



Integration of Islamic Da'wah Principles in Business Operations: A Study of Haryanto Bus Company Boyolali

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ABSTRACT

This research aims to explore the process of internalizing Islamic da'wah values in the management of the Haryanto bus company, especially in the Boyolali garage. The method used is a descriptive qualitative approach with interviews, observations, and documentation as data collection techniques. The results of the study show that the process of internalizing the values of Islamic da'wah and Islamic da'wah carried out by H. Haryanto is in the form of worship activities such as congregational prayers, almsgiving, and awarding in the form of Umrah. In addition, adequate worship facilities and corporate rules that support social charity reinforce the internalization of these values. However, there are factors that hinder the process of internalizing Islamic da'wah values such as the physical limitations of leaders and working hours that clash with worship times. The impact of the application of Islamic da'wah values in the company is proven to create a harmonious and productive work environment, as well as improve employee discipline. The implication of this research is that the internalization of Islamic da'wah values in the company not only achieves worldly success but also obtains moral and spiritual blessings for every karyawan. This research contributes to understanding how faith-based leadership can be applied in organizations and opens up opportunities for further research on the long-term impact of internalizing religious values in the workplace.

Keywords: *Bus company; business values; da'wah principles; Islamic da'wah.*

INTRODUCTION

In the current era, transportation companies in Indonesia have been operating a lot. Land transportation companies, especially bus transportation, are transportation that will not be timeless. Transportation companies that have always been the choice of the community for

mobilization are growing over time (Mardiana & Rahmidani, 2020). This is proven based on a report by the Ministry of Transportation of the Republic of Indonesia, the number of bus companies officially operating in Indonesia in 2022 amounts to more than 200 companies .

The success of a company is always linked to the existence of leaders. The main role of a leader is to direct his employees so that the company can achieve the goals that have been set. Leaders are also responsible for providing motivation and supervision to employees with the aim that the productivity of each employee's performance can achieve job satisfaction (Mardin, Susilo, & Ruhana, 2016). Because basically every company leader wants to always advance his company and be able to prosper his employees.

Leadership in Islam not only emphasizes the achievement of organizational goals, but also prioritizes spiritual and moral values that are in line with Islamic teachings. Leaders who are based on Islamic principles are expected to be able to carry out their responsibilities fairly, trustfully, and motivate employees with a humane and ethical approach. By integrating Islamic values in organizational management, the decision-making process and the direction of company policies will be more aligned with the principle of obedience to Allah SWT, so as to be able to create a harmonious work environment and improve the welfare of all members of the organization (Shobastian, 2020).

The social relevance of this research is getting stronger along with the increasing awareness of business actors in Indonesia on the importance of applying Islamic values in business activities. According to a report by the National Committee for Sharia Finance (KNKS), the growth of the Islamic economy in Indonesia shows a positive trend, with the business sector based on Islamic values experiencing an increase in contribution to the national Gross Domestic Product (GDP), especially in the halal food, Islamic finance, and Muslim-friendly tourism sectors (KNKS, 2023). In addition, a survey by the Central Statistics Agency (BPS) in 2022 noted that more than 60% of Muslim MSME actors in Indonesia admitted to applying the principles of honesty, trust, and responsibility as part of religious values that are believed to strengthen consumer trust and market loyalty (BPS, 2022). This data shows that the internalization of Islamic values in the business world not only has an impact on the spiritual dimension, but also has real socio-economic implications in shaping ethical and sustainable business behavior.

The company, especially the bus transportation company that always

tries to apply Islamic values, is the Haryanto bus company. The bus company founded by H. Haryanto always applies the teachings of Islam and practices these teachings to all its employees. Based on observations, this can be seen from the condition of the head office where there are many banners containing the appeal to pray 5 times, honesty in work, and other Islamic teachings. Inside the central garage there is also a mosque. In addition to congregational prayers, it is sometimes also used for Islamic studies. In fact, almost all branch representative offices have their own mosques.

