

Integrating Islamic psychology into organizational work ethics: A case study of a higher education faculty in Jakarta

Alya Paradisa Kautsari¹
Sahda Adistri Ginting²
Rabiatul Adawiyah³
Sus Budiharto^{4*}

¹*Psychology Study Program, Faculty of Psychology, Universitas
Muhammadiyah Prof. Dr. Hamka, Jakarta*

^{2,3,4}*Psychology Study Program, Faculty of Psychology, Universitas Islam
Indonesia, Yogyakarta*

*Corresponding Author: budiharto@uii.ac.id

Abstract: This study explores the implementation of Islamic psychology values within the work ethic of a psychology faculty in an Islamic higher education institution in Jakarta. Using a qualitative case study approach, data were gathered through interviews with a faculty leader and two students, observations, and document analysis. The findings indicate that values such as trustworthiness (amanah), honesty, responsibility, and integrity are integrated through programs like Baitul Arqam Training and digital-based reporting systems. While this integration fosters a productive and spiritually meaningful environment, challenges such as administrative burnout and infrastructural limitations remain. This research contributes to the discourse on industrial and organizational psychology by demonstrating how spiritual values can be synthesized with modern management.

Keywords:

*Case Study,
Higher Education,
Islamic Psychology,
Islamic Work Ethics,*

DOI : [10.20885/iscip.vol2.art7](https://doi.org/10.20885/iscip.vol2.art7)



The concept of ethos, rooted in the Greek term for character or disposition, encapsulates the distinctive traits and belief systems of an individual or collective. In an Islamic context, this ethos is inextricably linked to the religious conviction that labor is a manifestation of one's life purpose: the attainment of Allah SWT's pleasure. According to Madjid's framework, work is recontextualized as a sanctified act; thus, maintaining spiritual sincerity and performing virtuous deeds serve as primary mechanisms for strengthening one's proximity to the Creator (Solihin, 2019).

Based on Islamic perspective, work is not merely a secular necessity for economic survival but a manifestation of one's *fitra* and an act of devotional worship, provided it is performed with spiritual sincerity. Beyond the pragmatic fulfillment of life's requirements, Islamic teachings infuse the labor process with transcendent values, as consistently evidenced in the Qur'an and Hadith. This religious work ethic promotes self-reliance and responsibility through the institutionalization of specific moral virtues: Integrity, *amanah* (trustworthiness), *itqan* (meticulous diligence), and *istiqamah* (steadfastness), which collectively define the standards of Islamic professional excellence (Solihin, 2019).

Empirical evidence suggests a recurring disconnect between the normative ideals of Islamic work ethics and their practical execution within Islamic higher education. As Sugiharti (2020) notes, this issue stems from inadequate internalization and inconsistent application rather than theological inadequacy. Investigating this paradox is vital, as it illuminates the friction between an institution's religious identity and its operational reality. This study addresses the pervasive challenge of integrating spiritual ethos into modern management organizations, aiming to explore the mechanisms required to transform work culture from a superficial formality into a substantive, integrated component of organizational structure and collective behavior.

Therefore, an in-depth exploration of the implementation of Islamic psychological values in the work ethic of a Faculty of Psychology in Jakarta is timely and significant. The integration of an Islamic work ethic aims to elevate institutional performance by embedding spiritual and ethical principles into the organizational culture. When employees internalize work as an act of worship rather than a mere professional requirement, it fosters a unique psychological contract characterized by increased dedication and a deeper commitment to the organization's mission (Fenda & Fahrullah, 2019). Such an approach ensures that worldly productivity is harmonized with spiritual fulfillment.

As the primary object of inquiry, the Faculty of Psychology in Jakarta exemplifies an Islamic academic institution that harmonizes spiritual idealism with modern organizational professionalism. Operating under the Muhammadiyah framework, the faculty has secured top-tier 'Excellent' accreditation, validating its

strategic management and commitment to high-quality education. The faculty employs a digitally-integrated work system to ensure measurable and transparent outcomes in its annual work programs. A defining feature of this institution is the systemic integration of spiritual values into daily operations through initiatives like the *Baitul Arqam* program and collective Islamic studies. This approach fosters a work character anchored in *amanah*, integrity, and collaborative spirit, effectively transforming Islamic psychological principles into a functional organizational ethos for all its members

Despite the faculty's ideological commitments, the practical application of Islamic work ethics faces significant hurdles. These include a lack of consistency in value-based decision-making and a disproportionate administrative workload that disrupts the spiritual-professional nexus. Moreover, the separation of spiritual activities from functional work roles and the absence of representative facilities for religious practice signal a fragmentation in implementation. A work culture that fails to evolve through systematic and conscious development inevitably impacts employee well-being and institutional output. Consequently, the current state of value integration remains precarious, signaling a critical need for systemic reinforcement to transform these spiritual principles into stable, collective behavioral patterns.

