The Implementation of Amanah Values in Islamic Organizational Culture

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Abstract. The value of amanah has the meaning of being responsible for carrying out each task and obligation. This study aims at determining the understanding and application of employees related to amanah (trustworthiness) as an Islamic organizational culture at University of Muhammadiyah Malang (UMM). This study applies the qualitative method and phenomenological approach. Data collection is carried out through interviews, observation and documentation. Furthermore, the data obtained are processed using qualitative data analysis techniques, namely Data Reduction, Data Presentation, and Drawing Conclusions. The results of this study indicate that employees at UMM have understood and applied amanah value as Islamic organizational culture. Indicators of the value include Fair as stated in QS An Nisa verse 135, Commitment as in QS An Nahl verse 91, Reliable as in QS An Nisa verse 58, Open as in QS Al Hadid verse 9, Independent as in QS Al Baqarah verse 256, Physically and Mentally Healthy as in QS Al Qashash verse 26, and Responsibility as in QS Al Mudatsir verses 38-39.

Keywords: *amanah* values, islamic organizational culture, employees

Introduction

Each organization has the values espoused in carrying out various activities. These values should be embraced by every member of the organization that will affect the uniformity of motion in the work, the integration of motion of the organization, as well as the emergence of a sense of comfort in doing the activities of the organization. These values are shared meanings for members of the organization in achieving organizational goals which in general terms are known as organizational culture (Triyono, 2013)

In the field of education, such as universities, the so-called human resources are educators (lecturers) and education staff (administrative staff, librarians, technicians). Implementation of education is a unified system in educational organizations, which consists of a number of components, namely inputs, processes, outputs and outcomes. Input components are grouped into two, namely raw input (students) and instrumental input (curriculum, infrastructure, costs, teaching staff and education staff). As an instrumental input, the existence of educators and education personnel becomes very strategic because it is the main determinant in delivering students to become more meaningful outcomes in the community (Ulfatin & Triwiyanto, 2016).

The role of education personnel for universities is indeed very important. The term change from supporting staff to educational staff is a form of recognition that the role of general administration, academic administrative staff, laboratory staff, librarians, financial managers, security guards, and archivists largely determines the educational process in higher education. Lecturers and students are not able to work alone; they need the help of education staff for their academic activities. Therefore, the quality of education staff services will determine the successful implementation of

the Higher Education Tri Dharma, namely education and teaching, research and development and community service.

Higher education as an organization needs employees (education staff) who are creative, high-performing, productive, and committed to achieving and maintaining competitive advantage. However, it often happens that employees experience high levels of stress, less motivated, feel the lack of job security and increased job uncertainty due to the economic crisis, downsizing and restructuring in the organization (Malik & Naeem, 2011)

University of Muhammadiyah Malang (UMM) as the organizer of higher education and assistance business in Persyarikatan has the mandate to become a center of excellence employing behavioral ethics that refers to the work principles and culture of Islamic organizations. The existence of UMM has the magnetism to be examined more closely related to employees who contribute to the success of the educational process at UMM. This is in line with one of UMM's missions to organize university governance professionally based on Islamic values. Governance as a structure and process that refers to the decisions of tertiary institutions, includes the role of certain groups in the institution and concerns decision-making practices. The role of the group consists of leadership roles (responsible for managing the institution), lecturers (responsible for teaching and research matters) and administration (responsible for carrying out support services within the institution). UMM as the organizer of tertiary education and charity business of *Persyarikatan* brought the mission and ideology of Muhammadiyah's struggle to form a true Islamic society, with Islamic values being used as a guide in developing science, technology, culture and art in the propaganda and tajdid (renewal) movement for the advancement of the nation. In the Islamic Living Guidelines of Muhammadiyah people, whose foundation and source come from the Qur'an and the Hadith, Muhammadiyah followers are required to imitate the behavior of the Prophet Muhammad in practicing noble morals in personal, family, community life, organizing and living in managing charitable business, so it becomes *uswah hasanah* exemplified by others in the form of *Shiddiq, Tabligh, Amanah, Fathonah* (STAF) characters.

