fierce competition. Especially in its position as a BUMN, Telkom is required to contribute more to the Government because this company manages the funds of Indonesian citizens. This anxiety was later reflected in Arief Yahya's desire as the new Director of Telkom to optimize character building further to achieve maximum and reliable results. This can be seen in the following interview excerpt:

From the competition (which is getting tougher—pen.) at the 2012 GMS where Arif Yahya was elected as president director, what he thought before holding the press conference as the new director was to finalize ideas for character development, which had been initiated since the time of Pak Cacuk. (Cacuk Sudarjanto, the first President Director of Telkom—pen.) In the 90s, the idea of IBO (Faith, Culture, Sports) and other ideas. Likewise, the following directors shared the idea that intelligence alone is never enough to create a good work culture. However, what is more, specific by running a program that is more beacon for a large company like Telkom is Pak

Arif Yahya. At that time, he said that I wanted Telkom's competition in the future to always base everything on the attributes of Allah in Asma'ul Husna (Interview with Zul Kausar Baldan, 27 July 2020).

Through this description, it can be understood that awareness of the importance of spiritual values has been a work culture at Telkom since it was first established. Thus, the idea of “Always the Best”, echoed by Arief Yahya, is not new because it has the same spirit as the ideas that have existed and been implemented before. “Always the Best” can be easily understood as a sentence describing the advantages of competing with other companies. This was also explained by Yusuf Muhammad, who then held a senior manager position in the same division as Zul Kausar Baldan. In his presentation, Yusuf Muhammad describes as follows,

It started when the President Director of Telkom was elected (Arif Yahya—pen.). He suddenly contacted me. It turned out that he was managerially correct, that in theory, a company that exists amid a wave of competition is a company with excellent work culture. So he changed the existing work culture with a new concept. He then shared his concept, which he wanted... “Always the Best.” He wants all Telkom employees from upstream to downstream to have the spirit of giving the best (Interview with Yusuf Muhammad, 24 June 2020).

Yusuf Muhammad, at that time, was a senior manager in the Human Capital Management Division who was responsible for developing and improving the quality of human resources at PT. Telkom. He is known as a person with intellectual and religious insight that is quite capable, so he is also trusted to manage Islamic spiritual activities at the Darul Ihsan Mosque, which is also based in the Telkom office environment. This condition is an extraordinary momentum for Pak Yusuf—as Yusuf Muhammad is familiar with—to express his ideas regarding Sufism, which is the spiritual dimension of Islam.

In the conversation with [Arief Yahya](#), the new Director of Telkom, Mr Yusuf then tried to clarify the basic ideas about the wishes the Board of Directors expressed. This is as stated in the interview excerpt as follows,

...I was conveying a brief definition that culture is values and actions, so culture is actualised values. So at that time, I said that culture is behaviour (Interview with Yusuf Muhammad, 24 June 2020).

This description is a clarification of the practical meaning of culture. Although culture cannot be simplified as mere behaviour, in the context of

organizations and companies, the abstract values of work culture are indeed implemented in the behaviour of individuals in the organization or company. However, every organization or company always faces the same paradox where these values are well known because they generally have above-average intellect. However, in practice, these values are always biased. This view of the paradox of values with behaviour is reiterated in the following interview excerpts,

Then, people with sufficient intellect and knowledge to live well are popular but have disgraceful behaviour. What is the problem? Put in our case, many people are smart but lazy to work. Then why is he lazy? Doesn't he understand that being lazy is a bad thing? (Interview with Yusuf Muhammad, 24 June 2020).

This rhetorical statement indicates that this paradox is commonplace and is often found in various contexts, not least in companies with high reputations. The question asked by Mr Yusuf then concludes that building culture is not only by campaigning for company values but must be built on a more fundamental basis.

In management and organization, commitment is one of the fundamental elements for the organization's continuity because the organization is a place where people with the same goals work together. This can be achieved with a strong commitment. However, how that commitment is built is a separate issue and must be paid special attention to. Regarding efforts to develop work culture, Pak Yusuf believes that building commitment is not easy and cannot be identified with the material in the form of salary or other material things that will only be trapped in transactional commitments.

These values will later be transmitted to all employees that discipline in work has added value because work is worship and vice versa. Being undisciplined is a sin because it implies harming not only oneself but also the company and the wider community. Discipline and commitment are closely related to a company's resilience during our tight competition, one of which can be pursued by increasing the potential of individuals within the company.

This awareness and input from the previous small discussions decided the board of directors to form a particular unit, which was later named Spiritual Capital Management. The birth of the Spiritual Capital Management (SCM) unit marks a new chapter in Telkom's work and corporate culture. Even though there was awareness to make religious and



spiritual values the foundation and inspiration in work in the previous period, it has not officially become a company policy. In this period, the idea of optimizing spiritual potential in the company culture is fully implemented officially.

To finalize this idea, employees from non-Muslim circles were also involved in deciding and determining the goals of this joint effort. After a lengthy discussion, the team finally found the concept of *Ihsan*. Previously there were also other concepts, such as *Insan Kamil*, but in the context of non-Muslims, there was no equivalent concept to this concept. The Spiritual Capital Management Unit and the Board of Directors are fully aware that the essential thing in realizing this idea is an understanding between all employees with different faith backgrounds to promote this noble goal, spirituality-based character development jointly.

The concept of *Ihsan* is considered the most appropriate concept with the characteristics of the work culture built at Telkom, which prioritizes work quality. Figure 1 shows how Telkom designed the roadmap through the Spiritual Capital Management team to optimize spiritual values in the work culture at Telkom. The roadmap contains the stages and targets to be achieved for five years, namely from 2013 to 2017, each of which has different pressures and weights every year but is sustainable.

