Intensification of Islamic Wasaṭiyyah in Developing the Character of Muslim Employees at Pt. Telkom Company in Central Sulawesi

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ABSTRACT: This research aims to discuss the intensification of moderate Islamic values or wasathiyah in developing the character of employees of a telecommunications company in Central Sulawesi. This research was conducted using a qualitative case study method. Data was collected through direct observation in the field and in-depth interviews with company leaders and employees. Data was also collected by analyzing written documents related to employee mental and spiritual development activities in the company. The results of this research show that the form of intensification of Islamic wasaṭiyyah in developing the character of Muslim employees at Telkom Private Limited Company Central Sulawesi uses three forms, namely **first**, intensification of Islamic wasaṭiyyah utilizing the perspective of the Islamic trilogy, namely aqidah, sharia, and morals. Aqidah includes three (3) studies, sharia contains two (2) study themes, and morals includes four (4) study themes. **Second**, Intensification of Islamic wasaṭiyyah using the perspective of the Unitary State of the Republic of Indonesia with indicators: national commitment covering five (5) study themes, tolerance covering six (6) study themes, anti-violence covering (5) study themes and accommodating to local culture includes three (3) study themes. **Third**, intensification of Islamic wasaṭiyyah using the perspective AKHLAK core values of Telkom Private Limited Company includes six central values: Trustworthy, Competent, Harmonious, Loyal, Adaptive, and Collaborative.

KEYWORDS: Intensification**,** wasathiyah, employees, Telkom

I. INTRODUCTION

Moderate Islam and Islamists are very contextual terms because different regions and contexts give them different denotations (Karim, 2014). However, this particular term was produced by the media and academics against the backdrop of the Iranian revolution in 1979 to describe Muslims, Islam, and Islamists and their relations with the West. In this context, experts consider 'Moderation' a suitable word to deal with the newly emerging situation. Regarding theoretical connections, debates about moderation have flourished in the study of party politics (especially in the West) and the fate of post-revolutionary groups faced with integration into institutionalized politics. Discussions about moderate and radical groups often arise regarding the benefits and risks of democratic inclusiveness, the challenges of democratization, and the substance of democracy itself.

This is different from the term "moderation," which was used by Muslims much earlier. It comes from the Arabic term "*al-wasaṭiyyah*," which has been mentioned several times in the holy book of the Muslim orthodox religion, the Qur'an. However, perhaps the most popular is in Surah 2, verse 143.

<div dir="rtl">وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ</div>

And so We have made you (believers) an upright community so that you may be witnesses over humanity and the Messenger may be a witness over you.

It should be noted that the term 'moderation' in Islamic scholarship was born in a different context than Western scholarship. The West's use of the term appears mainly related to its political agenda in the Muslim world. The term religious moderation is used in Islam to refers to Islamic theology, ethics, belief systems, legal positions, politics, etc (Muhtifah, Prasojo, Sappe3, & Elmansyah, 2021). In Indonesia, several foreign terms have emerged that are associated with the word "Islam," such as Inclusive Islam, Exclusive Islam, Liberal Islam, Pluralist Islam, Fundamentalist Islam, Radical Islam, Extremist Islam, Rational Islam, Traditional Islam,

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Progressive Islam, Leftist Islam, and so on. These terms were created by thinkers from various circles, making some people increasingly need clarification about understanding and distinguishing between faithful Islam. In fact, in the primary sources of Islamic teachings, namely in the Qur'an and the Sunnah of the Prophet, the word "Islam" is only mentioned without any additions. Discussions about moderation in Indonesia are always interesting, and this cannot be separated from Indonesia's diversity. Apart from being a source of pride, diversity is also a challenge. The 2020 Religious Harmony Index received a score of 67.46, a decrease compared to 2019, which received a score of 73.8.1 (Arianingtyas, 2013). This was due to attitudes of tolerance that were still low. In the index published by GTCI (Global Talent Competitiveness Index) in 2021, Indonesia is ranked 81st in tolerance towards minorities; this is quite good compared to 2019, which was ranked 91st. This ranking is measured based on several indicators, namely, discrimination, ethnic violence, sectarian violence, and religious violence. Looking at the data index, diversity is indeed a challenge. The government and all elements of society must work together hand in hand to instill the values of moderation. Participation and support from the community are very much needed to accelerate the strengthening of the values of moderation. Although it is not an easy job, seeing the pluralistic Indonesian society with all its differences.

