


HOW SHOULD INTELLECTUAL CAPITAL DEVELOPMENT? AN ISLAMIC RELIGIOUS PERSPECTIVE

Aryo Prakoso^A, Iwan Triuwono^B, Lilik Purwanti^C, Roekhudin Roekhudin^D



ARTICLE INFO	ABSTRACT
<p>Article history:</p> <p>Received 20 February 2023</p> <p>Accepted 08 May 2023</p>	<p>Purpose: The objective of this study was to reconstruct Intellectual Capital to fill gap between Humans, Corporations and God.</p>
<p>Keywords:</p> <p>Intellectual Capital; Reconstruction; Islamic Spiritual.</p> <div data-bbox="172 931 480 1178" style="text-align: center;">  </div>	<p>Theoretical framework: Intellectual Capital in its form and development as part of intangible assets in the business world, both from commercial and non-commercial measurements, is part of accounting, considered a modern business perspective and a product of entity theory. This definition of Intellectual Capital shows the masculine side, the Value of Entity theory. The antithesis of this is Sharia Entity Theory which emphasizes responsibility toward the sole creator of the company's nature, specifically God. Spirituality or religion fills the gap behind critical accounting studies based on secular thinking.</p> <p>Design/methodology/approach: This research uses the Islamic spirituality perspective paradigm, which is at heart and related to the organizational, social, and human environment in reconstructing Intellectual Capital.</p> <p>Findings: The results of this study obtained that the construction of human Capital is positioning employees to have honesty, trustworthiness, ridho, demanding knowledge, shodaqoh, zakat, and ukhuwah Islamiyah. Second, structural Capital is a blessed business, not arbitrary to employees, welfare, business commitment to trustworthiness, sadaqah for business, the principle of ridho in the organization, and giving employee rights. Third, customer capital is a promise, doing good/service, honesty to customers, responsibility, ukhuwah Islamiyah, sadaqah for CSR, trustworthiness, and setting prices like for like.</p> <p>Research, Practical & Social implications: First, management in developing the company can change the company's philosophy through intellectual capital which is based on God's will. Second, it is important to treat human resources, organizational structure and relational capital by aligning the soul, nature and God as a manifestation of added value.</p> <p>Originality/value: An important finding in this research is that spirituality is the most important thing in positive change for the world in which we live. Intellectual Capital in creating value should be the result of human work that is blessed by God.</p> <p>Doi: https://doi.org/10.26668/businessreview/2023.v8i5.1819</p>

^A PhD Student in Accounting. Brawijaya University. East Java, Indonesia. E-mail: aryoprakoso@student.ub.ac.id

Orcid: <https://orcid.org/0000-0002-4683-8218>

^B Professor in Accounting. Brawijaya University. East Java, Indonesia. E-mail: iwant@ub.ac.id

Orcid: <https://orcid.org/0000-0002-5776-6723>

^C Associate Professor in Accounting. Brawijaya University. East Java, Indonesia. E-mail: lilik@ub.ac.id

Orcid: <https://orcid.org/0000-0002-7923-4170>

^D Associate Professor in Accounting. Brawijaya University. East Java, Indonesia. E-mail: roe@ub.ac.id

Orcid: <https://orcid.org/0009-0000-5088-0331>

COMO DEVE O DESENVOLVIMENTO DO CAPITAL INTELECTUAL? UMA PERSPECTIVA RELIGIOSA ISLÂMICA

RESUMO

Objetivo: O objetivo deste estudo foi reconstruir o Capital Intelectual para preencher a lacuna entre Humanos, Corporações e Deus.

Referencial teórico: O Capital Intelectual em sua forma e desenvolvimento como parte dos ativos intangíveis no mundo dos negócios, tanto a partir de medições comerciais quanto não comerciais, faz parte da contabilidade, considerada uma perspectiva empresarial moderna e um produto da teoria da entidade. Esta definição de Capital Intelectual mostra o lado masculino, a teoria do Valor da Entidade. A antítese disso é a Sharia Entity Theory, que enfatiza a responsabilidade para com o único criador da natureza da empresa, especificamente Deus. A espiritualidade ou religião preenche a lacuna por trás dos estudos contábeis críticos baseados no pensamento secular.

Desenho/metodologia/abordagem: Esta pesquisa utiliza o paradigma da perspectiva da espiritualidade islâmica, que está no cerne e se relaciona com o ambiente organizacional, social e humano na reconstrução do Capital Intelectual.

