

SUFISM VALUES IN THE WORKPLACE AS RESILIENT EMPLOYEES DURING A CRISIS

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Abstract

Resilience is a person's ability to recover from crises and challenges encountered in life. Sufism or Sufistic values in the workplace for employees on a regular basis can ensure employee resilience remains safe, good and effective during crisis situations due to the COVID-19 pandemic. This research aims to find out how the values of Sufism work in the workplace as resilient employees during the crisis. This research is qualitative research. The subjects in the research were 3 employees who worked in the office during the crisis. Data collection methods use interviews and observation. The data analysis used is data reduction, data presentation, and drawing conclusions. The research results show that Sufism values in the workplace can function as a foundation for the growth of a positive mentality and morality for resilient employees during a crisis. Sufism values contain Illahiyah (divinity) values; second, Insaniyah (humanity) values; and the third is the Alamiyah (naturalness) values which of course are really needed by employees to remain resilient in difficult situations. Employee resilience during the COVID-19 pandemic crisis includes self-efficacy, emotional regulation, impulse control, empathy and optimism in carrying out work in the office during the COVID-19 pandemic.

Keywords: *sufism values, employee resilience, the COVID-19 pandemic crisis*

Abstrak

Resiliensi merupakan kemampuan seseorang untuk pulih dari krisis dan tantangan yang ditemui dalam hidup. Nilai-nilai tasawuf atau sufistik di tempat kerja bagi karyawan secara berkala dapat membuat resiliensi karyawan tetap aman, baik dan efektif saat situasi krisis akibat pandemi COVID-19. Penelitian ini bertujuan untuk mengetahui bagaimana nilai-nilai tasawuf di tempat kerja sebagai karyawan tangguh selama krisis. Penelitian ini merupakan penelitian kualitatif. Subjek dalam

penelitian berjumlah 3 karyawan yang bekerja di kantor selama krisis. Metode pengumpulan data menggunakan wawancara dan observasi. Analisis data yang digunakan adalah dengan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai tasawuf di tempat kerja dapat berfungsi sebagai fondasi bagi tumbuhnya mentalitas dan moralitas yang positif bagi karyawan yang tangguh selama krisis. Nilai-nilai tasawuf mengandung nilai Illahiyah, nilai Insaniyah, dan nilai Alamiyah yang tentu sangat dibutuhkan karyawan agar tetap tangguh dalam situasi sulit. Resiliensi karyawan selama krisis pandemi COVID-19 meliputi efikasi diri, regulasi emosi, pengendalian kontrol impuls, empati dan optimis menjalani pekerjaan di kantor selama pandemi COVID-19.

Kata Kunci: *nilai-nilai tasawuf, karyawan tangguh, krisis pandemi COVID-19*

Introduction

Since the national disaster was declared in March 2020, the COVID-19 pandemic has spread in Indonesia, spreading to almost all regions and causing a multidimensional crisis. The impact of the crisis due to the COVID-19 pandemic has spread to various sectors in society, such as health, humanity and social affairs, education, economics, politics, culture, financial system stability and so on. The devastating impact of the COVID-19 pandemic can be felt directly by business entities and working employees (Sinaga & Purba, 2020). For business entities, this causes a decrease in production activities so that the income earned will also decrease. Apart from that, there are several companies that went bankrupt because they were unable to get back on their feet so they laid off their employees, there are also those that gave their employees a shift in rotation to continue carrying out production activities. For employees who work, their income decreases because they are laid off temporarily (Wahyudi, & Asyanti, 2020).

Data from the Ministry of Manpower reports that as of May 12 2020, the number of workers who were laid off or laid off was 1,722,958 people. (Guild, 2020). The impact of this incident caused unrest in society which had an impact on people's psychological aspects such as fear, depression, anger and sadness due to the loss of family members during the crisis due to the COVID-19 pandemic. Employees who work during the crisis caused by the COVID-19 pandemic are required to be able to adapt and transform themselves from business as usual to a new order and way of life in order to become stronger and more resilient in facing the COVID-19 pandemic which does not yet know when it will end and can be overcome completely (Ramdani et al, 2021).

