

Dr. Susminingsih, M.Ag



INTUITION, SPIRITUALITY AND HOSPITALITY INTEGRATION IN THE ORGANIZATION THINKING



**INTUITION, SPIRITUALITY
AND HOSPITALITY INTEGRATION
IN THE ORGANIZATION THINKING**

**KUTIPAN PASAL 72:
Ketentuan Pidana Undang-Undang Republik
Indonesia
Nomor 19 Tahun 2002 tentang HAK CIPTA**

1. Barang siapa dengan sengaja dan tanpa hak melakukan perbuatan sebagaimana dimaksud dalam Pasal 2 ayat (1) atau Pasal 49 ayat (1) dan ayat (2) dipidana dengan pidana penjara masing-masing paling singkat 1 (satu) bulan dan/atau denda paling sedikit Rp 1.000.000,00 (satu juta rupiah), atau pidana penjara paling lama 7 (tujuh) tahun dan/atau denda paling banyak Rp 5.000.000.000,00 (lima milyar rupiah).
2. Barang siapa dengan sengaja menyiarkan, memamerkan, mengedarkan, atau menjual kepada umum suatu ciptaan atau barang hasil pelanggaran Hak Cipta atau Hak Terkait sebagaimana dimaksud dalam ayat 1, dipidana dengan pidana penjara paling lama 5 (lima) tahun dan/atau denda paling banyak Rp 500.000.000,00 (lima ratus juta rupiah).

~ Dr. Susminingsih, M.Ag ~

**INTUITION, SPIRITUALITY
AND HOSPITALITY INTEGRATION
IN THE ORGANIZATION THINKING**



Pekalongan - Indonesia

INTUITION, SPIRITUALITY AND HOSPITALITY INTEGRATION IN THE ORGANIZATION THINKING

Copyright © 2016

Author:

Dr. Susminingsih, M.Ag

Editor:

Moh. Nasrudin

(SK BNSP: No. Reg. KOM.1446.01749 2019)

Setting Lay-out & Cover:

Tim Redaksi

Publishing by:

PT. Nasya Expanding Management
(Penerbit NEM - Anggota IKAPI)

Jl. Raya Wangandowo, Bojong

Pekalongan, Jawa Tengah 51156

Telp. (0285) 435833, Mobile: 0853-2521-7257

www.penerbitnem.online / nasyaexpanding@gmail.com

Hak Cipta dilindungi oleh Undang-Undang.
Dilarang memperbanyak sebagian
atau seluruh isi buku ini tanpa izin tertulis dari Penerbit

Cetakan ke-1, November 2016

ISBN: 978-623-6906-26-2

Foreword

Thanks to God has made it easier for authors to compose this book. The book entitled *Intuition, Spirituality and Hospitality Integration in The Organization Thinking* is the result of previous research. The author believes that the publication of this book is very important to readers and researchers that the strongly spiritual and intuition dimensions strongly contribute in the organization's strategic planning. The high concern about the spirituality in industrial as organizational context declared by many researches. Many decision-makers work by impression and intuition. Moments of enlightenment cause thought to come together so that decision can be made. The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers

The content of this book include: 1) Introduction: Research Question, Research Significant, Previous Finding, Research Method, 2) Spirituality Intuition: Intuition Skill, Transcendent Mechanism; 3) Organizational Decision Making: Why and What Organization should to learn, Organizational Culture; 4) Hospitality Industry Phenomenon: Human Factor & Individual Moral Philosophy, Human Resource Management in Hospitality, 5) Integration of Intuitive Skills In The Organization Thinking: Organization & Productive Decisions: From Hard Skill into Soft Skill, Religious Needs.

This book is very useful as a reference for research on organization, hospitality, intuition and spirituality. The book is also organized to fulfill the obligations of authors as

educators and researchers so that the next researcher can make similar research analysis more comprehensive. Hopefully the results of this study benefit readers who want to understand the patterns of hospitality organization. For academic good, researchers expect constructive advice and criticism for further research improvements.

Pekalongan, 5 November 2016

Dr. Susminingsih, M.Ag

Contents

FOREWORD __ v

CONTENTS __ vii

LIST OF TABLE __ ix

LIST OF FIGURES __ x

CHAPTER 1 INTRODUCTION __ 1

- A. Background __ 1
- B. Research Question __ 7
- C. Research Significant __ 8
- D. Previous Finding __ 8
- E. Research Method __ 14

CHAPTER 2 INTUITION, SPIRITUALITY AND HUMAN BEING __ 16

- A. Intuition Skill __ 16
- B. Spirituality __ 20
- C. Human Being __ 26

CHAPTER 3 ORGANIZATIONAL DECISION MAKING __ 31

- A. Why and What Organization Should to Learn __ 31
- B. Culture __ 35
- C. Organizational Culture __ 43

CHAPTER 4 HOSPITALITY INDUSTRY PHENOMENON __ 58

- A. Hospitality Phenomenon __ 58
- B. Human Factor and Individual Moral Philosophy __ 62
- C. Human Resource Management in Hospitality __ 76

**CHAPTER 5 INTEGRATION OF INTUITIVE SKILLS
IN THE ORGANIZATION THINKING __ 77**

- A. Organization & Productive Decisions: From Hard Skill into Soft Skill __ 77
- B. Religious Needs __ 85

CHAPTER 6 CONCLUSION __ 111

REFERENCES __ 115

CURRICULUM VITAE

List of Table

Table 1.1. Previous Finding	8
-----------------------------	---

List of Figures

Figure 1.1.	The Model of Research	14
Figure 3.1.	Intersections of Culture Theory and Organization Theory	56
Figure 5.1.	Integrated Managerial Decision Making Supported by Religious Approach	95

Chapter 1

INTRODUCTION

A. Background

Many issues facing hospitality industry: labor and skill, productivity cost, technology, customer loyalty, service and satisfaction, market competition, decision making and organizational behavior.¹ More specific, this research notes that spirituality is also contributes to the shaping the two last issues. According to Ambroz and Ovsenik (2011) they argued that spirituality is becoming an important motive for industry.² Intuition itself seen as an innate capacity is not directly accessible by the process which gives rise to a judgment or action involving it. Thus, intuition seems to be a residual process accommodating whatever can't be explained by other means.³ Intuition is a product of all the processed ancestral instincts of the species, though which unconditioned reflexes become conditioned and organized into patterns of adaptive behavior called instinct. Ultimately instincts coalesce into intuition, the capacity for which is stored deep in the brain.⁴ People remains curious about how their minds work and what factors affect decision making, so

¹ See Tara Duncan, 2005, "Current Issues in the Global Hospitality Industry", *Tourism and Hospitality Research*, Vol. 5, No. 4, p. 359-366.

² Milan Ambroz and Rok Ovsenik, (2011) "Tourist Origin and Spiritual Motives", *Management*, Vol. 16, No. 2, p. 71.

³ Ashley Floyd Fields, (2001), A Study of Intuition in Decision Making Using Organizational Engineering Methodology, dissertation Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University, p. 9.

⁴ Cappon , D.M.D. (1993) "The Anatomy of Intuition", *Psychology Today*, 26, 3, p. 42.

the concept of intuition is receiving a lot of attention.⁵ Patton (2003) said that intuition has a role in response to crises, in decisions with elements of uncertainty, and when there is great complexity with large volume of information to be processed. Intuition presents itself in a continuum. At one extreme is the instantaneous, purely emotional, often irrational reaction to a situation.⁶

Spiritual intuition is a means for improving self-awareness and transpersonal experiences.⁷ Given that the hospitality industry is a social and cultural institution, "hospitality" should then closely represent the ethnicity and religious dimension of the host culture.⁸ Decision making in industry has become a current important issue related to intuition based on religion framework.⁹ The culture and religion are as important constructs in service quality.¹⁰

⁵ Kutschera, I. and Ryan, M.H (2009). "Implications of Intuition for Strategic Thinking: Practical Recommendations fo Gut Thinkers", *SAM Advanced Management Journal*, 74,3, p. 12; Dane, E. and Pratt, M.G. (2007) "Explorating Intuition and Its Role in Managerial Decision Making", *Academy of Management Review*, Vol. 32 no. 1, p. 33; Burn, W. and Bohm, G. (2008), "Intuition and Affect in Risk Perception and Decision Making", *Judgment and Decision Making*, Vol 3, No. 1. p. 1.

⁶ Patton, J.R. (2003), "Intuition in Decision", *Management Decision*, 41, 10. p. 989.

⁷ Ashley Floyd Fields, (2001), A Study of Intuition in Decision Making Using Organizational Engineering Methodology, dissertation Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University, p. 11.

⁸ Marcus L. Stephenson, et.al (2010). "Islamic Hospitality in the UAE: Indigenization of products and human capital", *Journal of Islamic Marketing*, Vol. 1 No. 1, p. 10.

⁹ Susminingsih, (2015), "Intuition Based on Religion Framework and Its Role in Small-Medium Enterprises (Smes) Managerial Decision Making: (A Case Study of Pekalongan Batik Industry-Indonesia)", paper presented at *International Symposium on Management*, Makasar, Sulawesi Selatan, 13-15 Maret.

¹⁰ Gayatri, G., Hume, M., Mort, G.S. (2011), "The Role of Islamic Culture in Service Quality Research", *Asian Journal on Quality*, Vol. 12 No. 1.

Production process, services, facilitate, marketing all as organized of religious activities.¹¹ The dimension of spirituality relates significantly to the dimensions of ethical cognition and both are important factors that determine a person to understand the situation ethically.¹² Consider from management decision making in hospitality industry, we assumed that spiritual intuition has an important role in decision making. How the employer use their intuition and make their decision to solve many problems like market competition, partner behavior, innovation, performance, capital constrain and many else.

The word 'intuition' and its variants are, of course, used in several different ways in ordinary language, and have also been used in multiple technical ways in philosophy, psychology and other academic disciplines.¹³ This research draw attention its role in hospitality industry. It should be note that industry is divided into following areas: food service, travelling, recreation, and others. Worker in the industry often refer to these services as the "front of the house" and the "back of the house". The "front of the house" consists of the job that allows the workers to interact directly with the guests.¹⁴

What is so special about intuitive talent? Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type

¹¹ See Adi Weidenfeld (2006), "Religious Needs in the Hospitality Industry", *Tourism and Hospitality Research*, Vol. 6, No. 2, p. 143-159.

¹² Susminingsih and Imam Kanafi (2012). "The Role of Mysticism in Batik Industrial Relation (The Study of Trust Achievement on The Survivability of Small-Medium Batik Industry at Pekalongan City)", *Journal of Indonesian Islam*, Vol. 2, No. 2, <http://jiiis.uinsby.ac.id/index.php/JIIs/article/view/112>.

¹³ Steven Horst, 2013, "Notions of Intuition in The Cognitive science of Religion", *The Monist*, Vol. 96, No. 3. p. 377.

¹⁴ Steven Campbell, 1999, "Hospitality: A New Look at an Established Industry", *Black Collegian*, Vol 29, No. 2, p. 100.

Indicators tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. To achieve higher productivity in the strategic planning and decision making process, clearly what is needed is an organizational climate in which intuitive brain skills and stylish can flourish and be integrated with more-traditional management techniques. The organization's leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow; integrating it into the organization's strategic planning process.

In the life of an organization, leaders are often faced with various problems and challenges that arise with various forms of cases whose rules do not yet exist. When a leader faces such things, sometimes the supreme leader has difficulty in solving cases that arise within the organization he leads. In organizational leadership, elements of leaders are often faced with so-called "wisdom". Wisdom contains 3 meanings, namely:

1. The policy to improve the system in achieving the objectives of the organization, by making changes to existing regulations officially authorized by the highest powers.
2. Discretion taken by the manager in a case in a distressed state whose rules do not yet exist.
3. Discretion in resolving cases that have occurred and not intentionally and not because of negligence.

Discretion (a) is no longer in discretion because it has been made and ratified. Whereas discretion (b) and (c) are discretions that must be taken and are abrupt in certain cases, which come unexpectedly. Especially for such cases in (b) and (c), should get immediate attention and look for solutions, so as not to confuse personnel in the future. These

three wisdoms are positive wisdom, as long as the points of thought contained in them are imbued with subjective considerations, then the wisdom will be classified as aberration and negative.

In an organized life, such actions or behaviors are called discretion in handling cases that have no regulation. If deemed necessary, such cases must be immediately brought to the highest office or the highest authority to make the rules. That discretion must be taken according to the rules. Strictly, discretion must be taken on the basis of propriety; such valuable discretion is merely the discretion taken in good faith, with objective consideration and not repeated in the same case.¹⁵

A brain-skill management program provides numerous payoffs in the decision-making process. First, the program provides a systematic means by which highly intuitive individuals within an organization can be identified and introduced to other intuitive types, often on a personal basis across traditional departmental lines. The organization has a new international network of intuitive talent that can be used for future strategic problem solving. A brain skill management program can overcome these obstacles and channel the talent identified in more positive and productive way. Second, to help guide the strategic decision-making process is that the “thinking type” executives have a chance to see and evaluate firsthand the work of their intuitive colleagues and vice versa.¹⁶

The concept of spirituality is often mistakenly swapped with religious beliefs.¹⁷ Encarta (1999) as quoted in Ashley

¹⁵ See Emil Salim, (2006), *Aspek Sikap Mental dalam Manajemen Sumber Daya Manusia*, (Bogor: Ghalia Indonesia, hlm. 85-86.

¹⁶ Weston H. Agor, (1989), “Intuition & Strategic Planning: How Organization Can Make”, *The Futurist*, 23, 6, p. 21-23.

¹⁷ Milan Ambroz and Rok Ovsenic, (2011). “Tourist Origin and Spiritual Motives”, *Management*, Vol. 16, No. 2, p. 75.

(2001) mentioned that intuition is defined as “knowing something instinctively; a state of being aware of or knowing something having to discover or perceive it...”¹⁸ Simon (1987); Prietula and Simon (1989) are cited in Khatri and Alvin (2000) mentioned that scholars have emphasized rational decision making over intuitive decision making. One major reason for such a tendency is that, to many scholars, intuitive processes, perhaps, fall into the realm of the irrational or paranormal. As a result, they believe that intuitive processes are beyond the scope of a scientific study. Recent advances in cognitive science and artificial intelligence, however, suggest that there is nothing mystical or magical about intuitive processes and that they are not paranormal or irrational.¹⁹

Grayling (2003) as quoted in Senn (2002: 124) developed two fundamentally different concepts of the world that explain the concept of spirituality. The first one points to nature and natural laws and the second one point to the transcendental that is outside the human realm and beyond the boundaries of this world. Now two areas are emerging as new beliefs and attitudes about the realization of the potential of oneself. The changing of society toward secularity changed the ideas to become spiritual. This change is closely related to the growing understanding of the human on the earth. It is based on the reconnection with the environment and its ecological notion. Reconnection with the environment is based on the characteristic of all human beings and their nature.²⁰ Fredickson and Mitchell (1984);

¹⁸ Ashley Floyd Fields, (2001), “A Study of Intuition in Decision Making Using Organizational Engineering Methodology”, *dissertation* Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University, p. 9.

¹⁹ Naresh and Alvin (2000), “The Role of Intuition in Strategic Decision Making”, *Human Relation*, Vol. 53, No. 1, p. 58.

²⁰ Milan Ambroz and Rok Ovsenik, (2011). “Tourist Origin and Spiritual Motives”, *Management*, Vol. 16, No. 2, p. 75.

Fredrickson and Iaquinto (1989) argued that current belief tends to be that fast decisions are achieved by using a less thorough strategic decision-making process involving limited information, analysis and participation.²¹

The role of spiritual intuition is often less taken into account in the management of industrial organizations. The field of service has a significant role for relationship satisfaction and between organization managers. Many assume that in the behavior of daily life, service applies only to people whose level of position is lower to a higher level. However, in the life of an organization, especially a business organization, the service factor is not the case. Vision of serving is the main factor that must be instilled as a habit in thinking and behaving, with the ultimate goal is to realize consumer satisfaction. The reason is that service is one of the keys to the success of a business world.

Realized or not, in terms of providing this service, there are still many people in our environment who are not used to it and have not lived it so much. Most people only demand to get services (want to be served) but very few have felt obliged to provide services (serve). So thirsty for people to get services so that false services have been able to relieve his heart, as long as it obtains service, while the fake service is a time bomb for organizations whose dangers are only known after the explosion occurred.²²

B. Research Question

This research has a question about the role of spirituality intuition in developing the hospitality industry through the organizational decision making as strategic planning process.

²¹ Naresh and Alvinv, (2000), "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 64.

²² See Emil Salim, (2006). *Aspek Sikap Mental dalam Manajemen Sumber Daya Manusia*, Bogor: Ghalia Indonesia, p. 67-68.

C. Research Significant

1. For sense of academic necessity, this research would to analyze the spiritual intuitive as a source that give an important influence on one’s strategic planning decision.
2. For sense of practical necessity, this research can be a unique method for decision maker to solve any problem in the organizational business.

D. Previous Finding

To be clear and distinct with another research, I had to read many results of many researches, like in table 1.1.

Table 1.1. Previous Finding

No	Researcher	The Title	Result	Opportunity for Future Research
1	Ashley Floyd Fields (2001)	A Study of Intuition in Decision Making Using Organizational Engineering Methodology	<ol style="list-style-type: none"> (1) Theoretical developments concerning the concept of intuition, relates to the use of intuition in decision making among organization managers and executives. (2) Intuition supporting in decision making as a function of leadership and decision making. (3) Organizational engineering can assist in understanding how process such as intuition influences how information is processed and decisions are made. 	For the future research its need to analyze the spiritual intuition into the organizational decision making.
2	Naresh Khatri and H. Alvin Ng (2000)	The Role of Intuition in Strategic Decision Making	<ol style="list-style-type: none"> (1) The intuitive synthesis to be an important strategy process factor which managers often exhibit in their strategic decision making. (2) The use of ‘gut -feel’ in strategic decision making in computer industry was much greater than banking and utilities. (3) Intuition needs to be used 	<ol style="list-style-type: none"> (1) The future research is needed to verify and extend the findings presented in this research. (2) The self-report measures it used may not truly reflect the phenomena of

			cautiously and less often in a stable and moderately unstable environment, but more in a highly unstable context.	interest. Personal bias, values and misperceptions may influence responses. (3) Future research might attempt to find additional indicators of intuitive synthesis and examines further the three indicators used in this study.
3	Steven Horst (2013)	Notions of Intuition in The Cognition Science of Religion	The pathway from intuitive to high theological concepts and beliefs may be distinct from that from intuitions to 'folk religion'.	
4	Agor, W.H. (1989),	Intuition & Strategic Planning: How Organization Can Make Productive Decision	In order to improve productivity of the strategic-planning and decision-making process, organization should consider implementing a program that will help develop intuitive talent for further applied use.	For future research it's good to connect about the intuition with the management climate that will place an increasing premium on intuitive skills in the strategic planning and decision making process.
5	Adi Weidenfel, A. (2006),	"Religious Needs in The Hospitality Industry" <i>Tourism and Hospitality Research</i> , Vol. 6, No. 2, pp. 143-159	Many factors such as degree of religious and extend of planning and ending the trip as a religious journey.	Additional research on the effect of satisfying religious needs at a hotel on the satisfaction level of the religious tourist affiliated with many religions could be useful for the hospitality industry.
6	Steven Campbell (1999)	Hospitality: A New Look at an Established Industry	Each of the Hospitality Industry: restaurant, lodging and tourism are struggling to locate and maintain middle and upper-level personnel.	For hospitality research, the scope must be wider with another focus such the factors like value, religion and its implication into behavior employer and employee.

By watching the result of previous research, thus far, there is little research seems to have been completed and committed with the intangible source like spirituality and then examining the relationship between them and organizational strategic planning processes.

Spiritual Intuition

1. Reliance of Prayer

Intuitive skill may be substantially enhanced and maximized through the usage of praying. Additionally, research shows that those who usually draw upon prayer believe and feel they are supported by God in their problems and difficulties, even in those cases where it is impossible to pinpoint any solution or amelioration. But in contrast, there are also people who embrace a more skeptical view and have no faith in the function of prayer. However, there is no denying that prayer is linked with a better psychological state for those people who rely on it. People rely on the thoughts and ideas that come up (i.e. intuition) after asking for God's help (by the prayer mechanism), especially when they are assigned to carry out complex tasks or new job assignments and the result of such a procedure.²³

If one begins from the assumption that human minds are a result of providential design by a God who desires that we know and love Him, it is unsurprising that human minds would possess resources that lead them to conceive of God and other supernatural beings, and likewise that our initial ideas of God would leads us to seek greater understanding and experience.²⁴ Prayer is a subject that

²³ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 933-944.

²⁴ Steven Horst, 2013, "Notions of Intuition in The Cognitive science of Religion", *The Monist*, Vol. 96, No. 3. p. 390.

falls within the religion-based domain, and in essence, it is best expressed as a form of communication within the context of a spiritual relationship.²⁵

Vasconcelos (2009) that's point out the spiritual doctrine vigorously emphasizes the importance of prayer as a transcendental mechanism. That such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God. In essence, prayer is an act of wholehearted communication and the more intense and purer it is, the greater the likelihood that one be heard by deities. Prayers replenish believers with inner strength through their life's problems and ordeals. At the same time, prayer apparently works like a moral compass because it also tends to help believers not to lose self-control and sense.²⁶ Fararo and Skrovestz (1986) said that it produces both formal and informal norms and provides people with freedom/constraint duality by prescribing behaviors within some acceptable boundaries, such norms, values and beliefs are often codified into a religious code such as the Koran.²⁷ The employer felt to be close to transcendent thing, that's God through their communication. Their behavior be more patient, because actually the prayer also means a relaxation. So they refer to entrust their business condition to Him beside they kept to try in their work.

A person will feel relaxed, calm, comfortable if his behavior is in accordance with his life values, such as working hard, like helping others, discipline, and timely.

²⁵ See Baesler, E.J. (2003), *Theoretical Explorations and Empirical Investigations of Communication and Prayer*, The Edwin Mellen Press, Lewiston, ME.

²⁶ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 942.

²⁷ Parboteeah, et.al, (2008). "Ethics and Religion: An Empirical Test of a Multidimensional Model", *Journal of Business Ethics*, 80, p. 387.

Instead a person will feel worried, unsettled, anxious even frightened if his behavior does not conform to his life's values, such as lazy work, breaking rules, and not on time. But there are also people who are relaxed or calm to live their lives lazily. For this reason, sometimes human beings are said to be difficult to understand by other human beings. There are also men who are obedient to the religion with all their abilities, even though it is heavy according to others. The difficulty of understanding human behavior cannot be separated from the difficulty of understanding the human being himself.