Values held and implemented together at UMM are contained in Chapter XV Statute Article 80 on Academic Ethics and Behavior Ethics, which states that to guarantee the implementation and accomplishment of the Four Dharma Colleges of Muhammadiyah, behavioral ethics are established that refer to the principles the work and culture of Islamic organizations namely *Shiddiq* which means honest, transparent, accountable; *Tabligh* which means communicative, open; *Amanah* that reflects fair behavior, commitment; *Fathanah* which reflects smart, competent, innovative behavior.

This study used amanah as an assessment instrument. Noviandani & Septiarini (2015) stated the character of amanah has the meaning of being responsible in carrying out each task and obligation. Amanah is shown by openness, honesty, experience, optimal service and ihsan (doing the best) in everything. The character of amanah must be possessed by every believer, especially those who have work-related to service.

Meanwhile, Antonio (2013b) states that the character of Amanah will emerge when humans interact with others. Amanah will appear if someone "entrusts" another person a duty or mandate of position. The character of Amanah as a basis for inter-personal capital (interpersonal superiority) in society will only be established if the individual has good interpersonal capital. The character of the mandate includes (1) Fair, Trust, mandate of position in accordance with the word of Allah SWT in QS An Nisa verse 58; (2) Commitment and Keep Promises in accordance with the word of Allah SWT in QS An Nahl verse 91; (3) Reliable in accordance with the word of Allah SWT in QS An Nisa verse 58; (4) Open according to the word of Allah SWT in QS Al Hadid verse 9; (5) Independent according to the word of Allah SWT in QS Al Baqarah verse 256; (6) Healthy physical and spiritual according to the word of Allah SWT in QS Al Qashash verse 26; (7) Accountable and responsible according to the word of Allah SWT in QS Al Mudatsir verses 38-39.

This study intended to examine the understanding and application of amanah values by UMM employees. The focus of this research was to describe in-depth how "Understanding and applying amanah value of UMM Employees". This research was limited to the value of amanah to be more focused.

Alkahtani's research (2014) also seeks to understand and apply Islamic principles. This study used a qualitative approach based on extensive review and found results that the application of Islamic principles could benefit organizations by facilitating employees to be healthy in their work environment, mutual trust, respect, consultation, knowledge sharing, creativity, and innovation between employees. Organizations with Islamic principles also helped to resolve conflict between managers and owners. Islamic principles include (1) *Niat* (intentions); (2) *Taqwa*; (3) *Ikhsan*; (4) Fair; (5) *Amanah* (trust); (6) *Shiddiq*; (7) *Itqan*; (8) *Ikhlas* (sincere); (9) *Syura* (deliberation); and (10) Patience. Other research on Islamic values were conducted by Khan et al. (2010a); A. Hakim (2009); Salleh & Mohamad (2012); Ishak et al. (2013); Rafiki & Wahab (2014); Fauzi et al. (2016); Attahiru et al. (2016); Balla et al. (2016) and Algumzi (2017).

Research on Islamic organizational culture as an effort to improve employee performance has been conducted by Hafidhuddin & Tanjung (2003); Uddin et al., (2013); Triyono (2013); Daud et al. (2014) Hidayah & Sutopo (2014); Husni (2015); Byarwati (2016); Abuznaid (2016); Fauzi (2017); Jumadan (2017); Shehri et al. (2017); Muhammad (2016); Suripto (2016); Ariyanto (2018); and Husni & Puadi (2018). Characteristics of Islamic organizational culture, that is able to improve employee performance, is to believe that: first, working is one of the implementation of human tasks as khalifah (QS Al Baqarah verse 30); second, work is "worship" (Surah al-Araf verse 32); third, work must be with the principle of benefits and advantages (QS Adz-Dzaariyaat verse 19); fourth, work must be done by optimizing the ability of the mind (QS Ar Rahman verse 33); fifth, work must be carried out with confidence and optimism (QS Al- Mulk verse 15); sixth, work must be carried out with tawazun attitude (balance); seventh, work must pay attention to the *halal* element and avoid the *haram* (unlawful) element (which is prohibited by sharia) (QS Al-Maidah verse 90).

