

Implementation of Spiritual Capital in Islamic Perspective to Business Performance

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Abstract: This study aims to understand the spiritual capital in the Islamic perspective by conducting an underlying virtuous key analysis as reflected in business performance. The general definition of capital is the amount of money or material goods owned by the company. This kind of definition leads to the capitalism which is always related to money and material wealth. Today it has been developed what is called spiritual capital. Spiritual capital differs from other capital that generally has material resources. The value of religion cannot go hand in hand with the goals and interests of the organization. Similarly, in business the value of religion is only reflected when the rest time for prayer arrives and when it has come out of the mosque and back to the office then the task as a servant of God seemed forgotten. Based on the description, this research leads to the spiritual capital of business organizations as one of the important aspects of non-material in business performance. The motivation of this research cannot be separated from the guidance of Islam as a religious *kaffah* that has provided guidelines for human life in carrying the mandate. This research uses phenomenology method, which explores about organizational culture nuanced *ukhuwah* Islamiyah through interviews conducted. The study found some findings on the impact of Spiritual Capital-based *ukhuwah* Islamiyah covering several aspects including: intention, *taqwa*, *ihsan*, mutual trust, *etqan*, honesty, consultation, and patience as well as the role of spiritual leadership where for companies and individuals who instilled spiritual capital in his performance actually never releases the role of religion in the activities undertaken.

1 INTRODUCTION

The emergence of spirituality awareness in the world of work has recently become a special concern in various companies. This is because spirituality to give meaning to the work that actually will create love for work. When someone has loved his job, he will work in totality and earnestly to give the best results. If previously employees were given training in the form of abilities and abilities, now the company began working with training that led to spiritual products. Spiritual capital now makes a lot of interest from companies that will make the spirit of spirituality of human resources.

Some companies still think that spirituality is a matter of religion and far from the world of work. Actually, spiritual awareness is needed to support change in the context of organizational response to increasingly complex challenges (Hendrawan, 2009). Anything that encourages spiritual awareness

in the workplace, must be understood from several important things (Hendrawan, 2009). First, is the tendency where someone begins to search for more important meanings of life or strives to find greater meaning from their own lives, building harmony with the realities of the larger and higher universe. Second, that someone in dealing with problems and problems must be manifested in confidence and dependent on God not on their own.

In the presentation of Zohar and Marshal (2004) related to the spiritual meaning of capital that has nothing to do with other religions or systems. According to them, spirituality based on religious values or other systems will be faced in a non-universal or non-existent manner similar to those in those who do not have a religious belief system. Therefore, it is necessary that the spiritual capital needed for the organization, society, and participation in a global and pluralist society today, to be deep capital has meaning in value, purpose and

passion for humans. In this case, universality improves spiritual conditions on common values and is not limited to the practice of certain religious beliefs. Lowder (2005) explains that there is a relationship between spirituality and religion. From this it is known that spiritual capital is similar to modality. But he said that the relationship that exists between spirituality and vice versa makes enthusiasm a problem in the workplace for employees and management.

Spiritual values in the company will put employees in the right position as humans. Similarly, employees are able to interpret work as worship and the realization of accountability to the final stakeholder (Allah). This will have an impact on high organizational commitment. Gozhali (2002) found evidence that the construct of religiosity dimensions of belief, dimensions of commitment, dimensions of behavior, positive relationships and work commitment. Furthermore, there is also evidence that work commitment and involvement have a positive effect on job satisfaction. This religiosity construct is more directed at the quality of appreciation and attitude of one's life based on religious values in question. So it is clearer on the substance of the noble values of religion and the habit of turning away from religious formalism.

Kale and Shrivastava (2003) state that realizing a value-spirituality workplace is not only able to create harmonization in the work environment but will also produce good benefits. Therefore, companies need to always look for tools and methods for spiritual needs and that can increase morale in the workplace.

2 METHODS

This study belongs to the type of qualitative research. Moleong (2007) provides a definition of qualitative research. According to him that qualitative research intends to understand the phenomenon of what is experienced by the subject of research such as behavior, perception, motivation, action, word form and language, in a special context that is natural and by utilizing various natural methods.

The research method used in this study is phenomenology. Moleong (2014: 14) explains that phenomenology is a method of awareness from one's main perspective. Phenomenology is often used as a general assumption to refer to the subjective experience of various subjects encountered. Moleong (2014: 15) also explains that

phenomenology is a thinking view that emphasizes its focus on subjective experiences experienced by humans and interpretations of the world. So, phenomenology tries to understand how the world looks to others.

In terms of data collection methods, researchers refer to the qualitative data collection strategies described by Creswell (2007), among others are: 1) Observations, 2) Interview, and 3) Documentation. The object in this study is PT Maxima Jaya Perkasa, a developer company located in Sidoarjo regency. This company is well known as a company that often holds religious activities. While the informant from this research is Mr. Bakhtiar Rosyaduddin. He is the director and owner of this company. Mr. Bakhtiar was chosen as an informant based on the consideration that he was the person who knew the ins and outs of organizational culture and also for his involvement in the implementation of Islamic values in the efforts he led. The location of the interview is in the office of PT Maxima Jaya Perkasa located in Deltasari AN-40, Sidoarjo.

3 RESULTS AND DISCUSSION

3.1 Spiritual Capital

Spiritual Capital (SC) is a new paradigm on the foundation of current business philosophy and practice. Spiritual is a derivative of the word spirituality (from the word spirit) taken from English which means "spirit" and from the Latin word *spiritus* which means "to breathe". Spirituality means something that is universal, namely the value, meaning, and purpose of human life does not depend on any religion adopted by someone (Zohar and Marshal, 2005, p. 48).