As mentioned by Hamka Abdul Aziz (2011) why is it so difficult that human's once-might not even be able to be defined? Yes, because that's not what man was created for. God did not create man to be defined or conceptualized according to man's own mind and will. This doesn't mean people shouldn't know themselves. Thus, Allah SWT commanded that man know him. But the introduction was not to make it difficult for humans to find and formulate definitions with language that was about him and his existence. Man's knowledge of him is solely directed to better know who created him. And when he knew who created it. And when he knows his Lord correctly, he is expected to submit, obey His request and avoid all His prohibitions. Therefore, the main reference for man to know himself is the scriptures derived from God who created man.²⁸

2. Reliance of Experience

Wagner and Sternberg (1985) cited in Brockman and Anthony (2007), defined tacit knowledge as work related practical knowledge learned informally through

²⁸ See Hamka Abdul Aziz, (2011), *Pendidikan Karakter Berpusat pada Hati, Akhlak Mulia Pondasi Membangun Karakter Bangsa*, (Jakarta: Al-Mawardi Prima, p. 23.

experience on the job.²⁹ Many experiences many learning. As Harung (1993: 41) as cited in Khatri (2000).

Experience is the accumulated memory of past impressions, actions and achievements. It is likely that, with growing experience, a person increasingly relies on this for the decision process. In contrast, the novice will tend to go more by the principle which he or she learned from books during his or her education.³⁰

Isenberg (1984) and Seebo (1993) as quoted in Naresh Khatri (2000) mentioned that intuition does not come easily; it requires years of experience in problem solving and is founded upon a solid and complete grasp of the details of the business. The strategic decision making is problematic, because it's characterized by incomplete knowledge. Intuition more effective in unstable environment which has three challenges: (1) Time constraint on collecting data/information (2) Need a large data to deal with environmental instability and (3) Lack of reliability of data/information.³¹ Seebo (1993) stated that the process of intuition is very quick. One might mistrust intuition on the grounds that it springs from emotion as opposed to reason. Intuition is not an irrational process. It is based on a deep understanding of the situation. It is a complex phenomenon that draws from the store of knowledge in our subconscious and it's rooted in past experience. The extension of intuitive approach to strategic decision making is problematic, however. This is because strategic decisions are

²⁹ Brockman, E.N. and Anthony, W.P. (2002), "Tacit Knowledge and Strategic Decision Making", *Group & Organization Management*, Vol. 27, No. 4. p. 436.

³⁰ Naresh Khatri, and Ng, A.H. (2000). "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 67.

³¹ Naresh Khatri, and Ng, A.H. (2000). "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 59-64.

characterized by incomplete knowledge, especially in the dynamic business environments prevalent today.³²

E. Research Method

1. Research Design

This research design is a qualitative with religious research paradigm.³³ This study used the library research method. We share about spiritual intuition, industry and strategic management decision, in Islamic perspectives.

The Operational Model

This research used three constructs: spiritual intuition, strategic decision making and hospitality industry. A model showing relationship between the constructs together with operational indicator is presented in Figure 1.1.

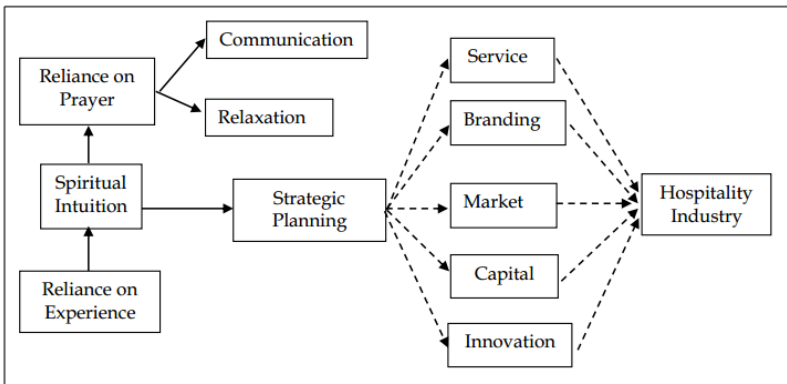


Figure 1.1. The Model of Research

2. Data Source

This research has two data sources, are:

³² Naresh and Alvin (2000). "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 60-63.

³³ See also Assegaf, (2007). *Desain Riset Sosial-Keagamaan, Pendekatan Integratif-Interkoneksi*, Yogyakarta: Gama Media.

- a. Primary data source, that is the literature which serve the concept of intuition, industry and management decision making in Islamic perspective, from the journal and other document which mention about the concept directly.
- b. Secondary data source, that is the document or journal which mention about the concept we need indirectly.

3. Kind of Data

This research needs a several kinds of data, there are:

- a. The data about the concept of spiritual intuition
- b. The data about the hospitality industry,
- c. The data about strategic planning decision.
- d. The data about the norm of spiritual in Islamic perspective.

4. The Technique of Collecting Data

This research needs the reading techniques to collecting the data.

5. The Analysis & Interpretation of Data

Qualitative analysis will be doing by the circular type between the spiritual intuition, hospitality industry and strategic decision making. After we have the description about all concept, their relation to manager's decision, we need to analyze by Islamic perspective, because our concern was happened in human feeling and thinking, before they application into their behaving. The circular model will be arising comparison between the data to identify, to develop and to connect the concepts into research object.

Chapter 2

INTUITION, SPIRITUALITY AND HUMAN BEING

A. Intuition Skill

Research on intuition in management has intensified within the past decade due to changes in the business environment.¹ Intuition encompasses skills that have always been a critical to human life. In a sense, intuition is responsible for the survival of the species. Its long evolutionary history has made it a deeply buried power of the mind. Intuition most likely has its origins in ancestral instincts for survival and adaptation. There is no way that our human ancestors could have survived without intuition. Intuition is a product of all the processed ancestral instincts of the species, though which unconditioned reflexes become conditioned and organized into patterns of adaptive behavior called instinct. Ultimately instincts coalesce into intuition, the capacity for which is stored deep in the brain.² The process of intuiting (a largely subconscious process) is important to a theory of learning. It may be possible to specify the knowledge and the recognition capabilities that experts in a domain need to acquire.³

Westcot (1968) presented a comprehensive overview of the concept of intuition in philosophy and psychology. Within

¹ Wozniak, A. (2006). "Managerial Intuition Across Cultures: Beyond a "West -East Dichotomy", *Education & Training*, Vol. 48, No. 2/3, p. 84.

² Cappon, D. M.D. (1993) "The Anatomy of Intuition", *Psychology Today*, Vol. 26, No. 3, p. 42.

³ Patton, J.R. (2003). "Intuition in Decision", *Management Decision*, Vol. 41, No. 10. p. 991.

philosophy, intuition was approached as “another” kind of knowledge which is neither demonstrative nor empirical. Therefore, philosophy saw intuition as an experience and a way of arriving at knowledge, paying little attention to behavioral issues. Perception on intuition-as-inference initiated two different traditions of studies in psychology. *Gestalt* psychologists saw in intuition a way of acquiring “global understanding” whereas association’s psychologists found intuitive experience to be built up from separate sensor event. From the theory of personality, “intuitionists” claimed that the structure of the personality is unique to individual and comprehensible as a totally. They sought to understand personality by direct holistic interpretative observation of an individual by another individual. This view was opposed by the hypothesis of personality built up from the limited observations brought forth by “psychometrics” who attempted to measure separate single aspects of human being under controlled impersonal conditions and aimed at prediction and practical use of intuition theory in educational and vocational placement. Intuition put in a context of a decision situation became embedded in decision making style theory and research.⁴

Philosophical notion of intuition as an experience and as a source of knowledge became to some extent inherited by management studies. However, this conceptualization made a measuring of intuition accuracy difficult or even impossible. Psychology, especially “psychometric” trend, was a greater use in this respect. This way intuition became an element of personality and one of the cognitive styles. Because of the importance of the decision making as an inherent part of managerial activity, intuition became also scrutinized under the label of decision making style. These approaches made

⁴ Wozniak, A. (2006). “Managerial Intuition Across Cultures: Beyond a “West -East Dichotomy”, *Education & Training*, Vol. 48, No. 2/3, p. 85.

intuition measurable, as well as generalizations and verification of its among representatives of various cultures.⁵

Intuition has a role in response to crises, in decisions with elements of uncertainty, and when there is great complexity with large volume of information to be processed. Intuition presents itself in a continuum. At one extreme is the instantaneous, purely emotional, often irrational reaction to a situation.⁶ Intuition is often equated with experience. Intuition is not an irrational process. It is based on a deep understanding of the situation.⁷

The personality framework that we have used to classify managers is that of C.G. Jung. The Jungian structure was chosen for two main reasons:

1. The Dimensions of the framework is directly related to different managerial and organizational styles, and hence the classifications are of direct relevance to management.
2. The Jungian framework does not prescribe anyone of its four major personality types as being superior to or better than any of the others. Instead, each type is seen as having major strengths and weakness. The framework can help managers to see that their personal style has certain costs or limitations as well as benefits, and that as a result, they need their managerial counterparts, with markedly different personal styles, to compensate for their weaknesses and vice versa.

The particular dimensions of the Jungian framework are of particular importance. The first dimension

⁵ Wozniak, A. (2006). "Managerial Intuition Across Cultures: Beyond a "West-East Dichotomy", *Education & Training*, Vol. 48, No. 2/3, p. 85.

⁶ Patton, J.R. (2003). "Intuition in Decision", *Management Decision*, Vol. 41, No. 10. p. 989.

⁷ Khatri, N. and Ng, A.H. (2000). "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 62.

corresponds to the way in which a manager typically takes in data from the outside world. This is the input-data dimension. The second dimension corresponds to the way in which a manager typically makes a decision based on the data. This is the decision-making dimension.

According to Jung, individuals can take in data from the outside world by either sensation or intuition; most individuals tend to use one kind of data-input process rather than the other. Sensing, or sensation, types typically take in information via their sense. Sensing types are most comfortable when attending to the details, the specifics, of any situation. That is, sensing types tend to break every situation down into isolated bits and pieces; further, they feel most comfortable when they have gathered some “hard facts” that pertain to the situation. In contrast, intuitive types typically take in information by looking at the whole of a situation. They concentrate their attention on the hypothetical possibilities in a situation rather than getting bogged down and constrained by details and an endless array of hard facts. All individuals perceive the world with both of these functions at different times. But as Jung repeatedly argued, individuals tend to develop a habitual way of perceiving a situation and, in fact, cannot apply both types of perceiving or data input at the same time.

Also, Jung posited that there are two basic ways of reaching a decision with regard to any situation: *thinking and feeling*. Thinking types base their decisions on impersonal, logical modes of reasoning. That is, thinking types don't feel comfortable unless they have a logical or an analytical (for example, mathematical) basis for making a decision. Feeling types on the other hand make their decisions based on extremely personal considerations, for example, how they feel about the particular person or situation, whether they like the person, value the situation and so forth. Thinking types want to depersonalize every situation, object, and

person by “explaining” them. Feeling types on the other hand want to personalize every situation, object, and person by stressing their individual uniqueness.

Thinking is psychological function that generalizes; feeling, the function that individuates. Thinking takes two objects that are inherently dissimilar and seeks to find what they have in common. Feeling on the other hand takes two objects, or people, or situations, that are inherently alike and emphasizes sameness; feeling, characteristic differences or uniqueness—for example, that no two people are exactly alike, that each person is unique.⁸

B. Spirituality

The word spiritual etymology is derived from the word spirit and comes from the Latin “spiritus” which has meanings including “spirit, soul, soul, self-awareness, bodiless form, breath of life, life”.⁹ In addition, the word spiritus can contain the meaning of a purified form of alcohol. Thus, spiritual can be interpreted as something pure. Spiritual also means everything outside the physical body, including thoughts, feelings, and characters.¹⁰ In Indonesian spiritual language is defined as everything related to the psyche (spiritual or inner). Furthermore spiritualism is referred to as a philosophical school that prioritizes spirituality. The word spirituality is derived from the word spirituality, which in English is interpreted as human quality related to spiritual issues.¹¹

⁸ Mitroff et.al. in Dawney, H.K., Hellriegel, D. Slocum, J.W. (1977). *Organizational Behavior*, USA, West Publishing, p. 98.

⁹ Imas Kurniasih. (2010). *Mendidik SQ Anak Menurut Nabi Muhammad SAW*, Cet. Ke-I, (Yogyakarta: Pustaka Marwa, p. 10.

¹⁰ Aribowo Suprajitno A & Irianti E. (2010). *Menyentuh Hati Menyapa Tuhan (Renungan dan Kebiasaan Menuju Kecerdasan Spiritual)*, (Jakarta: Elex Media Komputindop. xx.

¹¹ Amin Syukur. (2012). *Sufi Healing, Terapi dengan Model Tasawuf*, Jakarta: Erlangga, p. 43.

One aspect that has the right spiritual soul is to have a purpose direction, to achieve a closer relationship with the godhead and the universe and to remove the illusion of a false notion derived from the tools of senses, feelings, and thoughts. The essence of spiritual is the heart because it is not only the physical members who will be held accountable in the future before Allah SWT, but the heart will also be held accountable. As God has said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ
كَانَ عِنْدَهُ مَسْئُولًا ﴿١٠١﴾

“And do not follow what you have no knowledge of. Indeed, hearing, sight, and hearts will all be questioned.”

Intelligence tends to consist of perception, intuition, cognition, relating to spirituality and/or religiosity, especially spiritual capital. Spiritual Intelligence (Spiritual Quotient abbreviated SQ) according to Zohar is the intelligence to solve about meaning and value, intelligence that makes behavior and life has a broader context of meaning, intelligence to judge that one's actions or way of life are more meaningful than others.¹²

Spiritual Intelligence (SQ) with *Ruhaniah* Intelligence. That is the way someone gives meaning to the life he lives. Having the meaning of life is a way for a person to fill his life and give a comprehensive picture that shows the direction in the way man relates to himself, and others and the surrounding nature on the basis of a sense of *mahabbahlillah* (love to God almighty).¹³

¹² Ary, Agustian Ginanjar, (2007). *ESQ Power Sebuah Inner Journey Melalui Al-Ihsan*. (Jakarta: Penerbit Arga), p. 99-100.

¹³ TotoTasmara, (2003). *Kecerdasan Ruhaniah (Transendental Intelegence)*, (Gema Insani Press, Jakarta), p. 135.

Spiritual intelligence is the intelligence of the soul. It is intelligence that can help man heal and establish himself as a whole. In addition, spiritual intelligence provides the ability to discern, allowing one to provide boundaries as well as being able to give us a sense of morality. This is related to the moral aspect, so it is related to the spiritual intelligence possessed by a person. A person with high spiritual intelligence, is expected to have a good sense of morality and be able to distinguish between bad and good deeds and how he should behave towards others according to his moral values. Spiritual intelligence is the intelligence that believes God to be ruler, decisive, protective, forgiving, and we must believe in His presence. In addition, spiritual intelligence is the ability to seek the pleasure of Allah SWT by doing worship in a disciplined manner, full of patience, withstanding the test, and accepting all decisions that have been determined by Allah SWT.¹⁴

A well developed spiritual intelligence will be characterized by a person's ability to be flexible and easily adjust to the environment, have a high level of consciousness, be able to face suffering and pain, be able to take valuable lessons from a failure, be able to realize life in accordance with vision and mission, be able to see the connection between various things, be independent, and ultimately make one understand the meaning of his life. Spiritual intelligence can make a person a creative, flexible, insightful, or spontaneous person creatively to deal with existential problems that are when personally a person feels down, trapped by past habits, worries, and problems due to illness and sadness.¹⁵

¹⁴ Rifda El Fiah, (2004). "Mengembangkan Potensi Kecerdasan Spiritual Anak Usia Dini Implikasi Bimbingannya", *Jurnal Bimbingan dan Konseling*, Vol. 1 No. 2. p. 99.

¹⁵ Agus Efendi, (2015). *Revolusi Kecerdasan Abad 21*, Bandung: Alfabeta, p. 208.

1. According to Zohar and Marshall, the characteristics of a well-developed spiritual intelligence in general are as follows.
2. The ability to be flexible (adaptive spontaneously and actively). The ability to face and exploit suffering to face and transcend fear.
3. Quality of life inspired by the quality of vision and value. Reluctance to cause unnecessary harm.
4. Tendency to see the connection between things (holistic view).
5. The real tendency to ask “why? Or what if?” to look for fundamental answers.
6. Devoted leadership and responsibility.¹⁶

There are five criteria for individuals who have spiritual intelligence, namely:

1. The Ability to Transcend the Physical and Material
This ability indicates a feeling of unity between one’s self and nature, thus giving rise to a caring and sensitive nature to his self-condition and environment that makes him understand how to behave in order to maintain the peace and comfort of the environment.¹⁷
 - a. Characteristics of this behavior are as follows:
Believe in Allah SWT.
 - b. Carry out the command of Allah SWT.
 - c. Avoid the prohibition of Allah SWT.¹⁸

¹⁶ Zohar Danah dan Ian Marshall, (2007). *SQ Kecerdasan Spiritual*, Bandung: Mizan, p. 14.

¹⁷ Yuliyatun, (2013). Mengembangkan Kecerdasan Spiritual Anak melalui Pendidikan Agama, *Thufula*, Volume 1, Nomor 1, Juli-Desember, p. 160-161.

¹⁸ Jalaluddin Rahmat, (2007). *SQ for Kids Mengembangkan Kecerdasan Spiritual Anak Sejak Dini* (Bandung: Mizan), p. 65-67.

2. The Ability to Experience Heightened States of Consciousness

This spiritual experience is too difficult to discuss rationally, which is clearly a pleasure and a situation where the individual who experiences feeling the presence of mental calm so as to be able to be wise in dealing with various situations. The characteristics of this behavior are as follows:

- a. Self-mastery with
- b. Stand anger
- c. Forgiving/forgiving¹⁹

3. The Ability to Sanctify Everyday Experience

Each event is so valuable, its interaction in various environments, various realities of life, so that the individual will always take the value and lessons that can be taken to be used as a form of his awareness to understand a reality of life that cannot be separated from the dreams, efforts, and will of Allah SWT. The characteristics of this behavior are as follows:

- a. Responsible
- b. Dare to admit mistakes
- c. Learn from mistakes²⁰

4. The Ability to Utilize Spiritual Resources to Solve Problem

Various experiences and wisdom attitudes in facing reality and self-management will be the provision of individuals to solve problems so as not to fall on the emotional or intellectual level only. Problems are faced with a broad perspective, objective, firm thinking, and

¹⁹ Jalaluddin Rahmat, *SQ for Kids Mengembangkan Kecerdasan...*, p. 65-67.

²⁰ Jalaluddin Rahmat, *SQ for Kids Mengembangkan Kecerdasan...*, p. 65-67.

wise attitude, placing the problem in accordance with the needs of the solution. The characteristics of this behavior are as follows:

- a. Always guided to the Qur'an
- b. Always guided to al-Hadith.²¹

5. The Capacity to Be Virtuous

This ability is based on the awareness of the nature of The Most Rahman and the Womb of God towards His creatures. Man who is a creature that is maintained as His caliph on earth has also existed in him the attributes of God, one of which is compassion that must be reflected towards fellow creation of God, both with fellow human beings and with nature.²²

The characteristics of this behavior are as follows:

- a. Empathy
- b. Tolerance of friendly
- c. Peace
- d. Love.²³

The prayer is a helpful transcendent mechanism whereby intuition is triggered. The spiritual doctrine vigorously emphasizes the importance of prayer as a transcendental mechanism. That such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God. In essence, prayer is an act of wholehearted communication and the more intense and pure it is, the greater the likelihood that one be heard by deities. Prayers replenish

²¹ Jalaluddin Rahmat, *SQ for Kids Mengembangkan Kecerdasan...*, p. 65-67.

²² Yuliyatun, *Mengembangkan Kecerdasan Spiritual Anak melalui...*, p. 160.

²³ Jalaluddin Rahmat, *SQ for Kids Mengembangkan Kecerdasan...*, p. 65-67.

believers with inner strength through their life's problems and ordeals. At the same time, prayer apparently works like a moral compass because it also tends to help believers not to lose self-control and sense.²⁴ This may be the true significance of intuition for people in organizations: intuition can help to overcome the illusions of one's own ego.²⁵

C. Human Being

Human beings in the sense that there is a positive element as well as negative, it is appropriate to be called as a double or single creature. With all the potential advantages, advantages that exist in it, human beings can reach the highest degree of humanity. On the contrary, with all the negative potential, weaknesses that exist in it, humans can also descend to the level of being animals. Unlike animal creatures that have since become animals and will remain animals. That is, the potential positives and negatives are no more and no less within the boundaries of animals.

Therefore, plants will remain plants until any time, animals will continue throughout time to become animals, angels never change remain in the predicate of obedience until the end of time, the evil will still bear the title of ungodly being. However, man is not so, once in his life man can retire from the predicate of man. Only man and God can cease to be human. This is very potential because in human beings there is a single element. When positive elements can neutralize negative elements, then the degree of human humanity can reach the maximum peak. However, when

²⁴ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 942.

²⁵ Korthagen, F.A.J. (2005), "The Organization in Balance: Reflection and Intuition as Complementary Processes", *Management Learning*, 36, 3, p. 379.

negative elements are more dominant than positive elements, then that's where humans have a chance of "stopping being human", it falls to the lowest level.²⁶

Humans are referred to as potential beings, because in humans there are a number of innate abilities that can be developed. Furthermore, man is also referred to as a creature that has a principle without power, because to grow and develop normally man needs help from outside him. The assistance is in the form of guidance and direction from the environment. Guidance and guidance given in assisting such development is in fact expected in line with human needs itself, which is stored as its innate potential. Therefore, guidance that is not in line with the potential will have a negative impact on human development.²⁷

In everyday life it is seen, as if the human being in general did not know that in him stored resources with a very high capacity. Whereas in reality, from year to year, there are always new creations of human thought that are truly amazing, as a clear proof that in the human body is stored a very large resource, provided that there is a willingness to work hard and dig it. Ignorance has brought about the uncertainty that causes most people, especially those in underdeveloped countries, to ignore the preparations and time that runs throughout the day. The level of life in this world becomes uneven with striking differences, such as hills with ravines; between advanced communities and underdeveloped communities and between the rich and the poor in almost all aspects of life. The problem now is how to convince and raise the human concern that most of it, become confident and willing to

²⁶ Juraid Abdul Latief, (2006). *Manusia, Filsafat, dan Sejarah*, Jakarta: Bumi Aksara, p. 21.

²⁷ Jalaluddin, (2016), *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: PT Raja Grafindo Persada, p. 75.

work hard to explore the resources that exist in him. So that every time that goes on can be filled and used to prepare and take advantage of him in the life.²⁸

In the context of the organization, the most important assets that must be owned by the organization or company and should be considered in management are workers or human beings (human resources). Human resource terminology refers to people who work within the organization.²⁹ Human resources or employees are the main assets of the organization that must be managed properly, so human resources are more strategic for the organization in achieving the goals that have been set.³⁰

Human resources are the totality of thought and physical power that is present in a person. The quality of human resources must be developed so that the work productivity of each individual can be improved, so that the welfare of life can be achieved with the quality owned. Human resources are able to create various types of goods and services. The result of creativity that can later lead a person to occupy the appropriate position in a company. Related to this, Sadili Samsudin argued that, "human resources are people who design and produce goods or services, supervise quality, market products, allocate human resources, and formulate all the strategies and objectives of the organization."³¹

The assessment in measuring the expected quality of human resources, among others.³²

²⁸ Jusuf Suit dan Almasdi, (2006). *Aspek Sikap Mental dalam Manajemen Sumber Daya Manusia*, (Bogor: Ghalia Indonesia, p. 111.

