

**CHARACTER FORMATION OF THE GOOD DEEDS THROUGH  
TRANSFORMATIVE FASHIONABLE SUFISM HUMAN RESOURCES  
DEVELOPMENT MODEL OF MUSLIM IN PT TELKOM INDONESIA**

**Tobroni**

Professor of Sciences - Philosophy of Islamic Education at Muhammadiyah University of  
Malang, Indonesia

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**ABSTRACT:** *Nowadays, there are many college graduates who have potentials and good skills, but usually they demand a high salary and very few companies who are able to provide enough salary. In fact this era of free market, the company is demanding the human resources who have intellectual qualification, moral and spiritual that certainly able to keep on fighting so that the companies is able to compete and superiority comparison with allied enterprises both inside and outside the country. PT Telkom of Indonesia is a telecommunication company that very aware with this matter, for developing the human resources model based on mysticism (Sufism/Spirituality) that aims to make human resources PT Telkom neither just for better professional-technological skills nor just for better-competitive but also for better of moral-spiritual awareness and for better fighter on humanity and civilization. Based on the results of the study where researcher was involved in it, PT Telkom applying a human resources development model that based on the spiritual religious (Sufism) for Muslim employees. The Sufism which developed is a Sufism of fashionable transformative.*

**KEYWORDS:** Character Formation, Good Deeds, Human Resources Development Model

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## **INTRODUCTION**

The world of corporation is a world of constantly filled with challenges, busyness, struggles and competition in the context of survival of an individual as well as some other enterprises. In a corporation usually consist by the proprietor of the capital/shares, management and employees who has different interest, and sometimes even it is contradictory, but they required to play orchestra together fast and best (Pratt, 1916).

Development of science and technology are very rapid to influence in terms of significance to the world of corporation. A corporation is required to often doing well innovation continuously as well as organization system, production, service, sales systems and after-sales services. Several time ago, a multinational corporation was ruled the world even as the company is the healthiest, in a very short time the situation was displaced the other companies and run into bankrupt (Andersen, 1999). The world of higher education is also facing the similar problems, the top rank of a university have experienced the ups and downs depending on many ways, one of which is the productivity of scientific work which was published in the journal indexed.

In order to win the competition, a corporation must be able to carry out the relevancy product to the market needs, good internal management, sustainability, conducive climate corporation

and efficiency as well as high productivity. Management is required to utilize the existing input (including human resources) to create maximum productivity (Croissant & Giersdorf, 2011). Like a car, a driver must push the vehicle as quickly as possible despite having to carry heavy loads and constraints are many. With this matter it may possible to do if the car is always in a top shape, good transportation system and the driver has experienced (Reave, 2005).

The main key to win the competition lies in human resources. The corporation requires the quality of human resources who have a strong character, innovative and competitive that always be the best (excellence). Employees should work based on knowledge (knowledge workers) with spirituality of the prime as well as the management should be based on knowledge (knowledge management) (Oluikpe, 2012), and respect for human life as spiritual beings and the best of God's creatures.

The corporations are only showing and treats human beings as tools like the machine, will find it difficult to become corporate excellence and sustainable for a long time. The corporation must be a noble industry, so called the noble corporation, which has a noble purposes, which based on the noble values, with the noble method/system and with the noble leadership. The corporations should be placed as a human, not as a tool of capitalism, but rather should be respect the humanity not only as a physical beings but that the creature intact, physically and spiritually. Spiritual element in the system of the human personality not only complementary, but as the main one. Like in an organization, the human conscience is the leader, as the manager of the brain and other organs as auxiliary manager. Islamic literatures, how to make human spiritual prime quality, can be developed through mysticism (Sufism) (Ali, 2006)

## **REVIEW OF RELATED LITERATURE**

### **Urgency of Sufism in the World of Corporation**

The Sufism which explore aspects of the inner (batin/esoteric) religious life has an important position and role for everyone no exception in a system of corporate and individual employees. Sufism is a role for human inauguration, however it is a nature of God's creatures which consists of physical and spiritual (Reave, 2005). Bustle of the life of the world is so strong human interest in the interests of materialism and hedonism that humans have a split personality. Sufism works to restore of human (back to basics) identity and authenticity by removing the masks and symbols of worldliness, deceit, hypocrisy or pretense that human infecting many corporations (Zarcone & Vale, 1999).

Human being is only a creatures, and Sufism exploring the inner aspect of human and spiritual aspect of religion. Through Sufism belief, a human being obtaining the spiritual bribes, inner satisfaction and happiness are more real and lasting. According to the Prophet's hadith, which the kindness of a human beings it depends on their hearts. If he/she is good so he/she remains as good (HR Bukhari no 4808 dan Muslim no 2740 from Usamah bin Zaid). Therefore a person who have reached the Sufi personality, his/her hearts and his/her inner (batinnnya) was cared. Could fed and satisfied undoubtedly awake from the misguided and despicable act on the one hand, and creating achievement on the other side. With some

Sufism will have the power and wealth of spiritual wisdom, patience and come what may (tawakal) (Tisdell, 1999).

In Sufism, every individual congregation is directed to have beliefs, values, practices and objectives are the same so among members of the congregation have intimacy, brotherhood and unity is strength. If in a corporation is bound in the values, practices and culture of Sufism, will undoubtedly have a strong brotherhood and unity (Conroy & McKinney, 2010). The organization will be easier to mobilize its members and effective in achieving its objectives. The leadership will robust and effective, created by the unity of command, well organization and have high competitiveness .