The objective of this study is to explore the implementation of Islamic psychological values in the work ethos of a Faculty of Psychology in Jakarta, specifically focusing on the interplay between spiritual internalization and organizational efficiency. The research is structured to achieve four primary goals: 1) Evaluating the degree to which Islamic tenets are embedded in the institutional culture, 2) Identifying the catalysts and impediments to successful value integration, 3) Assessing the resultant impact on organizational performance and communal harmony, and 4) Formulating strategic pathways for the sustainable development of Islamic work ethics. By bridging the gap between theological idealism and management practice, this study provides actionable insights for enhancing the work culture in Islamic higher education settings

Through a rigorous qualitative case study approach, this research aims to enrich the burgeoning field of Islamic Industrial and Organizational Psychology. The study's value lies in its dual contribution: Refining theoretical models of spiritualized work ethics and providing actionable insights for institutional practitioners. Ultimately, the results are expected to inspire a transformative shift in other Islamic higher education settings, fostering a culture where organizational performance and spiritual identity are not mutually exclusive, but rather mutually reinforcing components of an efficient and meaningful workplace.

METHOD

This section applies specifically to articles of research results. The method section describes the research design, research objectives (population and research sample: subject / respondent / participant), research procedures, data collection, measurement (measuring instruments or measurement techniques), and data analysis. This study adopts a qualitative research approach, employing a case study design. The case study method is characterized by an intensive, focused, and in-depth investigation aimed at gaining a comprehensive understanding of a particular program, event, or activity that involves individuals, groups, institutions, or organizations (Rahardjo, 2017). This methodological approach was selected to allow for an in-depth exploration of participants' perceptions and lived experiences, particularly in relation to the Islamic work ethic within the context of a Faculty of Psychology located in Jakarta. Through this design, the study seeks to capture nuanced insights and develop a holistic understanding of the phenomenon under investigation.

This research used three main methods for data collection: 1) Document study through social media platforms provided by the university and faculty, 2) Interviews with relevant participants (the Vice Dean and two students from the Faculty of Psychology in Jakarta), and 3) Observation to gain a general overview of the organization and the characteristic behaviors of its leaders and members. These three methods complement each other to obtain in-depth information aligned with the research objectives.

The participants in this study consisted of the vice dean and two female students from the psychology faculty. The vice dean was chosen for their comprehensive understanding of the implementation of activities and policies at the psychology faculty. The two female students were selected based on their involvement with the psychology faculty at the campus. Participant selection was adjusted to obtain the most relevant information for the research focus, ensuring that the perspectives obtained were diverse yet relevant to the study's focus.

A document study was conducted to search for and trace various documents related to the Faculty of Psychology in Jakarta. The purpose of this study was to obtain relevant information as follows: 1) Vision, mission, objectives, and motto of the organization, 2) Organizational logo and its meaning, 3) History of the organization's establishment, 4) Data on organizational achievements and performance, and 5) Data on other organizations accessible from the organization's information media and social media.

To obtain relevant data, the researcher first prepared an interview guide, which was then used as a guideline during the data collection process. The guide used in this interview was as follows: 1) Background of the organization's activities related

to Islamic psychology in work ethic in a psychology faculty in Jakarta, 2) Understanding or meaning of Islamic psychology in work ethic, 3) Aspects or indicators of Islamic psychology in work ethic, 4) Factors supporting the implementation of Islamic psychology in work ethic, 5) Factors hindering the implementation of Islamic psychology in work ethic, 6) Ways to overcome obstacles in the implementation of Islamic psychology in work ethic, and 7) Impact/consequences of applying Islamic psychology in work ethic.

In this research, observation was conducted during the interview process. In the observation process, the researcher focused on two main aspects: The general appearance of the organization from the outside, and the daily behaviour of leaders and members in carrying out their duties.