According to Mulyana in [Zailiah \(2023\)](#), internalization is the integration of a value in a person, or in the language of psychology is the adjustment of values, attitudes, beliefs, and rules in a person. Meanwhile, according to Peter L. Berger in [Tuzzahroh \(2016\)](#), internalization is a process of interpreting a phenomenon, reality or teaching concepts into an individual. According to Soerjono Soekanto in [Muttaqin & Saputra \(2019\)](#), value is an abstract conception in humans of what is considered good and what is considered bad. Value is something that is ideal, not factual, not just describing the question of right or wrong, but also a matter of the appreciation that is wanted, liked and disliked that is formed in a person. According to Yunahar Ilyas, there are several classifications of Islamic values, namely morality, worship and *aqidah*.

In the context of morality, this aspect includes: 1) patience, a Muslim is obliged to instill patience and not haste in carrying out something in life. Because in fact everything in this life has been outlined by Allah SWT and all processes take a certain time. 2) Not to argue, every Muslim is obliged to support each other and become one so that there is no division in daily life. In this case, if there is a difference of opinion and point of view, a Muslim is obliged to respect and not fight with each other.

In the context of worship, this aspect includes: 1) increasing the remembrance of Allah SWT, meaning that a Muslim is obliged to always remember Allah SWT both in the heart, verbally and deeds in any condition and in any situation. 2) Obeying the commands of Allah SWT, a Muslim is always obliged to strive and fight but must not justify all means. Every Muslim must follow what is commanded by Allah SWT and the Messenger.

Meanwhile, in the context of Aqidah, this aspect includes: 1) determination, as exemplified by the Prophet SAW when offered by the pleasures of the world to stop his da'wah activities. The Prophet SAW chose to continue his da'wah activities. In this case, humans are required to

have a sense of determination not to be tempted by something worldly in living life. 2) Sincerity, just like patience, every Muslim must have a sense of sincerity towards everything that has been destined by Allah SWT. Sincerity is also a form of a Muslim accepting everything that has been outlined (Astuti & Zaitun, 2021).

Rais in Trisno (2019) explained that the internalization process is a form of accepting norms and teachings from a person and other groups that can affect the individual who receives these values. In Islam, this process is interpreted as the acceptance of religious rules in a Muslim from fellow Muslims. According to Arifin in Idris (2017) this process can be carried out through two types of education, namely education from oneself (self-education) and the second education through others.

Self-education is a process through activities to discover the essence of everything learned, without the help of others. Self-education relies on the natural process that exists in humans themselves, because humans have a natural capacity to learn on their own. This has happened to philosophers and thinkers of ancient times, many of whom have become “self-taught”. They are naturally able to reveal the secrets of the natural life of the universe, without the help of others. In the process, this type of education arises because of the impulse of instinct or human nature that wants to know about a problem through learning activities. While education through other people is an individual who initially does not know everything about what is inside and outside of him, as a result the individual needs others to help the process of his internalization activities. At this stage, the influence of others is needed to encourage him to do learning activities.

According to Shaykh Abdul Ba’lawy Al-Haddad in Hidayah (2021), da’wah is to invite, guide and lead people who do not understand or have strayed from the right religion, to be diverted to the path of obedience to Allah SWT, faith in Him and prevent from what is the opposite of these two things, namely disobedience and disbelief. Based on this statement, it can be said that da’wah is any form of activity of conveying Islamic religious teachings or activities that invite goodness in a good way that aims for happiness in this world and in the hereafter.

The purpose of da’wah is an effort to actualize the messages of da’wah that are to be achieved from da’wah activities carried out in daily life in order to realize the purpose of da’wah, which is to ground the values contained in the teachings of Islam for the sake of creating an order of life that is pleasing to Allah SWT. As in the hadith which means: “Whoever

sees evil, then prevent it with your hands, if you can't, then prevent it with your mouth, if you can't, prevent it with your heart, and preventing evil with your heart is a sign of the weakest of faith" (HR. Muslim).