The Sufism which have ascetic teachings, willing (qanaah), poor (before God), sincere, blessings (ridho), patience, wisdom, and good deeds will bear simplicity, loyalty, hardworking, productivity and reverberations cheerfulness. Conversely, if an organization gathering the people who are ambitious, and greedy hedonist will undoubtedly tinged with tension and conflict that would consume less energy organization (Glissmeyer, Bishop, & Fass, 2007)

In this life, moral hazard can strike anyone regardless of status, position, wealth and scholarly titles. People can commit a crime can move or be driven by the need, or desire (lust) and greed. Because it takes a solid and eternal shield so called the spirituality, as well as organizational and leadership system is robust and effective

### **Trend the Sufism in the Corporate World**

The above description illustrating that the issue of Sufism is increasingly acceptable in the 21st century that by futurologist like Naisbitt and Aburdene Aburdene (Awe, 2006) and Fukuyama (Jänicke, 2006) said to be the century of the value (the value of age). In the perspective of Islamic history, the Sufism has proven to be a tremendous force for creating sacred individuals, integrity and good moral whose existence is helpful (bring excitement) to one another and being brought about the social transformation (Yucel, 2010). Socially, the Sufism is able to build an Islamic society to reach the peak of civilization, able to predicate *Khaira Ummah* and its presence to bring happiness to all (*rahmatan lil'alam*).

In the midst of the many complaints about the growing decline of human values as a result of their *ethical malaise* and *ethical crisis* especially occurred in various parts of the world particularly in Indonesia, and many books lamenting the neglect of noble values in the world of management, Drucker says: " we face the dangerous society because of barbarian birth that would educated " (Drucker, 2004). Furthermore, Kanungo and Mendonca said: "Our society certainly have lost its faith in the basic values of our economy, therefore it needs a rebirth of spirituality in our leadership (Kanungo & Mendonca, 2001).

The Sufism is an aspect of the deepest in the religious life of a person believed to be a solution to face the various multidimensional crisis nowadays (Zarcone & Vale, 1999). Sufism it could be the peak of the evolution of the pattern of diversity and life orientation because it rests on the view of human perfection (ahsani Taqwim), which is a creature composed of body, have lusted and spiritual. Sufism speaks of courage and faithfulness of mankind who empties and led to religious ethics. It is able to shape the character, integrity and exemplary that extraordinary. A person with Sufi personality is not merely seeking a rank, position, power and wealth because his/her conduct was not born of a boost lust or

libido but rather guided by internal factors conscience even more than that he/she was merged with his Lord. In other words, not the external conditions that affect the emotion and behavior (*from out in*), but from his heart radiating outward himself (*from in and out*).

Sufism emphasizes the inner aspect does not mean anti-intellectual. Sufism is not just perfectly rational, but rather to clear rationality with the guidance of his conscience. Sufism also, cannot be equated with that completely esoteric or spiritual consciousness as opposed to the all-exoteric or awareness of sharia, but rather seeks to bring and give value, and meaning that create to the house of the inner (*spiritual*) or gave the charge of the divine and the sanctity of all that profane (Tobroni , 2015).

### **To Develop the Personality of Sufi in Systems Corporation**

According to the Hadith of the Prophet Muhammad (SAW): "Praise be to Allah that I was sent to make the Noble Morals perfectly" (Shahih Muslim, 1162). The Prophet Muhammad (SAW) is a person who has a great morals. Prophet Muhammad (SAW) was not sent by Allah except as a mercy (of progress, prosperity, peace and happiness) for the whole of nature and God's grace will not be created if there is no noble character. Virtue is a *Conditio Sine Qua Non* or prerequisite for the realization of the mission of Islam it is the *rahmatan lil'alam*.

Human behavior is a result of the energy of attraction between positive and negative energy (Ghazali, 1984; Hergenahh, 1986 dan Agustian, 2003). Boost positive energy in the form of conscience and religious ethical values (tawhid), while the negative energy in the form of material values-physical (*tâhghû*). Spiritual values and religious ethics serves as a means of purification, purification and generation of human values true (conscience), the positive energy are as follows: *First*, spiritual strength. The spiritual strength of faith are, *Islam*, *charity* and *reconciliation*, which serves to guide and give you the inner strength to the mankind to reach the grandeur and glory (*ahsani Taqwim*); *Second*, the power of human potential positive, in the form of *âqlus salim* (a healthy mind), *qalbun salim* (healthy heart), *qalbun munib* (heart back to the Divine (clean and pure from sin) and *nafsul mutmainnah* (quiet soul), all of these are a human capital or human resources who have extraordinary powers. *Third*, attitudes and ethical behavior. Attitudes and ethical behavior is an implementation of inner power and strength of the human personality which create normative concepts of cultural ethical values. Attitudes and ethical behavior that includes: *gratitude* (thanking), *ikhlas* (willingly), and *reconciliation* (continuous improvement) (Tobroni, 2010).

The positive energy in the perspective of the individual will bear the effective, that is, those who are always optimistic, happy, and able to actualize themselves. Actualization of qualified people in our lives and work will bear effective work behavior, because it has a *personality* (integrity, commitment and dedication), *capacity* (skills) and with better competency (professional). Meanwhile, in an organic perspective, the positive energy it will create an effective organizational culture that includes values (behavior), systems, and processes (management and leadership). The task of a mentor (murshid) among others, are affecting the people being led to act and behave in accordance with the *core belief*, *core values* of vision, mission, and goals of the organization. Murshid is a leader that affect the people to led (students) in a way to inspire, enlighten, awaken, enable and empower through approach to spirituality or religious ethical values. Religious of ethical values is what serves as *mission-focused*, *vision-directed*, *driven philosophy* and *value-based institution* (Muzakkir H., 2007).