Resilience is an individual's ability to adapt after experiencing difficult life (Sari et al, 2019). Resilience is a person's ability to adapt, remain steadfast in difficult situations, continue to try to find a way out of problems, and improve oneself from adversity, by responding healthily and productively to improve oneself, so that one is able to face and overcome all the stresses of life. Resilience has a positive impact on

someone who is willing to explore new things with a high sense of self-confidence, dares to accept risks and has the will to change situations for the better (Hendriani, 2022). Resilience is important in deciding how individuals are able to overcome pressure during the most difficult conditions at once (Hisbullah & Hudin, 2020). Employee resilience is the ability of employees to develop self-resilience in their work environment. Employee resilience is often linked to employee performance and productivity, because resilience is a form of ability or strength that everyone needs.

One of the factors supporting high employee resilience is spirituality. Spirituality is a factor that influences psychological well-being and level of health (Deb et al, 2016). Spirituality can be a powerful source of hope, meaning, peace, comfort, and forgiveness for oneself and other individuals (Brewer & Koenig, 2014). Individuals with good spirituality can face the pressures and problems they experience because with their spirituality, individuals will associate their life experiences with transcendence (Farmawati, 2019; Ula et al, 2020). Another thing stated is that increasing faith can also reduce anxiety and make you feel relaxed (Alwi & Ramli, 2021). In other words, the practice of religious beliefs can make individuals resilient (Javanmard, 2013). The spirituality referred to in this research is Sufism.

Sufism is the root word for Sufism and theosophy. The idiom theosophy comes from the words theos and sophia which mean divine wisdom. This word was first used by the Porphyry school of Greece. Meanwhile, Sufism is a life that always tries to get as close as possible to Allah through increasing and perfecting worship, both obligatory worship and sunnah worship (Qomar, 2014). Sufism is a form of practice of Islamic law, namely the embodiment of ihsan (Mahfudh, 2016). Ihsan in the teachings of Sufism contains ma'rifat and muraqabah. This is in accordance with the hadith of the Prophet Muhammad: "You worship Allah as if you see Him, but if you cannot see Him, then you must realize that He sees you." In this way, the value of ihsan has a very broad meaning, including praiseworthy morals towards God in order to be close to Him. If so, then, as Achlami Mahfudh said, because to be close to God you must have commendable morals, then these morals are automatically not only towards God, but also towards fellow humans, even animals and plants (Mahfudh, 2016). Through this explanation, it can also be understood that the focus of Sufism teachings is on developing the human self, namely forming good morals in accordance with nature. The values of Sufism include Divine values, human values and natural values.

Based on this background, researchers are interested in conducting research with alternative studies regarding Sufism values in the workplace as employee resilience during the crisis caused by the COVID-19 pandemic. The aim of this research is to determine the values of Sufism in the workplace as employee resilience during the crisis

caused by the COVID-19 pandemic. It is hoped that this research can provide knowledge to the public regarding how to become a resilient employee when facing a crisis from a Sufism perspective.

Method

The research method used is qualitative with case studies. Flick (in Munaing & Niandari, 2019) states that qualitative research is a specific connection to social relations related to the fact of the pluralization of the life world. This method is applied to see and understand research subjects and objects which include people and institutions based on facts that appear as they are. Through a qualitative approach, a picture of Sufism values in the workplace and employee resilience during the crisis will be revealed as research targets. Qualitative research is intended to understand human behavior, from the actor's own frame of reference, namely how the actor views and interprets activities from the perspective of his or her stance. Researchers in this case try to understand and describe the research subject. For this purpose, researchers use a qualitative approach rather than a quantitative one that uses measuring instruments.

Bungin (2001) determines informants in qualitative research, researchers only determine key information or social situations regarding information requirements. So Moleong (2010) said that in qualitative research researchers must be able to dig up information about the subject's background. The characteristics of the subjects of this research are employees at the Pemalang Regency garment company, consisting of three employees who underwent WFO (Work from Office) during the COVID-19 pandemic or continued to go to work during the COVID-19 pandemic. This research was carried out at the subject's workplace. Research location in Pemalang Regency, Central Java, Indonesia.

Data collection methods use interviews and observation. Semi-structured interviews are conducted on research subjects and aim to find problems more openly. Meanwhile, participant observation aims to see directly the subject's activities and obtain more complete data. In this research, qualitative descriptive analysis is used as a technique to analyze the data obtained. In more detail, Miles and Huberman (in Soegiyono, 2013) data analysis techniques used in qualitative research have three stages, namely: data reduction, data presentation, and data verification (Ompusunggu & Sari, 2019; Chevallard & Bosch, 2020).