²⁹ Burhanuddin Yusuf, (2012). *Manajemen Sumber Daya Manusia di Lembaga Keuangan Syariah*, (Jakarta: PT. Raja Grafindo Persada, p. 24.

³⁰ Tjutju Yuniarsih, (2013). *Manajemen Sumber Daya Manusia*, Bandung: CV Alfabeta, p. 1

³¹ Sadili Samsudin, (2006). *Manajemen Sumber Daya Manusia*, Bandung: CV Pustaka Setia, p. 21

³² Wibowo, (2016). *Manajemen Kinerja*, Jakarta: Raja Grafindo Persada, p. 278.

1. Knowledge

Knowledge is information owned/mastered by someone in a particular field. The knowledge of an employee also determines the success or not of the implementation of the task given to him. If a company has an employee who has competence in the form of sufficient knowledge then the company will be very lucky because knowledge is very important to improve the efficiency of a company. Conversely, if the company does not have enough employees then the company will be difficult and can even spend resources both in the form of energy and time so that the company cannot achieve its goals correctly and correctly.

2. Skill

Skill is a person's ability to do something well. Skills lead more to a person's ability to do activities. If a person has good skills in his company, then it can make it easier for the company to achieve its goals. Conversely, if a person does not have good skills in his company, then it can make it difficult for the company to achieve its goals.

3. Personal Characteristics

Personal characteristics are dispositions that get people to behave or how a person responds in a certain way. For example, confidence and self-control. If a person has a high enough confidence then it can be said that the person's personal characteristics are quite good because confidence is the key to everything. Conversely, if the person does not have confidence then all will be wasted even if we do a job and not based on confidence then it could be that the job will be choked and chaotic. Self-control is also a personal characteristic of a person, how to keep us calm under pressure.

4. Self-Concept

The concept of self is the attitude and values that a person has. In addition to personal knowledge, skills, and characteristics, an employee must also have good attitudes and behaviors. Employees or employees who have good behavior and support the achievement of a company, it can be ensured automatically those employees can carry out the duties and responsibilities given to him properly and appropriately.

5. Motive

Motive is a basic need or mindset that moves, mobilizes, and selects individual behaviors.



Chapter 3

ORGANIZATIONAL DECISION MAKING

A. Why and What Organization Should to Learn

Any approach to the study of organizations is built on specific assumptions about the nature of organizations about the nature of organizations and how they are designed and function. The most basic assumption, consistent with Boulding's scale of system complexity, is that organizations are open social systems that process information from the environment. The second assumption concerns individual versus organizational interpretations. Individual human beings send and receive information and in other ways carry out the interpretation process. Organization theorists realize that organizations do not have mechanisms separate from individuals to set goals, process information or perceive the environment. Individuals come and go, but organizations preserve knowledge, behaviors, mental maps, norm and values over time.

The third assumption is that strategic-level managers formulate the organization's interpretation. Organizations can be conceptualized as a series of nested systems and each subsystem may deal with a different external factor. The fourth assumption is that organizations differ systematically in the mode or process by which they interpret the environment. Organizations develop specific ways to know the environment. Interpretation processes are not random. Systemic variations which occur based on organization and environmental characteristics, and the interpretation process

may in turn influence organizational outcomes such as strategy, structure, and decision making.¹

Meadows (1967) mentioned that organization is a function of the problem of order and orderliness; similarly, conceptualizations of social organization have been a function of the conceptualizations of the order and orderliness. Very early in human experience, order seems to have been a kind of inescapable and irretrievable empirical fact. The sun rises and sets; people are born and they die; the seasons come and go; and there is the procession of the stars. The spatial patterning and temporality of man's experience established an imagery of order, forming a backdrop to the drama of cosmos arising out of chaos.²

In attention to social systems in organizations has led researchers to underestimate the importance of culture shared norms, values, and assumptions in how organization functions. Concepts for understanding culture in organizations have value only when they derive from observation of real behavior in organizations, when they make sense of organizational data and when they definable enough to generate further study.

The concept of organizational psychology was introduced in the early 1960s with the important issue at that time was to separate out from a fairly well-developed industrial psychology those elements of social psychology and sociology that dealt specifically with group and organizational phenomena. A number of new concepts were introduced into the field but, as I look back on it, most of them dealt with properties of the individual and were clearly derivative from psychology.

¹ Daft, R., Weick, K.E. (1984), "Toward a Model of Organizations as Interpretation Systems", *Academy of Management Review*, Vol. 9, No. 1., p. 285-286.

² Smircich, L. (1983). "Concept of Culture and Organizational Analysis", *Administrative Science Quarterly*, Vol. 28. No.3, p. 341.

In the 1970s, organization studies maintained its bias toward the individual in that we continued to ignore the huge amount that the sociologists of occupations knew about the realities of what went on in organizational life, even though those studies were often focused on occupations rather than organization as such. Following Lewin's studies of the positive longer-range benefits of the democratic leadership style, Likert and many other saw the need to retrain managers, to teach them "human relation", and to show them that human nature was not intrinsically bad. Organization behavior became an advocate for more humane treatment of employees by showing that people were in the long run more productive and creative if they were treated as adults.³

Scholars of organizations have talked about organizational adaptation, coping, learning, adjusting to their environment, and so on for as long as the field has existed. Schein said that learning is, however, a basically individualistic concept drawn directly from psychology, where it is highly developed, and he has not yet settled on a good definition of what it might mean for an organization to learn. The intensive attention to this concept in the 1990s has to do with the fact organizations both in the public and private sector have discovered that they are not efficient enough, given the levels of global competition and shrinking resources. What the different today is that organizations are more in trouble and that the environment is changing faster. Leaders both in the private and public sector are wrestling with difficult economic problems, and the public at large has become cynical about the money spent by organizations, particularly public organizations, on social services. Technological advances have made some of these services, such as health care, so sophisticated and expensive that we

³ Schein, E. H., (1996). "Culture: The Missing Concept in Organization Studies", *Administrative Science Quarterly*, Jun, Vol. 41, No. 2, p. 229-231.

have to assess what social values are being served and what role government should play in the delivery of those services. Other technological advances, particularly those in information technology, have made it possible to conceive of new kinds of organizing principles that do not depend on co-location in time or space. All of this requires tremendous learning- how to collaborate, how to become more trusting and open in communications, how to deal with dependency in the new kinds of fluid hierarchical relationships, how to wield personal vs positional power without losing the commitment of subordinates, how to design organizations with fluid boundaries and so on.⁴

Before the organization makes the decision, the first must they do is the learning process. Duncan and Weiss (1979) said that organizational learning is defined as the process by which knowledge about action outcome relationships between the organization and the environment is developed.⁵ Tversky and Kahneman (1974) mentioned that the theoretical area of decision making is widely explored from numerous cognitive perspectives, e.g. theories of rational choice, which also identify and investigate numerous decision biases. On the most common decision biases is the inability to discontinue investment in a failing project. Cardon et.al. (2005) said that entrepreneurs act with emotions. They are not merely rational “computer” and the fact that emotions matter in entrepreneurial processes is today a well-established argument.

Cardon et.al (2012) mentioned emotions constitute an asset and an additional mechanism that is unexploited and underestimated, leaving more questions to be answered than

⁴ Schein, E. H., (1996). “Culture: The Missing Concept in Organization Studies”, *Administrative Science Quarterly*, Jun, Vol. 41, No. 2, pp. 232-234

⁵ Daft, R., Weick, K.E. (1984), “Toward a Model of Organizations as Interpretation Systems”, *Academy of Management Review*, Vol. 9, No. 1., p. 292.

those already addressed. The dominant tradition in economics and the decision sciences has emphasized utility or value as a basis for choice. Particular goals are viewed as ways of increasing utility (or happiness). Utility can be thought of as a sort of common currency that integrates multiple quantitative attributes of outcomes. From this standpoint, tradeoffs among goals are attempts to maximize utility, except Keeney (1992) who advocates that decision analysis focus on separate goals and values as a starting point, rather than on goal tradeoffs as represented by overall utility.⁶

B. Culture

The age of human life is directly proportional to the age of culture itself. Since humans are born, grow, develop to change generations, change time, culture is always there with all forms of change, or development. Daoed Joesoef (2018) mentioned that culture, both in the past and today, has always been associated with two factors, namely: the past and the elite. Spiritual wealth in the form of philosophical thought, literature, and art, which grew and developed cumulatively in the past, is consciously and deliberately aligned to the layers of society that enter the walls of formal education or follow a distinctive and special practice. From this layer, many at least as expected, a small group of citizens who continued and developed the elements of culture continued thanks to the systemic teachings he had obtained in the framework of formal teaching and practice.

Unfortunately, culture that tends to be interpreted as the whole knowledge of art and works of reason in the past is traditionally responded to also consumptively. This consumptively responded culture does have value, it is worth it. However, it means being lost when it is transformed from a

⁶ Krantz, D.H., Kunreuther, H.C. (2007). "Goals and Plans in Decision Making", *Judgment and Decision Making*, Vol. 2, No. 3, p. 137-138.

tool into a goal, as our education and training system practically does, both inside and outside the school. When knowledge and skills born from past cultures are unable to provide answers to problems born from the material development of modern society, people become hesitant. Among our educated layers of society, first instinctively but then consciously no longer respond to culture solely consumptively, but more as the power of renewal and creative power. For this purpose, they began to look to various elements of Western culture, including science.⁷

There are several definitions of culture, first, culture as something rational, or of course a cognitive category: culture becomes inexplicable and understood as a state of general thought. This concept contains the idea of refinement, a goal or aspiration about individual achievement or emancipation. In one part culture can be a reflection of a philosophy that is very individualist and on the other hand is an example of a philosophical commitment to particularity and difference, even 'privilege' or superiority of mankind. Second, culture as a more collective and collective category: culture means a state of intellectual and/or moral development in society. It is an attitude that links culture to the idea of civilization and an attitude inspired by Charles Darwin's evolutionary theories (1809-1882) and inspired groups of social theorists now known as 'early evolutionists' who pioneered anthropology, with their competitive views on 'degeneration' and 'progress', and associated this effort with the imperialism of the XIX century. Nevertheless, this view adopts culture into the realm of collective life, not into individual consciousness.

Third, culture is a descriptive and concrete category; culture is seen as a large collection of artworks and

⁷ Daoed Joesoef, (2018). *Bangunlah Jiwanya, Bangunlah Badannya*, Jakarta: PT. Kompas Media Nusantara, p. 312-313.

intellectual works within a particular society: It is the use of colliculi language for the term 'culture' and in it includes understandings of particularity, exclusivity, training or special knowledge or socialization. It includes a very well-established view of culture as a symbolic realm that is deliberately produced and then settled; although the symbolism is esoteric.

Fourth, culture is a social category; culture is understood as a whole way of life owned by a group of People; this is a pluralist and potentially democratic cultural sense that has become a point of concern in sociology and anthropology and, more recently, in a more local sense, in the realm of cultural studies.⁸

Culture will evolve when humans give new ideas to the next culture. This is where reason plays an important role in cultural development through its ideas or creativity. Including when people are confused with the demands of their needs, reason is very helpful in the process of fulfilling that need. In Work, trade, or any other job a human being is guided by reason, on how to do it and to succeed according to his expectations. According to Hamka Abdul Aziz (2011).The power of human reason and desire is not fixed, but always changes according to the development of his time. It's also influenced by certain conditions, such as psychiatric conditions, social turmoil and so on. If we agree with this assumption, then we can accept the fact that the culture can be not eternal, temporal, only valid for a certain period of time, and limited to one human community only. Because when people have felt all their needs are met, then they will immediately recreate other needs, which are different from previous needs. It could be that the cultural product was abandoned after there was a new product (culture), especially cultural products in the form of tools, such as vehicles. It

⁸ Chris Jenks, (1993). *Culture, Studi Kebudayaan*, Terj. Erika Setyawati, Yogyakarta: Pustaka Pelajar, p. 9-10.

should also be remembered; humans tend to want to always have a new one and will try to have a new one.

When there are no vehicles that can be ridden, humans ride animals. But animals cannot be ridden by large numbers of humans. So, humans try to create other mounts, although still use the “services” of animals, such as horse-drawn carriages or carts. When you want to cross a river or sail the ocean, people need a lighter and simpler ride, so a bicycle is created. From bicycles, people need on a mount that does not make it too empowered when driving it, then created motorcycles, cars, trains, electric trains and so on. So onwards, until finally humans can create a vehicle or vehicle of a mass nature and even shorten the travel time, such as airplanes.⁹ On the other hand, human beings show their identity through culture, without which there is a human culture will not be remembered as a human being. Efforts to find one’s identity for human beings are not easy and fast.

The cultural approach is chosen because when we talk about culture, which is a system of imagined values, we are talking about human beings. It is the first and foremost target of national development. What is universal is not our human nature, but rather our ability to create cultural and behavioral realities in those terms.¹⁰ A good system will provide quality life support, both physically and spiritually. This is where the approach of culture becomes absolutely necessary because culture is derived from human spirituality, develops on values that are understood and believed by man and expressed into the physical through human behavior. From this spiritual power, human consciousness arises to do something that is expected to

⁹ Hamka Abdul Aziz, (2011). *Pendidikan Karakter Berpusat pada Hati, Akhlak Mulia Pondasi Membangun Karakter Bangsa*, Jakarta: Al-mawardi Prima, p. 58-59.

¹⁰ Daoed Joesoef, (2018). *Bangunlah Jiwanya, Bangunlah Badannya*, (Jakarta: PT. Kompas Media Nusantara, p. 178.

change his life for the better. The reality of consciousness in man ensures that he is present in the reality of freedom with which man can freely determine and decide, even if it is only in the form of pseudo reality. What really exists is doubt as the epitome of endless human thinking. If so, human existence in the world is in the territory of continuous process without stopping even though he himself realizes that he will never give birth and or find something of a real nature. In the movement of the territory of doubt into the territory of discovery although pseudo, it is necessary to have a sense of activity that thinks because indeed man exists because he thinks.¹¹

Culture is a complex study, along with the complexity of human beings. The complexity of human beings includes: self and the potential *ruhaniah* (mind, heart) that is always in a dynamic situation, both micro-in the person concerned and macro when intersecting with people and nature around him. According to Hamka Abdul Aziz (2011) humans have life equipment that does not exist in other creatures, making them very special. Whether the equipment is an integral part that arises with birth, or because of the results of adaptation to the environment, education and teaching, namely.¹²

1. Self

Self becomes the main capital underlying human beings actualizing the mind and expressing its feelings. Realizing the existence of this "self", man feels he is different from other beings. He doesn't know where the "self" comes from. But al Qur'an informs, that the presence of man on the face of the earth with a very clear purpose. Although man is a different creature than other beings, he

¹¹ Muhmidayeli, (2007). *Teori-Teori Sumber Daya Manusia*, (Pekanbaru: Program Pascasarjana UIN Suska Riau and LSFK2P, p. 118.

¹² Hamka Abdul Aziz, (2011). *Pendidikan Karakter Berpusat pada Hati, Akhlak Mulia Pondasi Membangun Karakter Bangsa*, Jakarta: Al-mawardi Prima, p. 36-55.

cannot live without other creatures. It is impossible to live with only humans, without growth, animals, water and so on, all of which are creatures of God as well. Thus, the other beings are the source and means of learning for man. Basically, this universe is a laboratory where humans learn. Allah SWT said in Al-Qur'an,

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ

أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾

We shall show them Our signs in all the land and in themselves until it becomes clear to them that it is the truth. Is it not sufficient that your Lord is a witness against all things?. (QS al-Fushshilat, 41:53)

2. Existence

The existence of man on earth was indeed plotted by Allah for a very noble purpose. That goal is to worship God, worship and worship Him in the right way, without neglecting all the potential of humanity. Man must know and know his existence as a servant of God. Only then can he appreciate the grace of life that has been entrusted to him. As a creature in which there is a divine element, namely spirit, then human existence according to the Qur'an is understood to be more transcendent. Because human activities are entirely oriented in order to worship God alone. Thus the end result or value worked is not also material, but spiritual.

3. Potency

In the Qur'an, the basic potential inherent in human beings is only two, namely the potential of honesty and *taqwa*. That is clearly God explained in the Qur'an, after He talked about the soul,

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا ۖ فُجُورَهَا وَتَقْوَاهَا ۗ

“and the soul and its consummation. So, Allah inspired the soul in forgiveness and piety.” (QS Asy-Syams, 91: 7-8)

From this verse can be interpreted that all human life fittings have the potential to do evil, as well as good. These two potentials are often used as indicators of human quality. The evil potential is the dark side or the side of human bestiality. The good potential is the godhead side.

4. Character

All humans basically have the same characteristics, and that's what we call *fitrah*. For every human being who comes out of his mother's womb must be *fitrah*, *tabularasa*. He is free from the shackles of thoughts, ideas or ideas that do not come from God. Human characteristics apply universally, crossing state boundaries, apart from territorial, tribal areas. The human being is bound only by the law and the law of His Lord. No other law and provisions. Man is not just a piece of flesh and bones. *Fitrah* is chastity. And who is more exalted than he who is a slave to The Holy of Holy, then prostrates himself, and turns away from him?.

5. Personality

Personality is behavior or behavior as a result of education and teaching. So, personality is the result of form. Therefore, personality is not eternal, because he is always related to education and teaching is not always classic, the interaction of teachers with students in the classroom. But social and environmental interactions can be the most influential “teachers” in shaping a person's personality.

6. Identity

Identity is as a tool to recognize something. Human identity means something that can be used as a means to recognize human beings. Today, human identity is closely attached to the country in which he lived and became its citizen. But it can also be identified with the results of the cultural products of his nation. As such, he is more administrative. He can change according to conditions or reality on the field. A man who was born and grew in Indonesia, after his adulthood until a citizen from another country, automatically changes his identity.

7. Talent

Talent or talent is a person's tendency to something; usually this carried away from birth or formed because of the environment. A kid whose parents were soldiers, he actually tended to want to be a soldier. But because of the environment and the increasing knowledge, that tendency can change. A child born to an art mother and an artist father; it is possible that his son has talent as an artist as well. This means that talent can be genetic (generative/ inherited genes from parents), can also be formed because of the environment or because it is studied and studied.

8. Awareness

Human consciousness arises because of many factors. The main factor in the onset of consciousness is the desire of man to maintain his survival. This is the end of what makes man use all his efforts, and all the potentials that the Lord has given him, in order to live on. From there, other human consciousness arises, ranging from the primary and very personal, such as eating and drinking, then rising again to the awareness of the need to establish cooperation with other human beings as a form of self-actualization.

C. Organizational Culture

The concept of organizational culture included relatively new and developed in the early 1980s. This concept, as recognized by the organization's theorists, was adopted from a cultural concept that first developed in anthropological disciplines. Therefore, the diversity of cultural understanding in anthropological disciplines will also affect the diversity of cultural understanding in organizational disciplines.

According to the Ideational School, through Andrew Pettigrew as the first person to formally use the term organizational culture, it gives the understanding of organizational culture as "the system of such publicly and collectively accepted meanings operating for given group at a given time". In this case the meaning system is expected to give an idea of the identity (culture) of an organization to the people who work in the organization and people who are outside the organization through the process of understanding all aspects of the life of the organization. But before you can truly give an idea of the identity or culture of an organization, the system of meaning must be openly and collectively accepted and become a guideline, provision or reference for everyone or at least most of the people involved with an organization. This requirement needs to be emphasized considering that the process of interpreting phenomena, events or organizational activities is sometimes subjective. Usually only certain people (especially the organizational elite) can and feel worthy to interpret all aspects of the life of the organization. If the process of meaning stops at the organizational elite, it is certain that many people do not understand the true meaning of any phenomenon, event or activity of the organization. Therefore, the process of meaning must be communicated and internalized to everyone. In other words, to be cultural, the meaning system must be shared (understood, imbued

and practiced together) among people who work in the organization in order to produce shared meanings.

The explanation asserts that organizational culture cannot be understood solely through visible organizational components such as strategies, organizational structures and systems and job descriptions. Likewise, data, facts or statistics cannot tell about the culture of an organization. Even the statement of vision, mission and values of the organization, logo, symbol and jargon that many organization managers deliberately written as a form of manifestation/statement of identity and culture of an organization, cannot fully show the culture as expected if the interpretation of each individual is different. In other words, culture is abstract, elusive and hidden that is behind shared meanings.

In general, there are two types of basic assumptions that are often used as the handle of the members of the organization, namely beliefs and values. Belief is a basic assumption about the life of the world and how it carries out its activities. Usually, these basic assumptions are obtained through the personal experience of a person who is sharpened through the same advanced experience. But because not everyone has direct experience related to the life of the world and cannot prove it logically to each of these events, one usually obtains experience through others who are trusted and considered to have knowledge of all these problems. For example, traditional people usually believe that a deceased human being will one day return home. Therefore, the living family needs to provide his favorite food while he is still alive so that when his spirit returns home can enjoy the food. Traditional people believed the incident even though he could not prove whether his spirit actually came home or not.

According to the adaptationist school, as provided by Stanley Davis, Terrace Deal and Allan Kennedy and Charlem Hampden-Turner, organizational culture is “corporate

culture is the pattern of shared beliefs and value that give the members of an institution meaning, and provide them with the rules for behavior in their organization.”¹³ This school emphasizes more on the importance of understanding culture from aspects of human behavior. These school leaders recognize that beliefs and values are at the core of a culture, but they also recognize that both (beliefs and values) are more of a source of inspiration whose concrete existence will be reflected in the clarity, consistency and consensus of each individual’s behavior within the organization. This kind of view refers to the concept of culture as Ruth Benedict puts it, and is generally embraced by managers (and business practitioners who manage profit-oriented organizations). The cause is none other than because managers tend to be more pragmatic in understanding the culture and more concerned about practical matters that are expected to be directly related to the company’s performance. That is why in understanding the culture managers pay more attention to the aspects of culture that are invisible that are more manageable, while the cultural aspects that are more “soft” and more difficult to manage are treated as symbols that are rarely discussed.

The third understanding of organizational culture is according to the Realist School. In Edgar Schein’s view, it can be learned that first, basic assumptions. The essence of culture is none other than the basic assumptions shared by a group of people. Basic assumptions are often referred to as the core of culture or the true culture – a real culture that is a source of inspiration, role models and reasons for the correctness to express, express thoughts and perform actions. Basic assumptions tend to be less debated and accepted as they are by a group of people. Second, the learning

¹³ Stanley M. Davis, (1984). *Managing Corporate Culture*, Cambridge Mass: Ballinger Publishing Company, p. 1.

processes. As a source of inspiration and reason, basic assumptions do not come suddenly but rather occur through a long process that takes quite a long time not in the size of a day or month, but can be in the size of years and can even happen many years. This process begins when a group of people tries to address issues related to internal integration and external adaptation issues. When the methods and recipes or methods they use successfully address these problems then the same pattern will also be used to address the next similar problems. Gradually the same pattern becomes a guideline to overcome every problem/organization and finally unwittingly, the pattern becomes a postulate or basic assumption and taught to all newcomers as the right way.