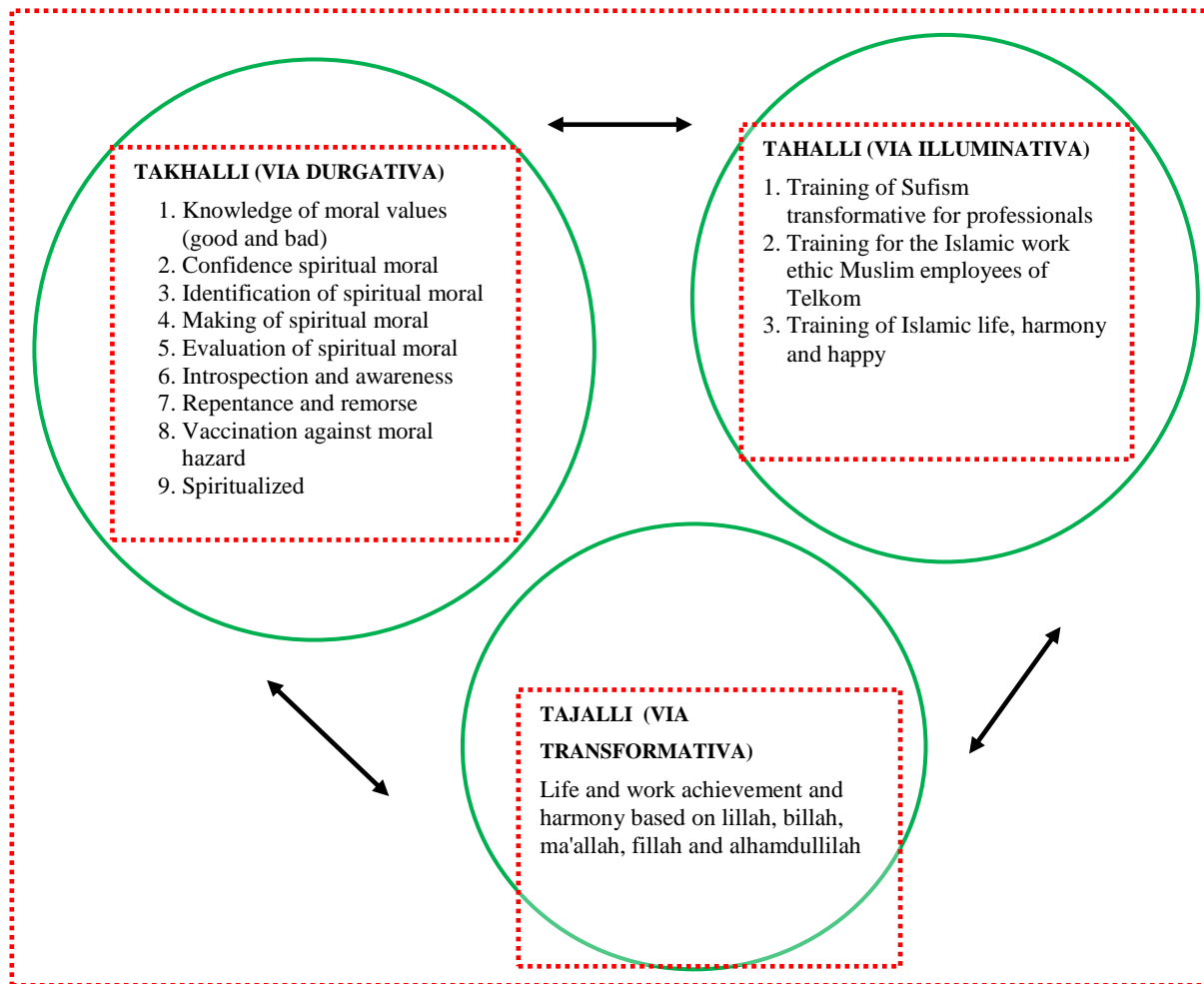
The opposite of the above positive energy is a negative energy. Negative energy is symbolized by the materialistic powers and values of *evil* (values destructive). If the spiritual strength to function as a means of purification, a purification and generation of human a values that true (conscience), material values (*Evil*) actually serves the opposite of decay, and darkening of human values.

Almost the same with positive energy, negative energy is composed of: *Firstly*, a destructive force (*Evil*). The power of *Evil* (*thaghut*) in the form of *kufr* (veil / hijab), *hypocrite* (*munafiq*), violent (*fasiq*) and *shirk* (double standard), all of these it is a force to keep people from being spiritual and humanitarian essentials (*ahsani Taqwim*) became degraded mankind from humanity (*asfala sâfilîn*); *Second*, the power of human negative potential is the mind of *ignorance* (heretical thoughts), *qalbun marîdl* (heart sick, not feeling), *qalbun mayyit* (dead heart, no conscience) and lust '*l-lawwamah* (soul reprehensible) all it would make mankind to worship in gods other than Allah in the form of wealth, sex and power (*Evil/thaghut*). *Third*, attitudes and unethical behavior. Attitudes and unethical behavior is an implementation of the power of *Evil* and the negative power of humanity which can create the normative concepts of cultural values unethical (*black culture*). Attitudes and unethical behavior include: arrogant (haughty), *hubb al-Dunya* (materialistic), *dlâlim* (persecution) and charity *sayyiât* (destructive). The negative energy in the perspective of the individual will bear the ineffective person, that is, those who *shirk* the peak of ugliness include, *shirk*, lust (*nafs lawwamah*) and '*amal al sayyiât* (destructive). The actualization of people who has mentality of *evil* (*thaghut*) in life and work will bear ineffective work behavior, those person who have a destructive *personality* (*hypocrites*, *traitors* and *cowards*) and those who are not able to leverage their competence. Meanwhile, in an organic perspective, the negative energy that will create to an organization that is not effective either in a culture, systems, as well as management and leadership (Tobroni, 2015).