The data analysis technique used was carried out through three stages according to the theory of Miles and Huberman (1994), where the qualitative data analysis process takes place interactively and continuously until saturation is reached, meaning that the information obtained is considered sufficient. The three main activities in this process include: (1) Data reduction, which is the process of sorting and simplifying relevant data, (2) Data presentation in a systematic form for easy understanding, and (3) Drawing conclusions and verification to ensure the validity of the findings (Sugiyono, 2013).

RESULT

The document study was conducted by collecting relevant sources related to a psychology faculty in Jakarta. These sources included websites, social media, and other relevant media. The vision, mission, and objectives of the university are as follows: Vision: "To be a psychology study program that develops psychological knowledge based on prophetic values"; and Mission: 1) Organizing a learning process integrated with prophetic values, 2) Developing psychological science through research integrated with prophetic values, 3) Applying psychological science through community service integrated with prophetic values for the advancement of societal civilization, 4) Improving the quality of human resources that reflect prophetic values (Archianti, 2019). Objectives: 1) Producing graduates who are spiritually, intellectually, emotionally, and socially excellent, 2) Producing scientific works that integrate prophetic values and psychology, 3) Producing community service works that integrate prophetic values and psychology, and 4) Producing quality human resources that reflect prophetic values. The motto of this organization is "To be a psychology study program that develops psychological knowledge based on prophetic values." This motto also reflects this organization's vision to be a leading psychology education institution with a foundation of Islamic values and to contribute significantly to the advancement of psychology as a whole.

Furthermore, the logo is designed with profound philosophical meaning that reflects the identity, values, and Islamic and national vision that serve as the university's main foundation.

Figure 1. Organization logo



The symbol in the shape of a sun with twelve rays radiating in all directions, in golden yellow, Image 1 is taken from the symbol of the Muhammadiyah Association. The sun symbol represents vital power and dynamism radiating from within itself, giving life to others. The twelve sun rays symbolize the spirit of the Hawary, namely the twelve companions of Prophet Isa (Jesus) AS who were always ready to strive for the glory of Islam. Muhammadiyah likens itself to the Hawary who possess a very high fighting spirit to carry out Islamic *dakwah* (preaching) of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) anywhere and anytime, based solely on the motivation of seeking the pleasure of Allah SWT (as-Shaff: 14). The sun symbol is made the core of the University's emblem, also emphasizing that this university is one of Muhammadiyah's charitable endeavors, standing under the banners of the Muhammadiyah Association, and therefore all its essence, movements, and activities must always be aligned with the beliefs and ideals of Muhammadiyah's life. In the middle of the sun is written "Muhammadiyah" in Arabic script, meaning "followers of Prophet Muhammad SAW." On the upper outer circle is written the *syahadat tauhid* (declaration of monotheism) in Arabic script: "*Ashhadu Anna ilaha illa Allah*," which means "I bear witness that there is no god but Allah." On the lower outer circle is written the *syahadat Rasul* (declaration of prophethood) in Arabic script: "*Wa ashhadu anna Muhammadar Rasulullah*," which means "and I bear witness that Muhammad SAW is the messenger of Allah." Five flower petals encircling symbolize Pancasila as the foundation and philosophy of the Republic of Indonesia. At the same time symbolize *Dinnul Islam* (the religion of Islam) which is established on five principles: The two sentences of *syahadat*, prayer, ramadan fasting, paying zakat, and pilgrimage to Baitullah. Rice and cotton encircling the sun symbolize prosperity and abundance. Overall, the meaning of the logo represents the university as a field of knowledge that continuously creates quality future generations of the nation. As an advanced educational institution,

shining solidly and continuously developing in educating the *ummah* (Muslim community) by adhering to Islamic values for a generation that is knowledgeable, characterful, moral, and always conducts themselves with humility as guided by Rasulullah Muhammad SAW, in order to realize graduates who are excellent in spiritual, intellectual, emotional, and social intelligence.