Third, the daily behavior. When basic assumptions have become a part of the life of the members of the group/organization as a basis for thinking, acting or expressing opinions, gradually the members of the organization actually begin to form new values or new collective mental programming whose practice is evident in the daily behavior of the members of the group. So the daily behavior of group members is an integral part of the culture they have actually built before. Likewise, new values will affect the way they design organizations, design spatial layouts, ways of communicating and how to dress which are all real forms of culture that can be easily observed by people outside the group/organization.¹⁴

The previous two ways the terms culture and organization are linked in the literature are consistent with the image of an organization as an organism. The concept of culture has been linked increasingly with the study of

¹⁴ Achmad Sobirin (2019), *Budaya Organisasi, Pengertian, Makna dan Aplikasinya dalam Kehidupan Organisasi*, Yogyakarta: UPP STIM YKPN, p. 124-129

organization.¹⁵ Schein (1990) argued that the problem of defining organizational culture derives from the fact that the concept of organization is itself ambiguous. Some organizations will have no overarching culture because they have no common history or have frequent turnover of members. Other organizations can be presumed to have “strong” cultures because of a long-shared history or because they have shared important intense experiences (as in a combat unit). But the content and strength of a culture have to be empirically determined. They cannot be presumed from observing surface cultural phenomena.

Culture is what a group learns over a period of time as that group solves its problems of survival in an external environment and its problems of internal integration. Such learning is simultaneously a behavioral, cognitive, and an emotional process. Extrapolating further from a functionalist anthropological view, the deepest level of culture will be the cognitive in that the perceptions, language, and thought processes that a group comes to share will be the ultimate causal determinant of feelings, attitudes, espoused values and overt behavior.¹⁶

Culture does not just refer to present actions: it is also one of the main mechanisms through which the behavior and actions of new members of the organization are shaped. A long-time researcher of organization culture, Edgar Schein (1984), has proposed the following definition:

Organizational culture is the pattern of basic assumption that a given group has invented, discovered or developed in learning to cope with its problems of external adaptation and internal

¹⁵ Smircich, L. (1983). “Concept of Culture and Organizational Analysis”, *Administrative Science Quarterly*, Vol. 28. No.3, p. 347.

¹⁶ Schein, E.H, (1990). “Organizational Culture”, *American Psychological Associations*, Vol. 45, No. 2, p. 111.

integration, and that have worked well enough to be considered, valid and therefore, to be taught to new members as the new way to perceive, think and feel in relation to those problems.

A close study of Schein definition enables us to highlight some key concepts of organizational culture. First, it is composed of beliefs and assumptions. Beliefs and assumptions form our mental concepts of what we consider reality. This in turn affects how we perceive events around us and the interpretations we make in our daily lives. We take our beliefs and assumptions for granted, rarely if ever questioning or evaluating them. Indeed, so embedded are they that many of us may be unable to identify what our basic assumptions and beliefs are. In many cases we become aware of them only we move to a different social system, such as a country or company, where our beliefs and assumptions are no longer the dominant ones.

Schein's definition also highlights that the beliefs and assumptions we apply at work are part of the social processes that have emerged from the way in which organizations adapt to their environment and thoughts. They have a purpose, and that purpose is to enable the organization to survive in the environment in which it operates. It does this by providing a common set of values, which facilitates understanding among members. This provides members with a collective identity and enables them to work well together. Just importantly, the culture of the organization should be congruent-in other words it should fit-the external environment in which the organization operates. Further, the emergent culture of the organization is transmitted through a process of socialization to new members.¹⁷

¹⁷ Stephen P. Robin, and Neil Barnwell, (2002, *Organization Theory, Concepts and Cases*, Australia: Prentice Hall, p. 377

Organizational culture is the culture that exists in an organization, something akin to a societal culture. It is composed of many intangible phenomena, such as values, beliefs, assumptions, perceptions, behavioral norms, artifacts, and patterns of behavior. It is the unseen and unobservable force that is always behind the organizational activities that can be seen and observed. Organizational culture is a set organization theory with its-own assumptions about organizational realities and relationships. The organizational culture perspective challenges the basic views of the “modern” structural and systems about, for example, how organizations make decisions and how and why organizations and people in organizations act as they do. In order to understand or predict how an organization will behave varying circumstances, one must know and understand the organization’s patterns of basic assumption – is organizational culture.¹⁸

The match between the growing culture in each individual and the growing culture within an organization shows indications that employee turn overs will be minimized. This means that the higher the match between personal and organizational allows employees to remain in the organization in question. One strategy that can be used to realize the suitability of the person and culture of the organization is to socialize the culture of the organization. The socialization process is necessary for each member of the organization to make employees a good member of the organization, so that employees do not feel unfamiliar with the situation and culture owned by the organization.

By understanding and realizing the importance of organizational culture for each individual, it should encourage managers to create a culture that emphasizes

¹⁸ Shafritz, J.M., Ott, S.J. (2001), *Classics of Organization Theory*, USA, Harcourt College Publishers, p. 361-362

interpersonal relationships that will certainly also be more attractive to each employee compared to work task. According to Robin (1993) there are ten key characteristics that are at the core of organizational culture, namely:¹⁹

1. Member identity, i.e. the identity of members in the organization as a whole, compared to the identity in their respective working groups or professional fields.
2. Group emphasis, that is, how much joint work activities are emphasized more than individual work.
3. People focus, that is how far management decisions are taken to consider such decisions against members of the organization.
4. Unit integration, that is, how far the units within the organization are conditioned to operate together.
5. Control, i.e. how many rules, regulations and direct supervision are used to monitor and control employee behavior.
6. Risk tolerance, that is the amount of encouragement to employees to be more aggressive, innovative, and dare to take risks.
7. Reward criteria, i.e. how much reward is allocated according to employee performance, compared to allocation based on seniority, favoritism, or other non-performance factors.
8. Conflict tolerance that is how much employees work for the current open conflict and criticism.
9. Mean-ends orientation, that is, how much management emphasizes more on the cause or outcome than on the techniques and processes used to develop the results.
10. Open-system focus, i.e. how much organizational supervision and response is given to change the external environment.

¹⁹ Edy Sutrisno, (2015), *Budaya Organisasi*, Jakarta: Prenadamedia Group, p. 26-27

If managerial processes which give rise to development of strategy are examined and understood in cultural, political and cognitive terms then it becomes clear that the strategic complexity that managers face cannot readily be analyzed objectively and continually within their managerial task. Managers have a set of core beliefs and assumptions which are learned overtime. Whilst individual managers may hold quite varying sets of beliefs about many different aspects of that organizational world, there is likely to exist at some level a core set of beliefs and assumptions held relatively commonly by the managers. This has variously been called ideational culture, a mind set, an interpretative scheme, a recipe, or the term used here, a paradigm. Schein (1986) mentioned that this paradigm is essentially cultural in nature in so far as it is the “deeper level of basic assumptions and beliefs that are shared by members of an organization, that operate unconsciously and define in a basic “taken for granted” fashion an organization’s view of itself and its environment. It is likely to evolve over time, might embrace assumptions about the nature of the organizational environment, the managerial style in the organization, the nature of its leaders, managerial style and the operational routines seen as important to ensure of the organization.²⁰

The cognitive, symbolic, structural and psychodynamic perspectives on organization and culture have distinct foci of interest those lead scholars who hold these perspectives to ask different ways. Some of this work is descriptive and documentary, some aims for social critique and reformation of social arrangements. Underlying these differences, however, is a mode of thought that sets these perspectives apart from those that treat culture as a variable.

Schein (1990) also said that culture is learned; hence learning models should help someone to understand culture

²⁰ Johnson, G. (1992). “Managing Strategic Change-Strategy, Culture and Action”, *Long Range Planning*, Vol. 25, No. 1, p. 29

creation. Unfortunately, there are not many good models of how groups learn –how norms, beliefs and assumptions are created initially. One these exist, He can see clearly how leaders and powerful members embed them in group activity, but the process of learning something that becomes shared is still only partially understood.

Someone can see in such groups how norms and beliefs arise around the way members respond critical incidents. Something emotionally charged or anxiety producing may happen, such as an attack by a member on the leader. Because everyone witnesses it and because tension is high when the attack occurs, the immediate next set of behaviors tends to create a norm. Suppose, for example, that the leader counterattacks, that the group members “concur” with silence or approval, and that the offending member indicates with an apology that he or she accepts his or her “mistakes”. In those few moments a bit of culture has begun to be created –the norm that “we do not attack the leader in this group; authority is sacred.” The norm may eventually become a belief and then an assumption if the same pattern recurs. If the leader and the group consistently respond differently to attack, a different norm will arise. By reconstructing the history of critical incidents in the group and how members dealt with them, one can get a good indication of the important cultural elements in that group.

A second mechanism of culture creation is the modeling by leader figures that permits group members to identify with them and internalize their values and assumptions. When groups or organizations first form, there are usually dominant figures or “founder” whose own beliefs, values, and assumptions provide a visible and articulated model for how the group should be structured and how it should function. As these beliefs are put into practice, some work out and some do not. The group then learns from its own experience what parts of the “founder’s”

belief system work for the group as a whole. The joint learning then gradually creates shared assumptions.

Founders and subsequent leaders continue to attempt to embed their own assumption, but increasingly they find that other parts of the organization have their own experience to draw on and, thus, cannot be changed. Increasingly the learning process is shared, and the resulting cultural assumptions reflect the total group's experience, not only the leader's initial assumptions. But leader continue to try to embed their own views of how things should be, and, if they are powerful enough, they will continue to have a dominant effect on the emerging culture.

Primary embedding mechanisms are (a) what leaders pay attention to, measure, and control; (b) how leaders react to critical incidents and organizational crises; (c) deliberate role modeling and coaching; (d) operational criteria for allocation of rewards and status; and (e) operational criteria for recruitment, selection, promotion, retirement and excommunication. Secondary articulation and reinforcement mechanisms are (a) the organization's design and structure; (b) organizational systems and procedures; (c) the design of physical space, facades, and buildings; (d) stories, legends, myths, and symbols; and (e) formal statements of organizational philosophy, creeds and charters.²¹

Culture will become an increasingly important concept for organizational psychology. Without such a concept we cannot really understand change or resistance to change. Schein (1990) get involved with helping organizations to design their fundamental strategies, particularly in the human resources area, the more important it will be to be able to help organizations decipher their own culture.

²¹ Schein, E.H, (1990). "Organizational Culture", *American Psychological Associations*, Vol. 45, No. 2, p. 115.

All of the activities that revolve around recruitment, selection, training, socialization, the design of reward systems, the design and description of jobs, and broader issues of organization design require an understanding of how organizational culture influences present functioning. Many organizational change programs that failed probably did so.²² Individuals talk about creating ideas but few strive to develop them. When an idea is created one may accuse of bias. The laws of creation as mentioned by Crawford (1954) are tested by taking risks and developing concepts. Therefore, people who fail to take risks fail to see develop. Some fear to watch their creations evolve for fear of failure. People not averse to risk are more likely to achieve their goals.

Decision makers should be honest to themselves. They ought to protect themselves from bias. Many decision-makers (Huberman and Miles, 1994) work by impression and intuition. Moments of enlightenment cause thought to come together so that decision can be made. A problem is that people can be wrong. A simple decision-making model shows the flow of data from start to finish. Decision making involves identifying problems and opportunities. Choosing among the alternatives allows others to assess decisions after decisions are made. A problem is that people can be wrong. Huberman and Miles illustrated that a decision-maker often overweighs facts and ignores or forgets data that is not going in the direction of their reasoning.

Business leader need ideas to produce result. Thus, Crawford (1954) stated that leaders could succeed once they understood decision making processes. Organizations depend on employee skill sets. Leader must know (Deming, 1986) the work and workers they supervise. Leaders need to have the authority to fix situations that need repair. Putting

²² Schein, E.H, (1990). "Organizational Culture", *American Psychological Associations*, Vol. 45, No. 2, p. 117-118.

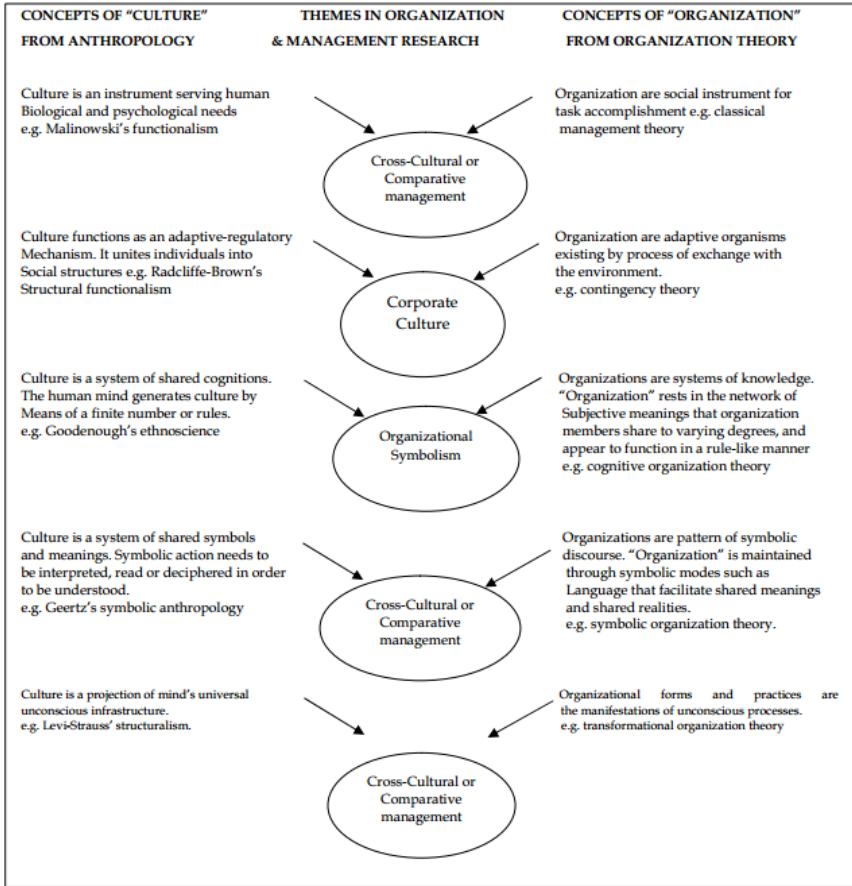
off repairs serves no purpose other than to magnify problems. In many firms the repairing of problem is not the priority some purport it to be. Employees are closest to many problems and are best able to offer ideas to fix them.

Huber (1998) conducted several studies on human resources decision making. Three studies examined effects that goals have on worker behavior. The results identified various biases with respect to the effectiveness of group goals. Human resource laboratory selection processes were included in many studies. Method Huber investigated were (1) quasi-experimental designs, (2) applied research methods and (3) survey research designs.

A quasi experimental design (Huber, 1998) was used to explore the effects of biases with respect to compensation decisions. One sample included public sector managers who routinely evaluated employees. Huber considered differences in gender and performance ratings. An-other quasi-experiment involved a group of auditors and explored the usefulness of employee performance measures to control bias. Huber worked extensively with applied research from a theoretical perspective. He conducted studies within organizational settings. Studies analyzed leadership data, causal problems, works performance and worker satisfaction. Huber developed a job evaluation instrument to measure how managers and employees make decisions. It is important that human resource managers possess the authority to make decisions to enforce human resource policies. Authority can be made a mockery if not empowered to use it.²³ The variation in the ways the concept of culture is used by researchers interested in these different content areas can be traced directly to their different ways of conceiving "organization" and "culture". Their inquiry is guided by different metaphors and seeks different ends.

²³ Johnson, R.K. (2002). "Decision Theory and Analysis", *Futurics*, Vol. 26, No. 1 & 2, p 69-70.

Figure 3.1. Intersections of Culture Theory and Organization Theory



Source: Smircich, 1983, p. 342

Smircich (1983) briefly summarizes five different programs of research that flow out of linking the terms culture and organization and examines their underlying assumptions and metaphors. In the first two, culture is either an independent or dependent, external or internal, organizational variable. In the final three, culture is not a variable at all, but is a root metaphor for conceptualizing

organization. Each of these five represents a viable mode of inquiry. Considered together, they demonstrate that the promise of the concept of culture for the study of organization is varied and rich.²⁴



²⁴ Smircich, L. (1983). "Concept of Culture and Organizational Analysis", *Administrative Science Quarterly*, Vol. 28. No.3, p. 342.

Chapter 4

HOSPITALITY INDUSTRY PHENOMENON

A. Hospitality Phenomenon

The study of hospitality is dynamic and changing in scope and direction. Hospitality as a social lens enables the study of communities to accept or reject strangers, to see the strangers as enemy or friend.¹ Discussion about hospitality industry is evident in many studies. An understanding of hospitality developed through the study of the subject from a range of social science and arts perspectives has the ability to educate future practitioners, not just through new knowledge, but also through new ways of thinking.

The study of hospitality affords an opportunity to examine host communities and their relationship with guests as tourists, migrants, asylum seekers, or near neighbors. Therefore, Bharwani and Butt (2012) argued that hospitality organizations to consider the implications of the global context in which they operate and respond appropriately to meet the change-induced challenges.² This can be done by ramping up the quality and the quantity of manpower employed through training and development interventions and by adopting suitable employee engagement and motivation initiatives.

At a social and cultural level, different societies require varying degrees of obligation to be hospitable with duties

¹ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 223.

² Barwani, S., Butt, N. (2012), "Challenges for the Global Hospitality Industry: an HR Perspective", *Worldwide Hospitality and Tourism Themes*, Vol. 4. No. 2, p. 150.

and obligations on both guests and hosts. Importantly, these obligations do change over time as a result of “modernity” or increased contact with tourists. Many of those approaching the study of hospitality from social science disciplines are interested in relationships between host communities and between tourists, but also migrants and asylum seekers.³

Many issues facing hospitality industry: labor and skill, productivity cost, technology, customer loyalty, service and satisfaction, market competition, decision making and organizational behavior.⁴ Derrida (2000) defines hospitality as inviting and welcoming the “stranger”. This takes place on two levels: the personal level where the “stranger” is welcomed into the home; and at the level of individual countries. For Derrida the hospitality given to the “other” is an ethical marker, both for an individual and a country. Everyday engagement with the “other” is fraught with difficulties; sometimes the “other” is devalued or in extreme cases rejected. In the case of hospitality, the “other” is often forced to take on the perceptions of the “host”. The “guests” are unable to be themselves; they must transform their “otherness”. The underlying principle is that during any hospitality relationship the host and guest inhabit the same

³ Hage, G. (2005), “Nomadic Hospitality and the Gift of Rest”, paper presented at Conference Abstracts, Mobilizing Hospitality: The Ethics of Social Relations in a Mobile World, Lancaster University, Lancaster; Molz, J.G. (2005), “Cosmopolitans on the couch: Mobilizing Hospitality and the Internet”, paper presented at Conference Abstracts, Mobilizing Hospitality: The Ethics of Social Relations in a Mobile World, Lancaster University, Lancaster; Garcia, F. and Crang, P. (2005), “Hospitality, the City, and Café Culture: Cosmopolitanism, Conviviality and Contemplation in Chueca, Madrid”, paper presented at Conference Abstracts, Mobilizing Hospitality: The Ethics of Social Relations in a Mobile World, Lancaster University, Lancaster.

⁴ Duncan, T. (2005). “Current Issues in the Global Hospitality Industry”, *Tourism and Hospitality Research*, Vol 5, No.4, p. 359-366.

moral universe and are subject to transcendent laws of hospitality.⁵

An understanding of hospitality developed through the study of the subject from a range of social science and arts perspectives has the ability to educate future practitioners, not just through new knowledge, but also through new ways of thinking. Beyond this, the study of hospitality affords an opportunity to examine host communities and their relationship with guests as tourists, migrants, asylum seekers, or near neighbors. Hospitality as a social lens enables the study of communities to accept or reject strangers, to see the strangers as enemy or friend.⁶

The commercial domain is clearly influenced by these social and cultural, and domestic domains of hospitality. It is important that those studying hospitality recognize the interplay of both the cultural and domestic on the commercial provision of hospitality. It is also important that commercial providers develop a more subtle understanding of hospitality so as to focus on building long-term customer relationships. Successful hosts are able to engage customers on an emotional and personal level, which creates feelings of friendship and loyalty amongst guests. Telfer is correct in saying that commercial hospitality need not be inevitably inhospitable; there are many examples of those managing hotels, pubs and restaurants that provide generous and warm feelings amongst their clients because they recognize the key importance of customer experiences, and the need for these to be genuinely felt. On the other, Ritzer makes a powerful criticism of corporate providers, who ultimately

⁵ O’Gorman, K.D. (2007), “The Hospitality Phenomenon: Philosophical Enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3. Pp 189-202.

⁶ Lashley, C. (2007), “Discovering Hospitality: Observations from Recent Research”, *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. pp. 214-226.

prioritize shareholder interests above those of guests/customers, employees and other stakeholders.⁷ There are various disciplines under the branch of hospitality.

Industrial activity types affected by widely pattern of lives such values, ideas, trust as social institution, law and politic which have close relationship with those pattern. Industrial society built on a series of ideas, trust and values. Feldman and More said that industrial society is a series of social structure.⁸ There are many relationship develop in the society, each of them reflect the affection response. Value is basic foundation to behavior objective and becomes important consideration.⁹

Statistics (statistical judgement) can't separate with the qualitative dimensions of the underlying.¹⁰ The meaning of industrial problems not lies in the industrial question itself, but in social and cultural aspects that underlie their behavior.¹¹ Human existence is the main discussion in this research, and all of his/her competencies tso manage their life absolutely tend to their spirituality, because as the creation their dependence and acceptance to God in their activity.

⁷ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. pp. 223.

⁸ Eldridge, J.E.T., (1973), *Sociology and Industrial Life*, Britain: Nelson's University Paperbacks, p. 2, 21, and 23.

⁹ Quackenbush, RL. (2001), Comparison & Contrast Between Belief System Theory & Cognitive Theory, *The Journal of Psychology*, 123 (4), pp. 315-328

¹⁰ Saleh, I.A., (1986), *Industri Kecil, Sebuah Tinjauan dan Perbandingan*, Yogyakarta: LP3ES, p. 50

¹¹ Abdullah, I. (1988), *Pedagang Batik di Malioboro, Perspektif Antropologi*, Yogyakarta: Pusat Penelitian Kependudukan Universitas Gadjah Mada, p. 3

B. Human Factor and Individual Moral Philosophy

Man is both a body and a soul. Without a soul he is not a human being, but just a biological machine. A man without the human body also does not become human, because it is just an immaterial entity floating without an empirical base. Thus, the body is an important aspect for human beings, both biologically, because the body supports human life, as well as philosophically, namely as a medium to touch the world and realize itself.¹² The existence of values or morality in human beings depends on the knowledge that has been previously possessed. Knowledge of one's values or morality can be obtained from religion, education, family and the environment. For Muslims, the Qur'an is a source of absolute value, whose existence has not changed even though its interpretation may change in accordance with the context of the times, circumstances and places. The source of absolute value in the Qur'an is divine value and it is the duty of man to interpret those values. With this interpretation, people will be able to face the teachings of the religions adopted.¹³

Human behavior formed reflects the values or morality that is believed. Over time behavior forms a person's personality. How a person behaves and accomplishes such behavior with accountability becomes an example of a moral human being. In this case the moral is seen from the aspect of accountable or not an act by someone who did it. K. Berten (1999) there is a relationship between morals and accountability and personality. Moral values have to do with the human person. But the same can be said about other values. A marker of moral value is that it relates to a responsible human being. Moral values result

¹² Reza AA.Wattimena, G. Edwi Nughrohadi, A. Untung Subagya, (2013). *Menjadi Manusia Otentik*, Yogyakarta: Graha Ilmu, p. 77.