Organizational culture is a system of shared meanings shared by members of an organization that distinguishes one organization from another (Schermerhorn et al., 2011). Daft (2015) states that organizational culture is a shared value and belief that underlies organizational identity. Wheelen & Hunger (2012) states that organizational culture is a set of beliefs, expectations, values shared by members of the organization and passed on to the next generation.

According to Hakim (2012), Islamic Organizational Culture is a system of values taken and developed to be applied in daily life or activities that practice Islamic values in accordance with Islamic teachings or Islamic rules based on the Qur'an and Al-Hadith. The indicators of Islamic organizational culture aspects are as follows: (1) Smiling, to create an atmosphere of attention; (2) Greetings, to create an atmosphere of well-being; (3) Friendship, a good relationship between managers and staff; (4) Helping among others, having good cooperation; (5) Never tell a lie; (6) Discipline, using the best time possible.

Hafidhuddin & Tanjung (2003) said that the culture of Islamic organizations is the implementation of the values exemplified by Rasullullah originating from Islamic teachings namely *shiddiq, istiqomah, fathonah, amanah*, and *tabligh*. Meanwhile, according to Hoque et al., (2013) Islamic organizational culture is Islamic beliefs and values that features are trust on Allah, missionary zeal, justice, accountability, mutual respect, mutual trust, absolute sincerity, hard working, cooperation, excellence, brotherly treatment, honesty and truthfulness, morality, consultative decision making, knowledge, good behaviour, sacrifice, neat and cleanliness.

Implementation of Islamic organizational culture of employees in this study focused on the Amanah-based value. Islamic values in this study are sourced from the Word of Allah in the Qur'an and the Hadith (figure 1).

Research Methodology

This study aims to reveal two aspects: first, UMM employees' understanding of the value of Amanah as organizational culture. Second, the application of Amanah value as an Islamic organizational culture by UMM Employees. The reason for choosing a qualitative method is based on the thought that a qualitative approach is often used to look deeper into a social phenomenon including management studies (Indrawan & Yaniawati, 2016).

The type of research approach used
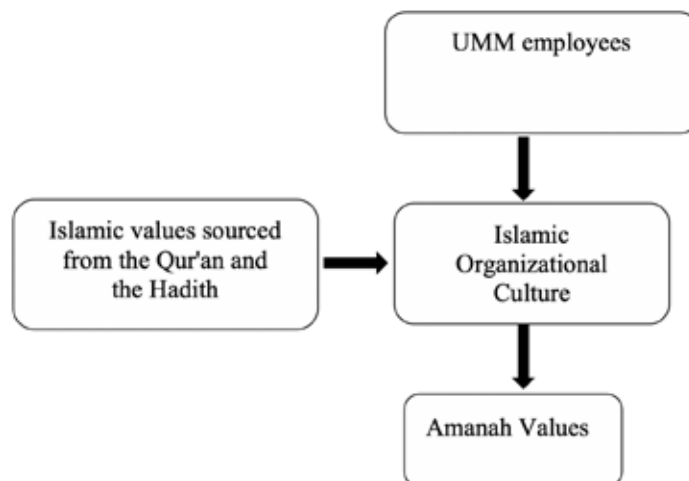
Source: Data processed, 2020

Figure 1. Conceptual Framework

in this research is phenomenology, by examining the conscious experience of the informants. Phenomenology reveals how humans experience life in the world. The phenomenological approach is used based on the following two considerations: (1) Research Objectives. This study aims to reveal two features, first, UMM employees' understanding of the value of Amanah as organizational culture. Second, the application of the Amanah value as an organizational culture by UMM Employees; and (2) Research Object. The object of this research is the culture of Islamic organizations that is understood and applied by UMM employees. The phenomenological approach in this study aims to uncover the meaning consciously attributed to the value of Amanah by informants who always interact with the object of research, namely UMM employees who implement the mandate as Islamic organizational culture. In addition, data collection techniques used in this study were interviews, observation, and documentation.