Da'wah also has elements including: 1) *da'i*, which is a person who carries out da'wah either orally, in writing or deeds. *Da'i* is often referred to as "*Mubaligh*" (people who convey the teachings of Islam). 2) *Mad'u*, i.e. the person who is the target of da'wah or the recipient of da'wah. *Mad'u* can be an individual or a certain group, both male and female. The existence of this *mad'u* is very important with the aim of conveying the message of da'wah from the *da'i*. 3) Da'wah material, namely the content of the message or material conveyed by the *da'i* to the *mad'u*, namely all the teachings of Islam contained in the Quran and Hadith. The da'wah messages conveyed to *mad'u* are messages that contain the teachings of Islam. Da'wah can also use methods such as discussions, lectures, demonstrations and the like with various media such as visual, audio, and audio-visual media.

M. Quraish Shihab explained that *al-insan* is taken from the word "*uns*" which means docile, harmonious and visible. The word *insan* being in the Qur'an to show man with the whole soul and body. Humans have uniqueness, namely having differences between one person and another, such as differences in physical, mental and intelligence. In the sense that human beings are called *al-insan* to show that human beings have totality as physical and spiritual beings. With the potential that only humans have, it makes them called unique, special and perfect creatures. Humans are created with goals including: 1) as servants of Allah SWT, meaning that humans have obligations and duties to serve or worship Allah SWT. As well as obeying all commands and staying away from all forms of prohibition. The relationship between the two is very close. A servant is always obedient and obedient to his commands. 2) As a *kehalifah*, because in the future humans will be asked to be responsible for their lives in the world, especially for those who are entrusted to lead something.

Human beings were created in addition to worship and also have other obligations. These obligations include: 1) to seek knowledge, in this case it is a science or knowledge that is practical and theoretical. Seeking knowledge is a very important thing to realize happiness in life in this world and the hereafter. Without knowledge, humans cannot do everything. And it cannot distinguish between right and wrong. 2) Educators of fellow humans, meaning that humans are also ordered and obliged to carry out

Islamic da'wah activities or practice Islamic teachings for other individuals. Humans are also required to be rich in knowledge. 3) Humanizing humans, because Muslims are obliged to help each other and even for all people, not only Muslims. In a sense, humans are obliged to give and love each other, in this case it is almsgiving.

Based on some of these human obligations, what is underlined in this study is the second obligation, namely educating fellow humans. The meaning of the second obligation is that humans have the duty to preach to fellow humans. Da'wah is carried out in various ways, it can be oral, written and other things that call on, invite, and call people to live after the teachings of the true religion of Islam with wisdom and good advice (Inayah & Dewi, 2021). This research will examine how the leadership of the owner of PO Haryanto in preaching through the company he leads.

There have been several previous studies related to bus companies with various different focuses. Putra (2022) in his research analyzing the design of the PO Haryanto bus livery which visualizes puppet characters as a form of Javanese cultural identity. This research shows that the use of puppets such as Bima, Arjuna, and Srikandi not only strengthens visual aesthetics but also represents strong local cultural values. Meanwhile, research conducted by Abdi and Aminnudin (2024) on PO Bejeu highlights the influence of leadership style, work motivation, and salary on employee performance. The results show that these three variables have a significant effect on boosting employee productivity. Furthermore, research conducted by Jannah (2021) discusses PO Minto Lestari Jaya's transportation services from the perspective of Islamic business ethics, emphasizing the importance of honesty, responsibility, and service that meets sharia principles in transportation business practices.

In the contemporary context, da'wah is not only understood as a verbal activity in the pulpit or religious forum, but can also be internalized in various lines of life, including in the business world. Contemporary scholars such as Yusuf al-Qaradawi emphasized the importance of Islamic business ethics as part of da'wah bil hal, which is da'wah through tangible actions that reflect Islamic values in daily behavior, including in economic activities. Al-Qaradawi states that a Muslim who runs a business honestly, fairly, and trustworthily has actually done da'wah indirectly, because it reflects the teachings of Islam in practice (al-Qaradawi, 1995). In line with that, Wahbah al-Zuhayli also emphasized that integrity and social responsibility in economic activities are manifestations of da'wah values

that are essential in building a civilized society (al-Zuhayli, 2003). This view is in line with the efforts to internalize da'wah values in business carried out by the owner of the Haryanto Otobus Company, who makes Islamic principles as the basis for running his business, so that his business is not only economic but also has spiritual and social values.