### **The Characters steps towards Corporate Sufi of Human Being**

To achieve the Sufi character is needed spiritual struggle (*mujahadah*) throughout the life and spiritual journey through *takhally* (*via purgative*), *tahally* (*via illuminativa*) and *tajally* (*via transformativa*) (Schimmel, 1982). The spiritual journey that starts from *takhally*, the mirror rubbing his soul to shine through the self-emptying of intentions, thoughts and actions reprehensible; *tahally*, decorate and fill it with the nature and noble character so that his/her soul be blessed with love and wisdom; and *tajally* realize the love and wisdom in action and real work (Schimmel, 2000). Spiritual leader has ascetic nature, contented (*qana'ah*) and *gratitude*. Steps towards Sufi depicted in the chart below:





**Figure 2: The Stages towards Sufi Characteristics**

**The Role of Manager (Murshid / Mentor) in the Corporate Organization System**

Murshid is a designation of spiritual mentor in the world of Sufism, especially in the mystic Sufi organization, or family (Isa, 2005). The role of murshid teacher is not just as a spiritual mentor to the *ma'rifatullah* so that the students will not misguided, but also mediates the disciple relationship with the Creator and overview of the daily life of the student in order not to deviate from Islamic teachings and fall into disobedience and sin. Mursyid leadership according Tjahjono is referred to as the fourth dimension of leadership, that the leadership is based on faith and conscience in the quality of leadership or leadership cleanse the heart, giving, serving, enlightening and winning spirit based on the spirit of gratitude and love (Tjahjono, 2003).

Perhaps, murshid leadership is synonymous with the prophetic leadership, to borrow the term of Kuntowijoyo, such as leadership to carry out the vision and mission of the sacred as a call depth of religious (divinity) contains three components: the humanization / emancipation, liberalization and transcendence (Koentowijoyo, 1991), or enlightenment, liberation and

spiritualized. Murshid leadership can also be interpreted as the leadership to maintain the ethical values and uphold the values of spiritual (Hendricks and Kate Ludeman 1997). They doing the job in a satisfactory way through the heart of empowerment, restore and benefit to anyone which associated with it. They are not just able to make money, but also they work with their heart and soul. They are fully engaged (*involve*) in the activities of the organization (business) leads as a form of commitment and the deepest is the spirituality commitment. Percy in this statement "and when you live in the house of spirituality, there is no chasm and the border area between beliefs and actions. That chasm filled with the essence and as a whole human being. You and your commitment has been the object blends perfectly "(Percy, 1997). Meanwhile Prijosaksono expressed the concept of Q-Leader. In line with the concept of *multiple quotient*. Q in Q Leader means a leader who has the IQ, EQ and SQ (The Jakarta Consulting Group, 2016).

Murshid leadership thus synonymous with spiritual leadership, leadership in the name of God, the leadership of the ESQ (*emotional spiritual quotient*), the leadership of the fourth dimension, conscience leadership (management with hearts), leadership imitate God and the leadership of prophetic, i.e. leadership that bases itself on religious ethics or a way of life in accordance with God's will. Religious ethics are the principles of moral-ethical derived from ethical conduct of God toward His slave (mankind), man's ethical behavior towards God and man's ethical behavior toward each other. Ethical values were within levels that has been perfectly exemplified by the Prophet with the help and grace that was revealed from the Qur'an. Murshid leadership is a comprehensive leadership model that combines a different approaches and leadership as well as the driving forces of intellectual vigor, moral, emotional, and spiritual. Murshid leadership is a combination of the leadership model of ethics, ascetic and mystic. Murshid leadership is not just has the rich of knowledge of Sufism, but rather focuses on the awareness of the divine (*spiritual awareness*) it is an appreciation of life. Levin says that the spiritual intelligence is the culmination of intelligence (*the highest level of intelligence*) (Levin, 2000), then the murshid leadership is a leadership that uses all the intelligence or the intelligence leadership crest (*the ultimate intelligence of leadership*). In the third millennium, also known as the *values age* where ethical values and spiritual play an important role in various aspects of human life on the one hand, on the other hand, the fast pace of change and global competition leads to a pattern of life that is turbulent, murshid leadership plays an important role not only in the field of social and religious, but in the global business including the corporate field. The task of the corporate organizational leader is bear the major responsibility for delivering the corporate world able to provide the response to face the rapid change and this is full of uncertainty. Corporate leader is not enough just to rely on the intellectual abilities alone but requires the use of inner strength and should be grounded to the ethical values (Kanungo and Manuel Mendonca, 1996). Corporate world will experience a transformation of Capitalist industry to the "noble industry" (See, Tobroni, 2010) and institution is the most responsible for the quality of human resources and quality of civilization in the future that most appropriate to apply the murshid leadership. Borrowing the Blanchard term, perhaps the murshid leadership may be regarded as true leadership. Blanchard in this case said that the true leadership is the leadership that emerges from inside out to serve those they lead (*leadership from inside out*), the leadership of the conventional contrast, appears from the outside to the inside (*leadership from outside in*) through reverence and praise (Cashman 2008). Blanchard and Phil Hodges has an interesting concept of leadership based on this religious ethics. *Servant leadership* according to Blanchard and his colleagues is a leadership that was almost perfect because it contains three characters, such are: clerics, professors and professionals.