This university is one of the private higher education institutions under the auspices of the Muhammadiyah Association. Established on November 18, 1957 (coinciding with 25 *Rabiul Awal* 1377 H), this university continues to develop and become an important part of the network of Muhammadiyah-'Aisyiyah Higher Education Institutions (PTMA) in Indonesia. Currently, the university has nine faculties and one postgraduate school, and has expanded into eight campuses. The university obtained "Excellent" accreditation status since 2022. Not only that, the university has various other impressive achievements and accomplishments. Some of them include: 1) One of the best universities in Asia according to QS World University Ranking in Asia 2025, 2) Received an award as the PTMA with the highest growth in research titles funded by Direktorat Pengelolaan Kekayaan Intelektual (DPPM) Kementerian Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia, proving its dedication to research and community service, 3) Ranked among the top three for the category of best implementation of Al-Islam and Muhammadiyah (AIKA) Quality Standards, 4) Active in various student activities, including UKM Pecinta Alam (Nature Lovers Student Unit), Unit Kegiatan Mahasiswa (UKM) Paduan Suara (Choir Student Unit), and many more. These achievements reflect the university's commitment to providing quality higher education based on Islamic and national values. As an Islamic university based on Muhammadiyah values, they not only emphasize academic excellence but are also committed to producing graduates who possess integrity, social concern, and a spirit of contribution to the *ummah* and the nation. Furthermore, information sources were obtained from various relevant platforms, particularly the official websites provided by the university and the Faculty of Psychology, which provide access to various data and information regarding the institution and related faculty.

This Faculty of Psychology in Jakarta, as part of an Islamic-based educational institution, demonstrates an organized work pattern with a strong religious nuance. Its work structure is evident through the compilation of annual programs, digital-based reporting, and routine monitoring from the university, which reflects a disciplined work system. The faculty appears to integrate Islamic values into its daily activities, such as through routine religious gatherings, the implementation of the Baitul Arqam program, and the strengthening of an Islamic work ethic through AIKA courses. This religious image is further reinforced by the identity the university provides as part of the Muhammadiyah Association, which makes Islamic values the primary foundation in institutional management. In addition, the

familial atmosphere established among the academic community feels quite strong and is one of the unique aspects of this faculty. The created work environment not only focuses on achieving targets or work results but also pays attention to comfort, close spiritual relationships, and the application of moral values in carrying out daily tasks. Moreover, in carrying out daily tasks, the leaders and members of the organization at this Faculty of Psychology in Jakarta strive to perform their work based on Islamic values such as trustworthiness (*amanah*), responsibility, and honesty. This is reflected in adherence to working hours, commitment to the reporting system, and active participation in joint spiritual activities. However, from the observations and interviews, challenges in maintaining consistency were also noted. For instance, some participants remarked that the implementation of Islamic values was not yet fully uniform across all sections, especially in administrative or service aspects. Nevertheless, efforts are being made to address this through a reward and punishment approach, regular spiritual activities, and internal discussions among staff. Overall, this Faculty of Psychology in Jakarta exhibits characteristics as an organization founded on strong Islamic values and a well-structured work culture. Although challenges are still encountered in the comprehensive application of Islamic values, the daily work activities of the academic community reflect a real commitment to internalizing and applying these principles in their work routines.

Background of the organization's activities related to Islamic work ethics

Participants 1: The Faculty of Psychology at this campus has a systematic and transparent work culture. Each work unit in the faculty is required to prepare an annual work program that will be validated by the university. The implementation of these programs is evaluated every semester through two approaches: an online reporting system and direct monitoring from the university team. This culture forms an accountable, open, and goal-oriented work system, including transparent financial management.

Participant 2: Based on the interview, the Faculty of Psychology is part of an Islamic campus under the auspices of Muhammadiyah. This serves as a strong foundation for integrating Islamic values into the work culture. Furthermore, this Faculty of Psychology in Jakarta demonstrates a commitment to structured activities with a fairly strict work culture, especially regarding working hours (8 AM to 4 PM). This indicates a work management system that prioritizes discipline. In addition, the implementation of Islamic values in the work process also appears to be part of the organizational approach, such as how students observe that relationships among the academic community reflect familial values and the practice of religious values in daily work activities.

Understanding of Islamic work ethic

Participants 1: Islamic work ethic is understood as a form of worship and the embodiment of *amanah* (trustworthiness). Work is not merely for earning a living, but as a form of drawing closer to Allah SWT. Values such as *amanah* and integrity are the main foundations. Islam not only regulates formal worship but also behavior in work (*muamalah*), which is relevant to the modern world of work. The four characteristics of the Prophet (truthfulness (*shiddiq*), trustworthiness (*amanah*), conveying (*tabligh*), intelligence (*fathonah*) serve as guidelines in carrying out organizational activities.