The research conducted by this researcher presents a novelty by examining the internalization of Islamic values by the owner of PO Haryanto specifically in the managerial context and work culture in the Boyolali garage. In contrast to the research conducted by Putra (2022) which focuses on the symbolism of Javanese culture in the visual design of buses, this study explores the application of Islamic values as part of organizational culture. In addition, this research also complements research conducted by Abdi and Aminnudin (2024) which focuses on motivation and leadership by providing a religious perspective as a driver of employee performance. Then compared to the research conducted by Jannah (2021), this study not only discusses Islamic business ethics in terms of service, but also reveals the active role of PO owners in shaping the spiritual character of employees through an internalized value approach. Thus, this research offers a unique contribution in understanding the integration of Islamic values into human resource management practices in transportation companies.

This study uses a descriptive qualitative approach with the research location at the garage of the Haryanto Bus Company (PO) located in Hamlet IV, Kuwiran, Banyudono District, Boyolali Regency, Central Java. The selection of research subjects was carried out through *purposive sampling* techniques with certain criteria, namely: (1) active employees and staff working in the garage of PO Haryanto Boyolali; (2) have a minimum working period of one year; (3) have participated in Islamic da'wah activities held in the garage environment; and (4) willing to participate in in-depth and reflective interviews. The number of informants is determined based on *the principle of data saturation*, which is that data collection is stopped when the information obtained is repetitive and no longer provides new insights (Guest, Bunce, & Johnson, 2006). The data collection technique includes three main methods: semi-structured in-depth interviews to explore life narratives, personal reflections, and informants' experiences in internalizing the values of the Five Souls post-mondok period; documentation, including personal records, social media archives, and alumni activity documents; and limited observations carried out contextually to capture the application of

values in daily practice. Data analysis was carried out using a *thematic analysis* approach as formulated by Braun and Clarke (2006), which included six stages: data familiarization, initial code preparation, theme search, theme review, theme naming, and thematic narrative preparation. To ensure the validity of the data, this study refers to the *trustworthiness criteria* from Lincoln and Guba (1985), which include: (1) *credibility* through source triangulation, *member checking*, and intensive researcher involvement; (2) *transferability* with the presentation of in-depth contextual descriptions; (3) *dependability* through systematic documentation of the research process; and (4) *confirmability* by maintaining objectivity and critical reflection during the research process.

Table 1. Research Informant Data

No	Informant Initials	Position
1	A	Garage Head
2	H	Armed Control Staff
3	D	Supervisory Control Staff
4	P	Finance Staff

Source: Author's Observation, 2025

This table presents the research informant data for a study conducted in 2025, featuring four key personnel from what appears to be an organizational or operational setting. The informants include one Garage Head (identified as "A"), one Armed Control Staff member ("H"), one Supervisory Control Staff member ("D"), and one Finance Staff member ("P"). The selection of these specific roles suggests the research focused on gathering perspectives from different functional areas within the organization, including operational management (garage operations), security/control functions (both armed and supervisory control), and financial administration. The use of initials rather than full names indicates standard research ethics practices to protect participant confidentiality, while the diverse range of positions suggests the study aimed to capture a comprehensive view of the organization from multiple departmental perspectives.

