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Sufism-Based Management for Improving Working Performance in the 4.0 Industrial Era: A Phenomenological Perspective

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Abstract: Sufism is often understood as an approach to cleansing one's soul (*tazkiyat al-nafs*). Its infusion to human resource management is severely underutilised. This article aims to describe the managerial experience and services of a Sufism-based institution, namely the Faculty of Tarbiyya and Teacher Training UIN Prof. K.H. Saifuddin Zuhri, Purwokerto. The faculty has implemented Sufism-based management to improve its employee performance in the industrial revolution 4.0. This paper is qualitative research with a phenomenological approach. Data are collected through participatory observation, in-depth interviews, and documentation. Twelve key informants comprising officials, lecturers, administrative staff, and students, were invited. The data were then analysed by employing Smith's model. The finding showed that spiritually clean and healthy officials could stimulate wiser organisational behaviour, stimulate bright ideas (innovations), and shape a stronger desire to follow up on problems. This Sufism-based management supports the improvement of the service quality of the institution internally, externally, and eternally.

Contribution: This study contributes to the literature on Sufism-based management in the sense of providing practical implementation of *takhallī*, *taḥallī*, and *tajallī* in management.

Keywords: contextual Sufism; industrial era 4.0; university performance; FTIK; UIN Saizu Purwokerto

Introduction

Sufism has the power to cure spiritual and mental illnesses¹. Among the mental illnesses are a loss of courage in carrying out tasks and a lack of responsibility². Poor service from staff to customers is one form of mental illness³ because actions and words shown in services reflect the state of the soul⁴. Sufism could be used to improve the quality performance of administrative services.

The discourse in Sufism emphasizes self-improvement, especially in terms of the management of the *qalb* (heart) and *nafs* (lust). Every person has spiritual fluctuations where *qalb* and *nafs* were unstable⁵. The mismanagement of the two will lead to a spiritual crisis⁶. *Qalb* must be the king and controller in one's life while *nafs* must serve *qalb*, not the other way around⁷. If one misplaces this potential, there will be a spiritual crisis which could lead to other crises, including political, environmental, academic, and management.

Management should go hand in hand with the socio-cultural changes such as the Industry 4.0 (henceforth, IR 4.0) and Society 5.0 (henceforth, S 5.0). The IR 4.0 and S 5.0 era brings challenges to people and organizations. If they do

¹ see Nasim Bahadorani, Jerry W. Lee, and Leslie R. Martin, "Implications of Tamaroz on Stress, Emotion, Spirituality and Heart Rate," *Scientific Reports* 11, no. 1 (2021): 1–17, <https://doi.org/10.1038/s41598-021-93470-8>.

² Jorge Milán Fitera, "Public Service Broadcasting in Taiwan: Cultural Issues and National Identity Conveyed in Documentaries," *Church, Communication and Culture* 4, no. 2 (2019): 184–215, <https://doi.org/10.1080/23753234.2019.1616577>.

³ Stephane M. Shepherd et al., "The Challenge of Cultural Competence in the Workplace: Perspectives of Healthcare Providers," *BMC Health Services Research* 19, no. 1 (2019): 1–11, <https://doi.org/https://doi.org/10.1186/s12913-019-3959-7>.

⁴ Abu Hamid Muhammad Al-Ghazali, *Ihya Ulum Al-Din III* (Semarang: Toha Putra, 2016); Suwito et al., "Language Acquisition Through Sufism (A Case Study of Sufism Concept and Implementation of Learning English through Subconscious-Installing Method [LET-IM] in Kuantana Indonesia)," *Asian EFL* 23, no. 3.2 (2019): 143--158.

⁵ Sri Hartati, "Tazkiyatun Nafs as an Effort to Reduce Premarital Sexual Behavior of Adolescents," *Islamic Guidance and Counseling Journal* 1, no. 1 (2018): 33–44, <https://doi.org/10.25217/igcj.v1i1.207>.

⁶ Eyad Abuali, "Words Clothed in Light: Dhikr (Recollection), Colour and Synaesthesia in Early Kubrawi Sufism," *Iran: Journal of the British Institute of Persian Studies* 58, no. 2 (2020): 279–92, <https://doi.org/10.1080/05786967.2019.1583046>.

⁷ Syafaatun Almirzanah, "God, Humanity and Nature: Cosmology in Islamic Spirituality," *HTS Teologiese Studies / Theological Studies* 76, no. 1 (2020): 1–10, <https://doi.org/10.4102/hts.v76i1.6130>.

not succeed in responding to the challenges, then there will be a disruption⁸. IR 4.0 is characterized with high and digital technology⁹ that it is a revolution in which men and technology support each other¹⁰. On the other hand, S 5.0 that is called as the super-intelligent society¹¹, demands people's readiness to integrate cyberspaces with physical spaces¹². Therefore, when it comes to work performance in IR 4.0 and S 5.0, spiritual and digital literacy is indispensable, including in the educational services¹³. Universities must prepare and respond to the demands of IR 4.0 and S 5.0 by providing services synchronous to the needs of this era.