Resultados: Os resultados deste estudo obtiveram que a construção do capital humano está posicionando os funcionários para ter honestidade, confiabilidade, ridho, conhecimento exigente, shodaqoh, zakat e ukhuwah Islamiyah. Em segundo lugar, o capital estrutural é um negócio abençoado, não arbitrário para os funcionários, bem-estar, compromisso comercial com a confiabilidade, sadaqah para negócios, o princípio de ridho na organização e concessão de direitos aos funcionários. Em terceiro lugar, o capital do cliente é uma promessa, fazer o bem/serviço, honestidade com os clientes, responsabilidade, ukhuwah Islamiyah, sadaqah para CSR, confiabilidade e estabelecer preços de igual para igual.

Pesquisa, implicações práticas e sociais: Primeiro, a administração no desenvolvimento da empresa pode mudar a filosofia da empresa por meio do capital intelectual baseado na vontade de Deus. Em segundo lugar, é importante tratar os recursos humanos, a estrutura organizacional e o capital relacional alinhando a alma, a natureza e Deus como manifestação de valor agregado.

Originalidade/valor: Uma descoberta importante nesta pesquisa é que a espiritualidade é a coisa mais importante na mudança positiva para o mundo em que vivemos. O Capital Intelectual na criação de valor deve ser fruto do trabalho humano abençoado por Deus.

Palavras-chave: Capital Intelectual, Reconstrução, Islã, Espiritual.

¿CÓMO DEBE DESARROLLARSE EL CAPITAL INTELECTUAL? UNA PERSPECTIVA RELIGIOSA ISLÂMICA

RESUMEN

Propósito: El objetivo de este estudio fue reconstruir el Capital Intelectual para llenar la brecha entre los Humanos, las Corporaciones y Dios.

Marco teórico: El Capital Intelectual en su forma y desarrollo como parte de los activos intangibles en el mundo empresarial, tanto desde mediciones comerciales como no comerciales, es parte de la contabilidad, considerada una perspectiva empresarial moderna y producto de la teoría de la entidad. Esta definición de Capital Intelectual muestra el lado masculino, la teoría del Valor de Entidad. La antítesis de esto es la Teoría de la Entidad de la Sharia, que enfatiza la responsabilidad hacia el único creador de la naturaleza de la empresa, específicamente Dios. La espiritualidad o la religión llenan el vacío detrás de los estudios contables críticos basados en el pensamiento secular.

Metodología: Esta investigación utiliza el paradigma de la perspectiva de la espiritualidad islámica, que está en el centro y relacionado con el entorno organizacional, social y humano en la reconstrucción del Capital Intelectual.

Conclusiones: Los resultados de este estudio obtuvieron que la construcción de Capital humano está posicionando a los empleados para tener honestidad, confiabilidad, ridho, conocimiento exigente, shodaqoh, zakat y ukhuwah Islamiyah. En segundo lugar, el capital estructural es un negocio bendito, no arbitrario para los empleados, el bienestar, el compromiso empresarial con la confiabilidad, la sadaqah para los negocios, el principio de ridho en la organización y la concesión de derechos a los empleados. Tercero, el capital del cliente es una promesa, hacer el bien/servicio, honestidad con los clientes, responsabilidad, ukhuwah Islamiyah, sadaqah para la RSE, confiabilidad y establecer precios similares.

Implicaciones de la Investigación: Primero, la gestión en el desarrollo de la empresa puede cambiar la filosofía de la empresa a través del capital intelectual que se basa en la voluntad de Dios. Segundo, es importante tratar los recursos humanos, la estructura organizacional y el capital relacional alineando el alma, la naturaleza y Dios como una manifestación de valor agregado.

Originalidad/valor: Un hallazgo importante en esta investigación es que la espiritualidad es lo más importante en el cambio positivo para el mundo en el que vivimos. El Capital Intelectual en la creación de valor debe ser el resultado del trabajo humano bendecido por Dios.

Palabras clave: Capital Intelectual, Reconstrucción, Islam, Espiritual.

