

ACTUALIZATION OF SPIRITUAL WORKPLACE VALUE AT *AMIL ZAKAT* INSTITUTION (*DOMPET DHUAFA* YOGYAKARTA)

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ABSTRACT

As a public finance institution, Dompot Dhuafa is one of the zakat management organization that has a significant development every year. Such development surely is correlated to the increasing quality of Human Resources. Spiritual Workplace is a new concept in management and organizational behavioral model, especially organizational culture that can show the construction of quality in work performance improvement. This study aims to describe and analyze the tithe (zakat) management of Dompot Dhuafa and analyze the actualization of Spiritual Workplace in Dompot Dhuafa Yogyakarta. This is field research with and the qualitative descriptive analysis method. A phenomenological approach was used with the consideration that this approach could produce data in the form of speech, writing, and treatment of the people observed. Based on the results of the research it can be figured out that overall the tithe management in Dompot Dhuafa Yogyakarta is divided into two parts: collection and utilization in which both have some supporting programs in the development of tithe management. Meanwhile, the indicators of the spiritual building in the workplace including Connection, Compassion, Mindfulness, Meaningful Work, and Transcendence have not been achieved comprehensively, yet the routines run in Dompot Dhuafa Yogyakarta have reflected the spiritual workplace. Quality improvement was always done enabling the funds received from the community to be managed properly in accordance with the principles of the fund management of zakat, infaq, and sadaqah.

Keywords: Human Resources; Spiritual Workplace; Management Zakat.

ABSTRAK

Sebagai lembaga keuangan publik Dompot Dhuafa merupakan salah satu organisasi pengelola zakat yang memiliki perkembangan yang signifikan setiap tahunnya. Perkembangan tersebut tidak lain diiringi dengan meningkatnya kualitas Sumber Daya Manusia. Spiritual Workplace merupakan konsep baru dalam model manajemen dan perilaku organisasi, khususnya budaya organisasi yang dapat menunjukkan konstruk kualitas peningkatan kinerja. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis pengelolaan zakat yang ada di Dompot Dhuafa dan menganalisis aktualisasi Spiritual Workplace pada Dompot Dhuafa Yogyakarta. Jenis penelitian ini adalah penelitian lapangan (field research) dan metode analisis bersifat deskriptif kualitatif. Dengan menggunakan pendekatan fenomenologi yang menghasilkan data berupa ucapan, tulisan dan perlakuan orang-orang yang diamati. Berdasarkan dari hasil penelitian dapat diketahui bahwa secara garis besar pengelolaan zakat di Dompot Dhuafa Yogyakarta terbagi menjadi dua bagian yaitu pengumpulan dan pendayagunaan, yang mana dari dua bagian tersebut memiliki perogram-program yang mendukung dalam pengembangan pengelolaan zakat. Sedangkan dari indikator pembentukan spiritual ditempat kerja yang meliputi Connection, Compassion, Mindfulness, Meaningful Work dan Transcendence tersebut belum tercapai secara keseluruhan akan tetapi rutinitas yang dijalankan di Dompot Dhuafa Yogyakarta sudah mencerminkan spiritual workplace. Peningkatan kualitas selalu dilakukan agar agar dana yang diterima dari masyarakat dapat dikelola dengan baik dan sesuai dengan prinsip pengelolaan dana zakat, infaq dan shadaqah.

Kata Kunci: Sumber Daya Manusia; Spiritual Workplace; Manajemen Zakat.

INTRODUCTION

Management is a series of ways of doing activities. For a Muslim, management can be a land of good deeds. Management raises awareness to apply ways of working based on Islamic teachings. Islamic management is not free of values. Halal and Thayyib principles are the main values of the organization. This is true from the beginning of decision making, planning, to its application and evaluation that remains based on halal and thayyib values (Sadewo, 2004).