¹³ Noeng Muhadjir, (1987). *Ilmu Pendidikan dan Perubahan Sosial, Suatu Teori Pendidikan* (Yogyakarta: Rake Sarasin, , p. 144.

in that a person is guilty or innocent, because he/she is responsible.¹⁴

A person's acceptance or rejection of something happening around him is also influenced by the value he or she believes in. The application of value in human behavior whether daily behavior such as eating, drinking, hanging out or other behaviors that are a reaction of other people's attitudes or certain situations such as speaking honestly, not corruption and so on is a form of adherence to the values it believes in. If there is a discrepancy between values and behavior then it is certain that there has been a distortion of values or morality caused by certain interests or desires. For example, when doing business, honesty is the value or morality of entrepreneurs.

Human beings as caliphs on earth, is required to be able to create tools of life, namely spiritual needs such as science, art, culture, language and literature, physical or physical needs such as clothing, food, housing and technological equipment, as well as social needs such as means of worship, educational facilities, and so on. By The Grace of Allah, and the mind and the creation of taste and the nature of man is able to produce his culture. Until here, it is clear the relationship between man and culture, that man as the creator of culture, man is the user, preserver or vice versa as a destroyer of culture.¹⁵

Human beings in the sense that there is a positive element as well as negative, it is appropriate to be called as a double or nondualist creature. With all the potential advantages, advantages that exist in it, human beings can reach the highest degree of humanity. On the contrary, with all the negative potential, weaknesses that exist in it, humans can also descend to the level of being animals. Unlike animal

¹⁴ K. Berten, (1999), *Etika*, Jakarta: Gramedia Pustaka Utama, p. 143.

¹⁵ Rohiman Notowidagdo, (1996). *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*, Jakarta: RajaGrafindo Persada, p. 20-22.

creatures that have since become animals and will remain animals. That is, the potential positives and negatives are no more and no less within the boundaries of animals. Therefore, plants will remain plants until any time, animals will continue throughout time to become animals, angels never change remain in the predicate of obedience until the end of time, evil will still hold the title of ungodly being. However, man is not so, once in his life man can retire from the predicate of man. Only man and God can cease to be human. This is very potential because in human beings there is a nondualist element. When positive elements can neutralize negative elements, then the degree of human humanity can reach the maximum peak. However, when negative elements are more dominant than positive elements, then that's where humans have a chance of "stopping being human", it falls to the lowest level.¹⁶

Human potentials, such as instinctive, sensory, resourceful potentials and a sense of diversity in a new form of origin in the form of basic impulses that work naturally. Therefore, the potential will only be able to achieve its true goals if maintained, maintained, and developed in a directed, gradual and sustainable manner. The development of human potential can be done in various ways reviewed from various approaches. The obligation to develop that potential is a burden and a human responsibility to God. The possibility of developing that potential means that man may be educated, as well as perhaps that one day he will educate. Jalaludin (1998) said several approaches are needed to develop the potential of human religion, namely philosophical, chronological, functional, and social approaches.

First, the philosophical approach is carried out in the context of a philosophical view that refers to the nature of

¹⁶ Juraid Abdul Latief, (2006). *Manusia, Filsafat, dan Sejarah*, Jakarta: Bumi Aksara, p. 21.

human creation itself. In philosophical view, Islamic education of divine value is a value that contains an intrinsic truth. Based on this philosophical approach, developing the potential of religious values in humans is directed to devotion in the form of obeying the provisions and guidelines of God as its creator. While the expression of gratitude is described in the form of awareness of the moral values contained in it and able to be implemented in attitudes and behaviors as well as the inner. Development is directed at inner values, by fostering awareness in human beings that all potentials are God's favors.

Second, the chronological approaches. That is an approach based on the process of development through phasing. This approach refers to the development of potential religious instincts to humans should be directed to guidance gradually through the Islamic education process, the guidance given must also be adjusted to the punishment of development, which is generally the same. It is known that humans have different rhythms of development. Each individual has their own rhythm of development; therefore, the guidance that must be given is also based on the ability to recognize the characteristics of development, step by step.

Third, through the functional approach of human potential development it's seen in relation to the function of that each potential. Instinctive impulses such as eating and drinking are developed with the aim that humans can maintain the continuation of human life. While sexual drive is guided and directed to maintain the continuation of the development of its kind. The condition also applies to sensory function, reason and encouragement of submission (religion). Functionally, human potential is closely related to the status it has and is in line with the will of its creator, namely as a faithful servant. The mandate must be implemented by human beings, both in their status as biological beings, servants of God, social beings, and as caliphs of God. Based on its function, the intrinsic human

potential needs to be fostered and guided in order to be directed in line with the nature of the event.

Fourth, the social approaches. As a social being, a human being must position himself by playing a role according to his status in the society and the environment in which he/she is located. In this context, human potential needs to be built and guided in order to be adjusted to the needs of each social environment. Concretely, the development and guidance of human potential based on this social approach, in stages should be directed in line with their respective potential functions. Togetherness in people's lives looks so important in the teachings of Islam therefore in Islamic education, the concept of al-Nash (human beings as homo socius) is full of philosophical values in relationships with maintaining harmony in people's lives. There are three kinds of education needed in developing religious fitrah, namely education in the family, education in schools and education in the community.¹⁷

Humans are individual beings who learn. In that period of study, man is attached to his environment, a bond that is essential to his psychological existence. Human existence is found in two poles, "individual" and "social", so it can be observed that human existence is at two poles of different developmental psychological existence. This is the so-called paradox of development. At the polar existence of individual psychology, he wants to express himself, aspire, develop and grow according to the impulses that exist in him (the drive to grow); but on the other hand, as a social being and must adjust himself if he wants to be appreciated, recognized, and become part of the society, where he lives and becomes one with that community. There was a sense of belonging that made him feel safe behaving, and his nature and attitude were actualized. What at the time a person is born is still his potential, turning (actualized) into a reality?

¹⁷ Akmal Hawi, (2014). *Seluk beluk Ilmu Jiwa Agama*, Jakarta: Raja Grafindo Persada. p.110-113.

His history as a social being is his struggle to be an individual in an environment that constantly influences him. But the so-called human insane is not a creature that is like a plant solely referring to the direction of sunlight or subject to the direction of wind gusts. Human beings have an establishment and a will, and can resist or change what their environment does. From the environment he gained experience, and with that experience one learned. But as an individual being who learns, man is able to construct that experience into knowledge that is meaningful to him. That meaning is what grows from within him. As a learning drive it comes from within throughout life, endlessly until the end of life. The meaning of learning reciprocally contributes to its environment. That's the essential difference between human and animal development.¹⁸

Human beings have a capacity that other beings do not have, namely thinking. The human mind has tremendous power. The mind is an energy that can change the atmosphere, conquer the surrounding environment, and make life more comfortable. The mind has energy and can bring convenience in any form according to the needs. Broadly speaking, the mind is divided into 2 (two) groups namely conscious mind and subconscious mind. The conscious mind is a mind that is consciously used daily, such as thinking, working to do something, going to for food when hungry, recreation, and anything that is real and conscious is felt and done. Whereas the subconscious mind is the mind used when in an unconscious state.

The conscious mind is in the left hemisphere of the brain in charge of calculating, analyzing, and evaluating the situation and circumstances experienced, then making decisions on what actions to take. The conscious mind is the mind most

¹⁸ Aceng Rahmat, et al., (2011). *Filsafat Ilmu Lanjutan*, Jakarta: Kencana Prenada Media Grup, p. 26-27.

responsible for the decisions and actions that a person takes in every way. A person, who is less skilled in his mind and mind, will make wrong decisions and actions, so that it could be self-harming. This is because the mind works inside the brain consisting of material objects that are also attached to the law material. Mind work can also be affected by chemicals that affect the brain, such as booze, drugs, and other drugs. The decision to do good or bad deeds is in the conscious mind. And if any one does a good deed; it is for his own benefit and if one does an evil deed, it is no sin for him.

Whereas the subconscious mind is the mind used when a person is unconscious. Willy Wong and Andri Hakim (in *As'adi Muhammad*) mention that the subconscious mind is a mind that can receive information that has been analyzed and received by the conscious mind immediately. The subconscious mind does not think about the underlying reasons for such information. The subconscious mind also never analyzes, but only receives information automatically. The subconscious or often referred to as the subconscious is part of the mind that processes intuition (knowledge without learning), a repository of creativity, as well as knowing the causes and solutions to personal problems.

In some discussions, the subconscious mind has several advantages, namely ability in terms of perception, concept, emotion and response. The subconscious mind can react and use everything in the conscious mind, whereas the conscious mind generally cannot reach information and subconscious potential. The subconscious mind is much smarter, wiser and faster than the conscious mind, although the subconscious mind can also draw illogical conclusions, as it is affected by limitations related to perception and physique. But the subconscious mind is more honest, it filters information to fit certain rules or thinking references. The ability to perceive, understand and respond to the subconscious mind is the same as that shown by a young child who is still innocent.

Therefore, the subconscious mind is more related to emotions because it is sudden without being asked and is universal because the subconscious mind is actually owned by all people as ordinary human beings who both bring mental and physical abilities that can be developed and bring natural learning abilities.¹⁹

“Thinking” means using reason to consider and decide things, weighing in on memories. “Minded” means to have a mind, to have reason; “mind” is the result of thinking’ and “thinking” is the process, way, deeds of thinking; whereas “thinkers” are clever, clever” and the results of their thinking are utilized by others. The sense of thinking, according to the etymology presented gives an idea of what is inside a person and of what he is becoming. Something that is an energy built by the elements in a person has a function to do his activities. A person will do activities, after the presence of potential triggers, both internal and external. The content contained in a person’s potential can be active subjects and idealized activities or it can also be active interactions that are spontaneity. Therefore, in thinking contained properties, processes, and results.

The nature of thinking relies heavily on the context of dynamic and varied needs. Except in certain conditioning contexts such as learning in the classroom, laboratory, and field; or a group of people faced with a problem that must be solved together, then the nature of thinking tends to be the same. While the thought process is a sequence of mental events that occur naturally or planned and systematically in the context of space, time and media used, and produce something changes to the object that affects it. The thought process is an event of mixing, matching, combining, swapping, and sorting previous concepts, perceptions, and experiences. And the result of thinking is something that is

¹⁹ As’adi Muhammad, (2011). *Cara Kerja Emosi dan Pikiran Manusia*, Yogyakarta: Diva Press, p. 35-49.

generated through means of thinking and carrying or directing to achieve goals and goals. The results of thinking can be in the form of ideas, ideas, discoveries and problem solving, decisions, and can then be concreted towards embodiment, either in the form of actions to achieve the objectives of praxis life and to achieve certain scientific goals.²⁰ The thought process requires values that have a function so that the harmony between the problems faced and requires solutions with human commitment to apply moral teachings or values contained in religion.

Basically, man can be said to live if his spiritual 'life'. Related to the spiritual nature of Allah SWT said (QS Ash-Shams, 91: 7-10), which mentions "... By the soul and Him Who proportioned it. So, Allah inspired him with his ungodliness and his fear. Surely the purified ones will be successful, and he will be losers who do not pollute them." From this verse God is a member of the potential *fujur* (bad, such as: arrogant, spiteful, selfish, and so on) and also the potential of *taqwa* (good, such as helping, thanking, willing to sacrifice and so on), then live how man catches the 'challenge' of God, willing to purify it, then be happy he; or soil it, so woe to him. According to al-Ghazali (in M. Amin Syukur and Fathimah Usman, 2012) mentioning the problem of spirit is God's business, people are given little knowledge about it. For example, spirits that cause the body to live, grow and develop, move and fall down. The spirit is like a lamp whose light is scattered illuminating every corner of the house. That is the physical spirit, if the spirit comes out of the body, the body dies, then it is destroyed. But the spirit that comes out of the body will still live, just move, namely to the *barzah* realm. Spirituality is something subtle, knowing and feeling, that claims God. Some call this spirit human consciousness. When a man sleeps, his consciousness is lifted

²⁰ Wowo Sunaryo Kuswana, (2011). *Taksonomi Berpikir*, Bandung: Remaja Rosdakarya, p.1-3.

by Allah SWT, and then returned to him. If that consciousness is not restored then the person dies.

In addition to spirit, *nafs*, in general, lust (lust or physical *nafs*), is a human potential, can be good or bad. It is good to be helped by God, and bad if helped by evil, such as appetite, drinking or sex. In order to understand his passions and respond to them, Al-Ghazali likened them to someone owning a horse (read; vehicle). If he can control it, it will be good for his life, because going anywhere will be delivered tirelessly to the destination. But if one cannot control it, lose his life because he will only be his slave horse, even wretched. Full of passions is the teaching of religion.

The third is the knowledge of all things. Physical reason to think things related to matter such as about humans, animals and plants, work, science and so on, but to the extent that is 'visible'. In scientific studies, the *ruhaniyyah* sense of 'inhabiting' the sense of religion and spiritual intelligence located on the right brain, needs to be turned on with the teachings or values of Sufism. The *ruhaniyyah* mind can also think about matter, but it can 'explore' and associate it with the Majesty and Omnipotence of God the Creator, because his intuition is 'alive'. And the fourth is *qalb* (liver), which is physically defined as a clot or long round flesh located in the upper left breast. That is the heart, as the symbol of human life. *Ruhaniyyah*, *qalb* is the essence of a fine man, *rabbaniyyah*, who knows and knows, who feels deeply, and is warned (QS. Qaf, 50:37). " Verily therein is a reminder for him who has a mind, or listens while he is heedful."²¹

The interest in values has expanded beyond the individual level of analysis to include the collective, organizational level. A powerful aspect of the values concept is that it can be equally usefully applied to study individuals,

²¹ M. Amin Syukur and Fathimah Usman, (2012). *Terapi Hati*, Jakarta: Erlangga, p. 25-28.

groups, organizations, institutions, countries and societies.²² The importance of specific personality needs in understanding of individual work behavior has long been recognized.²³ The Belief System Theory very helpful to understand the one's cognitive organization. Belief System theory views personality structure as an organization of beliefs, attitudes, and values concerning the self and others. The system is organized along a central-peripheral dimension, which has much to do with the organization of the individual's values.

Similar what Feather and Newton (1982) said that another component of the central region is the individual's values. Values are central aspects of personality and are closely bound with one's sense of self. Farther out on the central-peripheral dimension lie individual attitudes and beliefs. These also serve the function of maintaining and enhancing self conceptions of morality and competence (self-esteem). One's total organization of beliefs, attitudes, and values should remain stable as long as it is able to maintain and enhance conceptions of one self as competent and moral.

Belief system theory regards the self as active, maintaining and enhancing stability to the extent the person remains satisfied with self-conceptions of morality and competence, and changing to the extend the person experiences self-dissatisfaction. Rokeach (1984) said when feelings of self-dissatisfaction set in motion a process of alleviation or elimination of these feelings, changes in beliefs and behaviors may occur. In value therapy, Rokeach employs the method of self-confrontation to arouse feelings of either self-satisfaction or self-dissatisfaction in individuals.

²² Kabanoff, B., Daly, J. (2002). "Espoused Values of Organizations", *Australian Journal of Management*, Vol 27, p. 90.

²³ Ross, G.F. (1992). "Work Attitudes and Management Values: The Hospitality Industry", *International Journal of Contemporary Hospitality Management*, Vol. 4, No. 3, p. 9

The focus of this confrontation is the individual's value priorities. Rokeach compels individual to consider whether their value priorities and related attitudes and behaviors coincide with their ideal conceptions of themselves and he thereby attempts to make them aware of contradictions within their belief systems. He maintains that contradictions involving values are especially likely to implicate self conceptions, because values provide the standards for evaluating oneself as well as others. This information is considered salient because of its implications for the individual's self-esteem. Most people are unable to articulate their value priorities. Therefore, when they find these out, they can consider for themselves whether their value priorities, related attitudes, and behaviors are compatible with their attempts to maintain and enhance conceptions of themselves as competent and moral beings.²⁴

There are several elements that determine a person's behavior, including the physical environment, observation of it, thoughts formed about it, motivation, learning outcomes, capacity and so on. Everything leads to certain behaviors that are typical. Human behavior can be determined according to his will. However, it is not that easy, for example, that people in the same situation behave unlikely, if someone knows someone else as a good person. Usually, people predict he'll behave well. It means that when a person knows a person personally, knows how his nature is because he always reacts the same.²⁵

The notion of moral conception on one's behavior relates on spirituality. This research addresses the spirituality in industrial as organizational context. It means spirituality

²⁴ Quackenbush, R.L. (2001). "Comparison and Contrast Between Belief System Theory and Cognitive Theory", *The Journal of Psychology*, Vol. 123, No. 4, p. 316-317

²⁵ Frits Kluytmans, (2006). *Perilaku Manusia (Pengantar Singkat Tentang Psikologi*, Terj. Samsunuwiyati Mar'at dan Lieke Indieningsih Kartono, Bandung: Refika Aditama, p. 255.

in the workplace too. Giacalone and Lurkiewicz (2003) define workplace spirituality as “a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. Spirituality is as the understanding and or facilitating of each individual’s inherent right to express one’s spirituality in the workplace.”²⁶ Further, Meglino, Ravlin, and Adkins (1989) proposed that employees whose values are congruent with their supervisor or organization would have a more positive effect on job performance.²⁷

The original discussion group was based on academics from the field of hospitality management education, but increasingly the study of hospitality has included academics from many fields in the social sciences and arts.²⁸ Derrida (2000) defines hospitality as inviting and welcoming the “stranger”. This takes place on two levels: the personal level where the “stranger” is welcomed into the home; and at the level of individual countries.

For Derrida the hospitality given to the “other” is an ethical marker, both for an individual and a country. Everyday engagements with the “other” are fraught with difficulties; sometimes the “other” is devalued or in extreme cases rejected. In the case of hospitality, the “other” is often forced to take on the perceptions of the “host”. The “guests” are unable to be themselves; they must transform their “otherness”.²⁹

²⁶ Larossa, J. (2011). “When Religion and Organization Conflict”, *dissertation* of University of Texas at Arlington, p. 19.

²⁷ Larossa, J. (2011). “When Religion and Organization Conflict”, *dissertation* of University of Texas at Arlington, p. 29.

²⁸ Lashley, C. (2007), “Discovering Hospitality: Observations from Recent Research”, *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 214.

²⁹ O’Gorman, K.D. (2007), “The Hospitality Phenomenon: Philosophical Enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3. p. 200.

An understanding of hospitality developed through the study of the subject from a range of social science and arts perspectives has the ability to educate future practitioners, not just through new knowledge, but also through new ways of thinking. Beyond this, the study of hospitality affords an opportunity to examine host communities and their relationship with guests as tourists, migrants, asylum seekers, or near neighbor's. Hospitality as a social lens enables the study of communities to accept or reject strangers, to see the strangers as enemy or friend.³⁰ The underlying principal is that during any hospitality relationship the host and guest inhabit the same moral universe and are subject to transcendent laws of hospitality.³¹

The commercial domain is clearly influenced by these social and cultural, and domestic domains of hospitality. It is important that those studying hospitality recognize the interplay of both the cultural and domestic on the commercial provision of hospitality. It is also important that commercial providers develop a more subtle understanding of hospitality so as to focus on building long-term customer relationships. Successful hosts are able to engaged customers on an emotional and personal level, which creates feelings of friendship and loyalty amongst guests. Telfer is correct in saying that commercial hospitality need not be inevitably inhospitable; there are many examples of those managing hotels, pubs and restaurants that provide generous and warm feelings amongst their clients because they recognize the key importance of customer experiences, and the need for these to be genuinely felt. On the other, Ritzer makes a powerful criticism of corporate providers, who ultimately

³⁰ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 223.

³¹ O'Gorman, K.D. (2007), "The Hospitality Phenomenon: Philosophical Enlightenment?", *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3. p. 198.

priorities shareholder interests above those of guests/ customers, employees and other stakeholders.³²

C. Human Resource Management in Hospitality

The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers. The activities of interviewing, hiring, orienting and successfully integrating new employees and developing and keeping current workers and attracting highly skilled workers to work for an organization is key to the success of the hospitality and tourism industry.³³

According to Lashley (2007) he suggests that critical theory provides a collective body of philosophical perspectives, concepts and analytical tools through which to explore relationships between hosts and guests, hospitality and acts of hospitableness. Critical theory covers an array of perspectives which are this with its essentially hermeneutic and provide insights beyond some of the more positivistic approaches which stem from the hospitality industry and the management of hospitality provided in commercial operations in hotels, bars and restaurants. Critical theory encourages way of thinking about the world that ultimately enable us to study hospitality as both an industry and a human phenomenon and beyond this, to use hospitality as a tool to study society itself.³⁴



³² Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 223.

³³ Barron, P. (2008). "Education and Talent Management: Implications for the Hospitality Industry", *International Journal of Contemporary Hospitality Management*, Vol 20, no. 7, pp. 731.

³⁴ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 224.

Chapter 5

INTEGRATION OF INTUITIVE SKILLS IN THE ORGANIZATION THINKING

A. Organization & Productive Decisions: From Hard Skill into Soft Skill

The discussion of the intuition skills in organization context is similar with the discussion of innovation, creativity and strategic human thinking. In other word, it means from hard skill which involved the market into soft skill that reflect the relationship individual hospitableness with environment of industry, include marketing, product development and innovation. In fact, it indicated the relationship building. Agor (1989) argued that all organizations have one strategic objective in common: increased productivity. Achieving this goal depends on the ability of the organization and its employees to answer correctly a number of constantly changing strategic-planning questions, such as these: What will the future look like? What kind of resources (human and physical capital) will be needed to survive in this future scenario? How should these resources be organized and distributed? The ability to answer these strategic-planning questions and then create effective programs depends largely on how human-capital resources- both personal and organizational - are organized. Human capital has the potential of being an organization's most important resource for increasing productivity; it should also be the source of creative solutions to strategic-planning problems.

Human capital, in short, is the fountain from which new products and program will flow. But even though

elaborate personnel and organizational development programs have emerged over the last decade in the private and public sectors, the productive use of human-capital skills- particularly intuitive talent – in the strategic planning and decision-making process of organizations remains a relatively primitive art. An organization’s strategic planning and decision making can be significantly improved by implementing a brain-skill management program. This program consists of four major components:

1. A systematic search for and appropriate use of the intuitive talent an organization already has and/or requires.
2. The integration of this talent with more-traditional management approaches in the strategic-planning process to solve critical problems or issues.
3. The development of the intuitive talent within an organization for strategic planning solving.
4. The creation of a supportive organizational environment, in which this brain-skill management program can be implemented.

Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type Indicator tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. In business, they are the people who can sense whether a new product idea will “fly” in the marketplace. They are the people who will generate ingenious new solutions to old problems that may have festered for years. These are the executives that all organizations would love to find. But, surprisingly, organizations often thwart, block or drive out this talent – the very talent they require for their future survival. At the very least, most organizations lack well-established human-capital programs designed to search

for and consciously use their employees' intuitive talent in the strategic planning process. As a result, this talent is not used, suppressed, or lost altogether.

Typically, highly intuitive managers work in an organizational climate that is the opposite of that which would enable them to flourish and to readily use their skills for strategic decision making. This climate can be characterized as follows: New ideas are not readily encouraged. Higher managers choose others who think much as they do for support staff. Unconventional approaches to problem solving encounter enormous resistance. Before long, the intuitive executive begins to emotionally withdraw, slowly but surely reducing his or her input and often leaving the organization altogether. To achieve higher productivity in the strategic-planning and decision-making process, clearly what is needed is an organizational climate in which intuitive brain skills and styles can flourish and be integrated with more-traditional management techniques. The organization's leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow, integrating it into the mainstream of the organization's strategic-planning process.¹

In the previous chapters it has been mentioned that man basically cannot meet all his needs independently. He needs others to help meet those needs. It is this condition that encourages the establishment and growth of organizations around us. As a result, human beings not only become social beings but also become community organizations that cannot live without organization. Therefore, it is not an exaggeration to say that organizations are very influential on human life.

¹ Agor, W.H. (1989). "Intuitive & Strategic Planning: How Organizations Can Make Productive Decisions", *The Futurist*, Vol. 23, No. 6, p. 20-21.

In the United States, for example, a very large organization can change the political order because before entering politics, politicians in general come from an organization and even owned by an organization. Meanwhile, about the impact of organization on social class, so far there is a presumption that the organization is determined by the social class. However, Perrow thinks it is precisely the organization that determines a person's social class. In many cases, a person's social class relies heavily on its position within the organization. The higher a person's position in the organization causes the higher the social class. It can be concluded that organization has a very important role in our lives. Organizations established to help humans happen exactly the opposite, human's end up having to rely on organizations.²

Gary Klein (2003) argued that intuition's connection with experience and expertise; he considers intuition "...a natural and direct of experience," and defines "intuition *as the way we translate our experience into action*". Similarly, Myers (2002) talks about intuitive expertise and discusses the idea of non-conscious learning. Myers also said "What you know, but don't know you know, affects you more than you know". If one adheres to the belief that intuition actually grows from experience, and that people build up intuition as they gain experience, then one must believe that intuition can be developed and "learned", at least to a certain degree. In the world of applied pattern recognition, perhaps no other profession requires as much ability as the field of medicine. Physicians engage in the application of pattern recognition techniques from their initial patient contact until an appropriate diagnosis is determined. As Dr. Jerome Groopman explains in his book is an inherent part of the diagnostic process. When this process is properly executed

² Achmad Sobirin, (2019), *Budaya Organisasi, Pengertian, Makna dan Aplikasinya dalam Kehidupan Organisasi*, Yogyakarta: UPP STIM YKPN, p. 14

with an acknowledgement of potential biases, the decision process can be quite good. In situations where the biases of the diagnostician are not acknowledged, the decision process can lead even the most experienced physician astray. Experience properly applied does allow the physician, and by extension a practicing manager, to employ shortcuts that help in assessing, information and making decisions. Intuition based on an appropriate application of pattern recognition can work very well in many situations where experience over it provides adequate points for reference.³

Raybould and Wilkin (2006) mentioned that the industry has seemingly witnessed a progressive change of management styles, where roles relating to “control management” have shifted towards “leadership management”. Technical and operational dynamics of management have arguably become of more secondary importance to human resource skills and customer care. Interpersonal skills are important elements of the hospitality experience and should feature specifically in the training process. It is pertinent to account for generic skills based on a range of broad-based competences: adaptability and flexibility to new and multiple environments; interpersonal dynamics (communicative or otherwise); problem-solving initiatives; and self-management directives.⁴

In order to improve the future productivity of the strategic-planning and decision-making process, organizations should consider implementing a program that will help develop intuitive talent for further applied use. In any effort to use and develop intuitive skills, one must recognize that this

³ Kutschera, I. & Ryan, M.H (2009), “Implications of Intuition for Strategic Thinking: Practical Recommendations fo Gut Thinkers”, *SAM Advanced Management Journal*, 74,3, p. 12-13.

⁴ Stephenson, M.L., Russell, K.A., Edgar, D. (2010), “Islamic Hospitality in the UAE: Indigenization of Products and Human Capital”, *Journal of Islamic Marketing*, Vol. 1 No. 1, p. 16.

talent may be located throughout an organization at all levels of management and responsibility. A strategic-management model needs to be sufficiently open and flexible to accommodate this reality. Highly hierarchical authority structures will no longer be as functional as they once were. In the future, a commitment must be made to asking for and accepting answers from wherever intuitive people from department heads or other organizational leaders. "Leadership" will become more situational, and job titles or years experience with an organization will probably be valued less than they were in the past in strategic planning. As the use of intuitive talent by organizations evolves, risk taking and exploring totally new ways of accomplishing objectives will be not only considered but also encouraged. In a recent study of the most-successful chief executive officers in the United States, it was discovered that among their key characteristics was a commitment to experimentation rather than to bureaucracy. These executives stress informality rather than a highly structured work environment, and they dare to fix things before they break. The management climate of the future will place an increasing premium on intuitive skills in the strategic planning and decision making process.⁵

To support the managerial system in the organization including the company requires a strong commitment. Organizational commitment is important especially to maintain continuity and achievement of goals. However, to obtain a high commitment, adequate conditions are required to achieve it. Here are some ways to build on your organization's commitments:

First, using the theory of group socialization, ideally one organization has demanded organizational commitment since the first entry so that cost efficiency can be reduced. But

⁵ Agor, W.H. (1989). "Intuitive & Strategic Planning: How Organizations Can Make Productive Decisions", *The Futurist*, Vol. 23, No. 6, p. 23.

doing so is not easy, because the selection or recruitment system to measure the commitment has not been able to detect the existence of this commitment and this commitment can change in line with the times. In group socialization, efforts to build commitments will be successful when there is a value match with the organization. However, if the interest meeting between members and groups has not been reached, then the commitment will still be low, and could even lead to internal conflict.

Second, in the theory of social exchange, the commitment of the organization will be achieved if what the organization provides in accordance with napa demanded by its members, and vice versa what the organization expects in accordance with the size of the contribution of members. With this principle, commitments will be achieved if from the beginning of recruitment and contracts. Therefore, the agreement between reward and cost between the two parties becomes the basis for establishing the organization's commitment.

Third, in the theory of self-categorization, the commitment of the organization will be dynamic, because self-categorization at all times changes as members change to identify themselves in the group. Self-categorization is a process that arises from self-understanding of you when looking at social phenomena. From this understanding, one can recognize one's self and its environment by all its attributes and attributes. Similarities and differences in attributes and traits will lead a person to an understanding of identity. When attribute differences are highlighted within the organization, small group conflicts will occur and consequently the organization's commitment will be low.⁶

Human resources have always played an important role in the organization. Creativity, innovation and

⁶ Edy Sutrisno, (2015), *Budaya Organisasi*, Jakarta: Prenada Media Group, p. 303-304.

commitment of organization members become the main capital to always be ready to face the development and business competition. Therefore, the appreciation of the human group becomes very significant. Rhetoric about respect for human capital is increasingly heard. Leaders talk about “core abilities”, competing on the basis of their ability or aspirations to become a “learning organization”. But the accounting system still lags behind the shifts needed, from simply measuring the use of financial capital towards measuring the development of human capital. Financial measures can get rid of other measures of performance and value, and take time and excessive attention, although accounting is an indicator that emphasizes more attention to short-term gains than long-term capability development. But both the business world and society are in a state of danger when people see themselves only as money makers rather than product makers, or become rich because of speculation rather than work. This is not the case for the builders of human capital. How often do we see a list of companies that create the most job opportunities or train the most employees to develop future skills?

Future organizations need to focus on new human resources policies. These organizations must help employees gain skills and independence in adapting to a new environment, as they will provide a sense of security and support at a time when they can no longer rely on large companies that provide these things. These companies must realize that giving more value to human capital and emphasize the importance of group cooperation is capable of facing the challenges of global competition. In order to compete effectively, the business world must attract, retain, motivate and effectively use the talented people they find.

Many organizations are looking for managers who are able to solve problems and take initiatives, who always try their best to provide satisfaction to customers. But on the

contrary, many companies do not do their best to invest for their employees and their future. However good the purpose of a restructuring, the result is always difficult to predict so that managers find it difficult to promise a job no matter how good a person performs. Even many managers are unable to provide clear quality standards of work and rules that are easy for his men to understand.

Future organizations also need to focus on new human resources policies. These organizations must help employees gain skills and independence in adapting to a new environment because it will provide a sense of security and support to the large companies that provide these things. These companies must realize that giving more value to human capital and emphasize the importance of group cooperation is capable of facing the challenges of the global economy. In order to compete effectively, the business world must attract, retain, motivate, and effectively use the talented people they find.⁷

B. Religious Needs

Some researcher offers a more integrated view of religion's role in the organizational setting, Frederick (1998) asserts that humans have natural religious drives and it is this impulse that offers human transcendence and normative ethics. His opinion (which, along with his model, is laid out more fully in the justification & contributions section), while much more likely to be accepted in philosophical and theological realms, was introduced to the mainstream management assembly in 1996.⁸

Religion is an important aspect of human life. Religion is a universal phenomenon because it is found in every society. Its existence has existed since prehistoric times. At that time,

⁷ Edy Sutrisno, (2015), *Budaya Organisasi*, Jakarta: Prenada Media Group, p. 235-238.

⁸ Dean, K. L. (2001), *Religion, Spirituality and Work: Transcendence in The Organization*, Dissertation, Saint Louis University, p. 9-10.

people already realized that there were other forces outside of him that he could not control, and those forces even affected his life. In those days the ancient Greeks, for example, had begun to think about various natural phenomena that surrounding him and questioned about the factors that caused something to happen. Philosophers at that time had questioned the main cause (*causa prima*) in the universe. The result of speculative contemplation is myths that are believed to be true by society. Religion in general can be defined as a system of religious beliefs and practices based on some sacral and supernatural values that direct human behavior, give meaning to life, and call on its followers into a moral community. Any object that has sacral value although not always identic with religion.⁹

Religion plagues the inner life of man. Therefore, one's religious consciousness and experience better describes the inner sides of life that have to do with something sacral and supernatural world. From the awareness of religion and experience of this religion also comes the religious attitude displayed by a person. Religious attitude is a situation that exists in a person who encourages him to behave according to his level of obedience to religion. The religious attitude is by the consistency between belief in religion as a cognitive element, feelings towards religion as an effective element and behavior towards religion as a conative element. Thus, religious attitudes are a complex integration between religious knowledge, religious feelings and religious acts in a person. This indicates that religious attitudes are contagious or closely related to psychiatric symptoms.¹⁰

Religion in the life of an individual serves as a value system that contains certain norms. In general, these norms

⁹ Sindung Haryanto, (2016), *Sosiologi Agama*, Yogyakarta: Ar Ruzz Media, p. 21 dan 28.

¹⁰ Jalaluddin, (2016). *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: Raja Grafindo Persada, p. 223

become a frame of reference in behaving and acting in line with the religious beliefs they adhere to. As system religious values have a special meaning in the lives of individuals and are maintained as a form of characteristic. Mc Guire (1981) in Jalaluddin mentions that human beings form a certain value system. The value system is something that is considered meaningful to him. This system can be formed through learning and socialization process. Furthermore, the value system is based on the information device obtained by a person from the results of learning and socialization is pervasive in him. Since then, the value device has become a unified system in shaping one's identity. This characteristic is seen in everyday life, how attitude, appearance and for what purposes participate in a particular activity. Value is the driving force in life, which gives meaning and restraint to one's actions. Value becomes important in a person's life, so it is not uncommon on some level that people are prepared to sacrifice their lives in order to maintain value.¹¹

Religion is concerned with man's relations with God, and with man's belief in the supernatural. It has great impact on nearly every human society because of the commonly shared belief that discovery of truth comes through revelation by supernatural power. In its organized form, religion also impacts business organizations.¹² Religion can play a vital role in the development and maintenance of a vital and just economy. This is because a healthy economy requires that all persons view one another with dignity, not as objects of exploitation. Religion calls for people to respect the divinity in each human being, regardless of class or

¹¹ Jalaluddin, (2016). *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: Raja Grafindo Persada, p.276 and 277

¹² Chusmir, L.H., Koberg, C.S. (1988). "Religion and Attitudes toward Work: A New Look at an Old Question", *Journal of Organizational Behavior* (1986-1998), Vol. 9, No. 3, p. 251.

cultural background. To view one another with dignity means to respect labor and property. Competition ensures that wages and prices reflect a fair representation of the labor embodied in a product. Religion recognizes the divinity of the human being in an economy when it advocates free competition, protection of property rights and encourages people to share and behave well toward one another.¹³

The extrinsic dimension of religious orientation might therefore lead one to religion for the objective of achieving mundane social or business goals such as to make friends or to promote one's business interests (e. g how one's religion might serve oneself), while the intrinsic dimension would lead one to religion for its more inherent, spiritual objectives (e.g. how one might serve his or her religion or community). Walker and Pitts (1998) argued that the basis of the religiosity from moral reasoning to moral identity by arguing that the traits of a moral person are also those that are the embodiment of very religious person. Glover's (1997) assertion that the character or type of one's religious commitment will influence moral reasoning; it may also be reasonable to hypothesize that extrinsic and intrinsic forms of religiosity will be differentially related to moral identity.¹⁴

Mitroff and Denton (1999) identify five distinct workplace models that overtly integrate whole person needs into traditional profit-generating objectives. The five models include:¹⁵

¹³ Davies, A. (2004). "The Role of Religion in the Economy", *International Journal on World Peace*, Vol 21, No. 2, p. 37.

¹⁴ Vitell, S.J., Bing, M.N., Davidson, H.K., Ammeter, A.P. Garner, B. L., Novicevic, M.M. (2008). "Religiosity and Moral Identity: The Mediating Role of Self-Control", *Journal of Business Ethics*, Vol. 88, p. 603.

¹⁵ Dean, K. L. (2001), "Religion, Spirituality and Work: Transcendence in the Organization", *Dissertation*, Saint Louis University, p. 31-35.

1. The Religion-Based Organization

Described as the most extreme of all the models, the ultimate goal of this type of organization is, "...the complete takeover of a business for Christ". In this organization God is the owner and leader, and God's Words is the ultimate plan. Overt proselytizing is expected for all organization members. Mitroff and Denton realize that this type of organizational model is, for the most part in Western society, completely unacceptable; many of their respondents felt that enforced limits on religious speech in the workplace should exist. The authors do however make the point that, if employees have strongly held religious beliefs that are a critical part of their self-image, such employees, "... will not able to realize their full potential in most work environments".

2. The Evolutionary Organization

These Organizations have undergone substantial strategic revision during their existence. The impetus for such revisions normally stems from some kind of external change, crisis, and/or threat to the organization's survival as it currently exists.

3. The Recovering Organization

Based in an inclusive spirituality, the Recovering model incorporates the Alcoholics Anonymous (AA) Twelve-Step recovery program into its day-to-day operations. The model's management principles are the Twelve-Step principles applied to an organization. In this manner, organization members may learn to manage addictions not only to substances but to common organizational phenomena such as power, compulsion, and greed. One of the most attractive features of the Recovering organizational model is that it fosters the

most widely accessible set of “rules” for allowing organization members to talk openly about emotion, spirituality, and personal meaning. In other words, the spiritual model developed in the Recovering Organization is, of the five models, the most widely inclusive. Because the AA model incorporates explicit appeal to God, or a Higher Power, it has been labeled both religious as well as quasi-religious. There is, therefore, a fair amount of overlap in principles in relation to the Religiously-Based Organization that Mitroff and Denton describe. Such overlap includes the beliefs that God is the Highest authority, that one’s life should be “turned over” to God, that there can be only one acceptable goal for the organization, and that the principles of these organizational models must be taken whole or as a system to be effective.

Gibbons (2000) mentioned that in the post-transformational model, spirituality becomes the primary source for organizational values. The healing function of management reflects spiritual means, which contribute to repair of the world. Next, the emphasis is placed on spirituality in the management process, defined as “those behaviors falling into the sphere of management that are driven entirely by spiritual values, teachings or beliefs, regardless of their source, creating a connection between behavior and spirit which is cognitively acknowledged and affectively valued by the manager.”¹⁶

4. The Socially Responsible Organization

A Values-based model, the Socially Responsible Organization believes it has a “binding contract with society” and that social values must be integrated into

¹⁶ Grzeda, M. (2010), “Management Through the Process of Healing”, *Business Renaissance Quarterly*, 5, 2, pp. 41-57

the organization's entire infrastructure. Social causes and giving away profits to better society are not afterthoughts or nice uses of excess cash: the organization exists attack social problems using the profit-generating firm as its vehicle. There is a strong emphasis on the whole human person, and "soul" and "spirituality" are not abstract terms but rather ontological truths about how human beings function, whether it be imperative and most useful when applied gradually, not radically.

Employees in Socially Responsible organizations are a cohesive group, in large part because of strong personal values-organizational values congruence. An interesting question that Mitroff and Denton raise is whether this type of organization is a for-profit entity servicing not-for-profit goals, or, if it not-for-profit entity sustained by for-profit activity. The authors conclude that the Socially Responsible Organization is a "true hybrid" and may be considered a new type of entity altogether.

5. The Values-Based Organization

Using the nondenominational, nonreligious Golden Rule as its guiding principle, this organization integrates strong ethical values into its operation. The critical difference between this model and the others is that using terminology such as "spirit" and "soul" is soundly rejected in favor of less "emotionally laden" language such as love, respect, and wisdom. Leaders of Values-Based Organizations believe that the language of religion and spirituality is more harmful than helpful because of potential exclusivity, thus, they favor a more neutral language. Also, leaders in this model believe they defined a "universal" set of values that should be used as cornerstones of all action, such as trust, honesty, forthrightness and love. Typically, leaders come from

homes that operationalized strong values systems and an imperative to do the right thing. The emphasis is on action, and on living closely aligned with the values espoused. Consistent with the other models, the Value-Based Organization believes in the whole person at work- the inseparability of the “home person” and the “work person”.

Given that the hospitality industry is a social and cultural institution, “hospitality” should then closely represent the ethnicity and religious dimensions of the host culture.¹⁷ This study elaborates on the terminology for defining the “religious consumer” as consumer making a religiously motivated consuming whose buy a product with primarily purpose as wearing cloth or fashion as a faith. This situation becomes an opportunity to employer to respond it.

Religion’s contribution to society is a formalized structure in which humans help one another connect with God and, in so doing, explore and respond to the divine within themselves and others. To consider the impact of religion on economy, one must explore the implications of a humanity that is, albeit over millennia, coming to an awareness of its share in divinity. All economic agents are human. Workers are human. Firms are owned, managed and staffed by human. All economic institutions are, at their root, collections of humans.¹⁸

The role of religion in the economy is three-fold. First, religion must encourage competition among market participant. Second, religion must encourage the government to honor and defend property rights. Third, religion must help people attain enlightenment-so that

¹⁷ Stephenson, M.L., Russell, K.A., Edgar, D. (2010), “Islamic Hospitality in the UAE: Indigenization of Products and Human Capital”, *Journal of Islamic Marketing*, Vol. 1 No. 1, p. 10.

¹⁸ Davies, (2004). “The Role of Religion in the Economy”, p. 38

people can channel the forces of competition and property rights for nurturing and sharing. Good economic activity arises, ultimately, from humans behaving well toward each other. Poor economic activity results from humans behaving poorly toward each other. The first recognize that the economy is humanity and then to encourage humans to recognize and respond to the divine in one another is to build a holy economy.¹⁹

Individual, decision makers and managers engage in combinations of strategic thinking and intuitive thinking virtually all the time. They do this whether or not they attempting to utilize a rationally-based analytic system or one based on pure intuition. The difficulty is that most individuals do not realize how easily they move from one framework to the other and back. The question is not what people really do but how might they do better. Better decisions require better processes and also an acknowledgment of the processes that actually being used by the decision maker.²⁰

Vasconcelos posit that the insertion of a religion construct into management decision making theory contributes and enriches substantially the study of the study of this field as well as providing a new stream of research. Further, religion is a pervasive subject that through its tenets to influence somewhat people's (including managers') behaviors, perceptions and decisions. Thus, to reach such an aim, the rational (i.e. the orthodox perspective), the intuitive (the heterodox view) and the integrated decision making approach literatures are firstly reviewed. Moreover, Vasconcelos mentioned that intuition is better enacted by praying

¹⁹ Davies, (2004). "The Role of Religion in the Economy", p. 41

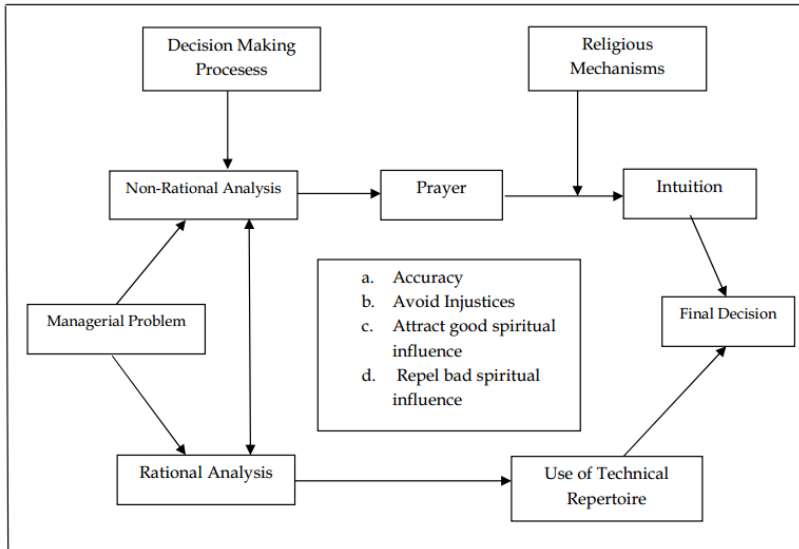
²⁰ Kutschera, I. & Ryan, M.H (2009), "Implications of Intuition for Strategic Thinking: Practical Recommendations fo Gut Thinkers", *SAM Advanced Management Journal*, Vol. 74, No. 3. p. 19.

mechanism. The evidence suggests that both intuition and prayer are forces that must be coupled together in order to encourage a decision maker, in this case, to reach, so to speak, wiser results or to put it differently, maximized spiritual outcomes. In other words, the flow of ideas, thoughts and insights are apparently optimized when this spiritual tool is activated.²¹

The management decision making field has no more than three theoretical lines of research: the rational or orthodox perspective, the intuitive or heterodox view and the integrated decision-making approach. In one of these research streams scholars have followed a more orthodox perspective, in which a quantitative approach, large amounts of data, simulation technologies, analytic computer programs or, in a nutshell, so-called management science, is pointed out. In contrast, another stream of research has embraced a heterodox view in which number crunching or piles of data have lesser importance than in the previous stream. In this view, managers' feelings, experience, and even spirituality play a key role. Nonetheless, there is another research stream that relies on both approaches combining and integrating them into the problem or task that is being faced. It tends to be seen as an integrated decision-making approach because it employs holistically what is unique to the other perspectives, but in accordance with what the situation calls for in order to get the best result. The integrated managerial decision making supported by religious approach can be learn in figure 5.1.