RESULTS AND DISCUSSION

Haryanto's bus company or familiarly called PO Haryanto is a transportation company originating from the city of Kudus, Central Java, led by H. Haryanto. This company was established in 2002 and is located

at Jl. Lingkar Ngembal Kulon, Jati District, Kudus Regency, Central Java with its head office located on Jl. Kiai Mojo No. 107 Panunggangan Tangerang City. This company is engaged in passenger transportation in the form of executive class and patas buses by serving intercity and interprovincial routes (AKAP) from Merak, Jakarta, Madura, to Malang. In addition to AKAP buses, PO Haryanto also has a tourism bus to serve tourist transportation. Meanwhile, Haryanto Boyolali Garage is a branch office of PO Haryanto which is located in Hamlet IV, Kuwiran, Banyudono District, Boyolali Regency, Central Java. This office includes the Solo Raya division as well as overseeing employees spread along the Wonogiri, Matesih, Karanganyar, Sragen, Gemolong, Solo, Jogja, and Boyolali routes. This garage or branch office is tasked with storing the fleet under maintenance, performing routine maintenance of the engine and body, carrying out minor body repairs and conducting fleet feasibility checks before travel.

Haryanto or who is familiarly called Haji Haryanto is the founder of the Haryanto bus company. H. Haryanto is also a company leader who is very well known by the public, especially bus transportation users on the island of Java. His family, which is very close to the teachings of Islam, is carried and attached to him. He was always taught by his family regarding the obligatory worship and sunnah that he always practiced in his life. He always tries to carry out mandatory worship as well as sunnah and discipline and is consistent in carrying it out. Such as mandatory prayers, sunnah prayers, mandatory fasting, sunnah fasting, and other activities such as studying Islamic knowledge in a study and always giving alms (Mantik, et. al., 2021; Cipta & Zakirman, 2024).

The leadership character of H. Haryanto as the leader of a company is not only for operations, but also to educate its employees, especially about Islamic values. Just as the purpose of human creation is as a *khalifah*, which means that humans are obliged to submit and obey the rules and obligations of religion and teach all religious teachings to other humans. This is what makes man have a duty as a *khalifah* (Islam, 2019).

In an era of globalization and increasingly fierce business competition, business ethics and responsible leadership are very important aspects in building and maintaining a company's reputation and success. Companies that are able to implement good ethical principles and fair leadership will be more valued by consumers, employees, and other stakeholders, which in turn will support the company's long-term

sustainability and success. Leadership with integrity will encourage the creation of a positive and productive work environment, which is important to achieve company goals (Mundir, 2020; Saifuddin & Sholihah, 2025).

In the Islamic view, business is not only looking for material gains, but must also pay attention to aspects of blessings that include honesty, justice, and social responsibility. The concept of blessing in business emphasizes that the profits obtained must be halal and not harm others. Therefore, business in Islam must be conducted with high moral principles, maintain good relationships with customers, and provide benefits to society. By applying these principles, companies not only achieve worldly success, but also obtain blessings that bring long-term positive impacts (Apriliano, 2020; Barus & Nuriani, 2016; Ari, 2018).

Islamic ethics and leadership play a very vital role in the business world, especially for Muslim business people. Islamic ethics is concerned with the application of moral principles that are in line with religious teachings, such as honesty, justice, and trust, which must be upheld in every aspect of business activities. Meanwhile, Islamic leadership has a great responsibility to ensure that every step in doing business does not conflict with sharia principles. Leaders who are based on Islamic values are expected to be able to direct organizations or companies wisely, prioritize the interests of the people, and maintain integrity in all decisions taken. Thus, Islamic ethics and leadership are not only essential to achieve worldly success, but also to achieve blessings in business. These two things complement each other and are the key to achieving business goals that are not only profitable, but also benefit the wider community (Bahtiar, et. al., 2020; Andrianto, 2024).

The main orientation in Islamic leadership is to seek the pleasure of Allah. In this context, leaders are expected not only to focus on achieving worldly goals, but also to make Islamic values as a guide in every action and decision. The application of Islamic leadership principles is very important in an organization because it allows leaders to carry out their duties with trust, fairness, and integrity. Thus, leaders can be a good example for their subordinates, both in terms of professionalism and in maintaining a good relationship with Allah (Rahman & Mas'ud, 2022).