INTRODUCTION

Decision making is the process of identifying needs and weighing potential solutions to those needs in order to complete an action (Zhou et al., 2023). Management's ability to process company resources and make decisions to create value aims to provide a sustainable competitive advantage. Tangible and intangible resources are significant for an organization and are used by companies in planning and implementing strategies (Barney & Hesterly, 2015). In company development, it is essential to pay attention to the physical side and the non-physical such as Intellectual Capital. The term Intellectual Capital was first introduced by Jon Kenneth Galbraith in 1969 (William S Chang & Jasper Hsieh, 2011). No uniformly accepted intellectual capital definition. (Kozak, 2011) pointed out that the concept of intellectual Capital is still evolving, and there is no accepted uniform definition to identify its subcomponents, but many researchers define the same intellectual capital concept in different ways. One of the most concise and incisive definitions of intellectual Capital is given by (Stewart, 1997) as a package of helpful knowledge (Khalique et al., 2015). Many well-known researchers in the early stages of intellectual capital development, including (Bontis et al., 2000; Edvinsson & Malone, 1997; Roos et al., 1998; Stewart, 1997; Sveiby, 1997) agree that intellectual Capital is mainly based on three components namely Human Capital, Customer Capital and Structural Capital. Intellectual Capital is based on intangible resources, such as employee competence, knowledge, education, skills, intellectual agility, brand name, customer relationships, and organizational structure (Bontis et al., 2000; Kujansivu, 2009).

Intellectual Capital has tremendous potential in building and providing added value for the company, stakeholders, and the environment. The right and effective concept construction is needed to accommodate this potential. If it is implemented correctly, the benefits generated can not only be used for the welfare of the company but also improve the welfare of the wider community, namely for the universe.

The western conceptual science that grows and develops consciously has separated science and religiosity, making a real problem for the survival of human life itself. Al-Awary (2021) revealed that the culture of intellectuals, without any control from sharia control, destroy the homeland and eliminates identity. Many countries abandon religion and excel in material

science but produce science that destroys humans, the environment, the soil, crops, and offspring. Qardhawi (2016) reveals that humans build science and technology for the welfare of humanity. Science and technology characterized by spiritualism are not only based on accounting numbers. The profit, a product of human energy, is used with the pleasure of God to improve human morals to become believers and follow God's path. At this point, Intellectual Capital as the company's added value must uphold and respect religious and human authority and increase social awareness based on God's revelation.

In the subsequent development, spirituality or religion began to be widely referred to and conditioned the emergence of an era referred to as post-secular critical thinking (McPhail, 2011). There is a gap behind critical accounting studies based on secular thinking that still considers materialism as a way to build a balanced life against "injustice" and oppression in this world (Pöyhönen & Anssi, 2004). The premise is redistributing material shares through structural and institutional reforms (Pöyhönen & Anssi, 2004). Furthermore, Lucas J (2009) states that spirituality is paramount in positive change for our world. Intellectual Capital in creating value should be the result of human Work that is blessed by God, which distributes to parties inside and outside the company, in the form of profit sharing for shareholders, as well as supporting the poor, orphans, people stricken by hunger, raising nature and serving God (Qardhawi, 2016). The essence is that humans humanize humans, preserve the environment and serve God. This research tries to reconstruct the concept of Intellectual Capital with an Islamic Spiritual approach into a whole thought that is not only materially oriented but, more importantly, presents God as a fundamental human principle in doing business.

METHOD

This research uses the perspective of Islamic spirituality, which is at heart and related to the organizational, social, and human environment in reconstructing Intellectual Capital. Soegiarto (2020) suggested a dimension of Islam. Fundamentals with work ethics from an Islamic perspective used in an organization. In the spiritualism paradigm, high spiritual norms of faith, good deeds, and noble morals are wealth that will never run out and heirlooms that will not disappear. The technique in this research is through literature studies and analysis of Quranic verses. This research's product is a dialogue synthesizing new aspects of Intellectual capital development.

RESULTS AND DISCUSSION

Intellectual Capital in its form and development as part of intangible assets in the business world, both from commercial and non-commercial measurements, is part of accounting, considered a modern business perspective and a product of entity theory. Entities are formed by prioritizing capitalist and masculine values and discarding feminine values. This leads the information generated by the masculine values of the entity theory to deconstruct natural and human life (Triyuwono, 2012). Contrary to the entity theory is the enterprise theory (Enterprise Theory) that accounting, in addition to being responsible to business owners, is also responsible to society. Enterprise Theory argues that the company's existence is also influenced and supported by several parties (such as employees, debtors, creditors, government, and society). This happens because of the social contract between the company and society. This definition of Intellectual Capital shows the masculine side, the Value of Entity theory. The antithesis of entity theory and the development of Enterprise Theory is Sharia Entity Theory which emphasizes responsibility to the sole creator of corporate nature, especially God.