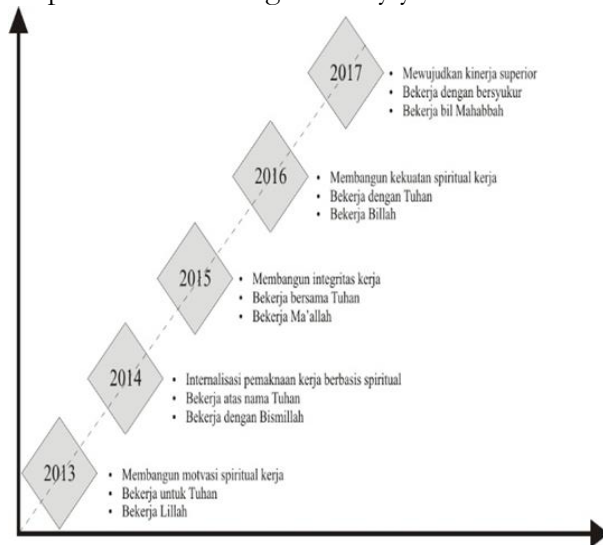


Figure 1. Transformation of PT Telkom's Work Culture

Source: Telkom Document, 2021

As shown in Figure 1. the various terms used were adopted from the stages of Sufism to the stage of *mahabbah*, loving work for the sake of Allah. This is the highest stage where a person will give the best results he can give to something he loves. Love is the most significant energy with almost unlimited power. Therefore, when an employee has a "love of work", he will be grateful and give his best continuously.

However, like the stages of Sufism, to reach the stage of *mahabbah* in the context of work, also requires the previous stages. Therefore, the roadmap designed aims for all programs organized by the Spiritual Capital Management unit to run according to predetermined targets and managerially, of course, so that they are easier to guide and evaluate.

In strengthening the Spirituality of Capital Management, two dimensions can be used, inner versus outer and individual versus group, so that if the two dimensions are cross-tabulated, then four possible orientations of spiritual experience emerge. More details can be found in table 1 below:

Table 1.  
Spiritual Experience Orientation

	Individual	Community
Outer	Outer-individual	Outer-communal
Inner	Inner-individual	Inner-communal

Source: Sanerya Hendrawan, 2008

Table 1. shows a schema about the orientation of spiritual experience, which generally contains ideas related to four possible orientations of spiritual experience that can arise in a person's life, especially concerning himself as an individual in a community. The orientation of inner-individual spiritual experience is a purely inner spiritual experience, a subjective, unique phenomenon experienced as one's deepest feelings and emotions. On the other hand, the inner-communal orientation emphasizes the need to reveal spirituality in structures, organizations or institutions. This is contrary to the view that to become a spiritualist. One does not need to be connected to a particular religion. Meanwhile, the outer-individual is a spiritual orientation that sees its significance in actions and consequences for others. The last is outer-communal, a group phenomenon experienced within a particular cultural framework, as deep beliefs, values, and rituals that give deep meaning to a community (Hendawan, 2008).

In this case, the company's spirituality becomes a space to realise a

pious environment where the pious environment must begin with a pious personal manifestation. The da'wah perspective views that efforts to build spiritual awareness in each person are carried out through a personal approach that will lead people to have emancipatory and participatory awareness in carrying out their religious teachings. The religious dimension starts from building religious awareness in knowledge, rituals, experience, awareness, and complete commitment to carrying out religious teachings (Dilawati, Dermawan, Hernawan, Waloyojati & Darmalaksana, 2020: 63).

Strengthening a pious person must consistently carry out religious teachings so that it has implications for a broader scope. The purpose of da'wah itself is to create awareness both theologically and sociologically as a human of faith to internalize Islamic values and actualize them in the form of practice both on the personal side, family, social groups, society and even the state. So that in the end, Islamic values and teachings will be realized as a way of life for various aspects of life (Kusnawan & Rustandi, 2021; Mulkhan, 1996: 205).

## CONCLUSION

Although spirituality is not new in human life, practising spirituality in the world of work is still something new. This is caused by the mindset of people and the environment in the world of work that adheres to the values of modernity and capitalism, thus impressing far with spiritual values. Recent studies show that spirituality in work is increasingly showing its significance because organizations and companies increasingly understand that employees must not only be satisfied with material things but also want something more than just material that can lead them to a better life. Meaningful and productive.

In general, the meaning of life is a spiritual domain of humans, so meaningful work is a feeling that their work must have meaning for their lives. They want to work in a community, so this desire impacts fellow individuals in their work environment. This can only be possible if they apply spiritual practices in the workplace. In other words, spirituality in the workplace is a psychological climate in an organization or company where each individual sees himself as having an inner life fostered by meaningful work and placed in the context of a community that supports each other.

The formation of the Spiritual Capital Management (SCM) unit, which is tasked with optimizing and revitalizing Islamic values in the world of work, is a manifestation of the actualization of the spirit of *nafsijah*

da'wah in Telkom's work culture. Practically, Telkom's work culture can be identified as a form of internalizing theological values into the person through the cultivation of the company's work culture. The company's spirituality is a space to realise a pious environment where the pious environment must begin with a pious personal manifestation. The da'wah perspective views that efforts to build awareness of spirituality in each individual are carried out through a personal approach that will lead people to have emancipatory and participatory awareness in carrying out their religious teachings. The religious dimension starts from building religious awareness in terms of knowledge, rituals, experience, awareness, and complete commitment

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