The 2021 survey on the performance of the Faculty of Tarbiyah and Teacher Training (henceforth, FTIK) of Universitas Islam Negeri Profesor Kiai Haji Saifuddin Zuhri Purwokerto (Henceforth, UIN Saizu Purwokerto) shows that performance related to student affairs, management, academics, research, and service is classified as good. Meanwhile, the aspects of administrative and financial services are at a sufficient level. Both aspects require extra improvement from the faculty's managers. In the improvement of managerial qualities, FTIK UIN Saizu Purwokerto implements a Sufism-based management approach.

This article intends to answer research questions: how is the Sufism-based management model practiced at FTIK UIN Saizu Purwokerto to respond

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- ⁸ Achmad Firdaus, "Determination of Organisational Essential Needs as the Basis for Developing a Maṣlaḥah-Based Performance Measurement," *ISRA International Journal of Islamic Finance* 13, no. 2 (2021): 229–50, <https://doi.org/10.1108/IJIF-11-2017-0041>.
- ⁹ Eka Putri Azrai, Daniar Setyo Rini, and Ade Suryanda, "Micro-Teaching in the Digital Industrial Era 4.0: Necessary or Not?," *Universal Journal of Educational Research* 8, no. 4A (2020): 23–30, <https://doi.org/10.13189/ujer.2020.081804>.
- ¹⁰ "Reinforcing Civics Literacy in Sustaining Students' Learning in the Industrial Era 4.0," *Universal Journal of Educational Research* 7, no. 9 A (2019): 36–43, <https://doi.org/10.13189/ujer.2019.071605>.
- ¹¹ Andreia G Pereira, Tânia M Lima, and Fernando Charrua Santos, "Industry 4.0 and Society 5.0: Opportunities and Threats," *International Journal of Recent Technology and Engineering* 8, no. 5 (2020): 3305–8, <https://doi.org/10.35940/ijrte.D8764.018520>.
- ¹² Beata Hysa, Aneta Karasek, and Iwona Zdonek, "Social Media Usage by Different Generations as a Tool for Sustainable Tourism Marketing in Society 5.0 Idea," *Sustainability* 13, no. 3 (2021): 10–18, <https://doi.org/https://doi.org/10.3390/su13031018>.
- ¹³ A. Ana et al., "Character of Industrial 4.0 Skilled Workers," *International Journal of Engineering and Technology(UAE)* 7, no. 4 (2018): 166–70, <https://doi.org/10.14419/ijet.v7i4.33.23524>; Saputri, Muchtarom, and Triyanto, "Reinforcing Civics Literacy in Sustaining Students' Learning in the Industrial Era 4.0."

to the IR 4.0 and S 5.0? What are the steps for implementing the management? This study is significant in the sense of filling the dearth in literature and establishing a model in a sufism-based management.

Literature Review

There is a large body of literature investigating the relation between spirituality and working performance. Joelle & Coelho found that spirituality contributes to the formation of job resourcefulness and affective commitment which are strong predictors of individual working performance¹⁴, Petchsawanga found that there is a relation between workplace spirituality and performance, and meditation partially enables the relation¹⁵, Trisnawati conceptualized that *sufi* governance through raising employees' spiritual awareness could be used as a measure to eradicate corruption¹⁶. Being sceptical with former research, Yee, Smith, & Robinson found that the direct connection of spirituality and performance should be locally contextualized¹⁷. Literature has been silent in the potentials of Sufism for developing working performance. The only mention of "sufi" is by Trisnawati in a literature investigation. This study is present to provide empirical investigation in the Indonesian context.

Sufism: Mental Illness Cure and A Control Tool

Terminologically, there are hundreds of definitions of Sufism but the simplest one is that it is a way to draw closer to God¹⁸. The essence of Sufism

¹⁴ Maria Joelle and Arnaldo Matos Coelho, "The Impact of Spirituality at Work on Workers' Attitudes and Individual Performance," *The International Journal of Human Resource Management* 30, no. 7 (April 12, 2019): 1111–35, <https://doi.org/10.1080/09585192.2017.1314312>.

¹⁵ Pawnee Petchsawang and Dennis Duchon, "Workplace Spirituality, Meditation, and Work Performance," *Journal of Management, Spirituality and Religion* 9, no. 2 (2012): 189–208, <https://doi.org/10.1080/14766086.2012.688623>.

¹⁶ Trisnawati Trisnawati, "Jurnal Ilmiah Administrasi Publik (JIAP)," *Jurnal Ilmiah Administrasi Publik (JIAP)* 2, no. 1 (2016): 58–67, <https://doi.org/https://doi.org/10.21776/ub.jiap.2016.002.01.3>.