In the context of understanding postmodernism as a new climate characterized by reconstruction and construction of reality, the author tries to reconstruct Pulic's Intellectual Capital with the main components of VAICTTM, namely physical Capital. (VACA - value-added Capital employed), viewing Capital as still materialistic and capitalistic. Human Capital (VAHU - Value added human Capital) assumes humans as workers without touching the aspect of human needs, especially the spiritual side of the workers, and positioning the values of workers under Islamic teachings. as well as structural Capital (STVA - structural capital value added) which translates the company's ability needed to make money from Value Added and is an indication of how successful SC is in value creation (Tan et al., 2007), Customer (relational) capital is the relationship between the organization and customers. However, how to create a relationship that can satisfy the company's soul with customers and God has not been defined. The dimension of value-added Capital is very materialistic, with the orientation of growing the company's value from Capital and profit. Egoistic, the company in measuring the company through Intellectual Capital is egoistic, prioritizing the owners of Capital or the ruler of the company in the framework of the welfare of investors or capital owners. Secularistic ideas and approaches to Intellectual Capital thinking contain theories of a series of sciences sourced from capitalism without being accompanied by faith. By putting aside faith, this knowledge gives the impact of dichotomous science separates the essence of God, negates the position of God, and causes atheistic or science that stands alone without any interference of faith and perception

of God's hand. From this unrest comes the idea of involving spiritual aspects. This Intellectual Capital reconstruction refers to Triyuwono (2012) through dhikr and prayer to fulfill the economic, mental, and spiritual needs of humans and the welfare of the universe to worship, fear and return to God with a pure, calm, and contented soul.

Various constructions of science, primarily Intellectual Capital, are dominated by capitalist elements. On the other hand, one crucial issue faced is the increasing. Awareness of Intellectual Capital recognition in driving the value and competitive advantage of the company, as well as the right concept and measurement of the company's Intellectual Capital. This still has to be developed holistically by involving divine aspects influencing a company's value through a blanket of religiosity. Some studies related to Intellectual Capital by juxtaposing the Value of Islamic religiosity include Ismail (2005) proposing that the components of Intellectual Capital consist of Human Capital, Structural Capital, Relational Capital, and Spiritual Capital. Ismail (2005) defines intangible knowledge, beliefs, and emotions embedded in the minds and hearts of individuals and the hearts of organizations. Indicators, including vision and direction, principles, values, and culture, measure this Capital.

Furthermore, individuals and organizations behave and act with respect, integrity, sincerity, honesty, truth, trust, love, morals, and ethics. It also includes motivation, self-esteem, courage, strength, commitment, teamwork, determination, desire, enthusiasm, and team spirit. Ismail's model focuses on the interconnectedness and interdependence of Intellectual Capital components for sustainable development, intending to achieve ultimate prosperity and happiness for all. Soegiarto (2020) constructed local wisdom-based Intellectual Capital by exploring entrepreneurs' understanding of Gusjigang as the basis for human Capital, structural Capital, and customer capital. The results obtained are human Capital, structural capital customer capital with Islamic values able to direct the company's value towards God's orders. Hashim et al., (2015) stated that the concept of IC is comprehensive and is usually divided into several characteristics, namely human Capital, customer capital, structural Capital, Social Capital, technological Capital, and spiritual Capital. Human Capital (HC) is a blend of people's genetic heritage, attitudes, education, and experiences in their lives and businesses.

Human Capital is the most valuable asset in any business compared to any other capital or equipment. The second Capital is Customer Capital (CC), or external Capital consists of relationships with customers and suppliers, government or related industry associations, brand names, trademarks, and reputation. Third, structural Capital consists of concepts, models, patents, computers, and systems created by employees but owned by the organization. Fourth,

social Capital is the relationships and norms that shape the quality and quantity of social interactions among people and contribute to economic and social development. This Social Capital can be a set of horizontal associations between people, consisting of social networks and related norms that affect the productivity and welfare of society. Fifth, Information technology (IT), research and development (R&D), and innovation can be considered technological Capital. For knowledge to be shared quickly and accessible to others, the existence of technological Capital is essential. The collection, storage, and distribution of information will be more accessible with the help of technological Capital. Sixth, spiritual Capital is the effect of spiritual and religious practices, beliefs, networks, and institutions that have a measurable impact on individuals, communities, and society. Khalique et al., (2015) reconstructed Intellectual Capital as consisting of Human Capital, customer capital, structural Capital, Social Capital, technology capital, and spiritual Capital. Specifically, spiritual Capital combines power, influence, passion, and knowledge from religion.