Result and Discussion

1. Sufism Values in the Workplace

The environment in the workplace has quite a big influence on the smooth operation of the company, so that it can ultimately affect the productivity of the company in general, therefore company management that prepares the work environment should

pay attention to the comfort of the employees, because in general employees want a safe and safe work space. comfortable so that the working atmosphere becomes very pleasant.

Universally, Sufism values in the workplace contain the concept of moral perfection and peace of mind which can be categorized into three, namely Divine values, Human values and Natural values.

a. Divine Values (the Values of Ilahiyyah)

Divine value is an explanation of the relationship between humans and Allah which originates from Allah's religion (revelation) (Wathoni, 2020). Divine values include belief in Allah SWT and worship of Allah. Thus, all forms of acts of worship are the actualization of ihsan to Allah which is practiced in the form of transcendental practice. The dewahidan value implies the conclusion that human life must be based on the principles of spiritual life which prioritize unity, benefit, justice, unity, mutual help, equality, balance, wisdom, deliberation and agreement, freedom and goodwill and no evil.

According to Majid & Andayani (2011), the Divine Values include: (1) The Value of Faith and Devotion. This value is described by being accustomed to reciting prayers before and after carrying out activities, always performing acts of respect for parents, teachers, friends and so on, habitually carrying out the commandments of one's religion. , usually read the holy book and recite the Koran and usually carry out activities that are useful in the world and the afterlife. (2) The Value of Gratitude. This value is described by always offering prayers to God, regularly saying thank you to other people and avoiding being arrogant. (3) The value of devotion, this value is described as being accustomed to carrying out the commands of religious teachings, helping parents, helping friends who are in trouble without expecting anything and avoiding attitudes of disbelief and broken promises. (4). Sincerity Value, This value is described as being accustomed to always being sincere in helping other people, school, friends and other people and not feeling a loss because of helping. (5). Obedience Value, This value is described as being accustomed to always obeying parents and teachers and religious orders and rules in the workplace, not being stubborn and not being quick to act. (6). The value of Tawakal, this value is described as being accustomed to always remembering God Almighty, being patient in doing something, being grateful for the results obtained.

b. Human Values (the Values of Insaniyyah)

Human values or *habl min al-nas* explained by Sembodo, quoted by Achlami Mahfudh, are life values that grow and develop in and from human civilization. Achlami continued quoting Chabib Toha saying that human values were created by humans based on criteria created by humans as well (Munfarida , 2020). Thus, it is relevant to what Himyari explained, that values are correlated with human life because values appear in accordance with the understanding held by the schools concerned as the basis and assessment of an action or event or it could also be an item.

According to Mujib & Andayani (2011), the values of Sufism which are included in the Insaniyah values are: (1) The Value of Trust or Amanah which is described as always upholding and obeying the mandate of parents and superiors, and not neglecting the message. (2). The Value of Pious Deeds is described by frequently acting and behaving in a way that shows obedience in carrying out religious teachings and showing good behavior in relationships. (3). The Value of Responsibility is described as being accustomed to completing tasks on time, avoiding breaking promises and habitually carrying out tasks until they are completed. (4). The Value of Honesty is described as being accustomed to telling the truth about what one has and wants, never lying, habitually admitting mistakes and habitually recognizing other people's strengths. (5). The Value of Forgiveness is described as often showing the attitude and behavior of forgiving other people's mistakes and avoiding revenge and not being fond of blaming others. (6). The Value of Fairness is described as often trying to do things to other people proportionally, and trying not to be greedy and cheating.

c. Natural Values (the Values of Alamiyyah)

Sufism in its teachings not only emphasizes ihsan to God or humans, but also to the entire reality of the universe which is God's creation (Kertanegara, 2006). The value of alamyah or ihsan to nature is an awareness of sacred knowledge. Mulyadhi explained that in Sufism nature is seen as signs of God which is a guide to knowing Him. If so, then the teachings of Sufism to behave well towards nature and the creatures in it have extraordinary divine value, because the universe is a reflection of God's perfection. Therefore, showing compassion for God's creatures in Sufism is an effort to get closer to God (Kanafi, 2020).

Natural value in question is the value of human relationships with the environment and the natural surroundings. Conservation of nature, such as animals, plants, mountains, seas and others, is human responsibility. The values contained in Sufism are reflected in human awareness to love animals, care for plants, and preserve nature (HS, 2018).