¹⁷ Jeffrey Khong Loong Yee, Jonathan Smith, and Simon Robinson, "Spiritual Well-Being and Work Performance among Ground-Level Employees: Unravelling the Connection," *Pertanika Journal of Social Sciences and Humanities* 29, no. 3 (2021): 1671–91, <https://doi.org/10.47836/pjssh.29.3.11>.

¹⁸ Moh Ashif Fuadi, "Comparative Study of Manakib Nurul Burhani Book with Jawahirul Maani and The Teachings of Sufism in the Book Hagiography," *IBDA : Jurnal Kajian Islam Dan Budaya* 19, no. 2 (2021): 243–65, <https://doi.org/10.24090/ibda.v19i2.4789>; Muzammil Saeed, "Newspapers and Dynamics of Religious Communication: The Test

are (1) *takhallī*, the process of emptying the heart from negativity, (2) *tahallī*, the process of filling the heart with goodness, holiness, and glory; (3) *tajallī*, the process of manifestation in life¹⁹. Through this process, Sufism functions in healing mental and spiritual illnesses²⁰. According to Al-Ghazali²¹, spiritual diseases such as envy (*ḥasad*), arrogance (*takabbur*), laziness (*kaslān*), insult (*tafakhur*), gossip (*ghibah*), pride in yourself (*‘ujub*), and other diseases are likened to poisonous snakes, scorpions, or centipedes. These animals are dangerous to themselves as well as others.

In Sufism, the root of all intoxication, forgetting of God, and negativity is following lust. Meanwhile, the root of all obedience (*tā’at*), taking care of yourself (*‘iffah*), and self-awareness (*yaqẓah*) is by holding lust²². Negativity is darkness that results in spiritual error, straying from the way of God, and being *maghdhub* (scolded by Allāh).

Sufism, as mentioned above, is a cure for people who are upset, sick, and having a spiritually dead heart. Some scholars explain this condition is caused by intoxication, insolence, and *‘ujub*. In the Qurān, surah Al-Muṭaffifin, verse 14, God explained that their hearts were hollowed out and stained because of their deeds, i.e., sinful deeds. The Sufis explain that man's deeds reflect the state of his heart, if the heart is sick then the deed is usually bad²³. Therefore, the improvement of deeds (external aspects) including managerial organizations must start from the improvement of inner aspects, namely the balance and position between spirituality, heart, and lust.

Case of Sufi News,” *Journal of Islamic Thought and Civilization* 11, no. 1 (2021): 201–16, <https://doi.org/10.32350/jitc.111.11>.

¹⁹ Suwito, “Eko-Sufisme Studi Tentang Usaha Pelestarian Lingkungan Pada Jama’ah Mujahadah Ilmu Giri Dan Jama’ah Aoliya’Jogjakarta,” *Disertasi* (UIN Syarif Hidayatullah, 2011); Maghfur Ahmad, “Three Sufi Communities Guarding the Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia,” *Al-Jami’ah* 57, no. 2 (2019): 359–96, <https://doi.org/10.14421/ajis.2019.572.359-396>.

²⁰ Syamsun Ni’am, “The Debate of Orthodox Sufism and Philosophical Sufism The Study of Maqamat in the Siraj Al-Talibin of Shaykh Ihsan Jampes,” *Al-Jami’ah* 58, no. 1 (2020): 1–34, <https://doi.org/10.14421/ajis.2020.581.1-34>; Eyad Abuali, “I Tasted Sweetness, and I Tasted Affliction’: Pleasure, Pain, and Body in Medieval Sufi Food Practices,” *The Senses and Society* 17, no. 1 (2022): 52–67, <https://doi.org/10.1080/17458927.2021.2020607>.

²¹ Al-Ghazali, *Ihya Ulum Al-Din III*.

²² Ibnu Athaillah Al-Sakandary, *Kitab Hikam* (Semarang: Toha Putra, 1992); Abu Ismail Abdullah ibn Muhammad ibn Ali ibn Muhammad ibn Ahmad Al-Anshary, *Manazil Al-Sairin Ila Al-Haqq Al-Mubin* (Tunisia: Dar al-Turk li al-Nasyr, 1989).

²³ al-Ghazali, *Ihya’ Ulum Al-Din* (Kediri: TP, 1983).

Sufism as an open-source software

Sufism can be used as a tool for self and social control. Kasmuri posits that Sufism is a tool for self-control²⁴. This is in line with al-Ghazali²⁵ who says that Sufism is a tool of self-recognition and control. Sharia-based Sufism (Qurān and Sunnah) becomes a barometer of human deeds, both done by the heart and the limbs²⁶.

Sufism is like computer software or mobile applications. It can be installed in any brand of device. Android operating system can be installed on Samsung, Oppo, Xiaomi and other smartphone brands. Microsoft office can be installed on Asus, Acer, Toshiba, Samsung, and other laptop brands. Likewise, Sufism can be embraced and practiced by people from all social levels such as laypeople, farmers, traders, employees, politicians, teachers, lecturers, part-timers, drivers, young people²⁷, the elderly, and especially *kiai* and *ustādh*.