Three strengths of these characters has a tremendous potential to bring success to the leadership in the business world. Three aspects of the leadership is to serve sincerely, head or mind and hands that serve, and the habit of serving (Blanchard, Ken and Phil Hodges, 2003). As noted earlier, murshid leadership is a leadership that is based on religious ethics and leadership in the name of the Lord; it is a leadership inspired by ethical behavior of God in leading His creatures. It is not only affect the organization that intent through empowerment, more than the mission of humanization (*amar ma'kruf*), liberalization (*nahi munkar*) and transcendence (arouse the faith). Leadership in the name of God is a leadership that full of love as well as the nature of God is the Most Compassionate, the Most Merciful. Leadership in the name of God is a leadership with the name of the Lord (billah), because God (lillah), with God (m'allah), in the name of God (fillah), and thank God (Alhamdulillah) in every activities of leadership (Muhammad, 2014). In the stage of history, the Messenger of God is the best example of how this spiritual leadership enforced. The Messenger of God is inspired how leadership of God and to the next in leading their fellow human beings.

## RESEARCH METHODOLOGY

The methodology of the study is done by the qualitative research with phenomenological approach (Aspers, 2004). The collection of data is done using interviews, observation, and documentation. The main data was obtained from the informants consisting of the Chairman and staff of Spiritual Capital Management PT Telkom Indonesia Bandung, expert of human resources development, and totors of training and others who are thought to provide information that related to the research of the data is needed. The observance of the documents related to the problem of research conducted to gather the supporting data. The data analysis techniques used in this research is qualitative descriptive analysis technique. Data analysis was performed through the stages of the process of data reduction, data presentation, and conclusion.

## RESULT AND DISCUSSION

### Sufism Development Model of the PT Telkom

As a stated above, the human resource development of Sufism PT Telkom is used to approach in order to form a human charity, which is the best of mankind. A key to be the best of mankind is a spiritual quality (qalb) of his/her or his/her spirituality. For that, needs to use the approach of Sufism. Sufism that approaches and methods of human resources development is Qur'anic and Sunny mysticism, Sufism is based on the Qur'an and the Sunnah of the Prophet, make the substance (essence) of the Qur'an and Sunnah, to imitate what and how the Prophet Muhammad (SAW) used. Prophet Muhammad was the genuine Sufi, he has the most perfect spiritual qualities, the most powerful man in carrying out the mandate and in the face of severe challenges, most noble character, most successful in carrying out its mission which is extremely heavy.

Although at the time of the Prophet Muhammad (SAW) a mysticism knowledge was not yet developed, but it has been practiced so perfectly by the Prophet and his companions. The style of Sufism that Messenger applied was more than the Sufism of morality, it is Sufism (*bertasawuf*) in order to form moral character, control and manage the lust, fill and occupy



your heart with the deeds of virtue that it all boils down to the formation of behavior / character that sublime.

The Sufism is applied in PT Telekom is Sufism of functional and transformative for the professionals who are still active, have ideals and great and noble task in a turbulent organizational system. Therefore the developed of Sufism is Sufism without system (organization Sufism), Sufism without murshid (spiritual teacher), and not the Sufism were busied with various exercises and practice as well as in the organization system (tariqat).

Telkom community is a community of educated, modern, professional, has intelligence above the average, have a high level of activity, and also have the independency. Based on that, the SCM (Spiritual Capital Management), as the executor of activities makes Sufism as a state of mind and mindset, i.e. Sufism as patterns of thought and behavior patterns of Sufism, but not the Sufism as an organization system. In other words the Sufism which developed by the PT Telkom is a virtual Sufism, i.e. Sufism independently, without teachers and without formal system, but need guidance and became the organization's culture, easy, possible, simple, practical, fun and fashionable, and Sufism as an option and style of life of the professional and modern society.

### **Paradigm and Objectives**

As stated upfront of Telkom community it could be so called as a community of choice, especially when it seen from the recruitment system through a rigorous selection. They accepted as Telkom employees is the best than the colleges, has a high performance index and a series of other requirements set by PT Telkom. It means, the problem of knowledge, skills, experience, values, ethos and achievement desire is not doubted. But, is it can guarantee of them to have integrity (istiqomah), the spirit of devotion, can work efficiently, productively, and does not create problems in the company? And more importantly, are they happy?

Goleman reveals the magnitude of the role of emotional intelligence of a person's success. According to Daniel Goleman an emotional intelligence is the ability such as the ability to motivate yourself and endure frustration, impulse control and not exaggerating pleasure, set the mood and keep the load stress does not overwhelm the capacity to think, empathize and supplicate (Goleman, p . 45).

Zohar and Marshall (2005) argues precisely the spiritual intelligence was the most instrumental to the successful person and happiness. People who have spiritual intelligence has three sides equally strong in his life is to know yourself, to know God and neighbor. Meaning, to recognize not just to know, but rather a profound awareness and sacred about these three aspects. The spiritual intelligence is not just effective against destructive human behavior, but also a guidance (*putunjuk*) to the human being to live good and courteous. Spiritual intelligence is more discreet form, has a high motivation, good responsibility, sense of justice and unselfish, good discipline and integrity.

Based on the findings of Goleman, Zohar and Marshal, the PT developing the human resource development based on mysticism or spirituality. Human being is multidimensional: soul, conscience, reason, emotion / lust and physical. The Spiritual aspect is the most fundamentally to determine the behavior of humanity. Spiritual aspect is described like a leader and mind is like a manager. The objectives of fostering human resources through

Sufism is focus on the development aspects of spirituality including: the strengthening of the creed and faith, *tazkiyatun nafs* (purification of the soul), *tashihul qulb* (heart/faith restructuring) or *munibul qulb* (heart/faith will turn to the Creator), *Tanwirul aql* (good thinking/mind), *tahsinul lisan* (smarten speech) and *tashlihatul amal* (to be righteous with actions).