The determination of the informant refers to the depth of the information to dig up as much and as deep information as possible in order to detail the existing peculiarities which can later be used as the basis for the design of emerging concepts. The informants in this research were 5 (five) employees at UMM who had worked for at least 10 years.

Results and Discussions
Islamic Organizational Culture at University of Muhammadiyah Malang

The Islamic organizational culture at UMM is a collegial collective culture based on the four characteristics of the Apostles namely *Shidiq, Tabligh, Amanah*, and *Fathanah* (STAF). The character of Amanah is fair behavior, commitment. Fair means the sense of balance of everything. Fair is also the virtue of the soul which is gathered from three values, namely wisdom, preserving honor and courage. Fair is a proportional attitude to himself and to others. Commitment is one way to build trust. Commitment is the application of faith (justified with the heart, pledged verbally and carried out by works). Amanah's character will appear when humans interact with others. Amanah will appear if someone "entrusts" another person a duty or trust or mandate of position. The character of Amanah as a basis for inter-personal capital (interpersonal superiority) in society will only be established if the individual has good interpersonal capital.

In order to improve work commitments, foster employee spirituality and implement Islamic culture at UMM, the following activities are carried out periodically: (1) Monthly study, carried out at the university level that presents speakers from PP Muhammadiyah leaders and University leaders; (2) Weekly Routine Study; (3) *Tabligh Akbar*, which is a semester incidental activity by inviting leaders of Muhammadiyah, Aisyiyah and autonomous organizations (orthom) Muhammadiyah in Malang, Malang regency

and Batu city. Speakers for the Tabligh Akbar event apart from PP Muhammadiyah, also from abroad such as the High Imam of the Holy Mosque of Mecca, Sheikh Saud Ibrahim Ash-Suraim at the 2011 Tabligh Akbar event; (4) Scientific oration, covering two types namely University scientific oration and Faculty scientific oration. The University's scientific oration activities are carried out when the Graduation Ceremony is held every three months and when the *Pesmaba* (Introduction to Freshmen Studies) presents national-level speakers (Ministers, National Police Chief, Armed Forces Commander, Governor, etc.) each new academic year. Whereas, the Faculty's scientific oration was held at the Faculty Judicium event, which was conducted once every three months. The speakers at the Faculty's scientific oration are Lecturers of Study Programs who are scheduled to take turns; (5) The National Oration, is held routinely once a year in August to coincide with Indonesian independence. The main speakers are from various religious figures. As an example of the national oration activity in 2018, taking the theme "Strengthening National Values that Progress Towards a Golden Indonesia in order to welcome the 73rd Indonesian Independence Day" featured several important speakers including the Minister of Education and Culture, Chairman of the Muhammadiyah Central Leadership, Naudlatul figure Ulama, Catholic, Buddhist, Hindu, Confucian, Belief and Christian believers; (6) Commemoration of the Holidays as an annual routine tradition. UMM celebrated national holidays by interpreting every opportunity as motivation to work better. UMM must still have excellence and be the most superior. The excellence was reflected in the character of the UMM academic community. A good character is a noble character, so that services in the field of education must be directed to build a noble character; each course must be given a charge of superior excellence, not just science and practice. Commemorations of national holidays include National Education Day, Independence Day, Mother's Day, Earth Day, Teacher's Day, Kartini Day, and others; (7) Rector's briefing, which is held at the beginning of each Semester in each Faculty in UMM; (8) Syiar or Ramadan Study which is carried out routinely every month of Ramadan. Syiar Ramadhan contains a series of activities as follows: a study leading up to Ramadhan followed by leaders, lecturers and UMM employees with speakers from PP Muhammadiyah; Shubuh Study; Dhuhr Study; Deed Break; Tarawih; Safari Ramadhan between University Leaders with Faculties, Units, Agencies and Institutions; Student Ramadhan Studies; Tadarus Ramadhan; Social Service and Health Services; and Cross-Generational Dialogue participated by all UMM Academic Community; (9) Darul Arqam, aims to strengthen the Islamic ideology of UMM lecturers and employees. These mandatory activities are usually carried out for a full day, from morning to evening. UMM lecturers and staff were given a briefing, understanding and reinforcement that working in the Muhammadiyah business charity was devotion and worship to Allah SWT. Darul Arqam was also a means of unifying Muhammadiyah's vision and mission for all UMM lecturers and employees; (10) Prayers in congregation, carried out by each working unit.