The context of the presence of spiritual Capital is expressed by Fry (2003) that because of it, a leader can deploy spiritual resources in a social context and follow God's will by following divine laws or values in their daily lives. Ismail (2005) introduced spiritual Capital as an additional component of intellectual Capital. In his study, Ismail found that spiritual Capital plays a vital role in improving the organizational performance of Malaysia's telecommunications sector. A. Liu (2008) argues that spiritual Capital is the power and influence created by a person or organization with the help of spiritual and religious beliefs and knowledge. Spiritual Capital has consistency and a definite purpose for humans, such as seeking the meaning of life. Spiritual Capital consists of happiness, forgiveness, kindness, faith, integrity, empathy, and honesty (Kriger & Seng, 2005; Mitroff et al., 2009). In line Khalique et al., (2015) spiritual Capital is an essential component of Intellectual Capital and significantly contributes to organizational performance. It is mainly based on two dimensions such as religious and ethical values.

Construction of Islamic Intellectual Capital

The construction of Intellectual Capital by presenting spiritual Capital (Hashim et al., 2015; Ismail, 2005; Khalique et al., 2015) is constructed by making spiritual Capital independent. Intellectual Capital cannot provide spiritual satisfaction of the interests of the company's performance itself. Intellectual Capital, on the other hand, is still dominated by the materialistic area. Hines (1992) in (Triyuwono, 2019) states that modern accounting is

dominated by masculine characteristics, leading to forming entity theory rooted in modern accounting. Intellectual Capital in a masculine view, if analyzed more deeply, still needs to be completed. There are gaps of empty cavities. (Mulawarman, 2011) states that intangible assets in the company are not only meant as a brand image with financial statements with good assets, equity, and profit values. However, in the process, intangible assets in the perspective of sharia have fulfilled the sharia provisions that produce benefits for all groups so that the people can feel the benefits (Mulawarman, 2011). The view of feminism with one of them about religion, in Islamic Accounting Philosophical-Theoretical Reporting focuses on shareholders and spiritual values. This needs to be given a touch to perfect the view of Intellectual Capital so that all organizations can use it as a whole.

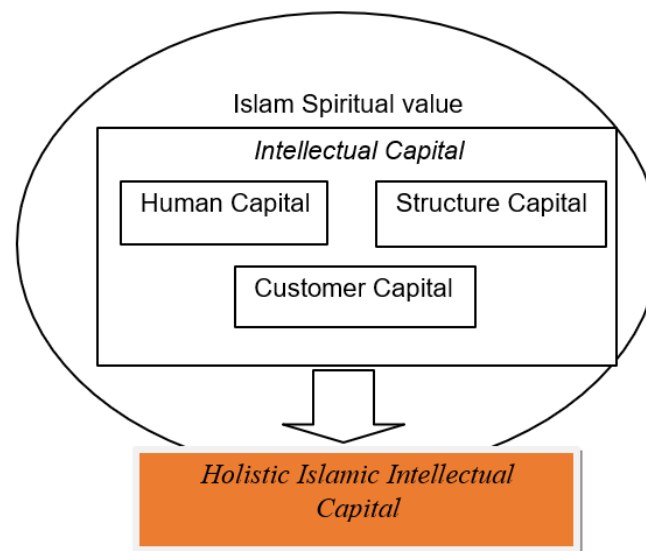


Figure 1. Reconstruction of *Intellectual Capital*
Source: Prepared by the authors (2023)

Ismail (2005) states that the discussion of intellectual Capital based on Islamic religious beliefs results in a complementary concept of spiritual Capital consisting of structural Capital, Human Capital, and relational Capital. This relational Capital is called social Capital (C.-H. Liu, 2017). Malloch (2010) further states that spiritual Capital, as one of the dimensions of intellectual Capital, has the same impact as other dimensions of intellectual Capital on business. The point is that the renewal of spiritual Capital in the company is achieved with the guidance of faith. As part of intellectual Capital, Nasrullah & Pohan (2020) spiritual Capital is essential for individuals and organizations to influence and ensure business operations follow laws and standards, fairness in terms of finance, and others which will ultimately improve company

performance. Various explanations of the components of Intellectual Capital above, the placement of Spiritual Capital in complementing the components of Intellectual Capital positions it as a stand-alone capital. The novelty of this research is to reconstruct Intellectual Capital by embedding spirituality into the capital component of Intellectual Capital depicted in figure 1. Al-Ghazali believed that spirituality (ruhaniyyah) is the thing that creates belief and faith in religion (Al-Ghazali, 1983). In line with Al-Ghazali, spirituality is based on the spirit, power, influence, and knowledge generated from religion (Berger & Hefner, 2003; A. Liu, 2008) In addition, spiritual Capital can also improve organizational performance (Ismail, 2005). The spirituality used comes from the values of Islam, which is a religion of rahmatan lil alamin.