### Doctrine

As noted earlier, Sufism which developed of the PT Telkom is Sufism of *morality* (akhlaqi) that are transformative, such as a shift towards private charity (personal best in all dimensions). To be a good man, the doctrine which developed in various dimensions of life that related to live and work by using paradigms and mindsets of being Sufi. The material used to train are the real problems in many aspects of human life, awoken from sleeping till sleeping again. The doctrine of mercy and wisdom, remembrance (*zikir*): containing of praising to the Almighty Allah (*takbir, tahlil and tahmid*) and prayers (*shalawat*) to the Prophet SAW, Gratitude (e.g. *zikir morning and evening*), accountability (*muhasaba*) and repentance, remembrances that exemplified by the Messenger of Allah (SAW) and the Apostles as what is in the Qur'an and Sunnah. The stories of the example (*teladan*) and experience of Sufi (messenger's companions, *tabi'in*, *tabi ut tabi'in*/followers of the followers, and righteous) about their lives and philanthropism.

According to Yusuf Muhammad that based on the Chapter Al-Baqarah verse 177, the righteous mankind or the best mankind is the believer, that is, those who has God fearing. The concept of the believers that mentioned in the some verses in the Qur'an that there are four (4) dimensions like building of the temple (ka'bah) that includes: believers, Muslims, pious and righteous. Believers describe the quality of one's faith that is able to sense the presence of God (*wujudullah*), Allah's wisdom (*akbarullah*), mercy of Allah (*Rahimullah*), to be with Allah (*ma'iyatullah*), closeness to Allah (*muraqabatullah*), love of Allah (*hubullah*), and get to know how to be closed to Allah (*ma'rifatullah*).

*Muslim* are those who submitted or bow and obeys to the will of Allah (*taslim*), peace with Allah, obeying and prohibiting themselves to the law of Allah to find the salvation life, peace and prosperous and unseen (*lahir & batin*). Pious is a person who always tries to have a sound of heart (*salimul qulb*) and a hearts return to Allah (*muni al-qulb*), brilliant mind (*tanwirul fikr*), a wonderful greeting (*tahsinul lisan*) and actions / righteous deeds (*tashlihatul amal*); and righteous is innovative people to create a better social life. Righteous person is a fighter with wealth, soul and body to resolve the various dimensions of life issues that in accordance with the expertise and ability. In a characteristics of the righteous person has a dimension of *mujtahid* (thinker/scholar who fought by mobilizing intellectual ability to resolve issues in society), *mujadid* (reformer struggling to fix the condition of the community by the reality or social action) and *mujahid* (warrior to defend the truth and prevent the misguided).

The teaching of the Qur'anic Sufism and transformative which is to distinguish between the PT Telkom developed with the teaching of conventional Sufism. In a conventional Sufism will teach by using hierarchically in the form of a pyramid that started from the Shari'ah, tariqat, nature and makrifat. In a conventional Sufism is containing the potential conflict between lawyers who is considered the lowest level to the top level such as tariqat and so on. Level or degree of Muslims is considered more than a believer, and the level or degree lower than righteous (*muhsin*), and so on. The teaching of Sufism PT Telkom found among

believers, Muslims, righteous and pious are not hierarchical, but rather dimensional. The fourth dimension is a unified the whole and interrelated like building of the temple (ka'bah). The pious mankind may not lose one dimension, like building of the Ka'bah never lose its one side(Fry & Ph, 2006).

That is the characters of the pious Telkom built through division of Spiritual Capital Management. The Spiritual Capital Management division has formed an expert team headed by KH. Yusuf Muhammad, and comprised Prof. Dr. Prof. Dr. Ahmad Tafsir; Prof. Dr. Afif Muhammad, MA; Dr. Nursamad Kamba; KH. Dr. Lukmanul Hakim, Ph.D; Prof. Dr. Tobroni, MSi; Dr. Bambang Qomaruzzaman, M.Ag; and Dr. Mudhakkir, MA.

Achievement of the best characters in the frame of the pious is to be achieved through a system of teachings in activities fostering human resources with this Sufism approach. Indeed, this training model is more emphasis on spirituality, but it has an impact in the various touch so the impact is being comprehensive. Supposing, the spiritual aspect is a node in the system of the human personality. As explained in the Hadith: *"Know it, indeed in the human body there is a lump of flesh, if a piece of meat is good, it will be either the entire human body is good, and if a piece of meat is bad, it's bad all over the human body, know that a piece of meat that is the heart of mankind."* (Bukhari and Muslim).

The teaching system that developed in the transformative Sufism Telkom is being prepared within five years. In the first year the theme of magnitude is "lillah", the second is "billah" third is "ma'allah" fourth is "ilallah" and the fifth is "Alhamdulillah". Every year would be translated it into fifty-two modules for fifty-two times in one year study.