Based on the results of interviews and observations with the three employees, the following results were obtained:

- a. Subject #1 applies Divine values (Islamic Faith and Ihsan), Human values (virtual friendship, qawamiyah) and Natural values (implementing health protocols, maintaining personal & environmental cleanliness).
- b. Subject #2 applies Divine values (Faith, Islam, Ihsan, Taqwa, Sincerity, Tawakal, Gratitude, Patience), Human values (virtual friendship, Husnu al-adzan, At-Tawadhu', Qawamiyah. Amanah) and Natural values (implementing health protocols, maintain personal & environmental cleanliness).
- c. Subject #3 applies Divine values (Faith, Islam, Ihsan, Taqwa, Gratitude, Patience), Human values (virtual friendship, qawamiyah, husnu al-adzan) and Natural values (implementing health protocols, maintaining personal & environmental cleanliness).

The three research subjects had divine values during the crisis caused by the COVID-19 pandemic. Subject #1 is increasing faith, Islam and Ihsan. Subject #3 does not

only increase faith, Islam and Ihsan, but also piety, gratitude and patience in facing crises. Meanwhile, in subject #2, apart from increasing faith, Islam, Ihsan, piety, gratitude, patience, we also apply an attitude of sincerity and trust while working in the midst of the COVID-19 pandemic crisis. The three research subjects had different human values during the crisis caused by the Covid-19 pandemic. In Subject #1, namely conducting virtual friendships and qawamiyah only. In subject #3, we don't only carry out virtual friendship and qawmiyah but also apply husnu al-adhan when interacting with other people. Meanwhile, in subject #2, apart from holding virtual gatherings, qawamiyah and husnu al-adhan, he also implemented an attitude of at-tawadhu and trust while working in the midst of the COVID-19 pandemic crisis. The three research subjects have the same natural values, namely implementing strict health protocols, maintaining personal and environmental cleanliness so that they are physically and mentally healthy during the crisis caused by the COVID-19 pandemic.

2. Resilience of Employee During Crisis

Resilience is a person's ability to adapt, remain steadfast in difficult situations, continue to try to find a way out of problems, and improve oneself from adversity, by responding healthily and productively to improve oneself, so that one is able to face and overcome all the stresses of life. Resilience is built from seven different abilities and almost no individual has all these abilities well. The seven capabilities consist of:

a. Self-Efficacy

Self-efficacy is the result of successful problem solving. Self-efficacy represents a belief that we are able to solve the problems we experience and achieve success. Self-efficacy is very important to achieve resilience. Albert Bandura stated that self-efficacy (perceived self-efficacy) also plays a major role in self-regulated behavior. This assumption of self-efficacy is a person's belief that he is capable of doing something. From this assumption, people's motivation to achieve (if the perception is positive) or even demotivation to do something (if the perception is negative) emerges. Sometimes, assumptions about a person's self-efficacy do not match their actual self-efficacy (real self-efficacy). A person is too confident that he can do something, but in real he is actually incapable. If this happens, people will feel frustrated and low in self-esteem.

b. Emotion Regulation

Emotion regulation is the ability to remain calm under stressful conditions. Research results show that people who lack the ability to regulate emotions have difficulty building and maintaining relationships with other people. This can be caused by various factors, one of the simple reasons is that no one wants to spend time with someone who is angry, frowning, anxious, worried and agitated all the time, because the emotions felt by one person tend to influence other people. The more a person is associated with anger will become an increasingly angry person.

The emotions experienced by individuals, including anger, sadness, anxiety and guilt, do not all have to be minimized. This is because expressing emotions felt, both positive and negative emotions, is constructive and healthy, even the ability to

express emotions appropriately is part of resilience, expressing two skills that can make it easier for individuals to regulate emotions, namely calming and Focus (focusing) thus helps individuals control uncontrollable emotions, maintain focused thoughts when there are many disturbing things and reduce stress experienced by individuals.

c. Impulse Control

Impulse control is an individual's ability to control desires, urges, preferences and pressures that arise from within. Prevention can be done by testing individual beliefs and evaluating the usefulness of problem solving. Individuals can ask themselves rational questions, such as 'are the conclusions about the problem I am facing based on facts or just guessing?', 'have I seen the problem as a whole?', "what are the benefits of all this?". An individual's ability to control impulses is closely related to their emotional regulation abilities. An individual who has a high Resilience Quotient score on the emotional regulation factor tends to have a Resilience Quotient score on the impulse control factor.