Regarding religious diversity, Indonesia has six official religions recognized as legal for its citizens to embrace, in addition to hundreds of native Indonesian beliefs. Through its teachings, each religion has made invaluable contributions to the formation of character, personality, civilization, and national culture (Muvid & Aliyah, 2020). Above all, all citizens—with all their differences—are the legal owners of this country. Therefore, they must work together to maintain its integrity and not tear their own "house" apart with various disputes and hostility.

he meaning of religious moderation aligns with the necessity of accepting differences while appreciating and respecting them (Jamarudin, Ulya, Fatah, & Wage4, 2022). So, a moderate attitude is related to matters of *muamalah* or outside the substance of religion. Muslim professionals and employees should have a moderate spirit. With this soul, he can accept other people's choices that are different from him. Be it differences of opinion, jurisprudence, or even ethnic and religious differences. If the climate is moderate in the midst of a company developing well, then there is no problem that cannot be resolved. No matter how big, solid teams will overcome obstacles with a big soul and a moderate attitude that views differences as a potential and not a weakness. This ability to interact with differences shows a good moderate spirit.

On a smaller scale, such diversity and differences will be found in the work environment. Telkom Limited, a liability company in Indonesia, including the Central Sulawesi telecommunications region, has many employees from different and diverse backgrounds. This diversity and difference also carry relatively the same risks on a smaller scale. This means there is still the possibility of friction, clashes, and disputes. The threat to the company should not be taken lightly. Therefore, professional Muslim employees must show a moderate attitude when dealing with diversity and differences, namely, accepting diversity and differences as God's will and working side by side with colleagues who are different in many ways (Newman, Nielsen, Smyth, Hirst, & Kennedy, 2018). With this moderate attitude, synergy at work can be realized, conflict can be avoided, and targets can be achieved. Therefore, the intensification of Islamic *wasaṭiyyah* must be done through activities designed and implemented based on careful and sustainable planning using effective methods and techniques carried out by skilled and professional preachers and managed based on Modern Non-Formal Islamic education principles (Altinyelken, 2021).

Mosques in modern times in Indonesia are managed by the Mosque Prosperity Council to prosper the mosque with various activities. Among the forms of mosque activities is the intensification of recitation. Recitation is a form of *da'wah* activity. Recitations are carried out not only by Muslims in mosques around where they live but also in workplaces such as privately owned companies and state-owned companies. Telkom is among the state-owned companies that pay serious attention to developing employees' morals (character). Strong employee character is beneficial for improving and increasing company performance. Andi Abdul Waris, Business Services Manager for Telkom Limited liability company Central Sulawesi, said, "One of Telkom Indonesia's strengths is its human resources. We not only improve human resources but also spiritual character. At Telkom Central Sulawesi, there is an employee character development program, and this program has been running since 2013 until now."

II. LITERATURE REVIEW

A. *Wasathiyah Concept*

Scholars discuss *wasaṭiyyah* and its linguistic meaning that the term *wasaṭiyyah* (وسطية) comes from (و, س, and ط) based on the construction of صحيح which indicates justice and middle or the most just and middle. Meanwhile, in the *Lisān al-'Arab* dictionary, the middle is between the ends. If the letter س is added to *sukun*, the meaning changes to a place description (between) of them (Supardi, Kuswaya, & Ridwan, 2023).

Meanwhile, the word moderation is also taken from the Latin *moderation*, which means moderation or not too much and not too little. This word can also mean self-control from excessive attitudes and deficient attitudes. Indonesian Dictionary explains two

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meanings of moderation: Reduction of violence and Avoidance of extremes. This means being reasonable, average, and not extreme. In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderation means prioritizing balance regarding beliefs, morals, and character when treating others as individuals and dealing with state institutions. In English, the term moderation used to translate the term *wasaṭiyyah* does not depart from its original meaning in Arabic. According to Kamali: "everything within the Islamic tradition is based upon the concept of moderation (Subchi, Zulkifli, Latifa, & Sa'diyah, 2022)."

It is difficult to fully explain Islamic teachings, especially if you want to explain all its aspects. The following description will try to explain one of the characteristics of Islamic teachings: *wasaṭiyyah*. Al-Baqarah verse 143 is one of the religious texts that clearly shows *wasaṭiyyah*. The word *wasaṭ* originally meant everything good according to its object. A wise man said, "The best of all things is that which is in the middle." In other words, the good is in a position between two extremes. Courage is the middle ground between recklessness and timidity; Generosity is the middle between extravagance and stinginess; Purity is the middle between iniquity caused by passionate desire and impotence.