Sufism can also be used as an approach to conflict resolution, Qurān memorizing²⁸, eco-healing²⁹, improvement of organizational management, bureaucratic improvement, soul cleansing (*tazkiyyat al-nafs*), building spiritual consciousness, and even for learning a foreign language by activating the subconscious³⁰.

²⁴ Kasmuri, "Konsep Tasawuf Menurut Syaikh Abdul Qadir Al-Jilani Dan Relevansinya Terhadap Problem Masyarakat Modern" (UIN Walisongo, 2022).

²⁵ *Ihya' Ulum Al-Din* (Ats-Tsurayya, 1982).

²⁶ Suwito Suwito et al., "Hybrid Sufism for Enhancing Quality of Life: Ethnographic Perspective in Indonesia," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, <https://doi.org/10.4102/HTS.V78I4.7198>; Suwito Suwito et al., "Metaphorical-Enactive: Al-Ghazali's Education Media on Sufism Themes," in *Proceedings of the 2nd Borobudur International Symposium on Humanities and Social Sciences*, 2020, <https://doi.org/http://dx.doi.org/10.4108/cai.18-11-2020.2311609>.

²⁷ Ahmad Sahnun Suwito, Hendri Purbo Waseso, "Fenomena Young Sufism Di Indonesia" (Purwokerto, 2022).

²⁸ Suwito Suwito, "Sistem Menghafal Cepat Al-Quran 40 Hari Untuk 30 Juz (Studi Di Ma'had Tahfidz Al-Quran Di Dawuhan Purbalingga)" (Purwokerto: IAIN Purwokerto, 2016), [http://repository.iainpurwokerto.ac.id/3946/2/Versi Jurnal.doc](http://repository.iainpurwokerto.ac.id/3946/2/Versi%20Jurnal.doc).

²⁹ Suwito, *Ekosufisme Studi Tentang Usaha Pelestarian Lingkungan Pada Jama'ah Mujahadah Ilmu Giri Dan Jama'ah Aoliya'Jogjakarta*, ed. Abdul Wachid, 1st ed. (Jakarta: UIN Syarif Hidayatullah, 2011); Ahmad, "Three Sufi Communities Guarding the Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia."

³⁰ Suwito et al., "Language Acquisition Through Sufism (A Case Study of Sufism Concept and Implementation of Learning English through Subconscious-Installing Method [LET-IM] in Kuantana Indonesia)."

Sufism, Industrial Revolution 4.0, and Education Management

History records that steam engine marked the first industrial revolution, electricity affected the second, and computer caused the third. Now, the proliferation of the internet and artificial intelligence marks the IR 4.0³¹. Each industrial revolution certainly affects the life of the people living in those times. As such, IR 4.0 has a tremendous impact on people's lifestyles³², work patterns³³, communication behaviors³⁴, and learning and education system³⁵.

Therefore, IR 4.0 forces us to engage in activities to improve the competence of human resources (character and skills)³⁶, the quality of technology³⁷, quality of service³⁸, and relations between individuals and machine. In life, technology alone is not enough. The level of spirituality of

³¹ Syamsul H. Mahmud, Laromi Assan, and Rashidul Islam, "Potentials of Internet of Things (IoT) in Malaysian Construction Industry," *Annals of Emerging Technologies in Computing* 2, no. 4 (2018): 44–52, <https://doi.org/10.33166/AETiC.2018.04.004>.

³² Vasja Roblek et al., "The Interaction between Internet, Sustainable Development, and Emergence of Society 5.0," *Data* 5, no. 3 (2020): 1–27, <https://doi.org/10.3390/data5030080>.

³³ Jesus Alvarez-Cedillo et al., "Actions to Be Taken in Mexico towards Education 4.0 and Society 5.0," *International Journal of Evaluation and Research in Education* 8, no. 4 (2019): 693–98, <https://doi.org/10.11591/ijere.v8i4.20278>.

³⁴ Brian Kee Mun Wong and Sarah Alia Sa'aid Hazley, "The Future of Health Tourism in the Industrial Revolution 4.0 Era," *Journal of Tourism Futures* 7, no. 2 (2020): 267–72, <https://doi.org/10.1108/JTF-01-2020-0006>; Saputri, Muchtarom, and Triyanto, "Reinforcing Civics Literacy in Sustaining Students' Learning in the Industrial Era 4.0."

³⁵ Galih Abdul Fatah Maulani and Nizar Alam Hamdani, "Can Universities Improve Their Competitiveness Using Information Technology?," *International Journal of Engineering and Advanced Technology* 8, no. 6 Special Issue 3 (2019): 456–58, <https://doi.org/10.35940/ijeat.F1083.0986S319>.