For more detail, the system of Sufism transformative PT Telkom is outlined in the following table:

Paradigm	Objectives	Main value	Indicator	Takhalli	Tahalli	Tajalli	Material	Method	Activities
For Allah ( <i>Lillah</i> )  Swear to Allah ( <i>Billah</i> )  With Allah ( <i>Ma'allah</i> )  Except Allah ( <i>Ilallah</i> )  Praise be to Allah or Thanks to Allah ( <i>Alhamdulillah</i> )	Good deeds ( <i>Ihsan</i> ) (Always be the Best, Need of Achievement , ( <i>Fastabiqul Khairat</i> )	Repent ( <i>Taubat</i> )	Soul Purification ( <i>Tazkiyatun Nafs</i> )	<ul style="list-style-type: none"> <li>Stubborn</li> <li>Show off (<i>Riya'</i>)</li> <li>Stingy (<i>Bakhil</i>)</li> <li>Usury (<i>Ghibah</i>)</li> <li>Ghadlab</li> <li>Corrupt (<i>Tama'</i>)</li> <li>Worldly love (<i>Hub Ad-Dunya</i>)</li> <li>Self-deceive (<i>Dhulmun An-Nafs</i>)</li> <li>Contented (<i>Ridlo 'An Nafs</i>)</li> </ul>	<ul style="list-style-type: none"> <li>Repent (<i>Taubat</i>)</li> <li>Uzlah</li> <li>Accountability (<i>Muhasabah</i>)</li> <li>Show off (<i>Wara'</i>)</li> <li>Insyaf</li> <li>Remembrance (<i>Zikir</i>)</li> <li>Struggle (<i>Zuhud</i>)</li> <li>I'tikaf</li> <li>Philanthropism</li> </ul>	<ul style="list-style-type: none"> <li>Low profile</li> <li>Sincere</li> <li>Sound of Heart</li> <li>Iffah</li> <li>Contented (<i>Qanaah</i>)</li> <li>Muruah</li> <li>Sincere (<i>Ihklas</i>)</li> <li>Resigned (<i>Pasrah</i>)</li> </ul>	<ul style="list-style-type: none"> <li>Behavior of mankind</li> <li>The purpose of mankind</li> <li>Creature scale (<i>Mizan</i>)</li> <li>Spiritual Journey</li> <li>Accountability (<i>Muhasabah</i>)</li> <li>Repent (<i>Taubat &amp; Nadam</i>)</li> </ul>	<ul style="list-style-type: none"> <li>Teaching Education (<i>Pendidikan Pengajaran</i>)</li> <li>Training (<i>Pelatihan</i>)</li> <li>Imitation (<i>Peneladanan</i>)</li> <li>Habitatio n (<i>Pembiasaan</i>)</li> <li>Enforcem ent (<i>Penegakan Aturan</i>)</li> </ul>	<ul style="list-style-type: none"> <li>Sermon (<i>Ceramah</i>)</li> <li>Training (<i>Pelatihan</i>)</li> <li>Workshop</li> <li>Outbond</li> <li>Gathering</li> <li>Hearing</li> <li>Brainstorming</li> <li>FGD</li> <li>Night Prayers (<i>Qiyamul Lail</i>)</li> <li>Teaching (<i>Tadarus</i>)</li> <li>Qur'an Recitation (<i>Tilawah</i>)</li> <li>I'tikaf</li> <li>Remembranc e (<i>Zikir</i>)</li> <li>Lesson Study</li> <li>Workshop</li> <li>Seminar</li> <li>Tharikat Virtual</li> </ul>
Print ISSN: 2057-5238(Print), Online ISSN: 2057-5246(Online)		Hanief	Tashihul Qalbi	<ul style="list-style-type: none"> <li>Lier (<i>Bohong</i>)</li> <li>Hypocrite</li> </ul>	<ul style="list-style-type: none"> <li>Moral Trusted</li> <li>Moral</li> </ul>	<ul style="list-style-type: none"> <li>Honest</li> <li>Integrity</li> <li>Affection</li> </ul>	<ul style="list-style-type: none"> <li>Meaning And Understan</li> </ul>		

				<p>(<i>Munafik</i>)</p> <ul style="list-style-type: none"> <li>• Jealous (<i>Hasad</i>)</li> <li>• Backbiting (<i>Namimah</i>)</li> <li>• Rude</li> <li>• Hopeless (<i>Putus Asa</i>)</li> <li>• Revenge (<i>Dendam</i>)</li> <li>• Rejected (<i>Kufur Nikmat</i>)</li> </ul>	<p>truthfulness</p> <ul style="list-style-type: none"> <li>• Reunion</li> <li>• Intention</li> <li>• Joinly the good deeds and forbidding the bad deeds (<i>Amar Ma'ruf Nahi Munkar</i>)</li> <li>• Love the orphans and respect the poor and the needy</li> </ul>	<p>ate</p> <ul style="list-style-type: none"> <li>• Weak/Soft</li> <li>• Forgive (<i>Syukur</i>)</li> <li>• Patience (<i>Sabar</i>)</li> <li>• Trust with God (<i>Tawakkal</i>)</li> <li>• Steadfast (<i>Istikomah</i>)</li> </ul>	<p>ding Of there is no God, but Allah (<i>Lailaha Illallah</i>)</p> <ul style="list-style-type: none"> <li>• Indept meaning of Ar-rahman Ar-rahim</li> <li>• Love the prophet's attitudes</li> <li>• The slavery of Merciful God (<i>Ibadurrahman</i>)</li> <li>• The Power of patience, gratitude, trust, steadfast on the modern life</li> <li>• The Wonderful</li> </ul>		
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							of intention, educated person, the power of knowledge god and bad behaviors, miracle of remembrance and prayers		
		Knowledgeable ( <i>Ulul Albab</i> )	Tanwirul Aql	<ul style="list-style-type: none"> <li>• Pessimist</li> <li>• Fearing</li> <li>• Coward (<i>Jabin</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• Tafakkur</li> <li>• Tazakkur</li> </ul> <p>Knowledge of Moral Values</p> <ul style="list-style-type: none"> <li>• Identify Moral</li> <li>• Defining Moral</li> <li>• Moral Decisions</li> <li>• Moral Evaluation</li> <li>• Vaccination Moral</li> </ul>	<ul style="list-style-type: none"> <li>• Optimism (<i>Optimis</i>)</li> <li>• Ghirah</li> <li>• Patience (<i>Sabar</i>)</li> <li>• Syajaah</li> <li>• Dynamism (<i>Dinamis</i>)</li> <li>• Remembering the death (<i>Zikrul Maut</i>)</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Insan Ulul Albab</i></li> <li>• <i>Power and responsibility</i></li> <li>• The nature Good And Bad</li> <li>• Wonders of Remembrance and Prayer</li> <li>• Death,</li> </ul>		