The Qur'an, also in various verses, hints at the good things in the middle. For example, Al-Isra: 29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

"Do not keep your hand fastened to your neck nor outspread it, altogether outspread, for you will be left sitting rebuked, destitute."

Another example in Al-Isra: 110, Allah says:

وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا

"And do not recite (too) loudly in your prayer or (too) quietly but seek between that an (intermediate) way."

The word *wasaṭ* then developed its meaning into "middle." Furthermore, those facing two opposing parties must be *wāsiṭ* (referee), that is, to be in the middle position in the sense of fairness. From here, the third meaning of *wasaṭ* is born: "fair." The best, middle, and fair are the three popular meanings of *wasaṭ*. The word *syuhadā* is the plural form of the word *syahīd*. This word is taken from the root word *shahidā*. Meanwhile, the words formed from the letters ش, ه, and د do not have the meaning of "presence/existence," "knowledge," and "notification." Those who died in battle in the way of Allah were named *syahīd* because the angels attended their deaths or because they passed on earth, while the earth was also named *shahidā*, so those who died were called *syahīd*.

The Prophet Muhammad was a *syahid*, and his people were *syuhada* in one or even both of the above meanings. Muslims become witnesses, as well as being witnessed, to be an example for other people. At the same time, they make the Prophet Muhammad SAW the patron they emulate and the witness of justification for all his activities. This can happen because Muslims are a *wasaṭan* community, and the Prophet Muhammad SAW was a *wasaṭiyyah* figure.

As for the definition in terms of *wasaṭiyyah*, tafsir scholars talk about it when they convey the interpretation of the words of Allah SWT in surah al-Baqarah (وكذلك جعلناكم أمة وسطا), "And thus, We made you a middle class". Imam At-Thabary, when interpreting this verse, said that *wasaṭ* is fair, and that is the meaning of choice from many meanings because the choice between humans is the fairest. Similar to At-Thobary's opinion, Ibn Kathir believes that *wasaṭ* means choice. Then, he explained that when we diverted the Qibla of Ibrahim AS, we made you the chosen people so that you would be witnesses to the entire people on the Day of Judgment. That is the meaning of *wasaṭiyyah*, according to him.

B. Character Development for Muslim Employees

Since 2013, Telecommunication Indonesia Limited Liability Company has made all mosques in the office environment a center for character development for its employees. The curriculum and syllabus were prepared to guide mosque congregations within the company environment, and Telecommunication Indonesia Limited Liability Company focuses more on coaching goals. Character development aims to form Ihsan's character so that employees become muhsinin. They are making professional employees the best at their work and their best contribution to the company's performance to make the company the best and as part of worship to Allah SWT.

The character development syllabus through this mosque is created continuously and used consistently. Therefore, the mosque administrators within Telecommunication Indonesia Limited Liability Company are requested to actively provide coaching through lectures, discussions, and similar activities by referring to the syllabus that has been prepared consistently. Apart from that, Ulama and Muballig are invited to lecture at the mosque in the office area and refer to the syllabus that has been determined systematically and comprehensively.

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In 2014, the employee character development syllabus was re-drafted with the theme: "Work Lillah." This theme continues the 2013 training theme, which took the spirit of "Working with Bismillah." Suppose the spirit of 2013 instills the spirit of Bismillah as a reference in work. In that case, the spirit of 2014 is how to dedicate work preceded by the Bismillah motif (working in the name of Allah) that is genuinely for Allah alone (lillah). Thus, bismillah can be positioned as a paradigm, while lillahi can be positioned as a motif. Bismillah as a paradigm means using Allah's teachings as a reference for action, while lillah as a motif means orienting all activities towards Allah.

Anwar explained that Lillah spirit of work is passed through a process of knowledge, understanding, absorption, awareness and implementation. With other languages, internalization must begin with strengthening the cognitive aspect. Strengthening this aspect will give birth to the affection aspect, an understanding of the importance of dedicating work to God. This awareness will encourage psychomotor efforts to implement this awareness in action.