³⁶ Saputri, Muchtarom, and Triyanto, "Reinforcing Civics Literacy in Sustaining Students' Learning in the Industrial Era 4.0."

³⁷ Zheng Liu and Victoria Stephens, "Exploring Innovation Ecosystem from the Perspective of Sustainability: Towards a Conceptual Framework," *Journal of Open Innovation: Technology, Market, and Complexity* 5, no. 3 (2019): 48, <https://doi.org/10.3390/joitmc5030048>; Anderes Gui et al., "Drivers of Cloud Computing Adoption in Small Medium Enterprises of Indonesia Creative Industry," *International Journal on Informatics Visualization* 5, no. 1 (2021): 69–75, <https://doi.org/10.30630/joiv.5.1.461>.

³⁸ Radosław Wolniak and Bożena Skotnicka-Zasadzień, "Improvement of Services for People with Disabilities by Public Administration in Silesian Province Poland," *Sustainability* 13, no. 2 (2021): 1–26, <https://doi.org/10.3390/su13020967>; Ying Yuan and Jun Ho Huh, "Customized CAD Modeling and Design of Production Process for One-Person One-Clothing Mass Production System," *Electronics* 7, no. 11 (2018), <https://doi.org/10.3390/electronics7110270>.

people using the technology will decide whether it is used for constructive or destructive behaviors.

Method

This research is qualitative and it uses Smith's phenomenological approach. Data are collected through participatory observation, interview, documentation, and survey. The observation was done for 2.5 years starting from March 2019 to December 2022. 12 key informants comprises the managers (dean, vice-deans, and coordinators), lecturers, administration staff, and students are invited for in-depth interview. Documentation was used to dig up data from the files and documents of FTIK. The collected data are then analyzed following Smith's model of phenomenology research: (a) reading and rereading, (b) initial noting, (c) developing emergent themes, (d) searching for connections across emergent themes, (e) moving the next cases, (f) looking for a pattern across cases.

Results and Discussion

Contextual Sufism in Organizational Management

***Takhallī* in Organizational Management**

In sufism, *takhallī* is the process of draining, discarding, and erasing. Namely draining the negativity, shortcomings, and weaknesses of the self. In the context of an organization, it is to drain all forms of errors, shortcomings, and weaknesses of organizational management. Among the shortcomings of management are (1) slow response, (2) unprofessional, (3) unfriendly, and (5) lack of empathy.

In the context of Sufism, managerial *takhallī* in FTIK is carried out by opening awareness that the illness of the institution starts from the illness of the managers. The Dean of FTIK, Suwito, in this case explained:

“Slow service causes people to be dissatisfied. Their swearing and scolding can be a bad and disastrous prayer for us. That ugliness will harm ourselves and our institution”.

Furthermore, the Dean explained that the lack of care done by a person could have an impact and return to himself as saying:

“Our deeds will be rewarded by God. Kindness will affect kind reciprocity and badness will result in badness too. I'm sure we all want our children and grandchildren to have a smooth life/career/business. Therefore, we need to invest it in them by providing the best service for our stakeholders”.

Managerial *taubah* as a form of *takhallī* in Sufism practice is also carried out by identifying deficiencies in managerial administration of the faculty. On July 13, 2022, the Dean of FTIK held a coordination meeting as well as a grand meeting of FTIK lecturers. In this activity, FTIK managers brainstorm weaknesses and managerial problems in FTIK. One of the meeting participants, said, “There are FTIK officials who are difficult to contact when there are urgent matters”, other meeting participants conveyed “The management of final year students is still very weak, therefore they become one of the factors inhibiting quality in FTIK, because of the much tolerance to them”. In addition, some participants said, "The service at the reception is lack of friendliness”.

Table 1. Sins and Weaknesses of FTIK UIN Saizu Purwokerto

No	Informant	Opinion
1.	Sum	Some officials are difficult to contact at urgent moments, even via cell phone.
2.	Ima	Leaders (managers) are less familiar with, and seem elitist, especially to the staff.
3.	Suw	There are still staff smoking in the office, making others uncomfortable.
4.	Sho	Faculty digital services are often constrained. SISCA application are often troubled especially at the beginning of the semester.
5.	Enj	The lecturer's office is dirty and uncomfortable, and some of the student toilets are also dirty. This makes it not convenient.
6.	Des	Some classes, especially class G, are not up to standard and need attention
7.	Suw	There are FTIK officials who are often late for office. This decreases the service quality.
8.	Don	There is a gap in the number of guiding and testing activities for FTIK lecturers.
9.	Faj	There is an unfair process in thesis advisor replacement.
10.	Suw, Sup, Sla	There are 5-course design plans (<i>RPS</i>) that still use non-KKO verbs such as: “ <i>memahami</i> ” and “ <i>mengetahui</i> ”.
11.	Sum, Muf	There is 1 lecturer who is indicated to show obscenity (using vulgar narratives in learning activities).