²¹ Vasconcelos, A.F. (2009). "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 943

Figure 5.1. Integrated Managerial Decision Making Supported by Religious Approach



Source: Anselmo Ferreira Vasconcelos, 2009: 932

Another aspect that determines a person's action is consciousness. Consciousness is the cause of behavior, meaning that what the individual thinks and feels determines what to do. The existence of a dominant value colors the entire personality of a person and participates in determining his behavior. Normal and abnormal problems about behavior, in someone's desire are determined by values and norms that are universal in nature. The so-called normal person is the one who is as optimal as possible to carry out faith and righteous deeds in all places. God is All-knowing and All-all-kind.²² Basically, human instinct to survive and realize their life goals plays an important role in building awareness. Awareness to resist

²² Jalaluddin, (2016). *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: Raja Grafindo Persada, p. 187.

asks compromise with others or changes around it into a concrete form of one's consciousness.

Humans are exploratory and potential creatures. It is said to be an exploratory creature, because humans have the ability to develop themselves both physically and psychically. Humans are referred to as potential beings, because in humans there are a number of innate abilities that can be developed. Furthermore, man is also referred to as a creature that has a principle without power, because to grow and develop normally man needs help from outside him. The assistance is in the form of guidance and direction from the environment. Guidance and guidance given in assisting such development is in fact expected in line with human needs itself, which is stored as its innate potential. Therefore, guidance that is not in line with the potential will have a negative impact on human development.²³ The human self is believed to live while man has succeeded in becoming a meaningful being. The human self is also closely related to the intuition that man has. According to M. Iqbal, self is a real reality. The self exists and its existence lies in its own nature. With that intuition it is known that the self is real.

The self exists and its existence lies in its own nature. With that institution it is known that the self is real. Self-intuition also shows a firm and direct belief in the existence of one's experience. Intuition exceeds reason or intellectuals that can only reach the world of phenomena, namely aspects of reality that appear in the perception of the sense. Perception is not able to reach the whole; on the contrary intuition is a direct understanding of reality as a whole. Intuition not only

²³ Jalaludin, (2016). *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: PT Raja Grafindo Persada, p. 75.

strengthens the existence of self but also shows the nature and nature of self.²⁴

New reason shows its identity at a time when human deeds already have meaning. In this case there are several techniques of uncovering the meaning: **First**, meaning is discovered when we find ourselves (self-discovery). For example, Sa'di, the great Poet of Iran, once lost his shoe at the Damascus Mosque. As he murmured his annoyance, he saw a speaker speaking with a cheerful smile. It appears in his concern that the speaker broke both his legs. Suddenly, he was made aware. All his aggravation melted away. He was sad to lose his shoes, but here there are people who laugh even though they lost both legs. **Second**, meaning arises when we make a choice. Life becomes meaningless when we are trapped in one state; when we can't choose. An executive moved from Bandung to Jakarta. He's got a very good position with a lot of pay. However, she also lost time dating her family and children. He wants to keep his post and wants to have more time for the family. One day, he stood in front of a leadership meeting and declared his resignation. It was then that she felt the joy of rediscovering the meaning of her life. **Third**, meaning is found when we feel special, unique and irreplaceable to others. "I'm happy to be with my granddaughter," said one grandfather. My granddaughter likes to say 'Follow me, Opa" and I do everything she says. No one can do that for him. His mother wasn't too busy either." A student was very happy when Margaret Mead asked her opinion. "Imagine, Margaret Mead asking my opinion!" To get such an experience, says Fabry, we don't always need

²⁴ Ishrat Hasan Enver, (2004) *The Metaphysics of Iqbal*, Terj. M. Fauzi Arifin, Yogyakarta: Pustaka Pelajar, p. 24 & 46.

Margaret Mead. Look for people who listen to us attentively, we will feel our lives are meaningful. **Fourth**, the meaning of members is in responsibility. Fabry tells the story of a woman who vacations in Acapulco without her husband. There he met a handsome young man. He fell on his seduction. When the young man begged to be allowed to visit her in his hotel room, the woman agreed. She never cheated on him, but she's been separated from her husband for two weeks. There's a turbulent sexual desire. He waited for the young man passionately. However, when the young man knocked on his bedroom door, the woman felt a loud sting in her heart. As the knock grew louder, she remembered her husband. He decided not to open the door." Then," the woman said, "... I heard his steps away. I looked at him through the window. When I saw him go, I had the most intense feeling of happiness in my life." **Fifth**, the meaning sticks out in the situation of transcendence, a combination of the four things above. When transcending ourselves, we see a certain set of our authentic affairs, we make choices, we feel special, and we affirm our responsibilities. Transcendence, says Zohar, is an experience that takes us beyond the physical world, beyond our ordinary experiences, beyond our joys and sorrows, beyond our present properties, into a broader context. The transcendence experience is a spiritual experience. We are faced with the ultimate meaning that awakens us to the great rule that governs the universe. We become an important part of this rule. What we do follows the great plan, which is displayed to us.

Human mentality since their birth is beyond the boundaries of territory, ethnicity, and even social status. In the context of a harmonious Indonesian society with a background of culture, demographics, ethnicity, language, art, beliefs, religions that are pluralist, then the

values of kindness, tolerance, empathy, love, peace, brotherhood are the spiritual needs of every human being, because every human being will feel more secure and calm in a larger harmony group. This large group is an Indonesian nation born in the cultural values of the Archipelago. This mentality of togetherness and mutual dependency, sacrifice, mutual compassion is what can develop and even foster the mentality and culture of democracy based on Pancasila. In fact, the religions in Indonesia substantively teach these values according to their respective faiths. Religions that enter the archipelago such as Hinduism, Buddhism, Islam, Christianity and Khonghucu have enriched the culture of the archipelago's multicultural society, as well as formed a civilized mentality.²⁵

In the anthropologist's view, religion is a source of moral values and social rules of society. Religious values (which are generally sanctified) are the main orientation of the hokum system and social rules are formed and institutionalized by the community. In this case, the function of religion as a factor of integrating society, especially in traditional society that everything is still relatively homogeneous. Religion, in addition to standing out for its ritualistic function, at the same time (in its ritual dimension) serves as a strengthening of social solidarity between members of society. Such religious functions appear to be very prominent in un advanced communities. According to Horton and Hunt, religion has a manifest function (real) and latent (pent up). The function of religious manifests relates to aspects of doctrine, rituals and rules of conduct in religion. The purpose or function of religion is to persuade people to

²⁵ I Ketut Surajaya, (2016). "Budaya Berdemokrasi di Indonesia dan Jepang dalam Euforia-Slogan-Proses dan Realitas", *Krisis Budaya*, Riris K. Toha Sarumpaet (Editor), Jakarta: Yayasan Pustaka Obor Indonesia, p. 88.

carry out religious rites, jointly apply religious teachings, and carry out activities that are allowed to religion. The latent functions of religion include offering sociable warmth, improving social mobility, encouraging the creation of several forms of social stratification, and developing a set of economic values.²⁶

Human beings who have been well educated since childhood, use religious and cultural norms so that they are expected to be able to act in various temptations of life. In this case religion plays an important role for the formation of human behavior. As stated by Mir Aneesuddin (2014) that religion is the rule of behavior for mankind that is determined and conveyed by Allah SWT, through his chosen man known as the apostle or prophet. Religion invites people to believe in the Reality, Oneness and Supremacy of the Most High God and submit completely, spiritually, mentally, and physically to His will. All the commandments and wills of God manifest in the form of messages conveyed and explained by the prophets for guidance and guidance in human life. In other words, religion is a set of attitudes and behavior guidelines that govern people's daily lives.²⁷

Therefore, the experience from time to time should be a very valuable lesson for human beings. Every human being feels the pleasure he always wants to repeat it so otherwise every human being faces difficulties he wants to avoid it. People ranging from small to adult always want to live in an atmosphere of sense of security. This hope is manifested through crying at the beginning of birth, then looking for a person or something that is seen as capable or

²⁶ Elly M. Setiadi and Usman Kolip, (2015), *Pengantar Sosiologi, Pemahaman Fakta dan Gejala Permasalahan Social: Teori, Aplikasi dan Pemecahannya*, Jakarta: PrenadaMedia Grup, p. 330-331.

²⁷ Mir Aneesuddin, (2014). *Buku Saku Ayat-Ayat Semesta*, Jakarta: Zaman, p. 19.

has more absolute and mightier and lasting power. This is the basis of the thinking of psychologists concluded the existence of religious instinct (the basic potential to embrace religion).²⁸

The potential of thinking that man has will be perfect and optimal when he has reached the highest stage in accordance with the origin of the potential given, namely Allah SWT. Departing from the nature of the holy nature, then actually think it will reflect the dignity of humanity if it is used for things that are holy only. The sanctity of human thought fitrah strengthens the faith and tawhid of man to Allah SWT, because by starting from the guidelines given by Allah SWT and will be accounted to Allah SWT. The result of accountability will be valuable before Allah SWT when people use their thinking power according to the rules revealed by Allah SWT, meaning only by means and for the ma'ruf only. As stated in the Qur'an An-Nisa': 116

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides that to whomsoever He wills. Whoever ascribes partners to Allah has indeed strayed far away (QS An-Nisa': 116).

When human beings use the basis or rules that do not come from Allah SWT, not sourced in the Qur'an and Al Hadith as the basis of thinking, then man no longer uses his fitrah and can even do deviations from the fitrah he

²⁸ Rusman Tumanggor, (2014). *Ilmu Jiwa Agama, The Psychology of Religion*, Jakarta: Prenadamedia Group, p. 24.

created. And who man who turns away from his nature thinks that he will do nothing but that which will harm himself. Ignorance, inconvenience, destructive, soiling, burning, hoarding, cutting down indiscriminately, polluting, exploiting and so on will appear in human life that has moved away from the sanctity of his thinking.

The consequences of these actions will keep people away from the mercy of Allah SWT (*ba'id min al-rahmat*) such as unhappiness despite abundant wealth, luxury houses, inconveniences even though all needs are available, dissatisfaction despite all desires manifested, disquietly even though security is never separated from him and so on. On the contrary, when human beings are disciplined and always use the sanctity fitrah of his thinking that is always making the norm of the rules that have been stated by Allah SWT as the basis of thinking will make man to approach the mercy of Allah SWT (*qarib ila al-rahmat*), such as happiness, comfort, calmness, satisfaction and so on.

In the practice of human life, the position of the Qur'an as a holy book is theoretically developed on several levels: starting from reading and awareness (mapping to get success by Qur'an), learning process and getting the vision, level of self-planning and inspiration of vision achievement (planning and inspired by Qur'an), level of practice in life (real action), and level of solicitation on truth and religious advice (ultimate motivation inspired by Qur'an). This series of levels becomes a manifestation of understanding scripture not only to be used as a tool of worship but implicatively into a human life system that is achieved gradually and systemically.²⁹

²⁹ Baca Heru SS, (2007). *Inspiring Qur'an, Inspirasi Pengembangan Diri Menuju Sukses Hakiki*, Surakarta: Ziyad.

The spiritualistic paradigm of understanding human life is not only limited to the presence of the body on earth, but human beings are spiritual beings or ruhaniah human beings. There will be life other than on earth today. Alloh SWT reminds people not only the body but also the spirit. The spiritualistic paradigm makes its adherents consider that everything that happens is a decree of Alloh SWT, therefore this life must be grateful. Trials, shortcomings and sufferings are treated patiently and with fortitude and return everything to Alloh SWT, because everything is His, including himself. Adherents of this paradigm view his life in the world affects his life in the hereafter (holistic). Everything done in the world is seen and judged by Alloh SWT, who will be asked for his answer in the hereafter. Thus, with this paradigm man will not be exposed to stress, life becomes peaceful which of course greatly affects his quality and he always brings policies derived from chastity (*Virtus ex Sanctus*). With spiritualistic paradigm, one has connectedness with Alloh SWT that brings the view of life so that he becomes calm and always brings policies derived from chastity.³⁰

A survey of the Qur'an essentially points to the following fundamental categories of knowledge; The creator, human, the physical world and the unseen. One of the viable fields of knowledge that touches on those categories and which the Qur'an discusses extensively however is the spiritual pre-disposition of man whose cultivation is rooted in the belief in God, constant internalizing of faith through individual spiritual practice and reaching out to society. Spirituality is made through a process of profound inner reflection, devotion to God,

³⁰ Sakam, Wahfiudin and Abdul Latif, (2014). *Bersama Tuhan Menggenggam Dunia, Panduan Konsepsi dan Aplikasi Spiritualitas Kerja*, Jakarta: Radiks Spiritual Capital Specialist, p. 13-15.

commitment to lifestyle of worship, and adherence to morality; all however set to enhance a solid awareness of themselves and the world around them while furthermore refining human character, building balance and strengthening effective social bonds. Muslim spirituality is geared to synchronize the inner and outer make-up of emotional, rational and behavioural exercise in light of revelatory norms, and as such would lead Muslims to a stage whereby they develop inner peace, maintain healthy wellness, and sustain driving motivation for good. Islamic spirituality dictates that consciously balanced intimacy with the divine generates a positive awareness of the self and the environment, and further ensures intense motivation for good; this perhaps explains the Qur'anic commendation of 'those drawn close to God' (Qur'an 83: 18). Such a reference, however, is made in contrast to human preoccupations with lower physical needs; pointing to a catastrophic degradation of life and environment. Human degradation according to the Qur'an is rather caused is effectually degraded or adherence to sound intellect is overlooked.³¹

There is another relationship between man and Allah, which can be seen as God's nature. This relationship is in the form of love to the Absolute, the Absolute Perfect, the Absolute Good, and so on, which can be found in all normal individuals in the form of, at the very least, a simple inclination. This tendency is what makes man remember God and draw man towards God. This tendency is also that in some people achieve such intensity and strength that it turns them into creators who are ready to sacrifice and the

³¹ Imam Kanafi and Susminingsih (2016). "The Role of Trust in Islamic Spiritual Healing: Beyond the Problem Solving of Business", paper presented at *International Conference on Islamic Economic Studies*, 7-8th September, Surakarta.

beloved. According to these thinkers, loving perfection and a tendency to perfection, is absolute even in those who deny the existence of God, even though they are not at all aware of it.

Human beings do not realize that many of the strong impulses and desires recognized by experimental sciences and are also subject matter of one of the most useful branches of modern human sciences, namely psychoanalysis. This science can be used to study various mystical circumstances to be able to find the principles that become the basis and influence scientifically. This frees us from relying on a variety of superficial and inappropriate judgments and explanations on this subject, which are mostly shallow and based on personal preferences and prejudices.

To know God, people do not need to engage in complex arguments. The Qur'an expresses an illusionist and unfounded nature of atheistic ideas or tendencies, then encourages man to deepen and develop his search for God and base the search on much stronger foundations. An example of such dementing is the case of the naturalists (*dahriyyah*). Most of the verses of the Qur'an are intended to resuscitate people and draw human attention to the issues that arise after the existence of the Creator such as not allies, Infinite knowledge and power, wisdom, generosity, and other attributes, especially the power to revive man from his death, then give man eternal life and during this life man will be rewarded or punishment in accordance with the life he lived on earth.³²

So important is the spiritual dimension in human life, spiritual energy can be described in aspects of

³² Muhammad Husaini Behesthi, (2003). *Metafisika Al-Qur'an, Menangkap Intisari Tauhid*, (Bandung: Arasy, p. 42-44.

human life, namely: 1) *Takwa* (awareness of the godhead). *Takwa* (which is often translated as piety) is a key concept in Islamic tradition. *Takwa* defined as a continuous awareness of the presence and nature of Alloh. This prudence allows us to understand life differently and not be swayed by the desires and passions of the world. However, tempted one may be in this world, piety brings one back to the values and principles that help man stay on the straight path. It is a form of discipline developed with mind, heart, and soul to help control actions and speech. 2) *Tawakal* (surrender to Alloh). The concept of *tawakal* or surrender to Alloh is often misunderstood. People assume that it is enough that we are passively convinced that everything will be okay because Alloh is always there. When one adheres to the principle of being confident in God, then he will be inspired, be positive, and not give up easily. 3) Be grateful to Alloh. Being grateful will provide the positive spiritual energy needed to face life's challenges. In addition, this attitude also inspires a person to work harder to achieve His pleasure. Gratitude will help a person overcome greed. Greed encourages a person to pursue endless mirage goals and does not benefit life or increase his productivity. 4) Be patient. The concept of patience, simultaneously with gratitude, is 2 (two) concepts that go hand in hand because at some time in life, a person can be in a state of gratitude or patience, hanging on to the situation he is facing. Difficult situations can make a person depressed and desperate. Patience provides a source of spiritual energy to overcome disasters and tribulations, try to return to live a lifestyle, and have a productive mindset. 5) *Ihsan* (excellence). Although the definition of worship according to Islam is very broad and encompasses everything Alloh is happy with, one can easily develop

the principles of *ihsan* in everyday life, namely trying to achieve excellence and perfection in whatever is done.³³

Religious phenomena have appeared in human life along with the emergence of human life itself. In this very complex society, it turns out that religious phenomena are not increasingly receding, but on the contrary, many people return to religion even though science and technology have grown rapidly. Wulff, 1991 (in M.A. Subandi) states that some religious studies experts think that the word religion which means religion describes the belief of extraordinary power. Some other experts think that the word religion describes a feeling that arises when a human being realizes there is more power than him, such as feelings of fear, hope and love. The existence of beliefs accompanied by these feelings encourages people to perform various ritual rituals in order to avoid various negative consequences, such as diseases, calamities, calamities and natural disasters. This fear encourages people to distance themselves from such extraordinary powers. But on the contrary, the sense of hope and love that attracts people to always try to get closer to the power. Thus, it is as if there is an adhesive that binds humans to always be associated with such forces.³⁴

The Qur'an has associated faith and charity, when talking about faith itself. On the contrary, the Qur'an also affirms that good deeds – which Are real and appreciated by Allah – are fundamental to the faith. The faith which is a matter of conscience and mind, must be one or unity that it cannot be separated from charity. Good works are an existence of faith. While the nature of faith will be reflected

³³ Muhammed Faris, *Muslim Produktif, Ketika Keimanan Menyatu dengan Produktifitas*, Jakarta: PT. Elex Media Komputindo, 2017, p. 41-53.

³⁴ M.A Subandi, *Psikologi Agama dan Kesehatan Mental*, Yogyakarta: Pustaka Pelajar, 2013, p. 25-26.

in the good deeds done by a believer in his life. If a person loses one of them, then his behavior is out of control, his deeds and purposes follow his own desires.³⁵

Belief in Alloh is the essence of faith and underlies all subsequent pillars of faith. The essence of faith in God is tawhid, which is the recognition that God is the only source and purpose of all life. There is no god but God. The implication of tawhid, namely that the Islamic economy has a transcendental (not secular) nature, in which the role of God in all aspects of the economy becomes absolute. Everything in the economy must be sourced or departed from Allah (min Allah), done by means or methods outlined by God, and finally intended to seek the pleasure of God alone. Thus, the center of all economic activity is God (Theo-centric). Tauhid provides a definite perspective in ensuring the process of achieving Islamic economic goals, because God is the All-Knowing of His creations.³⁶

Through the process of creation, religion has shown the role of God in human life. "Creation" is continued by man with the process of making something more useful or have useful value. Precisely with the context of development human make his life better. Mukti Ali in Jalaluddin (2016) states that the role of religion in development is: (1) as an ethos of development: religion becomes a role model for a person or society if it is believed and deeply understandable to provide a moral value order in attitude. Furthermore, the moral value will provide guidelines for behavior in acting, in accordance with the teachings of religion. (2) as a religious motivation that has become a deep belief will

³⁵ Amin Syukur, *Tasawuf Sosial*, Yogyakarta: Pustaka Pelajar, 2004, p. 124

³⁶ Pusat Pengkajian dan Pengembangan Ekonomi (P3EI) (2008). *Ekonomi Islam*, Jakarta: RajaGrafindo Persada, p. 56-57.

encourage a person or group to pursue a better level of life. The practice of religious teachings is reflected in individuals who participate in improving the quality of life without expecting excessive rewards.³⁷

In humans, there is a certain amount of potential to give direction in human life. The potentials are: 1) *hidayat al-ghariyyat* (instinctive); 2) *hidayat al-hissiyyat* (senses); 3) *hidayat al-aqliyyat* (reason); and 4) *hidayat al-Diniyyat* (religion). Through this approach, religion has become a potential fitrah brought from birth. The influence of the environment on a person is to give guidance to his potential. Thus, if the potential fitrah can be developed in line with environmental influences, there will be harmony. On the contrary, if the potential is developed in conditions disputed by environmental conditions, then there will be an imbalance in a person.³⁸

The role of religion for members of business organizations can be observed through the work ethic that members of the organization have when doing work. Resources that regard work as a burden can be said to be human resources that have a low work ethic. Eight aspects of work ethic, as stated by Sinamo (2002) in Edy Sutrisno, namely: work is grace, calling, trust, self-actualization, worship, art, honor, and service. The work ethic is a universal work doctrine, meaning it has a positive work morality, cross-cultural, and religious. The role of high-skilled human resources in a business world full of risks, uncertainties, and changes is not only in the ability to master high tech, but high touch at once.

³⁷ Jalaluddin, *Psikologi Agama, Memahami perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: PT RajaGrafindo Persada, 2016, p. 284-285.

³⁸ Jalaluddin, *Psikologi Agama, Memahami perilaku dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Jakarta: PT RajaGrafindo Persada, 2016, p. 278

Individuals and community groups are said to have a high work ethic if they show the following signs: having a positive assessment of human work, placing the view of work as a very noble thing for human existence, work is perceived as a meaningful activity for human life, work is imagined as a process that requires perseverance and at the same time an important means of realizing ideals and work is carried out as a form of worship.³⁹



³⁹ Edy Sutrisno, (2015), *Budaya Organisasi*, Jakarta: PrenadaMedia Group, p. 283 and 285.

Chapter 6

CONCLUSION

The notion of moral conception on one's behavior relates on spirituality. This research addressed the spirituality in industrial as organizational context. It means spirituality in the workplace too. What is so special about intuitive talent? Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type Indicator tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. To achieve higher productivity in the strategic planning and decision making process, clearly what is needed is an organizational climate in which intuitive brain skills and stylish can flourish and be integrated with more-traditional management techniques. The organization's leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow; integrating it into the organization's strategic planning process.