					Hazard • Trush				
		Saleh	Tashlihul Amal	<ul style="list-style-type: none"> <li>• Khiyanah</li> <li>• Kaslan</li> <li>• Laghwun</li> <li>• Fasad</li> <li>• Minimalis</li> <li>• Transaksional</li> </ul>	<ul style="list-style-type: none"> <li>• Muraqabah</li> <li>• Istiqamah</li> <li>• Tawakkal</li> <li>• Al-Haya'</li> <li>• Syukur</li> <li>• Patient</li> <li>• Ridlo</li> <li>• Iman</li> <li>• Ilmu</li> <li>• Integrity</li> <li>• Comitment</li> <li>• Amal Saleh</li> </ul>	<ul style="list-style-type: none"> <li>• Amanah</li> <li>• Need Of Achievement</li> <li>• Fastabiqul Khairat</li> <li>• Ihsan</li> <li>• Altruis phis</li> <li>• Creative</li> <li>• Focus</li> <li>• Professional</li> <li>• Perfeksionis</li> <li>• Constructive</li> </ul>	<ul style="list-style-type: none"> <li>• The quality of my refers to my worship</li> <li>• Excellence service</li> <li>• Earning the lawful</li> <li>• blessings Happy lifestyle</li> </ul>		

## Practice

There is no particularly practice of Sufism transformative. A daily practice that recommended for the community Telkom is the practice taught by the Qur'an and the Hadith of the Prophet Muhammad (SAW). A practice which Allah ordained to His Messenger (SAW) had already enough and actually it more than enough to be a pious (muhsin) and believer (muttaqin). The required such as: 1) to select and sorting out where the teaching is appropriate to the needs to achieve the goals; 2) constructing the doctrine from the Qur'an and Hadith for building the scholarly; 3) to elaborate the teachings of the Sufis such as: Al-Ghazali, Al-Baghdadi, Al-Jilani and others to enhance and to in-depth understanding of *mysticism* (tasawuf).

The practice which encouraged through the transformative Sufism is including: *First*, performing the *rawatib* prayers (before & after/qabliatan & ba'diyatan) by congregational in the PT Telkom mosque and by congregation at the beginning of time then followed by the kulum; *second*, to familiarize the optional deeds (*amalan-amalan Sunnah*) such as fasting on Monday and Thursday, midnight prayer (*qiyamul Lail*) and dawn prayer (*solat duha*). The PT Telkom is providing the iftar (foods) for the Monday and Tuesday fasting. Some of the Telkom men do not go home until magrib and they break their fasting and joint with the congregational prayers in magrib. For the other prayer night they performing it at their own home, while the dawn prayer they usually performing it in the mosque. *Third*, the PT Telkom is conducting some Islamic activities or training once a week; *fourth*, busied himself by reading the Qur'an and remembrance (zikir); *fifth*, to develop philanthropism such as social work and social care.

## Method

As stated above that the Sufism which developed in the PT Telkom is a virtual mysticism, i.e. the Sufism as a mindset of mysticism (bertasawuf) within the corporate organization. The implementation of virtual mysticism is integrated in the system and culture or the behavior of the company organization, the material teachings of the reference book can also be downloaded in the internet. In other words, virtual Sufism is the mysticism without *tarekat* (organization), Sufism without murshid (mentor), and "Murshid" who comes to the students through the "click".

Method of activities that undertaken has two approaches, *direct and indirect*. Direct activities conducted through the prayers followed with *Kulum*, training, outbound, *tausiyah*, gathering and others, while not directly through independent activity, online, guide books, bulletins, cable TV and others.

## Sufism Transformative Impact for Stable and Productive Company.

Stable and productive company is determined by the human factor, and the quality is determined by the quality of the spirituality. In the field of telecommunication business is very competitive. The necessary of human resources are resilient in the mastery of science and technology, and excellent character. Indicators of a good company can be seen by its capability to maintain the existence and even leading in competition with competitors. A good Telkom company are as follows: *First*, the human resources is capable to create a positive culture, a pleasant working atmosphere, as well as attractive benefits, work ethic a good employees will be maintained, as well as productivity and quality of work that is perfect which is priority. *Second*, the efficiency report corporate of financial surplus, which will

maintain the continuity of the company amid intense competition and the situation turbulence.

## CONCLUSION

The development of human resources at PT Telkom is using the fashionable transformative of the Sufism approach, the quality development of human resources focus on forming the good moral (ihsan) character. The rationale is that the nature and identity of human beings are spiritual beings. Nature of life and work is a spiritual journey from Allah to Allah (Lillah, billah, ma'allah, ilallah, Alhamdulillah). Indonesia PT Telkom through Spiritual Capital Management Division wants the spiritual journey for Muslim employees is being covered of goodness in this world and in the hereafter and will crown as the slavery of Allah "radliyyan mardliyyah" in paradise. The aimed of the study that Telkom not just become a solid company and the leading exchange but also a virtue. The methods coaching through a variety of activities that are transformative and done in ways that are elegant and fashionable.(Unruh, Versnel, & Kerr, 2002)

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