In the course of management science, the development of values in workers was only realized at the end of the 20th century, namely through a study conducted by Tom Peters and Robert Waterman with a tour of the world in 1982. Tom and Waterman studied 43 top Fortune 500 companies with problems. The result they concluded that there are seven things that most influence the creation of success in the organization, including; structure, strategy, systems, management style, company skills, superior staff, and values system (Chapman, 2005).

One of the ways to improve the quality of work is to improve the quality of human resources. Human resources in a company are an important aspect that determines the effectiveness and success of a company. A company that is complete with facilities and infrastructure is meaningless without humans as managers and idea makers. The most important organizational assets that must be owned by a company and which management is very concerned about our human assets (Simamora, 2004).

Humans are the cogs for running the company. Professional human resources will greatly assist the organization in realizing its goals. Therefore, companies need to create, recruit, and empower professional human resources. Where professionals are born from a strong spiritual impulse, it is not solely because of worldly attraction, it is spiritual that moves a person to work seriously.

Building organizational spirituality is nothing but building employee character based on spirituality, namely character that refers to and is based on universal noble values contained in religious teachings. If an organization is built by employees with noble characters and that character is rooted in universal religious values, then that noble character will lead to the realization of good organizational performance (Simamora, 2004).

Yahya (2013) the author of the book *Great Spirit, Grand Strategies*, believes that if spiritual values underlie the duties and work of every employee, then this will be a tremendous power. When employees respond to their jobs in the office as a manifestation of worship to God, then of course the end result of their work will be extraordinary. This is when

a company can unite / align the two missions of its employees: first, a professional mission to advance the company, and second, a personal / spiritual mission of worshiping Him.

As it is known that it is currently a development zakat in Indonesia has increased very well. Likewise with the role of zakat, which is one of the potential sources of funds that can be used to overcome poverty and improve community welfare. This is strongly influenced by good management at the institution so that it can increase public trust in the institution.

The development of zakat was conveyed in the speech of the Chairman of the Muslimat Nahdlatul Ulama (MNU) Khofifah on his visit to Ciamis Regency (Baidhowi, 2018) he said, "Based on Baznas calculations, there is a potential of up to Rp. 217 trillion which comes from zakat which if obeyed by muzakki and managed properly well, it can participate in maximizing poverty alleviation programs and community economic empowerment". Seeing this to sustain the development of zakat, good management is needed to compensate for the enormous potential of zakat.

One of the largest Amil Zakat Institutions in Indonesia is LAZ Dompot Dhuafa Republika which was founded on September 4th, 1994. Which coincided in May 2016, the Ministry of Religion of the Republic of Indonesia officially announced Dompot Dhuafa as the National Amil Zakat Institution. The funds raised by Dompot Dhuafa are the largest among other Amil Zakat Institutions, reaching 266 billion in 2015. Not only that, but Dompot Dhuafa also received an award from the Ramon Magsaysay Award Foundation (RMAF). Medals and certificates were given directly by the Vice President of the Philippines, Maria Leonor Robredo at the Cultural Center of the Philippines, Wednesday, August 31st, 2016. The award was given for his ability to manage zakat innovatively, thus making millions of people more prosperous.

The Spiritual Workplace is a new concept commonly applied to business institutions, which aims to provide deep meaning to work, such as understanding the value that companies exist to contribute to humanity so that in practice the company does not destroy nature, does not commit corruption and fraud, and committed to adding value to the lives of others. However, in this study, the researchers focused more on the actualization of the Spiritual Workplace value in non-profit financial institutions, namely the Amil Zakat Dompot Dhuafa Yogyakarta Institute, where the institution is well known for its Islamic characteristics.

LITERATURE REVIEW

According to Corey (2005), self-actualization is the tendency of humans to do what they can and to become a person, meaning that humans tend to develop uniqueness, discover

the personal identity, and develop their full potential. From some of the opinions of experts about self-actualization, it can be concluded that self-actualization is the highest human development, a kind of motive in which individuals try to become real persons, by developing their potential creatively.