Human beings think of using reason not in a physical sense but rather in a substantial sense. Reason determines the existence of man among other human beings. Zainal Abidin (2006) explained that human existence is the foundation or prerequisite of everything that happens in reality. If we bring it into a somewhat religious language, existence is the earliest abundance of grace received by this reality before it does or is subject to any occurrence. Man, as a system consists of several components of the system that have

certain functions that affect each other in one strong integrity. Judging from the general theory of the system, man is a type of system in a row and the level of the system of regular complexity. The degree of humanity is characterized typically by self-conversion. This means that the picture of the thought or structure of human knowledge contains the nature of self-reflectiveness. Man knows not only, but knows that he knows.

Humanitarian material is a process of human nature, meaning that a series of activities are definitely directed towards a goal or tend to produce something. The core elements of human personality are human activities that are often called human efforts that include four elements, namely art, belief, philosophy and science. Whereas man realizes there is always a change in him and his environment whether it is sooner or later in other words man is not only there but man is always going through the process of being (becoming) and wants to intervene with the process of his becoming, he wants to direct his existence, he is the one who wants to create what he becomes in the future. That is why man in perennial philosophy is called the theomorphic or incarnary being of God on earth, because he wants to rival the busyness of God. The meaning of human beings means to reduce the meaning of making human beings on an object/idea. No. Because unlike the idea of objects (cold, rough and others), human meaning is not obtained by sensory perception or abstraction, but rather arises from the fullness of life/human existence. The final meaning that man seeks is not just an idea, an intellectual structure, but a personal reality.¹

The work of this substance is not visible to others, but the results of thought can be felt by others through the deeds

¹ Juraid Abdul Latief, (2018), *Sejarah Intelektual*, Yogyakarta: Magnum Pustaka Utama, p. 113-114.

of his deeds. Through his mind, man is able to reveal the meaning of his existence in front of other human beings. Likened to a tree that thrives, it produces dense leaves and sweet fruit. While the tree is infertile, thin-trunked due to lack of water and minerals it needs, producing a small amount of fruit and poor quality. Then the mind is the same as the tree. Thoughts filled with good things will produce good action. A mind that is always filled with bad things will certainly result in bad actions as well. It all starts with the mind. It is the mind that moves one's body and soul to move in the direction indicated by the mind.²

When addressing various environments, a person's character becomes strong. The more often a person comes face to face with a situation that demands he or she make a decision, the clearer the character is formed. Thus the character is useful for one's life. Character as the totality of value that directs man in living the task of life, is the result of a long process of man in the struggle of life. Experience in the relationship with the community and the environment will provide an understanding of the order and situation of people's lives. The order of people's lives is a rule, which anyone living in the middle of there must adjust it both-values, attitudes and behaviors. The value that has been believed good as described in the previous discussion has a role as a guide and guidance character/behavior. Value if responded positively will help people live with good character, on the contrary the encouragement of value is responded negatively, it will make a person feel worthless and become unhappy.³

Human instinct to survive and realize their life goals plays an important role in building awareness. Awareness to

² Eugenia Rakhma and Monica Anggen, (2017). *Ubah Krisis Jadi Bisnis*, Jakarta: Bhuana Ilmu Populer, p. 69-70.

³ Suparlan, (2015), *Mendidik Hati Membentuk Karakter*, Yogyakarta: Pustaka Pelajar, p. 224-225.

resist, ask, compromise with others or change around it into a concrete form of one's consciousness. Many decision-makers work by impression and intuition. Moments of enlightenment cause thought to come together so that decision can be made. A problem is that people can be wrong. A simple decision making model shows the flow of data from start to finish. The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers. The activities of interviewing, hiring, orienting and successfully integrating new employees and developing and keeping current workers and attracting highly skilled workers to work for an organization is key to the success of the hospitality and tourism industry.



REFERENCES

- Abdullah, I. (1988). *Pedagang Batik di Malioboro, Perspektif Antropologi*. Yogyakarta: Pusat Penelitian Kependudukan Universitas Gadjah Mada.
- Agor, W.H. (1989). "Intuitive & Strategic Planning: How Organizations Can Make Productive Decisions", *The Futurist*, Vol. 23, No. 6, pp. 20-23.
- Ambroz, M., Ovsenik, R. (2011). "Tourist Origin and Spiritual Motives", *Management*, Vol. 16, 2, p. 71-86.
- Aneesuddin, M. (2014). *Buku Saku Ayat-Ayat Semesta*. Jakarta: Zaman.
- Assegaf, A.R. (2007). *Desain Riset Sosial-Keagamaan, Pendekatan Integratif-Interkoneksi*. Yogyakarta: Gama Media.
- Aziz, H.A. (2011). *Pendidikan Karakter Berpusat pada Hati, Akhlak Mulia Pondasi Membangun Karakter Bangsa*. Jakarta: Al-Mawardi Prima.
- Barron, P. (2008). "Education and Talent Management: Implications for the Hospitality Industry". *International Journal of Contemporary Hospitality Management*, Vol. 20, No. 7, pp. 730-742.
- Barwani, S., Butt, N. (2012). "Challenges for the Global Hospitality Industry: an HR Perspective, *Worldwide Hospitality and Tourism Themes*, Vol. 4. No. 2, pp. 150-162.

- Behesthi, B.E.N. and Anthony, W.P. (2002). "Tacit Knowledge and Strategic Decision Making", *Group & Organization Management*, Vol. 27, No. 4. pp. 436-455.
- Berten, K. (1999). *Etika*. Jakarta: Gramedia Pustaka Utama.
- Burn, W. and Bohm, G. (2008). "Intuition and Affect in Risk Perception and Decision Making". *Judgment and Decision Making*, Vol. 3, No. 1. pp. 1-4.
- Campbell, S. (1999). "Hospitality: A New Look at an Established Industry". *Black Collegian*. Vol. 29, No. 2, pp. 100-119.
- Cappon, D.M.D. (1993). "The Anatomy of Intuition", *Psychology Today*, 26, 3.
- Cardon, M.S., Foo, M.D., Shepherd, D. and Wiklund (2012). "Exploring the Heart: Entrepreneurial Emotion is a Hot Topic". *Entrepreneurship, Theory and Practice*, Vol. 36, No. 1, pp. 1-10.
- Cardon, M.S., Zietsma, C., Saporito, P., Matherne, B.P. and Davis, C. (2005). "A Tale of Passion: New Insights into Entrepreneurship from a Parenthood Metaphor". *Journal of Business Venturing*, Vol. 20, No. 1, pp. 23-45.
- Chusmir, L.H., Koberg, C.S. (1988). "Religion and Attitudes toward Work: A New Look at an Old Question". *Journal of Organizational Behavior (1986-1998)*, Vol. 9, No. 3, pp. 251-262.
- Daft, R., Weick, K.E. (1984). "Toward a Model of Organizations as Interpretation Systems". *Academy of Management Review*, Vol. 9, No. 1., pp. 284-295.
- Danah, Z and Marshall, I. (2007). *SQ Kecerdasan Spiritual*. Bandung: Mizan.

- Dane, E. and Pratt, M.G. (2007). "Explorating Intuition and Its Role in Managerial Decision Making". *Academy of Management Review*, Vol. 32 No. 1, pp. 33-54.
- Davies, A. (2004). "The Role of Religion in the Economy". *International Journal on World Peace*, Vol. 21, No. 2, pp. 37-42.
- Davis, S. M., (1984). *Managing Corporate Culture*. Cambridge Mass: Ballinger Publishing Company.
- Dawney, H.K., Hellriegel, D. Slocum, J.W. (1977). *Organizational Behavior*. USA: West Publishing.
- Dean, K.L. (2001). *Religion, Spirituality and Work: Trancendence in the Organization*. Dissertation, Saint Louis University.
- Derrida, J. (2000). "Hospitality", *Angelaki: Journal of the Theoretical Humanities*, Vol. 5 No. 3, pp. 3-18.
- Duncan, T. (2005). "Current Issues in the Global Hospitality Industry". *Tourism and Hospitality Research*, Vol. 5, No. 4, pp. 359-366.
- Efendi, A. (2015). *Revolusi Kecerdasan Abad 21*. Bandung: Alfabeta.
- El Fiah, R. (2004). "Mengembangkan Potensi Kecerdasan Spiritual Anak Usia Dini Implikasi Bimbingannya", *Jurnal Bimbingan dan Konseling*. Vol. 1 No. 2.
- Eldridge, J.E.T. (1973). *Sociology and Industrial Life*. Britain: Nelson's University Paperbacks.
- Enver, I. H. (2004). *The Metaphysics of Iqbal*. Terj. M. Fauzi Arifin. Yogyakarta: Pustaka Pelajar.
- Faris, M. (2017). *Muslim Produktif, Ketika Keimanan Menyatu dengan Produktifitas*. Jakarta: PT. Elex Media Komputindo.

- Feather, N.T., Newton, J.W. (1982). "Values, Expectation, and the Prediction of Social Action: An Expectancy-valence analysis". *Motivation and Emotion*, Vol. 6, pp. 217-244.
- Fields, A. F. (2001). *A Study of Intuition in Decision Making Using Organizational Engineering Methodology*. Dissertation Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University.
- Garcia, F. and Crang, P. (2005). "Hospitality, the City, and Café Culture: Cosmopolitanism, Conviviality and Contemplation in Chueca, Madrid". Paper presented at *Conference Abstracts, Mobilizing Hospitality: The Ethics of Social Relations in a Mobile World*, Lancaster University, Lancaster.
- Gayatri, G., Hume, M., Mort, G.S. (2011). "The Role of Islamic Culture in Service Quality Research". *Asian Journal on Quality*, Vol. 12 No. 1, pp. 35-53.
- Ginanjar, A.A. (2007). *ESQ Power Sebuah Inner Journey melalui Al-Ihsan*. Jakarta: Penerbit Arga.
- Glover, R.J. (1997). "Relationships in Moral Reasoning and Religion among Members of Conservative, Moderate and Liberal Religious Groups", *The Journal of Social Psychology*, Vol. 137, pp. 247-254.
- Grzeda, M. (2010). "Management through The Process of Healing". *Business Renaissance Quarterly*, 5, 2, pp. 41-57.
- Haryanto, S. (2016). *Sosiologi Agama*. Yogyakarta: Ar-Ruzz Media.
- Hawi, A. (2014). *Seluk-beluk Ilmu Jiwa Agama*. Jakarta: RajaGrafindo Persada.

- Heru, S.S. (2007). *Inspiring Qur'an, Inspirasi Pengembangan Diri Menuju Sukses Hakiki*. Surakarta: Ziyad.
- Horst, S. (2013). "Notions of Intuition in The Cognitive Science of Religion". *The Monist*, Vol. 96, No. 3. p. 377-398.
- Jalaluddin, (2016). *Psikologi Agama, Memahami Perilaku dengan Mengaplikasikan Prinsip-prinsip Psikologi*. Jakarta: Raja Grafindo Persada.
- Jenks, C. (1993). *Culture, Studi Kebudayaan*. Terj. Erika Setyawati. Yogyakarta: Pustaka Pelajar.
- Joesoef, D. (2018). *Bangunlah Jiwanya, Bangunlah Badannya*. Jakarta: PT. Kompas Media Nusantara.
- Johnson, G. (1992). "Managing Strategic Change-Strategy, Culture and Action". *Long Range Planning*, Vol. 25, No. 1, pp. 28-36.
- Johnson, R.K. (2002). "Decision Theory and Analysis", *Futurics*, Vol. 26, No. 1 & 2, pp. 67-91.
- Kabanoff, B., Daly, J. (2002). "Espoused Values of Organizations". *Australian Journal of Management*, Vol 27, pp. 89-104.
- Kanafi, I. and Susminingsih (2012). "The Role of Mysticism in Batik Industrial Relation (The Study of Trust Achievement on The Survivability of Small-Medium Batik Industry at Pekalongan City)", *Journal of Indonesian Islam*, Vol. 2, No 2, <http://jiis.uinsby.ac.id/index.php/JIIs/article/view/112>
- Kanafi, I. and Susminingsih. (2016). "The Role of Trust in Islamic Spiritual Healing: Beyond the Problem Solving of Business". Paper presented at *International Conference on Islamic Economic Studies*, 7-8th September, Surakarta.

- Khatri, N. and Ng, A.H. (2000). "The Role of Intuition in Strategic Decision Making". *Human Relation*, Vol. 53, No. 1, pp. 57-86.
- Kluytmans, F. (2006). *Perilaku Manusia (Pengantar Singkat tentang Psikologi*. Terj. Samsunuwiyati Mar'at dan Lieke Indieningsih Kartono. Bandung: Refika Aditama.
- Korte, D., Ariyachandra, T., Frolick, M. (2013). "Business Intelligence in the Hospitality Industry". *International Journal of Innovation and Technology*, Vol. 4, No.4, p. 429-434.
- Korthagen, F.A.J. (2005). "The Organization in Balance: Reflection and Intuition as Complementary Processes", *Management Learning*, 36, 3, pp. 371-387.
- Krantz, D.H., Kunreuther, H.C. (2007). "Goals and Plans in Decision Making", *Judgment and Decision Making*, Vol. 2, No. 3, pp. 137-158.
- Kurniasih, I. (2010). *Mendidik SQ Anak Menurut Nabi Muhammad SAW*. Cet. ke I. Yogyakarta: Pustaka Marwa.
- Kuswana, W.S. (2011). *Taksonomi Berpikir*. Bandung: Remaja Rosdakarya.
- Kutschera, I. & Ryan, M.H (2009). "Implications of Intuition for Strategic Thinking: Practical Recommendations for Gut Thinkers". *SAM Advanced Management Journal*, 74, 3, pp. 12-20.
- Larossa, J. (2011). *When Religion and Organization Conflict*. Dissertation of University of Texas at Arlington.
- Lashley, C. (2007). "Discovering Hospitality: Observations from Recent Research". *The International Journal of*

-
- Culture, Tourism and Hospitality Research*, Vol. 1 No. 3. pp. 214-226.
- Latief, J.A. (2006). *Manusia, Filsafat, dan Sejarah*. Jakarta: Bumi Aksara.
- Mitroff, I.I., Denton, E.A. (1999). *A Spiritual Audit of Corporate America: A Hard look at Spirituality, Religion, and Values in The Workplace*, San Fransico: Jossey-Bass.
- Muhadjir, N. (1987). *Ilmu Pendidikan dan Perubahan Sosial, Suatu Teori Pendidikan*. Yogyakarta: Rake Sarasin.
- Muhammad, A. (2011). *Cara Kerja Emosi dan Pikiran Manusia*, Yogyakarta: Diva Press.
- Muhmidayeli, (2007). *Teori-teori Sumber Daya Manusia*. Pekanbaru: Program Pascasarjana UIN Suska Riau dan LSK2P.
- Notowidagdo, R. (1996). *Ilmu Budaya Dasar Berdasarkan Al-Qur'an dan Hadits*. Jakarta: RajaGrafindo Persada.
- O'Gorman, K.D. (2007). "The Hospitality Phenomenon: Philosophical Enlightenment?". *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3. pp. 189-202.
- Patton, J.R. (2003). "Intuition in Decision". *Management Decision*, 41, 10. pp. 989-996.
- Pusat Pengkajian and Pengembangan Ekonomi (P3EI). (2008). *Ekonomi Islam*. Jakarta: RajaGrafindo Persada.
- Quackenbush, R.L. (2001). "Comparison and Contrast between Belief System Theory and Cognitive Theory". *The Journal of Psychology*, Vol. 123, No. 4, pp. 315-328.

- Rahmat, A., Semiawan, C., Nomida, D., Arianto, I., Djoyosuroto, K., Djamaris, M., Nadiroh, Putra, N., Akhadiah, S.M.K. (2011). *Filsafat Ilmu Lanjutan*. Jakarta: Kencana Prenada Media Grup.
- Rahmat, J. (2007). *SQ for Kids Mengembangkan Kecerdasan Spiritual Anak Sejak Dini*. Bandung: Mizan.
- Robin, S. P. and Barnwell, B. (2002). *Organization Theory, Concepts and Cases*. Australia: Prentice Hall.
- Rokeach, M. (1973). *The Nature of Human Values*. New York: The Free Press.
- Rokeach, M. (1984). A Belief System Theory of Stability and Change. In S.J. Ball-Rokeach, M. Rokeach, and J.W. Grube (Eds.) *The Great American Values Test: Influencing Behavior and Belief Through Television*, (pp. 17-38). New York: The Free Press.
- Ross, G.F. (1992). "Work Attitudes and Management Values: The Hospitality Industry". *International Journal of Contemporary Hospitality Management*. Vol. 4, No. 3, pp. 9-13.
- Saleh, I.A. (1986). *Industri Kecil, Sebuah Tinjauan dan Perbandingan*. Yogyakarta: LP3ES.
- Salim, E. (2006). *Aspek Sikap Mental dalam Manajemen Sumber Daya Manusia*. Bogor: Ghalia Indonesia.
- Samsudin, S. (2006). *Manajemen Sumber Daya Manusia*. Bandung: CV. Pustaka Setia.
- Schein, E. H., (1996). "Culture: The Missing Concept in Organization Studies". *Administrative Science Quarterly*, Jun, Vol. 41, No. 2, pp. 229-241.

-
- Schein, E.H. (1990). "Organizational Culture", *American Psychological Associations*, Vol. 45, No. 2, pp. 109-119.
- Setiadi, E. M. and Kolip, U. (2015). *Pengantar Sosiologi, Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi dan Pemecahannya*. Jakarta: PrenadaMedia Grup.
- Shafritz, J.M., Ott, S.J. (2001). *Classics of Organization Theory*. USA, Harcourt College Publishers.
- Smircich, L. (1983). "Concept of Culture and Organizational Analysis". *Administrative Science Quarterly*, Vol. 28. No.3, pp. 339-358.
- Sobirin, A. (2019), *Budaya Organisasi, Pengertian, Makna dan Aplikasinya dalam Kehidupan Organisasi*. Yogyakarta: UPP STIM YKPN
- Stephenson, M.L., Russell, K.A., Edgar, D. (2010). "Islamic Hospitality in the UAE: Indigenization of Products and Human Capital". *Journal of Islamic Marketing*, Vol. 1 No. 1, pp. 9-24.
- Subandi, M.A. (2013). *Psikologi Agama dan Kesehatan Mental*. Yogyakarta: Pustaka Pelajar.
- Suparlan. (2015). *Mendidik Hati Membentuk Karakter*. Yogyakarta: Pustaka Pelajar.
- Surajaya, I. K. (2016). "Budaya Berdemokrasi di Indonesia dan Jepang dalam Euforia-Slogan-Proses dan Realitas". *Krisis Budaya*, Riris K. Toha Sarumpaet (Editor). Jakarta: Yayasan Pustaka Obor Indonesia.
- Susminingsih, (2015). "Intuition Based on Religion Framework and Its Role In Small-Medium Enterprises (Smes) Managerial Decision Making: (A Case Study Of Pekalongan Batik Industry-Indonesia)". Paper

presented at *International Symposium on Management*,
Makasar, Sulawesi Selatan, 13-15 Maret.

Sutrisno, E. (2015). *Budaya Organisasi*. Jakarta: Prenadamedia Group.

Syukur, A. (2004). *Tasawuf Sosial*. Yogyakarta: Pustaka Pelajar.

Syukur, A. (2012). *Sufi Healing, Terapi dengan Model Tasawuf*. Jakarta: Erlangga.

Tasmara, T. (2003). *Kecerdasan Ruhania (Transcendental Intelligence)*. Jakarta: Gema Insani Press.

Tumanggor, R. (2014). *Ilmu Jiwa Agama, The Psychology of Religion*. Jakarta: Prenadamedia Group.

Tversky, A., Kahneman, D. (1974). "Judgment under Uncertainty: Heuristic and Biases", *Science*, Vol. 185, Issue 4157, pp. 1124-1131.

Walker, L.J., R.C. Pitts (1998). "Naturalistic Conception of Moral Maturity". *Developmental Psychology*, Vol. 34, pp. 403-419.

Vasconcelos, A.F. (2009). "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework". *Management Decision*, Vol. 47 No. 6, pp. 930-949.

Wattimena, R.A.A., G., Nughrohadi, E., Subagya, A.U. (2013). *Menjadi Manusia Otentik*. Yogyakarta: Graha Ilmu.

Weidenfeld, A. (2006). "Religious Needs in the Hospitality Industry". *Tourism and Hospitality Research*, Vol. 6, No. 2, pp. 143-159.

Wibowo. (2016). *Manajemen Kinerja*. Jakarta: Raja Grafindo Persada.

- Vitell, S.J., Bing, M.N., Davidson, H.K., Ammeter, A.P. Garner, B. L., Novicevic, M.M. (2008). "Religiosity and Moral Identity: The Mediating Role of Self-Control". *Journal of Business Ethics*, Vol. 88, pp. 601-613.
- Wozniak, A. (2006). "Managerial Intuition Across Cultures: Beyond a "West-East Dichotomy". *Education & Training*, Vol. 48, No. 2/3, pp. 84-96.
- Yuliyatun, (2013). "Mengembangkan Kecerdasan Spiritual Anak melalui Pendidikan Agama". *Thufula*, Volume 1, Nomor 1, Juli-Desember.
- Yuniarsih, Tj. (2013). *Manajemen Sumber Daya Manusia*. Bandung: CV Alfabeta.
- Yusuf, B. (2012). *Manajemen Sumber Daya Manusia di Lembaga Keuangan Syariah*. Jakarta: PT. Raja Grafindo Persada.



CURRICULUM VITAE



Dr. Susminingsih, M.Ag. earned a Bachelor's degree from IAIN Walisongo Semarang, a Magister of Islamic Economics from IAIN Sunan Kalijaga Yogyakarta, and Doctor (economics) from UII Yogyakarta. She is formerly Deputy Director of IAIN Pekalongan Post Graduate and the lecture of human resource management, Islamic Economics Ethic, Zakat-Wakaf Management, and Academic Writing. She presented many articles in national and international forum since 2012. She conducted many researches on Islamic Economics and batik small and medium enterprises, individual and international collaborative research. ###



INTUITION, SPIRITUALITY AND HOSPITALITY INTEGRATION IN THE ORGANIZATION THINKING

This study used the library research method to find the integration of intuition, spirituality, hospitality and organization. This book is a form of concern for the author about the management of the organization in a spiritual perspective. Spirituality is a new trend in the world of work or business. The spiritual approach within the organization becomes an important contribution especially when the agency manager faces an internal situation and an increasingly tight business competition environment, both locally, regionally, nationally and even globally.

A decision of leaders and managers is needed to be able to provide service satisfaction for stakeholders. The role of the values of religious teachings is very relevant and strategic to underlie decision making in an organization. Moral implementation in organizational management and interaction behavior between existing human resources form a cooperative, synergy and competitive organizational culture better. Integration of intuition skills is needed for organization managers to make their organization more competitive, friendly, and innovative.

The results of the study have the author pour in this book. The research results include:

- Intuition, spirituality and human
- Organizational decision making
- Hospitality industry phenomenon
- Integration of intuitive skills in the organization's strategic thinking



PENERBIT NEM

Jl. Raya Wengandowo (Depan SMPN 2 Bojong), Pakalongan, Jawa Tengah, 51188

www.penerbitnem.online

nasyaexpanding@gmail.com

f Penerbit NEM

t. 0853 2521 7257

ISBN 978-623-6906-26-2



9 786236

906262