The main aim of this syllabus, as explained by Anwar, is to instill and make Telkom employees aware of the importance of instilling the spirit of "work lillah" to form employees who orientate prayer, worship, work, profession, and even their entire life and death for Allah alone. Also, it accommodates the four important pillars that must exist in the process of instilling values, namely knowledge (knowing), commitment (affecting), actualization (doing), and becoming (being). The employee character development syllabus continues to be developed; this can be seen with the publication of the 2015 syllabus with the theme "Working *Ma'allah*." According to Ahmad Tafsir, the most crucial aim of this syllabus is for employees to realize that Allah continues to be with and accompanies human life. Nothing escapes God's supervision, and nothing escapes God's creative power. Nature and ourselves as God's creations have shown God's existence (creation) in this life and that God continues to be with His creation - especially because God never stops creating. Awareness that God continues to accompany humans through supervision and creative creation will produce awareness to continue to do the best. As the management adage goes, "Good supervision will improve the best performance."

The following year, Spiritual Capital Management published a character development syllabus with the theme "Work *Billah*," with the substance of building spiritual work strength where the demands of Company Performance are increasingly challenging. The more challenging performance target for 2016 requires greater strength than in previous years. Of the many powers needed, "Spiritual Power" is ultimately the foundation of all existing powers. Spiritual strength will enable the power of money capital, intellectual capital, strategic power, and other powers to work and function optimally. This was stated by the senior manager of Spiritual Capital Management when introducing the 2016 character development syllabus.

After the Spiritual Strength of Work became the orientation of the ihsan character development syllabus in 2016, in 2017, the goal and orientation of the employee character development syllabus was Building Superior Performance. This syllabus covers five major topics: *Mahabbah* and *Rida*, *Mahabbah* and *Jihad*, *Mahabbah* and Work Toughness, *Mahabbah* and Best Priorities, and *Mahabbah* and Maintaining Superior Quality. These five big themes are broken down into 51 lecture titles for the year 2017. The main aim of this syllabus is that Muslim employees, wherever they are, can work with *mahabbah* (love) to contribute the best to the Company, and everything is worth worshiping in front of Allah SWT.

Still related to spiritual work issues, the 2018 syllabus has the theme "Grounding Spiritual Work; Innovative-Digital Telco-Health." This syllabus was prepared by personnel who are competent in their fields, such as KH. Yusuf Muhammad, Prof. Dr. Ahmad Tafsir, MA, Prof. Dr. Afif Muhammad, MA and Prof. Dr. Tauhid Nur Azhar, Ph.D. The expected output from this syllabus is as follows;

First, the birth of superior innovation in various elements so that various character traits give rise to innovation, becoming an exceptional work culture in the professional realm. *Second*, the development of the Digital Era can give birth to Digital Telco, which provides benefits and blessings to the universe (*rahmatan lil'alamin*), thereby accelerating the company's transformation from a Telecommunication Company to a Digital Telecommunication Company whose existence is felt by all civilizations. *Third*, maintaining the quality of health is a significant support for all employees in maintaining the continuity of the innovation and digital telco process. These three things, namely innovation, digital telco, and the quality of employee health are the essence of spiritually grounding work.

III. METHODOLOGY

This study was conducted in a telecomunication company in Central Sulawesi, Indonesia. Data was gathered through field observation, in-depth interviews, and written material analysis. Data was gathered through observation, in-depth interview, and document analysis. The interviews involved 12 employees and five managers. Data was analyzed using a thematic analysis approach, which begins with open coding, iterative coding, and finally, theoretical coding to build theoretical constructs from the data. Before analysis, the data was transcribed, and the results of the transcripts were consulted with the participants to obtain their consent (Nurdin, Scheepers, & Stockdale, 2022; Nurdin, Stockdale, & Scheepers, 2014). The data analysis used a deductive

thinking technique, interpreted as a research procedure that produces deductive data from the interviews and field notes. Data analysis was conducted using thematic analysis from Strauss and Corbin (1998). The analysis started with open, axial, and selective coding. The final result of the data analysis is themes found from the data as practiced by Nurdin (2018).

IV. RESULTS AND DISCUSSION

A. *Strategy of Intensification of Islamic Wasaṭiyyah in Muslim Employees Character*

As previously explained, *wasaṭiyyah* refers to the middle meaning between two opposing positions, sometimes called *i'tidal,* so that the right and left are balanced. Moderate is a balanced and proportional attitude between two extreme poles; the negative extreme is too permissive, and the other is wholly prohibited. Likewise, negative extremes make things easier, and negative extremes make things difficult. It is hoped that understanding and awareness about the urgency of being moderate in work among company leaders, professionals, and employees will be able to create team solidity. A solid team will bring productivity and achievements that bring more comprehensive benefits. Therefore, based on the theoretical study described in the previous seection as well as the data, it was found some themes that will be discussed in the following sections.