Individuals can control their impulses and prevent erroneous thinking by asking rational and self-directed questions so they can best address the issues they are struggling with. The ability to control impulses is closely related to the ability to regulate emotions.

d. Problem Cause Analysis

Seligman (in Reivich & Shatte, 2002) identified an explanatory thinking style which is closely related to the individual's causal analysis abilities. Explanatory thinking styles can be divided into three dimensions, namely personal (me-not me), permanent (always-not always), and pervasive (all-not all).

Individuals with the "I-Always-All" thinking style reflect the belief that the cause of problems originates from the individual (I), this always happens and existing problems cannot be changed (Always), and existing problems will affect all aspects of their life (All). Meanwhile, individuals who have the "Not Me-Not Always-Not All" thinking style believe that the problems that occur are caused by other people (Not Me), where the condition is still possible to change (Not Always) and the existing problems will not affect the majority his life (Not All).

The explanatory thinking style plays an important role in the concept of resilience. Individuals who are focused on "Always-Everything" are unable to see a way out of the problems they face. On the other hand, individuals who tend to use the "Not always, Not all" thinking style can formulate solutions and actions they will take to solve existing problems.

A resilient individual is an individual who has cognitive flexibility, is able to identify all the causes that cause the misfortune that befalls him, without being trapped in one of the explanatory thinking styles. The individual does not ignore permanent or pervasive factors. Resilient individuals will not blame others for mistakes they make in order to maintain self-esteem or free themselves from feelings of guilt. Individuals do not focus too much on factors that are outside their control, instead they focus and

have full control on solving problems, slowly starting to overcome existing problems, directing their lives, rising and achieving success.

e. Optimism

Optimism is when we see that our future is bright. The optimism possessed by an individual indicates the belief that he or she has the ability to overcome misfortunes that may occur in the future. This also reflects a person's self-confidence, namely the individual's belief that he is able to solve existing problems and control his life. Optimism will be very beneficial for individuals if it is accompanied by self-confidence, this is because optimism encourages a person to find solutions to problems and continue to work hard for better conditions.

The optimism referred to is realistic optimism, namely a belief in the realization of a better future accompanied by all efforts to make this happen. In contrast to unrealistic optimism, where belief in a bright future is not accompanied by significant efforts to make it happen. A combination of realistic optimism and self-belief is the key to resilience and success.

f. Empathy

Empathy is closely related to an individual's ability to read signs of other people's emotional and psychological conditions. Some individuals have the ability to be quite proficient in interpreting nonverbal language shown by other people, such as facial expressions, voice intonation, body language and are able to capture what other people are thinking and feeling. Therefore, individuals who have the ability to empathize tend to have positive social relationships.

The inability to empathize has the potential to cause difficulties in social relationships. An individual's inability to read other people's nonverbal signs can be very detrimental, both in the context of work and personal relationships due to the basic human need to be understood and appreciated. Individuals with low empathy tend to repeat the patterns carried out by individuals who are not resilient, namely generalizing all the desires and emotions of other people.

g. Reaching Out (Increased Positive Aspects)

Resilience is also an individual's ability to achieve positive aspects of life after adversity befalls them. Many individuals are unable to reach out, this is because they have been taught since childhood to avoid failure and embarrassing situations as much as possible, namely individuals who prefer to have a standard life rather than having to achieve success but having to face the risk of failure in life and the humiliation of society. This shows an individual's tendency to overestimate the possibility of bad things that could happen in the future. These individuals have a fear of optimizing their abilities to the limit.

Resilience is more than just the ability to overcome adversity and recover from difficult circumstances, but is also about the ability to achieve or attain positive results after facing difficult problems. Many people are helpless because they avoid failure and shame, rather than facing it (Hendriani, 2022).

Resilience is needed by everyone because it will be a source of strength that makes them able to survive in any situation. The following are some of the benefits of resilience for employees:

- a. Employees are able to face difficulties and trauma in the field of work.
- b. Employees can look for new, challenging experiences because they are willing to learn and struggle with difficulties.
- c. Push yourself to achieve your goals so you can develop yourself.
- d. When there is a problem, the employee is able to resolve the conflict and change the disturbing situation for the better. He will learn and become more successful and feel satisfied from the previous process.