Informants' Profile

There are 5 (five) informants in this research with detailed profile as follows: RHM began working at UMM in 1992 and was placed in the Academic Administration Bureau (BAA) until now, but occupies a different division. He firstly worked as a BAA Staff in education and teaching who is responsible for diploma taking services, checking the National Examination (UNC); then as Head of Affairs (Kaur) in the field of Teaching Education (BAA) who is responsible for services, the process of checking and printing diplomas, transcript, improvement in UTS (Mid-term examination)/UAS (Final Examination), also KHS and KSM scores. Next, he was placed as Head of Section (Kabag) Herregistrasi MAA who is responsible for student KRS. Finally, he placed as Head of Section (Kabag) of documents & reporting who are responsible for the semester to Dikti reporting process reported by tertiary institutions and documents in the BAA.

SMT began working at UMM in 1985 and was assigned to the Library Technical Implementation Unit (UPT). Subsequently, starting in 1989 up to present time, he works in the General Administration Bureau (BAU) as Head of Affairs (Kaur).

MSC, started working at UMM in 1992 and was employed in the administration section of the Faculty of Animal Husbandry. In the Faculty of Animal Husbandry, his duties were serving the Faculty administration and serving student administration. After that, he was placed in the General

Administration Bureau (BAU) to handle general administration and public services when there are guest visits. In 2004 he was assigned to work at Faculty of Economics and Business (FEB) as Head of Administrative Affairs (Kaur) whose job was responsible for the smoothness of administration and services to students. Finally, from 2014 until now, he serves in the Rector's office as a Deputy Secretariat whose job is to serve the Rector's guests.

RRN worked at UMM since 1990 and was assigned to the General Administration Bureau until 2005 as administrative staff of correspondence, telephone operators, preparing meetings and committee activities. Furthermore, RRN was placed as Staff in ASKORBID from 2005 to 2007, as Staff of the Student Affairs Bureau from 2007 to 2010, as Head of Affairs (Kaur) in the Service Division of DPPM in 2010 to 2014, and as Head of Administration (Kaur) in the Faculty of Economics and Business 2014 until now.

HSM started working at UMM in 1989 as a security guard until 2009. From 2009 until 2014, he worked as Head of Household and Inventory Affairs; and then from 2014 until now he is working as the Head of Care and Maintenance Affairs.

Understanding and Applying the Trust Value of Employees of the University of Muhammadiyah Malang

Based on the results of interviews and direct observation of informants regarding the understanding of value of trust (amanah) as an Islamic organizational culture at University of Muhammadiyah Malang and its application, the results and discussion are elaborated as follows:

Based on the results of interviews with and direct observation on RHM, his understanding and application of indicators of justice, trust, and mandate of office are as follows:

> "*I always take my work seriously wherever I am employed. God willing, I also diligently participate in activities held by the University for employees, both spiritual studies and training. I have received salary, health insurance, health benefits, soft loan, and a fair THR ...*"

The understanding and application of justice indicators is in line with the results of Alkahtani's research (2014) which clarifies

that the application of Islamic principles can help organizations by facilitating employees' healthy living in their work environment. One of the Islamic principles is justice.