Participants 2: The participant understands Islamic psychology in work ethic as an approach that views work not merely as a worldly activity, but also as an act of worship and a spiritual responsibility. It integrates Islamic values such as truthfulness (*siddiq*), trustworthiness (*amanah*), piety (*taqwa*), and responsibility as its primary orientation, not solely the achievement of numbers or targets, but the desire to be beneficial to others. Furthermore, an Islamic work ethic encompasses honesty, a sense of family, and a worship-oriented approach to work.

Indicators of Islamic work ethic

Participants 1: The work ethic at this Faculty of Psychology reflects Islamic psychology values such as *shiddiq* (truthful), *amanah* (trustworthy), *tabligh* (communicative), and *fathonah* (intelligent). These values are integrated into the work system through performance reporting mechanisms, online monitoring, and direct evaluation by the university. Transparency is a key principle, likened to "fish in an aquarium," meaning all activities can be seen and evaluated from all sides. In its application, the value of *shiddiq* is reflected in honest reporting, *amanah* in accountability and measurable performance or being a trustworthy individual, *tabligh* through open reporting of achievements, and *fathonah* in the selection of competent and religious human resources. According to the participant, the faculty believes that our work is not limited to just working, but is part of the manifestation of worship to Allah SWT.

Participants 2: The indicators mentioned by the participant include: Discipline regarding working hours, where punctuality is considered a form of responsibility and *amanah* (trustworthiness). Application of *amanah*, integrity, and Islamic morals. Habitual prayer and performance of worship, i.e., religious activities such as regular religious gatherings and prayers become part of the work routine. Efforts to behave politely in communication and interaction. Interactions are maintained with courtesy and upholding *ukhuwah* (brotherhood/sisterhood) among colleagues. However, the participant also highlighted that the implementation of these values is not yet fully evenly distributed, especially in the service or

administrative sections. Values such as responsibility and the implementation of work programs are still considered suboptimal, particularly regarding student involvement.

Factors supporting the implementation of Islamic work ethic

Participants 1: Transparent reporting and evaluation systems, such as Sistem Manajemen Kinerja (SIMAKIN), which allow the performance of every program, individual, and unit to be monitored objectively through the provided system, and can monitor the extent to which tasks are completed. Consistent religious culture, such as routine religious gatherings for lecturers and staff, and online religious gatherings every Saturday morning. The Baitul Arqam program as Islamic values training for all organizational elements, from prospective employees to top managers. Integrated into the curriculum and recruitment that prioritizes Islamic values, which involves testing understanding of Muhammadiyah values in job selection. Reward and punishment system, such as *umrah* awards for high achievers and guidance for those who do not meet targets. Institutional commitment from the university and faculty that aligns Islamic values with modern management, proven by the increase in faculty accreditation from C to "Excellent."

Participants 2: The campus's identity as an Islamic institution upholding Muhammadiyah values. The Muhammadiyah identity encourages the integration of religious values into the work and academic system. The presence of training and socialization of Islamic values, both in lectures and routine religious activities, such as religious gatherings, AIKA courses, and Baitul Arqam, support the internalization of Islamic values, all of which are attended by students, lecturers, and staff at the psychology faculty. Personal Awareness and a Familial Culture. The presence of individual awareness that work is a part of worship, as well as support among the academic community with a familial nuance.

Factors hindering the implementation of Islamic work ethic

Participants 1: The main challenges in the implementation of Islamic psychology at this faculty of psychology include: 1) Consistency in running the system and reporting, which requires significant time and effort, especially in data entry and documentation of program impacts, 2) Differences in individual willingness and ability to internalize and apply Islamic values in work practice, 3) Psychological pressure due to system openness, where all performance can be monitored by leaders, creating a feeling of being constantly supervised, 4) Boring administrative tasks, a challenge in itself because many activities need to have their impact proven within the system. However, the participant stated that the faculty is in a process of improvement, meaning it is striving to be better, and the faculty also consistently

achieves good targets every year, which is reflected in the current "Excellent" campus accreditation.