Islam, as a religion of rahmatan lil alamin, understands that Islam is a religion of mercy and compassion for fellow humans and the universe. This understanding is taken from the primary source of Islamic teachings, namely the Qur'an, in Surah al- Anbiya' verse 107: "And we did not send you (Muhammad) but to (be) a mercy for the universe ."This shows that Islam is a religion for all creatures of Allah SWT (universal), not limited by geography, ethnicity, nation, and race. Rahmatan lil 'Alamin, according to tafsir Ar Razi, Rasulullah SAW is a mercy in the field of religion and the world. Allah SWT sent Rasulullah SAW as a path for truth seekers to success and happiness, explaining sharia and the difference between halal and haram.

The theoretical concept built in Intellectual Capital through intangible assets is Currently untouched by spiritualism. Spirituality is an effort to find the meaning of life, purpose and guidance in living life, even in people who do not believe in the existence of God (Ellison, 2000). Spirituality is a belief in a relationship with the creator (Aryanto, 2017). It is an integrated aspect of the human Capital of the whole person characterized by meaning and hope. Spiritual health is a sense of harmony between self and others, nature, and the highest life. This sense of harmony is achieved when individuals and companies balance the values, goals, and belief systems of individuals and organizations and their relationships within themselves and with others. These beliefs are often rooted in spirituality. Spirituality will grow throughout an individual's or company's life so that individuals and companies become more aware of life's meaning, purpose, and value. From an evolutionary point of view, spirituality or religion can be likened to an advantage for humans over other species. Human nature is explained in the Quran, as Allah says in Surah al-Anbiya' verse 107: And we have not sent you but to be a mercy to the universe (rahmatan lira lamin)". The verse emphasizes that if humans as caliphs on this earth are asked to give grace to the universe, humans are invited to think multi-paradigm, and their thinking, if done correctly by itself, will bring grace for Muslims and for all nature. Grace

is a gift that, in religious teachings, is divided into two; grace in the context of rahman and grace in the context of the womb. Mercy in the context of rahman is amma kulla syak, covering everything so that even non-Muslims have the right to mercy. Rahim is Allah's mercy that is only given to Muslims. If Islam is practiced correctly, Allah's mercy and mercy will descend on all. Thus the law of sunnatullah applies to both Muslims and non-Muslims. If they do the things required for mercy, they will get it. The above description makes it clear that humans, as rahmatan lil alamin, in acting should not only be materialistic, but it is essential to unite the spirit, presenting God as the goal. Islam states that humans were not created as simply as God created others. Creatures such as animals, plants, and non-living things. Instead, man is a khalifatullahfilardh, God's representative on earth. As a Khalifah, human has been given a mandate (Amanah) by God, namely producing and spreading grace (wealth) for the universe and humans (Triyuwono, 2019). Islam positions profit-creating workers as human beings created by God, the spiritual element of workers is valued and developed, and workers are seen as beings who work and think with the power of the spark of God's spirit so that their lives are full of wisdom (Triyuwono, 2017). Furthermore, positioned humans as subjects who create economic, political, and cultural systems and humans as world leaders who are responsible to their fellow man.

Structure Capital construction can be structured as a multidimensional corporate structure, namely the existential and religious dimensions. The existential dimension focuses on the purpose and meaning of life, while the religious dimension focuses more on the relationship between individuals and companies with the creator. The construction of the capital structure refers to the letter of An Nisa' verse 29. O you who believe, do not eat each other's property in a false way, except by means of trade that applies with mutual consent between you. Concept to rebuild Structure Capital refer muamalah, in Islam are rules and laws that regulate procedures for meeting the world's needs in the right way according to Islamic law. activities or transactions based on sharia rules and laws, which are related to human behavior in life and are based on detailed Islamic postulates. Implementation of spiritual values in the workplace increased employees intention to stay (Febriani et al., 2023). The scope of muamalah as a structure capital framework covers all human muamalah activities in the form of orders and prohibitions in muamalah, based on Islamic laws such as obligatory, sunnah, halal, haram, makruh and permissible.