The above data are both weaknesses and "sins" of the organization. In the context of Sufism, sin is *zulmah* (spiritual darkness). Sin is a spiritual virus. If it is not thrown away and not cured, the spiritual virus will multiply. This is the stage of managerial *takhallī*. Suparjo conveyed:

“The Dean of FTIK, Suwito, always introduces Sufism-based management. Institutions or organizations are like individuals. They have purposes, ambitions, and

resources. They require self-evaluation. The Dean has always associated the organization with the contextual implementation of Sufism. That is, the management of FTIK is carried out based on Sufism. Sufism for him is both a cure and control”.

Azis said that the brainstorming is often done and directly led by the Dean of FTIK. This action is called monitoring and evaluation in Western management terminology, it is called *as muḥāsabah* (self-introspection) in the Sufism terminology.

Suwito explained that *muḥāsabah* in managerial organizations will open metacognitive awareness. Metacognitive is the knowledge of oneself³⁹. With metacognitive, a person has knowledge and understanding of his defects. With this knowledge, the person wants to immediately correct his ugliness. This is the essence of *taubat*. System and service improvements in the organization are a follow-up to the managerial *takhallī* process.

***Tahallī* in Organizational Management**

In the context of *tahallī*, FTIK identified solutions to solve managerial problems. For example, during the *tahallī* process, Sum, Des, and Muf proposed a solution for the communication problems.

“Mr. X had better ask for help from his wife or family at night, if he cannot use his cell phone more intensely after working hours. Or set an after office schedule”

Problems of lack of personal connection among FTIK managers and staff as raised by Ima are with the following solutions, (1) conducting congregational prayer in the mosque as a means of daily meetings; (2) holding Blessed Friday (*Jumat Berkah*) event by having lunch together as a weekly gathering, (3) picnic as an annual gathering, if it is viable.

Smoking in the office must be stopped. A smoking area should be provided in the basement. Staff who smoke are invited to perform *tahallī* by providing insight into the dangers of smoking in office spaces.

Another “sin” is related to Rencana Pembelajaran Semester/semesterly lecturing plan (RPS) that do not comply with the operational verbs (KKO) of Bloom’s Taxonomy. The Dean and Deputy Dean I are to call the lecturers of

³⁹ Hermayawati, “Teachers’ Efforts in Understanding the Factual, Conceptual, Procedural and Metacognitive Assessment Using the Revised 2013 Curriculum,” *International Journal of Learning, Teaching and Educational Research* 19, no. 5 (2020): 186–99, <https://doi.org/10.26803/ijlter.19.5.11>; Margaret Heritage, “Assessment for Learning as Support for Student Self-Regulation,” *Australian Educational Researcher* 45, no. 1 (2018): 51–63, <https://doi.org/10.1007/s13384-018-0261-3>.

the RPS, give them insight and understanding of the importance of RPS using appropriate KKO.

Table 2. Result of Managerial *Tahalli* of FTIK

No.	Informants	Brainstorming Finding Weaknesses (<i>Takhalli</i> Process)	Informants/Participants	Results of Brainstorming looking for alternative Solutions (<i>Tahalli</i> Process)
1.	Sum	Some officials are difficult to contact at urgent moments, even via cell phone.	Suw, Enj	Ask your wife or family for help, at night.
			Sum	More intense use of HP to serve.
			Des, Muf	Set a post-office service schedule, for example, certain hours must be HP control.
2.	Ima	Staff and leaders are less familiar with, and seem elitist, especially to the staff.	Nur, Sub	Making Friday Blessings event a weekly gathering.
			Suw, Sup	Conducting congregational prayer movements in mosques as a means of daily meetings
			Sum, Sub	Host a tour for familiarity every year
3.	Suw	There are still staff smoking in the office, making others uncomfortable	Suw, Azi	Smoking should be in the smoking area. If it doesn't already exist, it's done in the basement
4.	Sho	Faculty digital services are often constrained. SISCA applications are often troubled especially at the beginning of the semester	Sla, Rah	Coordination with TIPD
			Mah, Sob	Proposed improvement and replacement of SISCA application to the university
5.	Enj	The lecturer's office is dirty and uncomfortable, and some of the student toilets are also dirty. This makes it less convenient	Suw, Azi, Sup	Add employees with part-timers
			Enj, Des	Create schedules and observation sheets for officers' work
6.	Des	Some classes, especially class G, are not up to standard and need attention so that students are more comfortable.	Suw, Enj	Check by Kabag and Wadek2
			Ali	Adding equipment and facilities to meet standards.
7.	Suw	There are FTIK officials who are often late for office. This leads to less excellent service	Suw, Azi	Giving warnings to those concerned with the concept of al-Rahman al-Rahim.
			Suw, Azi, Nur	Providing insights into work and services in the workplace.
8.	Don	There is a gap in the number of guiding and	Suw, Mah, Enj	Simple app creation with macros in excel with teamwork