B. *Intensification of Islamic Wasaṭiyyah Based on the Islamic Trilogy*

Telkom Limited liability company Central Sulawesi instills in employees the values of the Islamic Trilogy to realize core moral values and requires a fundamental conception of the three pillars of Muslim *kaffah*, namely strong faith, complete worship, and noble morals so that they can implement them in all their daily activities. Faith is not just belief in the heart but is a unity between belief in the heart, confession through speech (pledge), and practice with the body. This means that faith must be reflected in real life in the form of obedience to God's commands and avoiding all his prohibitions. Submission and obedience to Allah by carrying out His commands is called worship. If a person who believes is called a "*mukmin*," then a person who submits to Allah by carrying out His commands and avoiding His prohibitions is called a Muslim (a person who submits). Thus, faith and Islam, believers and Muslims are two sides of a coin that cannot be separated.

If faith and worship are realized in the life of a professional Muslim, then *al-akhlaq alkarimah* (noble morals) emerges as the fruit of both. With noble morals originating from faith and worship, a *Kaffah* Muslim will appear as *Rahmattan lil' Alamin*, the bringer of grace to the universe.

1. Intensification in the Field of Faith

The intensification of Islamic *wasaṭiyyah* in matters of faith carried out at Telkom Limited liability company Central Sulawesi can be seen by prioritizing Aqidah and Akhlak as requirements and indicators for Muslim employees at work. This can be seen when S-Booster (Spiritual Guidance) is carried out by emphasizing when delivering the material that every time they call for pious deeds and obedience, Allah SWT always begins His call with the call *Ya Ayyuhalladzina Amanu*; O believers. According to the speaker, this call conveys that faith significantly influences the birth of righteous deeds. Faith must be able to encourage the birth of pious deeds and noble morals in a Muslim. That is why the scholars define faith as justification. (Belief) in the heart that is expressed verbally and then proven by actual deeds. Faith is an absolute condition for accepting good deeds as pious deeds before Allah SWT.

Intensifying the faith was conducted at Telkom Limited Liability Company Central Sulawesi by conducting several employee coaching activities. On February 10, an S-Booster activity was held with the theme "Faith as the Foundation of Morals. The speaker at that time was Ust. Sofyan Al-Tsaury. In this activity, it was conveyed to the employees that the first Creed of humans, when in the realm of the spirit, is the most fundamental element that forms the basis of human Aqidah, which then gives birth to obedience to worship and morals of *al-karimah.* Anyone who believes that since in the realm of the spirit he has given the *shahada* of Allah SWT as his Rob then he will obediently carry out all the commandments of Allah SWT which in itself will also have noble morals because he realizes that having noble morals is part of the commands of his God.

On February 3, 2023, there will be another intensification of the faith through S-Booster activities with the theme: "Working *Lillah* as Muslim Morals." An informant expressed this theme and emphasized that Muslim professionals understand that work is worship and the mandate of the Caliphate. Therefore, they will do it in the best form (always the best). The totality of his worship of Allah will be implemented in his total loyalty. All his time, energy, and thoughts are entirely focused on his company. Here, self and group interests are defeated by corporate interests (Black & Kraakman, 1996). In this way, they become Muslim professionals who are both *Muhsinin* and *Mukhlishin*, even *Mukhlashin*. They don't work to get a salary or success in their career and living facilities but for the progress of their company. The sincerity that gives birth to such total loyalty must be cultivated. If not, what emerges is that employees work for their interests and are dominated by selfish interests: large salaries and job hunting. If the

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expected rewards and positions are not achieved, frustration and disappointment emerge, which continues with laziness and actions that disrupt the company's performance.

Every spiritual guidance conveys that in carrying out their duties, all professional Muslim Employees must face high targets, challenges, obstacles, tests, and trials, which are often very difficult (Branine & Pollard, 2010). At the same time, a worldly life causes many people to be unable to face various tests and trials, daring to commit violations. Facing all this, professional Muslim employees, including Telkom Limited liability company Central Sulawesi employees, must have strong faith because faith in Allah is the belief that Allah is the Almighty, the Most Guiding and the Most Protective. Every professional Muslim employee must be sure that, while they are on the right path, Allah will give them strength when facing challenging tasks, guidance when facing difficulties, and a way out when facing a dead end (Berger, Essers, & Himi, 2017). Therefore, professional Muslims who have strong faith are always optimistic and never pessimistic, always enthusiastic and never slack or lazy, never frustrated and hopeless, no matter how big the obstacles they face, even those that in human view are impossible because nothing is impossible for Allah SWT. For him, despair is taboo and is only appropriate for people who do not believe (infidels).