Etimologically, according to Hendrawan (2009) in his book Spirituality comes from the word spirituality, which is a noun, derived from spiritual adjectives. The noun is spirit, taken from the Latin word spiritus which means "to breathe". In the form of an adjective, spiritual has the meaning of "relating to the spirit", "relating to the holy", "relating to supernatural phenomena or beings". In Arabic and Persian, the terms used in spirituality are ruhaniyah (Arabic) and ma'nawiyah (Persian). The first term comes from the word ruh, while the second comes from the word ma'na, which implies a mystical connotation, "the essential" as opposed to the word "the visible". The two terms relate to a higher level of reality than the material and psychological ones.

The definition asserted by Zohar & Marshall (2005) states that spirituality is not related to institutional religion. Spirituality is the innate capacity of the human brain which is based on internal brain structures that give us the basic ability to form meanings, values, and beliefs. Spirituality is pre-cultural and more primary than religion. Because we have spiritual intelligence, mankind then adopts and operates a religious system in response to the questions raised by spirituality.

Spirituality is better known and understood as being related to transcendent relationships. Spirituality is a human search for the purpose and meaning of life experiences. The purpose of human life as a servant of Allah who carries out the mandate as a caliph on earth is solely to worship Him and whatever is done will return to seek and achieve Allah's pleasure. Islamic spirituality deals primarily with the personal inner dimension of one's life and includes beyond the capable Islamic elements as a means of attaining spiritual life. This shows that spiritual power in Islam is not only limited to the spiritual aspect alone but is also able to generate other potentials for each individual to achieve world success that is blessed by Allah.

Workplace spirituality is a new concept in management models and organizational behavior, particularly organizational culture. This concept has been described in the concepts of organizational behavior such as values, ethics, and so on. This is explained by Robbins (2005) as follows: *The concept of workplace spirituality draws on our previous discussion of topics such as values, ethics, motivation, leadership, and work/ life balance.*

As a new concept, many people think workplace spirituality is religious management. This is because the word spirituality is closely related to the meaning of Divinity, with theological and philosophical studies, with the psychology of religion, and with the concept of religion itself. Every religion teaches the concept of spirituality, but discussion of workplace spirituality is not related to a particular religion, with the concept of piety, or with the implementation of certain religious rituals. Although in the end, implementation at the individual level can be adjusted according to the belief system or religion that one holds. The use of the term spiritual is not related to institutional religion (Zohar & Marshall, 2005).

Spirituality in the workplace is often referred to as the Islamic work environment, which is anything Islamic around employees that can influence and support someone in carrying out all activities.

In Ashmos & Duchon (2000), it is stated that understanding the term spirituality at work must begin with the recognition that everyone has an inner and outer life and that the development of personal life can lead to a more meaningful and more outer life. productive. Recognition of spirituality in the workplace means seeing the workplace as a place inhabited by people who have a mind (mind) and enthusiasm, and believe that the development of enthusiasm is as important as the development of the mind.

Individuals who have spirituality at work are considered individuals who work with their hearts, not just hands. Initially, the study of spirituality in the place of Kejra was considered immeasurable so that it was considered a vague academic study and many debates occurred (Petchsawang & Duchon, 2009).

According to Amin (2019) spirituality in the workplace acts as something related to efforts to find one's final goal in life, to develop a strong relationship with colleagues and other people involved in work, and to obtain consistency between one's main beliefs (core beliefs) with the values held within the company or organization. What is meant by spirituality in work is not a religion, but rather the relationship a person has between work and personal life and soul (inner self). It can be concluded that spirituality is not a matter of religion or belief system, spirituality concerns something universal, namely values, meanings, and goals in humans, which does not depend on any religion one adheres to.

There are five dimensions put forward by Petchsawang & Duchon (2009) which are summarized in shaping spirituality in the workplace, namely:

1. *Connection* (linkage) is a person's experience in feeling a deep connection with other people and other people's work.