In addition, Islamic leadership also emphasizes the importance of providing motivation and spiritual influence to its subordinates, which can strengthen a sense of responsibility and increase work morale. The goal of

success in leadership in this case is not only based on material achievements or gains alone, but also pays attention to the dimension of religiosity. Leadership based on Islamic principles encourages leaders to prioritize spiritual and temporal goodness which ultimately creates more holistic and blessed success (Afif & Mudzahir, 2019; Islam, 2019).

By implementing leadership based on Islamic principles, an organization can achieve comprehensive and targeted success. The leadership emphasizes the importance of values such as kindness, justice, and religiosity in every step and decision taken. Leaders who put these principles first will ensure that the organization's goals are not only achieved in material aspects, but are also aligned with moral and spiritual principles. Thus, the success achieved will be more meaningful and have a positive impact on both the organization and society at large (Arifah, Azizah, Salwa, & Rohyanti, 2020; Wahana, et. al., 2020).

Islamic leadership applied in an organization will shape the organizational culture that has an impact on changing employee personalities. Through this culture, employee work ethics will be transformed into an Islamic work ethic which is expected to improve performance and encourage the organization to achieve its goals. More than that, Islamic leadership also brings the spirit to not only achieve worldly success, but also to obtain pleasure from Allah SWT. Thus, leadership based on Islamic principles can create a better and more productive work environment (Akhtar, Arshad, Mahmood, & Ahmed, 2017; Maamari & Saheb, 2018; Mohammad et al., 2018).

Internalization of Islamic Values in the Form of Worship Activities

H. Haryanto has implemented various rules and obligations that must be obeyed by his employees to ensure the smooth operation of the company and maintain conformity with religious teachings. One form of internalization of Islamic values that is applied is the obligation for all employees to perform obligatory prayers in congregation at the mosque provided by the company, in the hope that employees can maintain their worship on time. In addition, H. Haryanto also encouraged his employees to give alms by implementing salary deduction rules that will be used for social activities, such as compensation for poor orphans. This activity aims to increase the social concern of employees towards others and strengthen the sense of togetherness among them. This rule has been agreed upon by

employees when they are hired and is part of the company culture based on religious values (Sholekhah, 2018; Didit & Supriadi, 2024).

In addition, H. Haryanto also gave various forms of appreciation to his employees, such as giving free Umrah gifts as a form of appreciation for their performance, especially for employees who have worked in the company for a long time. This Umrah prize is not only an appreciation for work achievements, but also as a recognition of the employee's perseverance in carrying out worship. In addition, the company also holds *tadarus* activities every Friday led by ustadz from outside. This activity is routinely held to deepen religious knowledge, especially in terms of Islamic teachings. Through *tadarus*, H. Haryanto wants to encourage his employees to continue to study and enrich their understanding of Islamic values as a foundation in living life (Ramadhan & Rafi'I, 2025).

Internalization of Islamic Values in the Form of Religious Symbols

PO Haryanto also uses his bus fleet as a means of visual da'wah. Almost every bus owned by PO Haryanto is equipped with the inscription "*Shalallahu Ala Muhammad*" which is clearly displayed, as a reminder and religious symbol. Not only that, in the Jami' H. Haryanto Mosque there is also a wooden carving containing Surah Al-Waqiah, which adds spiritual and religious value to the surrounding environment. In this way, PO Haryanto not only runs a business, but also seeks to spread da'wah values and prioritize religious aspects in every aspect of its operations (Dirham, 2019).

The effectiveness of this symbolic approach is reflected in the high level of employee participation in worship activities that are held regularly. Based on data obtained through interviews and internal documentation, around 87% of employees actively participate in congregational prayers every weekday, while 72% are regularly involved in weekly recitations held at the company's mosque. This high participation rate shows that the presence of religious symbols is not only aesthetic, but serves as a trigger for spiritual awareness and the formation of an Islamic work culture. Thus, PO Haryanto succeeded in making the workspace a means of living and contextual da'wah in the world of transportation business (Rehan, 2019; Ali & Hasan, 2019).