		testing activities for FTIK lecturers		(google drive) for a recap in teams.
9.	Faj	Unfair process in thesis advisor replacement	Sum, Suw	Clarification and explanation of the alleged injustice and apology for the replacement.
10.	Suw, Sup, Sla	There are 5 RPS that still use non-KKO verbs such as: “ <i>mcmahami</i> ” and “ <i>mengetahui</i> ”	Suw, Sup Sup, Azi	Workshop Course Design for young lecturers. Assigning participants to attend the Training “Peningkatan Kompetensi bagi Dosen Pemula (PKDP)”
11.	Sum, Muf	There is 1 lecturer who is indicated to show obscenity (using vulgar narratives in learning activities)	Sum, Sup, Azi Suw	Reducing credits for teaching lecturers Confirmation of the allegations.
12.	Mhs	There are reports from students, there are lecturers who teach unprofessionally (do not match the RPS) and deviate far from the purpose of the course.	Suw, Sum Sis, Dwi	Confirmation of the allegations for student report. Providing direction and insights related to correct learning according to RPS guidelines.

The table above shows that the *tahalli* process is carried out collectively, involving FTIK personnel, officials, lecturers, and students. In the process of *tahalli*, e.g., number 8, Don mentioned there is a gap in the total number of guidance activities and final exams for FTIK lecturers (correction as *takhalli*), furthermore, Suw, Mah, and Enj have relatively the same solution, i.e., "Making simple applications with macros in Microsoft Excel with teamwork (google drive) for recapping in teams".

In Sufism, *tahalli* is the process of incorporating good values or the process of installing noble qualities in oneself. In the context of order, a *sālik*/pupil usually recites shalawat to the Prophet. For example, in the *Shadhiliyyah* Order, a *sālik* must recite shalawat 100x after *Maghrib* prayer and 100x after *Subh* praying. With shalawat, the *sālik* will be connected to Allāh and the Messenger of Allāh. In the person of the Messenger of Allāh, many noble qualities can be transformed into the *sālik*. One of the noble qualities of the Messenger of Allāh is to take care. In managerial implementation, a person is required to have concern in serving internal, external, and eternal stakeholders.

Tajallī in Organizational Management

Tajallī in Sufism is a manifestation of Al-Ḥaqq (Allāh). Manifestation of the qualities of God in beings in the universe, including in institutions and organizations. In the context of organizational *tajallī* at FTIK, programs are implemented as a follow-up to *takhallī*. For example: less familiar and seems elitist, especially the staff as called Ima, followed up with *tahallī* (making the Friday Blessing event a weekly gathering). As for the *tajallī* organizationally as Azi said:

“On Friday, September 16, 2022, lecturers and staff (Nur, Mau, Lia, Azk, Eli, Mar, Muf, Sum) agreed to bring side dishes and rice for weekly gathering activities as *Jumat Berkah*. This activity is very fun and cheap. This activity is a follow-up to the suggestions and inputs mentioned by Ima during a brainstorm two weeks ago”.

Gathering activities make the atmosphere more intimate. Familiarity and togetherness as managerial capital, familiarity is an overflow of Allāh's name, namely *Rahman*. With this affection, communication becomes smoother and will make institutions and organizations healthier. According to Sum and Nur, she said

“The annual meeting will be held January 7-8, 2023, packed with picnic events and pilgrimages. We make a pilgrimage to the heroes of this country and Islam, we will have a picnic by enjoying the beauty of God's creation around Jogja and Pacitan.”

Tajallī or manifestations of God both attributes and names in institutions, especially in FTIK In the form of organizing the *Tridharma* of Higher Education. On December 19-23, 2022, several FTIK lecturers (Sae, Sud, Nur, Tri, Sri) were sent by FTIK to participate in the activity of *Peningkatan Kompetensi bagi Dosen Muda (PKDP)* organized by LPM in collaboration with the Ministry of Religious Affairs of the Republic of Indonesia. In this activity, the person concerned studies the material for the preparation of learning plans (concept maps, learning objectives, lecture models, media, and learning evaluations), and religious moderation. Participants received material on the preparation of learning objectives with operational verbs (KKO) and HOTS.

This is the form of *tajallī* sampled in this article. This *tajallī* has a connection with the manifestation of Allāh as Al- Ḥaqq, especially in his name, *al-Raḥmān*. *Al- Raḥmān* in managerial is carried out in the form of providing education and training to obtain better performance, especially in his activities as a lecturer.

Spirituality and Wisdom as the Basis of Problem Solving

Sufism could be used as a cure and control as Sufism fixes ill heart and lust. Suw (Dean of FTIK) said

“The Qurān which is a reference to Sufism in addition to the book of peace, education, law, and politics, the Qurān is the book of management. The Qurān was opened with al-Fatihah introducing Allāh as *rabbī al-‘alamīn*. The word *Rabb* has more than one meaning, namely the regulator, educator, ruler, and keeper of the universe. Therefore, the Qurān should be a guideline in regulating and managing the universe, including institutions”.