Spirituality is considered multidimensional, namely existential dimensions and religious dimensions. The existential dimension focuses on the purpose and meaning of life while the religious dimension is more focused on worship or one's relationship with God the Almighty, its neighbors and the surrounding environment. Spirituality as a two-dimensional concept. The vertical dimension is the relationship with God or the Supreme Being leading a person's life, while the horizontal dimension is a person's relationship with himself, with others and with the environment. There is an ongoing relationship between two dimensions. (Hawari, 2002)

According to Mr. Bakhtiar, spiritual capital has a very important role in a company, besides of course

capital in the form of material. Without spiritual capital, the company and employees will run like robots. They just walk to carry out their activities and obligations as workers but not the added value obtained by the company or employee. According to him, if a company runs without being based on spiritual capital, he believes that the company will not be able to run for a long time, even if it is capable it will tend to stagnate because of the absence of added value. Spiritual capital in a company is like a tree root. Without a root, a tree cannot live much and less grow. That is why Mr. Bakhtiar always puts forward religious activities in his company and he also often talks directly both personally and in groups to his employees so that the spirituality of the employees and companies he leads is maintained. Mr. Bakhtiar also says that someone who has high knowledge will be in vain if he does not have good spirituality.

3.2 Spiritual Capital in Islamic Perspective

Spiritual capital arises because it is based on the awareness that there is another form of capital that must be in business. This view arises because of errors that see that business organizations are basically not bound to spirituality which results in human behavior that is no longer humanistic and transcendental. This is the end of secular core values that make people separate and spread between souls (nonmaterial) and physical (material). Muslim will not be separated from their identity as Muslim wherever they are and in whatever role they carry. In the business world, they will always act on the basis of divine value. Rice (1999) describes practices related to Muslims that cannot be separated from the principles of Islamic business ethics. These principles include monotheism, justice, and *khilafah*. All of these principles must be reflected in the business practices of a Muslim. Submission and adherence to the principles derived from God's guidance is the capital that must be owned by a Muslim businessman. Not having spiritual capital can make people as people who are increasingly stingy in accumulating their possessions and not caring and sensitive to spiritual needs and also the needs of those around them. When faith has been abandoned then all means will be justified and make matter as the peak of happiness. This is contrary to the spirit of Islamic values that sees happiness as the peace of the soul (*muthmainnah*). With the existence of spiritual capital will make someone always try to pursue not only the happiness of the world but also

the happiness of the afterlife and not only happiness himself but also the happiness of his brothers.

The intention of a person to establish a business will also affect how much spiritual capital can be implemented in his company. For Mr. Bakhtiar, his intention to establish a company was solely to imitate the Prophet Muhammad and his companions who were traders or entrepreneurs. Mr. Bakhtiar believes that by imitating the profession of the Prophet Muhammad, he will also get blessings from Allah SWT. While the reason Mr. Bakhtiar decided to become a businessman in the property sector was because he saw that many Indonesians who had not been able to buy a house even though the house was a necessity due to the high prices of houses circulating in the market. So from Mr. Bakhtiar to establish a property business at an affordable price so that the middle class can afford a home.

3.3 Implementation of Spiritual capital and Its Impact to Business Performance

In this research, researchers found the implementation of Spiritual Capital owned by PT Maxima Jaya Perkasa embodied in the daily activities of the company. The motto of this company is "Pray First and Then Safety". Every morning the employees are gathered to read the Qur'an together and understand its meaning. After reading the Qur'an the employees are welcome to perform the *Dhuha* Prayers. After *Dhuha* prayers the employees perform their activities according to their respective duties and responsibilities. In addition, corporate leaders often say to the employees that the success he achieved cannot be separated from how the quality of the worship of the person. Chairman of the company PT Maxima Jaya Perkasa carry out the Daud fasting that he has done for years. This indirectly gives an example to its employees so that there are also some employees who begin to perform Daud fasting to follow the habits of their leaders. In an effort to improve employee performance, PT Maxima Jaya Perkasa's management also rewards employees if they can meet the annual targets set by the company's chairman. The prize is to go *umroh* with all employees and company leaders at the end of the year. So this of course makes the employees more enthusiastic in working in order to meet the target and they can go *umroh* for free. This prize is only implemented this year, years before the prize if it meets the target company then the employees will get additional incentives in the form of money. However, it turns out the response of employees of

the company to this *umroh* prize is extraordinary, it is proven in June the annual target of the company has been fulfilled so that the employees later this year will go *umroh* together. When this is confirmed to one of the employees, he says that his greatest motivation to immediately reach the company's target is that he can go *umroh*. According to him, going *umroh* has a much more meaningful value than just getting extra money incentives at the end of the year.

The spiritual values that run within this company are inseparable from the educational background of the company owner. The owner of PT Maxima Jaya Perkasa is a graduate of boarding school since junior high school until senior high school. When he studied at undergraduate, he took the Sharia majors at the State Islamic University Sunan Ampel Surabaya. He graduated from Master of Islamic Economics at Airlangga University and majored in Islamic Economics. The science of religion that he got from an early age is always applied in his daily activities and it succeeded in bringing him to success.

CONCLUSION

Spiritual capital in Islam certainly will not be separated from the Islamic spirituality itself Islam *kaffah* (comprehensive) which covers all aspects of life and is based on *aqidah* and *tauhid*. Spiritual capital in the public view is already the beginning of awareness in many business-related thinking that spirituality is important and has an influence on business as well as other capital (Malloch, 2010). In this concept, *tazkiyah* (purification) is still needed as Mulawarman concept (2009), where in this concept is carried out continuous and dynamic purification process so that orientation to God is always reflected in the beginning of the process until the end of company activity. In this case, spiritual capital in the view of Islam must certainly align its intentions and goals solely to obtain His blessing through our submission and our love for Him which can be realized also through organizational culture.

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