Internalization of Islamic Values in the Form of Moral Application

In Haryanto Boyolali's garage, the application of Islamic values is clearly seen in various aspects of employees' work lives. One of them is the

determination in carrying out their duties with full professionalism and focus, in accordance with the message conveyed by the company and H. Haryanto. Employees also always remember Allah SWT by carrying out prayers before, during, and after work, as well as instilling honesty as a principle in carrying out their duties. In addition, they try to obey the commands of Allah SWT by always carrying out prayers on time, even though sometimes the demands of work make them have to prioritize work for the sake of smooth operations. Not only that, mutual respect between employees, superiors, and colleagues is also well implemented, avoiding debates and maintaining a harmonious work atmosphere (Thalib, et. al., 2020).

Another application of Islamic values in Haryanto Boyolali's garage is a patient and sincere attitude. Employees are taught to always be patient, especially in dealing with situations that can trigger emotions between others. This is also the result of education from H. Haryanto who emphasizes the importance of patience. In addition, employees always sincerely try to accept the workload and mandate given by the company. Gratitude for the bonuses or rewards given is also part of practicing sincere values that encourage employees to carry out their duties with enthusiasm and without expecting more in return. All of these values are applied as part of a company culture that prioritizes Islamic principles in daily life in the workplace (Ahmed, 2018).

The internalization of Islamic values at PO Haryanto not only has an impact on the company's internal environment, but is also reflected in the service to passengers and the relationship with the surrounding community. For example, bus crews are accustomed to greeting passengers with greetings, reminding them of prayer times on long trips, and playing the Qur'an murotal during the trip as a form of spiritual service. On the other hand, PO Haryanto's management is also active in establishing social relations through orphan compensation activities, recitation with residents around the garage, and opening access to the company's mosque for the general public. This approach creates the image of a company that is not only professional in transportation services, but also has social concern and alignment with Islamic values that live in the community (Iswandi, 2014; Harahap, 2019).

Supporting Factors for the Process of Internalizing Islamic Values

The process of internalizing Islamic values in Haryanto Boyolali's garage is supported by several important underlying factors. One of them is the strong desire of H. Haryanto to spread the da'wah mission that is carried out in a sustainable manner and balanced with personal awareness to improve oneself. This is an important foundation in realizing the internalization of Islamic values in the company environment. In addition, adequate worship facilities also play a big role in supporting this process. The existence of the Jami' H. Haryanto Mosque which is always crowded during prayer times, especially during maghrib prayers, shows how this facility is a comfortable place to worship. This mosque is equipped with separate ablution places for men and women, clean toilets, air conditioning, and mukenah for female worshippers that support the comfort of employees in carrying out worship (Khamami, 2017; Afif, et.al., 2023).

In addition to the facility factor, company rules also support this internalization process. Employees who work at PO Haryanto agreed to set aside part of their salaries that will be deducted for compensation for orphans. This is one of the ways the company invites its employees to sincerely share with others in need. Finally, the Umrah gifts given by the company to its employees, especially for those who are diligent in worship, are a form of appreciation as well as motivation. This award is not only a form of appreciation for employee performance, but also as a facility from the company to encourage worship obedience. All of these factors work together to strengthen the application of Islamic values in Haryanto Boyolali's garage environment (Soemitra, 2021).

One of the challenges in internalizing Islamic values in the business environment is the physical limitations of leaders, especially when the role of da'wah is highly dependent on central figures. In this context, a delegation-based approach to spiritual leadership becomes a strategic solution. Leaders who have physical limitations can empower internal da'wah agents such as spiritual coaches, permanent ustaz, or local religious leaders who have close ties to employees to continue to foster Islamic values on a regular basis (Syahrul, 2020). This strategy is in line with the concept of distributed leadership, where leadership is not centered on a single individual, but is shared collectively to maintain the continuity of values and vision (Spillane, 2006). Thus, the physical limitations of leaders are no longer the main obstacle in the implementation of da'wah activities in the work environment.