Participants 2: The obstacles identified, based on the participant's statement, include: 1) Lack of integration or synchronization between work units. The implementation of Islamic values is not yet evenly distributed across all units. For example, administrative and service sections tend to apply Islamic values less actively compared to academic sections. This creates an imbalance in work culture between areas, leading to limited information dissemination; 2) Lack of consistency and uniformity in the implementation of Islamic values at all employee levels. Islamic values have not been consistently applied by all educators and employees; 3) Thus, the participant felt that the existing evaluations and training were not yet optimal or comprehensive enough; and 4) Limited Supporting Facilities. For example, the unavailability of adequate prayer facilities within the faculty environment.

Ways to overcome obstacles in the implementation of Islamic work ethic

Participants 1: Obstacles or hindrances in performance can be overcome by: 1) Reward and punishment mechanisms to maintain work spirit. Rewards are given to lecturers or employees who show excellent performance, for example, through achieving targets, scientific publications, or other tangible contributions. Forms of reward are not only promotions or rank increases but also special gifts such as umrah programs or other assistance. There is also punishment, which is applied to individuals with suboptimal work performance. They will receive coaching and will be reassigned to a position more suitable for their competencies, accompanied by an evaluation and improvement process; and 2) Strengthening culture through routine spiritual activities, such as religious gatherings usually held on Wednesdays and Saturday mornings online. The themes discussed are relevant to the world of work, such as "working as worship" or "*amanah* in work." Baitul Arqam is an intensive training and coaching program on Islamic values that is mandatory for prospective lecturers and employees, and is routinely held annually for permanent staff, middle managers, and even top managers. These spiritual activities function to form collective awareness, so that the application of Islamic values is not only formal but also alive in daily habits.

Participants 2: Although the participant admitted not knowing the faculty's official strategy in detail, they observed that efforts are still being made despite not being ideal. One way mentioned is providing warnings when behaviour does not reflect Islamic values and encouraging polite and civilized communication. Additionally, the participant mentioned internal discussions or meetings among lecturers or with the deanery to address obstacles.

Impact of implementing Islamic work ethic within the organization

Participants 1: The integration of Islamic values has a significant impact on the institution's progress, reflected in the increase of the faculty's accreditation from C to "Excellent." The implemented system helps the faculty improve transparency, accountability, and work productivity. The participant also believes that Islamic values provide moral and professional excellence that distinguishes this organization from other institutions. Self-confidence in applying Islamic values also elicits appreciation from external parties, including similar institutions outside this campus. The participant stated that Islam as a perfect religion not only regulates the relationship between humans and Allah (*hablumminallah*) but also with other humans (*hablumminannas*). In the context of education and organization, the application of Islamic values, which include worship (*ibadah*), transactions (*muamalah*), and ethics (*akhlak*), will form better individuals and work systems. Thus, organizations based on Islamic values will tend to develop positively and sustainably.

Participants 2: The application of Islamic psychology values in the work ethic is said to influence a more comfortable work atmosphere, although it has not significantly increased productivity. An environment imbued with Islamic values creates comfort among the academic community. However, because implementation is not yet even and training is not comprehensive, the positive impact has not been fully felt. Nevertheless, the participant noted changes in attitude and motivation shown by the academic community. The participant's hope is that values such as *amanah* (trustworthiness) and responsibility are truly internalized, so they can serve as an example for students.

DISCUSSION

The findings from the interviews with all three participants generally show strong consistency with the theory of Islamic work ethic, which emphasizes the spiritual, moral, and social aspects of work. In line with the views of Solihin (2019), Hidayat and Hariyanto (2020), and Sugiharti (2020), the participants view work not merely as a worldly activity, but as a form of worship (*ibadah*) and *amanah* (trust) from Allah SWT. Values such as *amanah*, *shiddiq* (truthfulness), *fathonah* (intelligence), and *tabligh* (conveying) are not only mentioned normatively but are also beginning to be internalized into the work system through activities such as routine religious gatherings, Baitul Arqam Training, digital monitoring systems, and performance-based reward and punishment. These results indicate an integration of Islamic psychology theory into organizational practice. The Islamic work ethic, described by theory as a manifestation of *hablumminallah* (vertical relationship with Allah) and *hablumminannas* (horizontal relationship with fellow human beings), is

also reflected in the familial work atmosphere, polite interactions, and the strengthening of worship in daily work routines. However, consistency in implementation remains a point of concern, as mentioned in Sugiharti's (2020) report, that weak internalization can be an obstacle in building a strong Islamic work culture. This was found in participants who stated that the implementation of Islamic values was not yet evenly distributed across all work lines.