The indicator of trust is in accordance with the concept of Qur'ani Management from Djalaluddin (2014), namely the existence of Tsiqah or trustworthy character. Tsiqah can be defined as a feeling of calm and peace of a person in thought, organization, or to the leader. This will appear if there is a match between the mind and reality, between words and thoughts with the behavior of a leader. Tsiqah can also be interpreted as obedience and commitment. Thus, strengthening employees' tsiqah mean strengthening the organization.

Organizational life that is put up on the foundation of reciprocity between the leaders and the led (employees) will create several things, namely growing abilities, sharpening high obsessions, and motivating them to continue to innovate that makes them proud of their leaders and feel responsible. Employees trust their leaders completely because leaders always treat them supplementary than the rights they should receive, also explore their hidden strengths and develop them without having to always see their mistakes. Employees use all their abilities to work because they feel that their leaders are attentive and carry on motivating them.

The indicator of justice is corresponding to the concept of Islamic organizational culture from Ali (2005), namely the Unity in God (Tauhid) indicator. This represents obedience to Allah SWT. In an organizational environment, this means a deep awareness of the unity of direction, clarity of purpose, avoiding mistakes, and equality or fairness among people in the organization.

Based on the results of interviews with and direct observation on MSC, his understanding and application of commitment indicators and keeping promises are as follows:

> "*The conveniences that I have received are salaries, health insurance, welfare benefits, THR. Also go umrah, if God willing, I will go in March, ma'am ... Yes, according to the characteristics of the Prophet as a leader, ideally the leader also has the characteristics of the Prophet Shiddiq, Amanah, Fathonah, Tabligh, and of course can*

be an *"Uswatun Hasanah"* for those led, and as employees work according to the rules set by UMM and carry out tasks with responsibility and full of trust"

MSC understood that UMM direction was committed to health and welfare insurance, while fulfilling promises relating to THR and Umrah facilities for employees. Understanding and applying commitment indicators and keeping these promises are in accordance with the concept of Islamic organizational culture from Ali (2005) namely Prayers (Salat) indicators. Praying five times a day shows an obligation to the Almighty, an exclusive commitment to principles, and time to reflect on spirituality.

The results of this study are also corresponding to the concept of Islamic organizational culture from Hafidhuddin and Tanjung (2003) which is working with full commitment and sincerity. Commitment indicators are in accordance with the concept of Qur'ani Management from Djalaluddin (2014), namely the existence of the *ukhuwah* character which is the key to the solid organization. Performing *ukhuwah* means that other people have the right to be defended when facing problems. Rightfully assisted when in trouble, as we expect the defense and help of others when facing problems and difficulties. In ukhuwah there is a culture of exchanging experiences, a competition to be the best, an example that is worth emulating, and a strength to remain committed in the line of struggle of the organization.

Based on the results of interviews with and direct observation on RRN, her understanding and application of reliable indicators, which can be relied upon to carry out the mandate, are as follows:

> *"As long as I work at UMM, I actively became a committee on Islamic recitation activities. In the past, routine interdisciplinary study was held once a week, also Routine Islamic studies, tabligh akbar, commemorations of the Holidays and Briefing of the Rector (Rector and Vice Rector). In the month of Ramadhan, there are Ramadhan week (PIR), Darul Arqam, and Koran training. There is also a routine recitation on Friday when male employees pray, female employees attend the recitation with Ustadzah comes from the Faculty of Islamic*

Religion or Aisyiyah UMM. I have obtained all the conveniences from the University, and I also express my gratitude to the University Leaders; hopefully the Leaders can keep the University of Muhammadiyah Malang still victorious and advanced".

The results of this study are also in line with the concept of Qur'ani Management from Djalaluddin (2014), where the character of *tajarrud* is dedication in the Organization. It means totality, which is not to interfere with something else. It is called *mutajjarid* (one who practices *tajjarud*) when he is diligent, wholehearted and whole-souled for something and reliable.