2. *Compassion* (affection) is a deep awareness and sympathy for others and the effort it does to relieve the sad feelings experienced by others.

3. *Mindfulness* (introspection) is a stage in awareness where a person is aware of his thoughts and actions at any time. This item relates to one's awareness of the present regardless of the past and the future.

4. *Meaningful work* (meaningful work) is someone's experience when their job has significance and meaning in his life. Something that can motivate someone who is not related to the material rewards given to him, but is related to the inner calm, comfort and happiness obtained by him.

5. *Transcendence* (transcendence) is an association with a higher power. This dimension is not associated with the relationship or relationship between humans and God, but is interpreted as a positive statement about energy, perfection, transcendence, and experience of joy and happiness. In the conceptualized dimension above, it also shows that individuals who have spirituality at work are individuals who have a high work ethic and emotional and spiritual intelligence.

RESEARCH METHOD

This type of this research is field research (field research) and the analysis method is descriptive qualitative. By using a phenomenological approach that produces data in the form of speech, writing, and the treatment of the people being observed. Phenomenological research focuses on something that is experienced in individual consciousness, which is known as intentionality. Intentionality (intentionality) describes the relationship between processes that occur in consciousness and objects that are of concern to that process. This research instrument focuses on the components of Connection, Compassion, Mindfulness, Meaningful Work, and Transcendence applied at the National Amil Zakat Institute, Dompot Dhuafa Yogyakarta, which is then analyzed using the coding method and is also defined as the process of deciphering data, drafting, and rearranging it in new ways which is then analyzed by the coding method and is also defined as the process of decomposing data, drafting and rearranging it in a new way.

RESULT AND DISCUSSION

Spiritual workplace or it can be called spiritual at work is an effort to find one's ultimate goal in life, to develop a strong relationship with colleagues and other people involved in work, and to obtain consistency between one's main beliefs and values. values that are applied in the company or organization.

Spirituality in work here is not only a religion, but rather the relationship a person has between work and personal life and soul. From the spiritual application in the workplace, there are two goals to be achieved through corporate spiritualization. First, integral individual self-development. Second, strengthening the company so that it is highly competitive in the market. It is increasingly believed that self-involvement in the workplace has a big impact on individual performance. The establishment of self-management and personal responsibility at the level of individual employees are two of the impacts of corporate spiritualization related to increased performance. If a synergy is created from the interaction of such individuals, it will have a profound effect on the overall performance of the institution.

Spirituality in work is an important aspect for institutions to be able to compete in the present. Spirituality can make employees more effective at work, because employees who see their work as a tool to increase spirituality will show more effort than employees who see their work as only a means to earn money. The use of spirituality can be seen in the positive ethical influence that creates effectiveness and efficiency in the organization so as to increase the company's competitiveness.

From the results of the data that have been found, there are several important things that have been obtained regarding the actualization of the spiritual workplace in DD Jogja, by looking at the indicators in spiritual formation in the workplace including Connection, Compassion, Mindfulness, Meaningful Work dan Transcendence.

1. Connection

Is someone's experience in feeling a deep connection with other people and other people's work Petchsawang & Duchon (2009). Connection within the organization has the goal of creating ease and smooth execution of work tasks for each person and each unit because of the awareness that each person or other unit has a spirit of mutual assistance (Ambarini, 2010).

One of the developments in professionalism is how to develop interpersonal communication in the world of work. Interpersonal communication is communication

that occurs between connected people. Or it is also said that interpersonal communication is verbal and non-verbal interaction between two or more dependent people. Interpersonal communication is the basis for creating and building a good relationship.

The form of relationships between personal managers of DD Jogja so far is to always maintain work professionalism without reducing the sense of brotherhood that has been established. Like the involvement of each individual in the program activities being carried out, helping colleagues between managers when they are experiencing a disaster such as an accident, illness, or another disaster. This form of concern arose spontaneously without any occupational boundaries, and this made the managers at DD Jogja feel comfortable with their current work.