The findings of this study show that the Faculty of Psychology in Jakarta has built a strong foundation in integrating Islamic values into its work ethic. However, several critical notes need to be raised: 1) Inconsistency between work units remains a major obstacle. Participants stated that the implementation, especially in service or administrative units, is still lacking. This indicates a gap between ideal values and practical execution. 2) Limited physical facilities, such as the unavailability of a dedicated prayer room within the faculty environment, also hinder the creation of a fully Islamic work atmosphere.

This research enriches the literature on Islamic Psychology by demonstrating that Islamic values can not only be applied at the individual level but also integrated systemically into the work culture of academic organizations. This study also contributes to the contextual understanding of the Islamic work ethic concept, particularly in the Muhammadiyah higher education environment. The findings highlight the importance of: 1) Building a work system that is not only based on administrative targets but also on spiritual values; 2) Ensuring Islamic training that reaches all staff levels; 3) Providing adequate prayer facilities; and 4) Increasing regular socialization and evaluation so that the implementation of Islamic values is not merely a formality. This study offers an approach that combines the perspectives of both management staff and students, providing a more complete picture of the dynamics of applying Islamic psychology in the work ethic. The novelty is also seen in the spotlight on the digitalization of the work monitoring system implemented by the faculty, an innovation that brings together traditional Islamic values with modern management practices.

CONCLUSIONS

This study aimed to understand the implementation of Islamic Psychology in the work ethic within an educational institution, specifically at the Faculty of Psychology in Jakarta. Based on the interview results, it can be concluded that the work ethic applied has integrated Islamic values such as honesty, responsibility, and professionalism as a form of worship. These values are realized through accountable, transparent, and spiritually nuanced work activities. Furthermore, the institution's identity as part of Muhammadiyah supports the creation of a conducive work environment. However, challenges still exist, such as administrative burden, inconsistency in value implementation in some work units, and inadequate facilities.

SUGGESTION

It is suggested that structured efforts be made to standardize the perception and application of Islamic values across all work units through routine training. Simplification of reporting and administrative systems also needs to be carried out so that employees can focus more on quality and spiritually meaningful work. Additionally, the provision of adequate spiritual supporting facilities, such as prayer rooms, is important to support comfort in worship. Future research should involve participants from various levels and units to obtain a more comprehensive picture of the implementation of Islamic psychology in the work ethic of educational institutions.

REFERENCES

- Archianti, P. (2019). *Profil program studi*. Uhamka Fakultas Psikologi <https://psikologi.uhamka.ac.id/visi-dan-misi/>
- Fenda, M. A., & Fahrullah, A. (2019). Pengaruh kecerdasan spiritual dan penerapan etos kerja islam terhadap kinerja karyawan. *Jurnal Ekonomi Islam*, 2(3), 139–147. <https://journal.unesa.ac.id/index.php/jei/article/view/26509>
- Hidayat, M. T., & Hariyanto, E. (2020). Etos kerja Islam, gaya kepemimpinan, budaya organisasi, dan motivasi kerja terhadap kinerja karyawan dengan kepuasan kerja pada tenaga paramedis. *Al-Urban: Jurnal Ekonomi Syariah dan Filantropi Islam*, 4(2), 186–207. <https://journal.uhamka.ac.id/index.php/al-urban/article/view/5776/2862>
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Sage Publications, Inc.
- Rahardjo, M. (2017). Studi kasus dalam penelitian kualitatif: Konsep dan prosedurnya. <https://repository.uin-malang.ac.id/1104/1/Studi-kasus-dalam-penelitian-kualitatif.pdf>
- Sugiharti, L. (2020). Pengaruh etos kerja Islam dan komitmen organisasi terhadap kinerja karyawan BLU UPTD Trans Semarang, 2507, 1–9. *Skripsi* <https://core.ac.uk/reader/479411424>
- Sugiyono. (2013). *Metode penelitian kuantitatif, kualitatif, dan R&D*. Alfabeta
- Solihin, M. (2019). Etos Kerja dalam perspektif Islam. *Jurnal manajerial*, 4(1), 11–24. <https://doi.org/10.17509/manajerial.v4i1.16504>