2. Intensification in the Worship

Worship is a Muslim's relationship with his God and a manifestation of his obedience to Allah. This means that when a Muslim prays, he faces Allah and is present in His presence. Therefore, worship must be performed as perfectly as possible, with total focus. Namely, his body, mind, and heart face Allah SWT. Prayers that are only devoted to the body, while the mind and heart wander everywhere, are seen as negligent prayers, and those who do them are considered religious liars.

Complete and perfect worship also contains complete meaning between intention and *kaifiyat*. Namely, it is intended for Allah, carried out in the manner prescribed by Allah and His Messenger, and complete with circumcision. Sunnah worship is what will be perfect obligatory worship. For example, the dhuhur prayer (obligatory) should be complemented by the *rawatib* prayer (*qabliah and ba'diah*). Another meaning of complete worship is the unity between *Makhdhah* worship (special worship whose time and *kaifiyah* have been determined) and *Ghairu Makhdhah* worship (social worship), for example, working, maintaining health, caring for the environment. Thus, worship has a comprehensive meaning, including *Hablum Minallah* and *Hablum Minannas*. From here comes the expression *Hayatuna kulluha* worship (All life activities are worship). *Hablum Minallah* and *Hablum Minanas* must implement all aspects of life integrally and harmoniously. Discipline in performing prayers and discipline in work, honesty with Allah and honesty with fellow human beings, and being clean in birth and heart.

Intensifying aspects of worship were carried out at Telkom Limited liability company Central Sulawesi based on the above views, so in January, to be precise, the 19th of 2023, an S-Booster was held with the theme: "The Meaning of Work from a Muslim View." According to the speaker, the basis of this discussion is that all aspects of human life in Islam are interconnected with one goal, "to worship" (*liya'budun*) - including "work." Working to earn money and a decent living is not without the value of worship but must be related to the value of worship. This relationship between work and worship is called the meaning of spirituality, namely the meaning of the outer aspect (work for mere worldly matters) with the inner meaning (work as worship). Strictly speaking, according to Islamic views, all material or moral efforts are charity (work) if intended for Allah SWT's sake.

In line with the material above, the S-Booster with the theme "Working as a Pious Charity"(Ketelaar & Ellis, 2000) was held on February 2, 2023. This event emphasized to Telkom employees that worship is not just prayer, fasting, zakat, and others but all pious deeds done by someone. According to an informant, 'good deeds' are pious deeds commanded by Allah to everyone. These actions include theological, ethical-moral, and ritual aspects of worship. Among the theological aspects that the Qur'an emphasizes as 'pious deeds' is the affirmation of pure monotheism (Nikiprowetzky, 1975), namely, not worshiping anyone other than Allah SWT. Meanwhile, the ethical and moral aspects that the Qur'an emphasizes as 'pious deeds' include doing good to parents, relatives, orphans, and the poor and speaking kindly to everyone who needs help. The aspects of formal-social ritual worship that the Qur'an emphasizes as 'good deeds' are the obligation to perform prayers and pay zakat.

V. CONCLUSION

The strategy of intensification of Islamic *wasaṭiyyah* in developing the character of Muslim employees at Telkom Limited liability company Central Sulawesi uses three forms, namely *first*, intensification of Islamic *wasaṭiyyah* utilizing the perspective of the Islamic trilogy, namely aqidah, sharia, and morals. Aqidah includes three (3) studies, sharia includes two (2) study themes, and morals includes four (4) study themes. *Second*, Intensification of Islamic *wasaṭiyyah* using the perspective of the Unitary State of the Republic of Indonesia with indicators: national commitment covering five (5) study themes, tolerance covering six (6) study themes, anti-violence covering (5) study themes and accommodating to local culture includes three (3) study themes. *Third*, the intensification of Islamic *wasaṭiyyah* using the perspective of AKHLAK core values at Telkom Limited liability company includes six central values: Trustworthy, Competent, Harmonious, Loyal, Adaptive, and Collaborative. Islamic wasaṭiyyah's urgency in

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developing Muslim employees' character at Telkom Limited Liability Company Central Sulawesi includes four things: *first*, achieving good performance; *second*, making performance improvements; *third*, earning excellent and practical work completion; and f*ourth*, making it easier 09 reach the core values of AKHLAK.

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