If we look at the data, it can be seen that the relationship between managers is very good, there are no disputes that can cause problems between managers. All of these things can go well because the relationship between managers can be maintained. So that it creates a sense of comfort in the manager.

In establishing this relationship, it is in line with the advice that exists in the Al-Qur'an, which is to always maintain an attitude of mutual respect. Regarding this, Allah warns in Surah An-Nisa verse 86:

Meaning: *“If you are given the honor with something respect, then reward that honor with something better than him, or repay the honor (with something similar). Indeed, Allah counts everything.”*

From this verse, it is explained that as social beings, humans can interact with each other to establish good relationships and respect each other. Likewise in a work environment, where disputes between employees often occur.

2. Compassion

Is a deep awareness and sympathy for others and the effort he does to relieve feelings of sadness experienced by others. This is one of the important things to apply in a work environment because everyone must have experienced experiences in the form of problems or uncomfortable conditions in their work environment. Which can arise due to workload, disputes between colleagues or with the leadership.

Compassion is an attitude of having concern and kindness towards oneself when facing various difficulties in life or for deficiencies in itself and has an understanding that suffering, failure and shortcomings in oneself are part of everyone's life (Ramadhani & Nurdibyanandaru, 2014). Self compassion involves the need to

manage personal health and well being, and encourages initiatives to make changes in life. Individuals with self-compassion do not easily blame themselves when they face failure, correct mistakes, change less productive behavior and face new challenges. Individuals with self-compassion are motivated to do something, with intrinsic encouragement, not only because they hope for environmental acceptance (Hidayati, 2015).

From the results obtained, the actualization of compassion in DD shows that what was done while at DD Jogja was based on a sense of compassion, and did not prioritize individual emotional attitudes. Even though the existing managers have different backgrounds, either from age, education, or region, this is not the basis for weakening the relationship between managers. And this relationship is not only limited to the manager, but also with the alumni or former managers who have contributed to DD Jogja.

Compassion between others in a job is very important to apply because it will create a comfortable atmosphere in a work environment and can improve quality results in a job. Like what is applied in DD Jogja, where the sense of affection between managers is very strong regardless of age, position and ethnicity.

Compassion can not only be applied in the work environment, but it is a religious teaching which must always maintain human affection. As explained in the hadith of the prophet, the Prophet sallallahu 'alaihi wa sallam said;

الرَّحْمُونَ يَرْحَمُهُمُ الرَّحْمَانُ، إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ

Meaning: Lovers and lovers who are loved and cherished by ar-rohman (Allah who is all-compassionate and most merciful), it is grace that is on earth, you will undoubtedly be blessed by the Essence in the sky (Narrated by Abu Daud and Tirmidzi)

3. Meaningful Work

It is someone's experience when their work has significance and meaning in his life. Something that can motivate someone who is not related to the material rewards given to him, but is related to the inner calm, comfort, and happiness obtained by him.

In an organization, commitment is one that determines a person's strength in identifying his involvement in an organizational field, therefore organizational commitment will lead to a sense of belonging to the work of the organization. With commitment, the organization and its members can develop in the same direction and

in line with realizing organizational programs. Organizational commitment for members can also increase the level of work engagement (Field & Buitendach, 2010). Work engagement in a job will create meaningful work in the organization. Meaningful work is important in an organization and is related to work engagement and organizational commitment.

The form of meaningful work that exists in DD Jogja so far the basic orientation of every person in carrying out work is to seek sustenance for their family, but in DD Jogja, even though this includes the objectives of each manager several things are also the goals for the managers here, namely as worship, and that is the basic motivation for managers in carrying out their assigned tasks.