Customer Capital, combined with spiritual, religious, and ritual experiences, is the result of evolutionary changes in thinking that help humans socialize and form groups. The evolution

of the economic unit into a societal unit sparked a surge in interest in the unit's social duty, which it expresses through its contributions to social, environmental, and economic activities, as well as its moral, legal, and charitable responsibilities (Saad & Yaaqoob, 2022). Relational Capital in Islam rahmatan lil'alamin, Islam has regulated the relationship system regarding theological, ritual, social, and humanity aspects. Regarding theology, Islam provides a firm formulation that every adherent must believe. Likewise, the Qur'an and As-Sunnah determine its operations at the ritual level. In the Quran, Surah At Taubah: 105: And Say: "Work, and Allah and His Messenger and the believers will see your Work, and you will be returned to the One who knows the unseen and the real, and He will tell you what you have done. Surah Attaubah verse 105 emphatically states Allah SWT commands that His servants work as a basis for earning a living and sustenance because Allah SWT will assist His servants who like to work, driven by high motivation, that Work in order to be able to fulfill their needs and desires and as a means to always get closer only to Allah SWT. The verse above has a common thread, which discusses human endeavors, that Allah SWT will look at what we do and try. Spirituality as a two-relational dimensional concept, namely the vertical dimension, a relationship with the creator who guides one's life. The horizontal dimension is one's relationship with oneself, others, and the environment. The relationship between these two dimensions is continuous. Although spirituality is difficult to define, some people agree on two crucial characteristics: (1) Spirituality is a unified theme in our lives. (2) Spirituality is a state of being. The spiritual dimension seeks to maintain the harmony of the company's organization. The people involved to achieve harmony with themselves and with the outside world, seeking to answer or gain strength when facing pressure, problems, or bankruptcy, which are forces that arise outside human power (Hariyadi, 2020).

In the end, belief in Allah SWT will reward us with results commensurate with what we have done because Allah SWT is speedy and precise in its calculations. Trying and working is the smallest part of the process of doing something, and prayer is the most significant part that plays an essential role in the success of the process we do.

CONCLUSION

From the construction of Intellectual Capital, it is revealed that the presence of spiritual Capital is vital to emphasize the values of spirituality absorbed and manifested in each component of Intellectual Capital. The thought of the added value of human Capital, like a dimension, will be complex for us to accept logically if it is It was separated from the

dimensions of religiosity capital values. Likewise, other capitals in Intellectual Capital, such as structural Capital and relational Capital, will become more meaningful if there is content from spiritual values.

The implications of this research are. First, religiosity is the primary source of knowledge to create value and shape and improve the company's intellectual resources. Second, the concept of Holistic Islamic Intellectual Capital where in always trying to be associated with worship, namely by always remembering Allah SWT, through trade and creation based on Islamic ethical principles, can provide a way for humans to guide the purpose of the world and the purpose of the haven. The weaknesses of this research are still in the form of theoretical ideas that have yet to reach the exploration stage of indicators and measurements. Further research can be further developed regarding Holistic Intellectual Capital to the operational stage that the company can implement

REFERENCES

- Al-Awary, A. (2021). Religiosity without knowledge is religiosity that needs treatment. <https://www.elbalad.news/4968411> .
- Al-Ghazali. (1983). *Ahlak seorang muslim*. CV. Adi grafika.
- Aryanto, I. (2017). Implementation of Islamic Spiritual Care Guidance to Meet the Spiritual Needs of Patients. *Jurnal Bimbingan, Penyuluhan, Konseling Dan Psikoterapi Islam* , 5(3), 241–260.
- Barney, J. B., & Hesterly, W. S. (2015). *Strategic management and competitive advantage: Concepts and cases*. Person/Prentice Hall.
- Berger, P. L., & Hefner, R. W. (2003). *Spiritual capital in comparative perspective*. The Spiritual Capital Planning Meeting.
- Bontis, N., William, C., & Stanley, R. (2000). Intellectual Capital and Business Performance in Malaysian Industries. *Journal of Intellectual Capital*, 1(1), 85–100.
- Edvinsson, L., & Malone, M. (1997). *Intellectual Capital*. Harper Business.
- Ellison, C. W. (2000). *Spiritual Well Being: Conceptualization and Measurement*. *Journal of Psychology and Theology*.
- Febriani, R., Hasanah, S. N., Roz, K., & Hakim, A. R. (2023). The Impact Of Workplace Spirituality, Work-Family Conflict, And Loneliness In Work On Intention To Stay: Case Study On Women Employees In Indonesia. *International Journal of Professional Business Review*, 8(4), 01–16.
- Fry, L. (2003). *Toward a Theory of Spiritual Leadership*. In *The Leadership Quarterly*.