Suwito teaches the concept and practice of management based on *al-Raḥmān* (loving) found in the Qurān. The word *al-Raḥmān* is an attribute of Allāh mentioned at the beginning of the Qurān (QS Fātihah verse 1) and is reaffirmed in *rabb al-‘alamīn* (regulating nature) must be associated with *al-Raḥmān* and *al-Raḥīm* (QS. QS Fātihah verse 3). This suggests that the management of the universe (including human resources in institutions and organizations) should be based on *al-Raḥmān*”.

In contextualizing Sufism in FTIK, especially to increase the capacity of human resources, the Dean always starts meetings with spiritual enlightenment. At the meeting on March 1, 2022, he invited FTIK officials to provide services by prioritizing affection and friendship. These suggestions and invitations refer to the name of Allāh *al-Raḥmān*, He said,

“Stakeholders are guests. In Islam guests must be served, even service to guests is associated with one's faith. Guests according to Ibn Hajar are higher in rank than *wali* (Islamic saints). Guests must be best respected, served, and facilitated”.

In the meeting, Suw also showed slides, and explained,

“There are 3 types of stakeholders, namely internal, external, and eternal stakeholders. Internal stakeholders such as lecturers and staff from our faculties. External are student guardians and campus partners (madrasahs, schools, communities). The eternal stakeholders are Allāh, the Messenger of Allāh, and the angels”.

Sufism in this context is very effective for solving the problem of heart and lust, as well as for straightening out the function of reason. The misplaced heart due to the dominance of lust causes the heart to become upset. Al-Ghazali points out that the king of human life is heart, not lust. If lust participates in regulating man, there will be a missetting in human life. *Qalb* becomes very lacking in the role. The impact is that humans will be upset and trapped in the influence of lust. If this were the case, then human reason would be inclined to lust.

Spiritual and Technological-Based Services

In addition to services based on spirituality and wisdom, FTIK provides administrative and management services with technology. Spirituality and wisdom alone cannot overcome the current millennial problem. Digital technology integration is implemented to enhance the sufism based management in the faculty. Since good service to guests is the teaching of Islam, and technology could facilitate that, then technology is a spiritual consequence.

FTIK has an official website containing information and documents needed by stakeholders, including (1) accreditation certificates from 2003 to 2022, (2) MoU documents with FTIK partners, and (3) Important and necessary Decrees.

FTIK also provides administrative services through “Si Manis”. Students can request documents to support their activities such as a certificate as an active student, an observation permit, a letter to change study programs, and 11 other letters. Aziz explained

“For document request, students and lecturers don't need to wait in line on campus. With ‘Si Manis’, they could get the documents by clicking on cellphones”.

The background to the creation of this application is the Dean’s concern on time spent by students to wait for the requested documents. In light to enhance the service effectiveness and satisfaction, FTIK developed “Si Manis”. With this service, document request can be done from everywhere. This is as stated by Mah,

"The document request can be done easier now. Students could access it through our digital services from their homes. Just click on it, and the letter can be obtained. Now, the problem is with the students’ digital and linguistic literacy. Some students misplaced information and some other misspelled names and numbers”.

Another administration service that was recently launched is “Si Dul” (Si Skedul). Si Dul is an application for schedule making. Its function makes it easier for administrators to distribute courses and supervisors. According to experience, the preparation and distribution of courses consume energy, thoughts, and time. Sup conveyed

“With ‘Si Dul’, hopefully, the distribution of courses and their lecturer will be simpler. If this application is good, we can develop it and offer it to other faculties. This is our *‘amal jāriyyah’*”.

The digital applications namely the official website, “Si Manis”, and “Si Dul” is a series of services whose basis is sufism. In Islam, it is known as, " *Yassirū walā tu'assirū* " (Make it easier, don't make it difficult). Because of that spirit, the affairs of costs and thoughts become lighter.

Conclusion

Sufism is not only compatible with personal, but organizational self-cleansing. The steps are similar to personal tazkiyyat *al-nafs*. The finding research showed that the spirit of clean and healthy officials honed through a contextual Sufism approach. It can stimulate (1) wiser organizational behavior, (2) give rise to bright ideas (innovations) in organizational development, (3) and have a strong desire to follow up on problem findings, (4) the emergence of a greater understanding of the self and institutions (metacognitive). This process supports the improvement of the quality of institutions and organizations internally, externally, and eternally.

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S. came with the grand idea of the research, directed the research flow, and wrote the article. I.S.N. collected data and wrote the first draft of the article. M.M. wrote some part of the article and was responsible with English translation. E.S.S. collected the data and wrote the first draft of the article.

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