Also, a sense of comfort in carrying out activities is very influential on the motivation of managers in carrying out the mandate. A sense of comfort in this work environment can enhance oneself to unleash their talents and be creative. At DD Jogja, the managers feel comfortable with the work environment that becomes dynamic every day, a strong sense of kinship among the managers that creates a sense of comfort in the manager. To the extent that occasionally interrupted by busy work obligations the managers joking around in the common room at the office.

It is not only a sense of comfort that is felt by the managers but also the feeling of being happy with the work they have been doing while at DD Jogja which can also motivate the managers to work with enthusiasm. In which they think that the work carried out is aimed at worship and is a mandate that must be completed.

From this it can be concluded that to achieve meaningful work in a job, several things can affect this, as felt by managers at DD Jogja, some of the things they feel in achieving meaningful work include goals or orientation in work, feeling comfortable in work and feel happy in carrying out work.

4. Transcendence

Transcendence Is an association with a higher power. This dimension is not associated with the relationship or relationship between humans and God, but is interpreted as a positive statement about energy, perfection, transcendence, and experience of joy and happiness (Petchsawang & Duchon, 2009) Self-transcendence means a movement beyond what has been achieved, a movement from something bad to better. Schreurs in the book *Spiritual Entrepreneurship Transformation of Entrepreneurship Spirituality* defines spirituality as a person's relationship to

transcendence. Spirituality includes the individual's Inner Life, idealism, attitudes, thoughts, feelings, and expectations for the absolute (Zakki, 2013).

From the results of the data found, it can be seen that Transcendence managers of DD Jogja can be seen from the routines carried out by the managers. These routines, whether in the form of a morning breafing before carrying out their respective jobs, are usually reminded to carry out their obligations all out without hesitation. Because the responsibility as amil does not only depend on office hours but every time. The understanding of amil's work is a form of worship that is always conveyed so that managers are more animated with the work they do.

This routine is a good routine, because with it every manager is aware that what he is doing is a big responsibility and a mandate that must be carried out sincerely and intended as worship.

The principle of prudence in carrying out activities must always be maintained, especially in empowerment programs. In this case, DD Jogja had to really ensure whether the program and the distribution of funds were right on target to the correct *mustahiq* according to the 8 asnaf. From this, DD Jogja conducted surveys and observations before carrying out the distribution of funds. Such prudence is the efforts of the managers to maintain the trust, because the accountability of the trust is not limited to humans, but to Allah SWT.

From this it can be concluded that DD Jogja always tries to carry out the mandate given as amil zakat as best as possible. By increasing work motivation, providing understanding to the manager that the job at DD Jogja is a mandate and the principle of prudence is applied. All of this is implemented so that funds received from the community can be managed properly and in accordance with the principles of managing zakat, infaq and shadaqah funds.

CONCLUSION

It can be concluded from this research that the actualization of the Spiritual Workplace in Dompot Dhuafa Yogyakarta can be seen by looking at indicators in spiritual formation in the workplace which include Connection, Compassion, Mindfulness, Meaningful Work and Transcendence. Although in general, these indicators have not been achieved as a whole, namely the mindfulness indicator, the routines carried out at DD Jogja reflect a spiritual workplace. From the connection indicator, it can be seen that the relationship between managers and one another is very good, there are no disputes that can cause problems

between managers. All of these things can go well because the relationship between managers can be maintained. So that it creates a sense of comfort in the manager. From the compassion indicator, it can be seen that the affection between fellow managers in DD is very strong regardless of age, position and ethnicity. From the indicators of meaningful work, it can be seen in DD Jogja, which is reflected in what motivates the managers to carry out their duties. Among the sources of motivation are the goals or orientation at work, a sense of comfort at work and pleasure in doing work. Meanwhile, from the transcendence indicator, it can be seen that in the application of DD Jogja by increasing work motivation, it gives the manager an understanding that the job at DD Jogja is a mandate and the principle of prudence is applied. All of this is implemented so that funds received from the community can be managed properly and in accordance with the principles of managing zakat, infaq and shadaqah funds.

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