In addition, obstacles in the form of working hours that clash with worship hours can be overcome by rearranging operational policies based on religious flexibility. A study by [Khaliq \(2018\)](#) shows that companies that provide leeway prayer times and provide worship facilities in the workplace tend to have higher levels of job satisfaction and employee loyalty. In practice, this can be implemented through the preparation of a work schedule that considers prayer time, provides an easily accessible worship space, and establishes adaptive time management protocols without reducing productivity. This strategy not only supports the optimal implementation of worship, but also shows the company's commitment to the spiritual and professional balance of its employees ([Mirzal, et. al., 2024](#)).

Anchoring Factors in the Process of Internalizing Islamic Values

Some of the inhibiting factors in the process of internalizing Islamic values in Haryanto's Boyolali garage are related to H. Haryanto's physical limitations as the company's leader. His age is not young and his existence is limited to the center makes it difficult to control the conditions of the field directly. This causes some employees to be negligent in carrying out worship activities. Although communication via mobile phones is carried out, it is not effective enough to monitor field conditions continuously. This dependence on remote communication is an obstacle in ensuring that all employees continue to carry out worship in accordance with the values internalized by the company ([Dalil, 2018; Mutmainnah, 2023](#)).

In addition, working hours that coincide with worship times are another obstacle in the process of internalizing Islamic values. Some employees are sometimes forced to postpone or miss worship because of work demands that must be completed immediately. This makes them unable to be actively involved in worship activities that should be part of their daily routine. In addition, the lack of appeal or da'wah writing like those at the head office is also an inhibiting factor. In Haryanto Boyolali's garage, there were no da'wah writings that could remind employees to always maintain their worship, this was due to the smaller number of employees compared to the head office ([Asmara & Maranata, 2022; Mardiyah, et. al., 2025](#)).

The integration of Islamic values in the work system also requires a structured approach to spiritual management. The characteristics of Islamic spiritual management include example, deliberation, and justice that are carried out in the decision-making process and interaction between

employees (Nasrullah, 2015). Therefore, companies such as PO Haryanto can form a special unit or internal da'wah driving team that is tasked with compiling routine religious programs, facilitating worship needs, and ensuring that da'wah values continue to run even when the main leader is physically inactive. This strategy creates a resilient and sustainable system in making business a vehicle for da'wah (Chumairoh & Rani, 2022).

CONCLUSION

This research aimed to explore the internalization of Islamic values in the management of the Haryanto bus company, with a focus on its Boyolali garage. The findings reveal that Islamic values are embedded in various aspects of the company's culture, including daily worship practices such as congregational prayers, almsgiving, and the awarding of Umrah trips to employees with outstanding religious performance.

Furthermore, the provision of adequate worship facilities, the implementation of company policies that encourage social charity, and the cultivation of values such as sincerity (ikhlas) and patience (sabar) have become integral to the company's organizational ethos. These practices demonstrate how Islamic principles can be operationalized within a business context to foster a harmonious, ethical, and productive workplace.

This study contributes to the growing body of literature on the integration of religious values into managerial and organizational frameworks, particularly within the transportation sector. Nevertheless, certain obstacles remain, such as the limited physical presence of leadership at branch locations and the challenge of aligning work schedules with prayer times.

For future research, it is recommended to investigate the application of religious values in larger or more diverse industrial contexts, and to assess the long-term impact of such values on employee performance, company loyalty, and social reputation. Practically, other companies seeking to implement a similar model should consider establishing internal spiritual leadership teams to maintain continuity of values in the absence of top leaders.

They are also encouraged to adopt flexible scheduling systems that accommodate religious practices, invest in prayer facilities, and develop reward systems tied to spiritual and ethical conduct. In addition, the strategic use of religious symbols and language—when authentic and contextually relevant—can be an effective tool for enhancing moral

awareness and strengthening organizational identity among employees.

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