- Hariyadi, B. (2020). Building Civilization Through the Principle of Shari'a Equality. *Journal of Islamic Law Studies*, 7(2).
- Hashim, M. J., Idris, O., & Alhabshi, S. M. (2015). Effect of Intellectual Capital on Organizational Performance. *Social and Behavioral Sciences*, 207–214.
- Ismail, M. Bin. (2005). The influence of intellectual capital on the performance of telekom malaysia. [Dissertation]. Universiti Teknologi Malaysia.
- Khalique, M., Bontis, N., Abdul Nassir bin Shaari, & Hassan Md. Isa, A. (2015). Intellectual capital in small and medium enterprises in Pakistan. *Journal of Intellectual Capital*, 16(1).
- Kozak, M. (2011). Strategic Approach to Intellectual Capital Development in Regions. *International Journal of Learning and Intellectual Capital*, 8.
- Kruger, M., & Seng, Y. (2005).). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions. *The Leadership Quarterly*, 16(5).
- Kujansivu, P. (2009). Is there something wrong with intellectual capital management models. *Knowledge Management Research & Practice*, 7.
- Liu, A. (2008). Measuring Spiritual Capital as a Latent Variable Defining Spiritual Capital as Religion Capital. [Http://Www.Researchmethods.Org/4capital.Htm](http://www.researchmethods.org/4capital.htm).
- Liu, C.-H. (2017). The relationships among intellectual capital, social capital, and performance - The moderating role of business ties and environmental uncertainty. *Tourism Management*, 61.
- Lucas J. (2009). Learning Native Wisdom: What Traditional Cultures Teach us About Subsistence, Sustainability, and Spirituality. *Journal Agric Environ Ethics*, 22.
- Malloch, T. R. (2010). Spiritual capital and practical wisdom. *Journal of Management Development*, 29(7).
- McPhail, K. (2011). A review of the emergence of post-secular critical accounting and a provocation from radical orthodoxy . *Perspectives on Accounting.*, 22(5).
- Mitroff, I., Denton, E., & Alpaslan, C. (2009). A spiritual audit of corporate America: Ten years later (spirituality and attachment theory, an interim report). *Journal of Management. Spirituality and Religion*.
- Mulawarman, A. D. (2011). *Sharia Accounting Theory, Concept and Financial Statements*. Bani Hasim Press.
- Nasrullah, A., & Pohan, E. (2020). Intellectual Capital and Spiritual Capital on Business Performance in Manufacturing Companies in Banten. *Jurnal Riset Akuntansi Tirtayasa*, 5.
- Pöyhönen, A., & Anssi, S. (2004). Assessing Intellectual Capital Creation in Regional Clusters. *Journal Of Intellectual Capital*, 5(3), 351–365.
- Qardhawi, Y. (2016). *Islamic Economic Norms and Ethics*. Gema Insani.

- Roos, J., Roos, G., Edvinsson, L., & Dragonetti, N. C. (1998). *Intellectual Capital: Navigating the new business landscape*. New York University Press.
- Saad, S. M., & Yaaqoob, I. I. (2022). Building A Corporate Social Responsibility Indicator In View Of The Covid-19 Pandemic Based On Selected International Experiences. *International Journal of Professional Business Review*, 7(5), 01–20.
- Soegiarto, D. (2020). *Islamic Intellectual Capital in the Creative Industry in Kudus with the Gusjigang Approach [Dissertation]*. Sebelas Maret University.
- Stewart, T. A. (1997). *Intellectual Capital: The New Wealth of Organizations*. Doubleday/Currency.
- Sveiby, K. E. (1997). *The New Organizational Wealth: Managing and Measuring Knowledge-Based Assets*. Barrett-Koehler Publishers.
- Tan, H. P., David, P., & Phil, H. (2007). Intellectual Capital and financial returns of companies. *Journal of Intellectual Capital* , 8(1).
- Triyuwono, I. (2012). *Sharia Accounting Perspectives, Methodology, and Theory*. PT Raja Grafindo Persada.
- Triyuwono, I. (2017). *Akuntansi Syariah Persfektif, Metodologi, Dan Teori (2nd–3rd ed.)*. Rajawali Pers.
- Triyuwono, I. (2019). So, what is sharia accounting?. *Imanensi: Jurnal Ekonomi, Manajemen Dan Akuntansi Islam*, 1, 42–50.
- William S Chang, & Jasper Hsieh. (2011). Exploring a human capital driven intellectual capital framework: evidence from information technology industry in Taiwan. *European Journal of Social Sciences*, 21(3).
- Zhou, J., San, O. T., & Liu, Y. (2023). Design And Implementation Of Enterprise Financial Decision Supposystem Based On Business Intelligence. *International Journal of Professional Business Review*, 8(4).