The results of this study are also in accordance with the results of Alkahtani's (2014) study which states that the application of Islamic principles can benefit organizations by facilitating employees' healthy living in their work environment. One of the Islamic principles is creative and innovative and reliable. At the same time, it is in line with the results of Khan, Farooq and Hussain's (2010) research which states that every Muslim individual must practice Islamic values in the workplace; every individual of Muslim must be honest, true, highly dedicated, superior, and successful in life and working in Islamic ethics.

Based on the results of interviews with and direct observation on HSM, his understanding and application of open indicators, namely openness based on honesty, integrity and authenticity are as follows:

> *"I have benefitted all the facilities from campus, starting from salary, health insurance, welfare benefits, going to Hajj, holiday allowances, but I have not received housing credit hehehe ... With the motto of competing in goodness, the University Leaders, in my opinion, has motivated the employees to take part in the work meeting, training, outbound and an adequate level of welfare is transparent"*

The results of this study are in line with the concept of Islamic organizational culture by Hafidhuddin and Tanjung (2003), namely openness and honesty. It is also in line with the results of Alkahtani's research (2014) that the application of Islamic principles can benefit the organization by facilitating healthy employees in the work

environment. One of the Islamic principles is open consultation and sharing of knowledge. At the same time, it is in accordance with the results of Khan, Farooq and Hussain's (2010) research which states that every Muslim individual must practice Islamic values in the workplace; every individual of Muslim must be honest, true, highly dedicated, superior, successful in life and work in accordance with Islamic ethics.

Based on the results of interviews with and direct observation of SMT, his understanding and application of the indicators of independence are as follows:

> *"For the first time I worked, I was placed as a staff of the Finance Bureau. There, I can get a lot of relationships; I meet lecturers and other employees when they take wages hehehe .... My job at the Finance Bureau is to make reports and manage petty cash funds. I always take training, Mam ... I could get a certificate, and always have my presence checked. Participate in library administration training, computer training, and archiving training. For me, the important thing is to work ... not being supervised by the Chairman is okay"*

SMT understands that independence is the nature of a person in managing something that is entrusted to him professionally. So that even without being supervised directly by the UMM Leaders, the informants continued to carry out their work, always actively participating in training and the results of this study were in line with the concept of Qur'ani Management from Djalaluddin (2014), which was willing to maintain professionalism and achievement at every level of position. It is also in accordance with the concept of Islamic organizational culture from Ali (2005), which is an indicator of Fasting (Saum). Fasting or saum conveys a sense of self-control and community that is united in sharing pleasure and suffering. It also implies that humility and some difficulties can maintain and enrich individual responsibilities so as to create organizational independence and responsibility.

While referring to the research of Alkahtani (2004), the application of Islamic principles can benefit the organization by facilitating employees to be healthy in their work environment. One of the Islamic principles is Ikhlas/Ekhlas, which is sincerity propagating trust and cooperation within an organization (sincerity means spreading trust and cooperation within an organization). In addition, the results of this study are also in line with the concept of Islamic organizational culture from Hafidhuddin and Tanjung (2003), which are professional indicators, employees work optimally, full of commitment and sincerity. This professional nature is depicted in the Qur'an, Surah al Israa, verse 84.