According to Holaday and Phearson in Purnomo (2014), there are three factors that have a greater influence on a person's resilience, namely: (a) Psychological Resources such as empathy, always looking for wisdom in every difficulty and being able to adapt to any situation, (b) Social Support can be an influence the culture in which a person lives and social support from other people such as friends, family and even the community, (c) Cognitive Skills can be in the form of problem solving abilities, intellectual intelligence and spirituality.

Based on the results of interviews and observations with three employees regarding the description of employee resilience during the crisis due to the COVID-19 pandemic, it is stated that:

- a. Subject #1 has quite good resilience in empathy and optimism in facing the COVID-19 pandemic.
- b. Subject #2 has excellent resilience in emotional regulation, impulse control, optimism, empathy with those around him, self-efficacy, and work achievement during the COVID-19 pandemic.
- c. Subject #3 has good resilience in emotional regulation, impulse control, optimism and empathy during a crisis.

The three employees have varying resilience. Subject #1 is having good resilience in empathy and optimism in facing the COVID-19 pandemic. Oviyanti's (2017) research results state that empathy and sympathy are very important in the world of work, having the ability to understand other people's feelings and feel what they feel. A workplace that instills a high sense of empathy and sympathy can get work done more quickly and can increase employee satisfaction. Work morale describes feelings related to the soul of an employee. Matuankotta (2022) states that if employees appear happy, optimistic in their duties and friendly to each other, they will show high enthusiasm for work. On the other hand, if employees appear dissatisfied, easily offended and angry, like to argue and are pessimistic about their tasks, then this reaction can result in low morale at work.

Subject #2 has excellent resilience in emotional regulation, impulse control, optimism, empathy with those around him, self-efficacy, and work performance during the COVID-19 pandemic. The role of self-efficacy in facing difficulties or pandemic trials

is very important because it can foster and develop positive behavior within oneself such as not giving up easily and fostering high motivation to achieve goals Patriani (2021). Achieving work performance during the pandemic is important for the survival of the Company. The importance of policies during the COVID-19 pandemic makes employees motivated to work so that employees feel safe in the office and achieve the best performance.

Meanwhile, subject #3 has good resilience in emotional regulation, impulse control, optimism and empathy during a crisis. Nelwan (2021) states that social capital and emotional regulation together influence employee resilience at work. Impulse control is an individual's ability to control impulses or impulses within themselves, such as controlling themselves to keep their distance, controlling themselves to always wear a mask, and so on. This is supported by research by Kurnia (2021) which states that the strategy to increase self-control during the pandemic is by implementing health protocols, such as maintaining distance when socializing, using a mask, not touching your face carelessly, keeping your hands clean, when you sneeze you must cover it with the inside of your arm, and so forth.

Conclusion

The values contained in Sufism are relevant to employee resilience during the crisis caused by the COVID-19 pandemic, namely divine values, human values and natural values. These values can also be categorized into three categories, namely; first, Illahiyah (divinity) values; second, Insaniyah (humanity) values; and the third is the Alamiyah (naturalness) values. These three values are interrelated and continuous and cannot be separated from one another. The most fundamental thing related to relevance in this discussion is that the values of Sufism are a way of resilience for employees who continue to work in the office during the COVID-19 pandemic crisis.

Sufism is the science of ethics, so it teaches how to be civilized towards God, towards humans and also towards creatures throughout nature as a form of employee resilience during the crisis caused by the COVID-19 pandemic. Resilient employees during the COVID-19 pandemic crisis includes self-efficacy, emotional regulation, impulse control, empathy and optimism in carrying out work in the office during the COVID-19 pandemic. The values of Sufism in the workplace are able to change a person into a better person, tougher and more resilient in facing trials. The values of Sufism are believed to be able to support and direct employee morale in achieving the best in the future. Therefore, companies can provide spiritual guidance for employees on a regular basis so that employee resilience remains strong during a crisis.

However, this research is limited to Sufism values in the workplace and employee resilience during the COVID-19 pandemic. Other concepts are needed to carry out a complete analysis to obtain new concepts that were largely ignored by previous researchers. Various studies on Sufism values and employee resilience are needed to improve the results of this research or provide confirmation and suggestions.

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