Based on the results of interviews with and direct observation on RHM, his understanding and application of physically and spiritually healthy indicators are as follows:

> *"All employees have the opportunity to take part in training, ma'am, service training, IT training, employee training at foreign universities, but I don't go abroad, hehehe ... maybe those opportunity for young employees, join the Erasmus program.*
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> *I always attend Islamic study activities on campus, which are held by the University for employees. There is also a selection program for outstanding employees at the University of Muhammadiyah Malang which is held once a year. In my opinion, the employee's assessment is transparent.*
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> *The nature of employee trust can be seen when given a job responsibility, showing cohesiveness, and good work performance. Then, the leadership position by the employee will be reviewed within a period of four years and can be reappointed. University leaders give awards and sanctions as appropriate. In my opinion, the awards and sanctions given are reasonable, it's fair, mam ...*
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> *I think yes because if an employee has an achievement, it is appropriate to get an award and those who make mistakes get a warning, but if the mistake is severe it will be sanctioned. The leadership always gives encouragement by promoting prayer in congregation accompanied by tausiyah. The tradition of having lunch together is also carried out, interspersed with chatter that encourages us to work. Then, every Saturday there is a Health & Fit event, in the form of physical exercises followed by community service in each*

office or business unit ... "

Antonio (2013a) argues that healthy people will show emotional maturity, calmness in action, calculating, being wise in behaving and understanding the situation of others and maintaining their speech and behavior so as not to hurt others. Health includes physical health, spiritual health, social health, economic health or finance. Rasulullah SAW is a human who has perfect physical and psychological health; it is proven that he is rarely sick despite being very busy as the head of the family, as an Apostle, and as a war leader.

The results of this study are in line with the concept of Islamic Organizational Culture from Ali (2005), namely the Alms (Zakat) indicator. Giving alms is an obligation to those who need it and those who have economic difficulties. This is a commitment to social and economic justice. Most importantly, this shows that those who are capable and in responsible positions have moral and social obligations to narrow the gap between the rich and the poor (thankful). Likewise, the findings of this study are also consistent with the concept of Qur'ani Management from Djalaluddin (2014), i.e. charity indicator, which proves the life of the organization. Charity (work) occupies a noble and honorable position in Islam. Charity is an important part of Islamic principles, as the word of Allah SWT in QS Al Taubah Verse 105.

While referring to those of Alkahtani (2014) revealed that the application of Islamic principles can benefit organizations by facilitating employees to be healthy in their work environment, mutual trust, respect, consultation, knowledge sharing, creativity, and innovation between employees.

Based on interviews with and direct observation on MSC, the understanding and application of indicators of accountability and responsibility are as follows:

"For me, the University has given fair rewards related to work tenure, but for the best employee category it seems to me that it is still unfair ... because the assessment is done only unilaterally ... if my friend makes a mistake at work, makes trouble, is guilty, I'm not worried, ma'am, there's already a law firm that will process it. If there is a performance assessment from BPSDM, that does not affect my work; the most

important thing for me is amanah at work, and immediately complete the work according to the requirements"

The results of this study are also in line with the concept of Islamic organizational culture by Hafidhuddin and Tanjung (2003), namely indicators of responsibility, which is being responsible for carrying out every task and obligation. Indicators of responsibility are displayed in the character of openness, honesty, optimal service and ihsan (do the best) in all jobs. The results of this study are also in accordance with the concept of Islamic Organizational Culture from Ali (2005), namely the Pilgrimage indicator (Hajj). The meaning of Hajj is reaffirming responsibility and strengthening commitment to the highest principles. This shows the existence of unity, equality, and diversity of the community (Professional).

Conclusions

UMM employees have understood and applied the value of amanah in daily service activities. The understanding and application of this value are in accordance with the indicators in this study, namely Fair, Commitment and Keeping Promises, Reliable, Open, Independent, Healthy Physical and Spiritual, Accountable and Responsible. The understanding and application of amanah by UMM Employees are in accordance with the Fair indicators as stated in QS An Nisa (4) verse 135, indicators of Commitment and Keeping Promises as in QS An Nahl (16) verse 91, Reliable indicators as in QS An Nisa (4) verse 58, Open indicators as in QS Al Hadid (57) verse 9, Independent indicators as in QS Al Baqarah (2) verse 256, an indicator of Physical and Spiritual Health as in QS Al Qashash (28) verse 26, Accountable and Responsible indicators as in QS Al Mudatsir (74) verses 38-39.

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