

The Existence of Human Resource Empowerment in Optimizing Islamic Human Capital Potential at PT. ANTAM Persero Tbk, Pomalaa Subdistrict, Kolaka Regency

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ABSTRACT

Human resources are the most important asset of a company and determine the success of achieving organizational goals, so their management needs to position them as human capital that is continuously developed. This study aims to analyze the existence of human resource empowerment in optimizing Islamic Human Capital potential at PT. ANTAM Persero Tbk, Pomalaa Subdistrict, Kolaka Regency, Southeast Sulawesi, with three focuses: human resource empowerment, Islamic Human Capital potential, and the implementation of empowerment in optimizing that potential. The study uses field research with a descriptive qualitative approach through phenomenological, sharia, and sociological approaches. Data were collected through observation, structured interviews with seven purposively selected informants, and documentation, and were then analyzed through the stages of data reduction, data display, and conclusion drawing and verification, with the Islamic Human Capital concept as the analytical lens. The results show that human resource empowerment begins with a recruitment and selection process, followed by a three-month development period before the contract agreement, and is supported by the Collective Labor Agreement and a management system based on Position, Personal, and Performance. The potential of Islamic Human Capital is evident in employees' awareness of balancing worldly and hereafter obligations by interpreting work as worship, although behavior of shifting responsibility among employees is still found. The implementation of empowerment is carried out not only to develop employee potential but also to instill leadership spirit, responsibility, and good character in order to maintain employee integrity. These findings emphasize the importance of integrating Islamic values into corporate human resource management.

Keywords: Empowerment, Human resources, Islamic Human Capital, Performance

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INTRODUCTION

Humans are social beings, so organizations must be designed so that social interaction within them can take place well, including in the dimensions of ethics and morality. Every organization requires human resources to run its activities, so every organization has a human resource management system, whether implicit or explicit, whose measure of success is commonly expressed in organizational performance. Human Resources (HR) are the most important asset or capital in a company because their value far exceeds the equipment, technology, or systems owned by the organization itself.

Awareness of the importance of human resources confronts both service companies and manufacturing industries with the challenge of HR empowerment. Increasing competition among companies is essentially competition among the human resources owned by each company, so a company that wishes to remain competitive must have an appropriate concept of human resource empowerment. The term human capital for human resources has not yet been widely adopted by business actors, even though the role of HR greatly determines the future of the company; organizations are formed based on a vision for human interests and in carrying out their missions are managed by humans, so that humans are a strategic factor in all organizational activities.

Mayo states that human capital has five components, namely individual capability, individual motivation, leadership, the organizational climate, and workgroup effectiveness, each of which plays a different role in creating a company's human capital and ultimately determines the value of a company (Endri, 2010). The view that human resources are strategic is based on the fact that knowledge is valuable, rare, difficult for competitors to imitate, and irreplaceable by other types of resources (Ongkorahardjo, Susanto, & Sudana, 2008). The development of concepts from the socialman era, personnel management, and human resources management to human capital is clearly visible in the Western world, but has encountered many collisions in the Eastern world, particularly in Islamic countries (Rahmat & Agusti, 2018).

In addition to management issues, companies often face broader economic problems such as economic injustice that creates disappointment among several parties. Religion is one of the things that exerts a great influence on the development of society, especially in its culture and social values (Suripto, 2012). Islam views human resources as a very important factor; the management concept based on the Qur'an refers to the theories of tauhid (monotheism), justice, trust (amanah), and khilafah (Sari et al., 2020). The position of humans as vicegerents (khalifah) on earth is affirmed in QS al-Baqarah/2:30, and the potential given to humans is Allah's guidance so that humans can live a life in harmony with the essence of their creation (Darmadi, 2018).

Within this framework, Islamic Human Capital can be understood as capital related to human skills, knowledge, and abilities that are in accordance with Islamic teachings (Rivai, 2009). Human resource management in Islam means the process of managing and shaping Muslim individuals and communities to truly believe in and fear Allah, to carry out duties with full responsibility, and to possess Islamic quality, faith, knowledge, and noble character for the development of themselves and their communities (Harmonika, 2017). Islam as a way of life teaches how to place HR in a company fairly according to their potential.

PT. Aneka Tambang (ANTAM) Tbk is a state-owned enterprise in the mining sector, one of whose main business units operates in Pomalaa Subdistrict, Kolaka Regency, Southeast Sulawesi, with nickel ore mining and ferronickel processing activities. As a technology-intensive and labor-intensive company, the success of ANTAM's operations depends greatly on the quality of its human resources, so that HR empowerment practices are an important part of the company's strategy. The fact that the majority of employees are Muslim makes the study of Islamic Human Capital potential in this conventional company relevant, both for conceptual development and for management practice.

From a regional economic perspective, the presence of the nickel mining industry in Pomalaa contributes greatly to the economy of Kolaka Regency and Southeast Sulawesi Province, through labor absorption, the creation of derivative economic activities, and regional revenue. The quality of the human resources managing the industry is therefore not merely an internal corporate matter, but also concerns the sustainability of economic benefits for the surrounding community. HR empowerment that touches the dimensions of character and religious values has the potential to strengthen the integrity of corporate governance while maintaining a harmonious relationship between the company and its social environment.

The research gap in this study is apparent on two sides. Empirically, human capital studies generally place the concept within a conventional framework and test its effect on performance quantitatively, while Islamic Human Capital studies have so far been concentrated on Islamic financial institutions such as Islamic banks and sharia business units (Ningsih et al., 2020; Trimulato, 2018), so that there is a research gap in the form of the still limited number of studies that examine Islamic Human Capital potential in conventional mining companies qualitatively and in depth. The novelty of this study lies in the application of the Islamic Human Capital concept as an analytical lens for human resource empowerment practices in a technology-intensive conventional business entity, namely PT. ANTAM Persero Tbk, linking modern empowerment steps with Islamic indicators of human resources. To fill this gap, this study aims to describe

human resource empowerment at PT. ANTAM Persero Tbk, to elaborate the Islamic Human Capital potential at PT. ANTAM Persero Tbk, and to analyze the implementation of human resource empowerment in optimizing Islamic Human Capital potential at PT. ANTAM Persero Tbk, Pomalaa Subdistrict, Kolaka Regency, Southeast Sulawesi.

LITERATURE REVIEW

Human resources can be understood in three senses as explained by Nawawi, namely humans who work in the environment of an organization (personnel, workforce, or employees); human potential as the driver of the organization in realizing its existence; and potential that constitutes an asset and functions as non-material capital within the organization, which is manifested into real physical and non-physical potential in realizing the existence of the organization (Sutrisno, 2017). Human resources are the main factor in the sustainability of a company and the most decisive in measuring the success of achieving company goals.

Empowerment is a continuous interpersonal relationship to build trust between employees and management (Khan in Alwi), while Mulyadi and Setyawan view empowerment as the granting of authority to employees to plan, control, and make decisions about the work that is their responsibility without having to obtain explicit authorization from the manager above them. Batliwala adds that employee empowerment is a concept of increasing job satisfaction that integrates social values, so that employees are happier in doing their work (Lembaga Administrasi Negara, 2008).

Fracaro (2006) proposes six steps of employee empowerment, namely analyzing empowerment needs and selecting the employees to be empowered; establishing clear rules agreed upon between management and employees regarding responsibility, decision-making authority, compensation, and sanctions; providing adequate information; providing training; providing resource support; and conducting evaluation and feedback. Effective empowerment produces added value not only for the organization but also for its employees.

Training is one way to develop employees' abilities and expertise so that they can adapt to and understand technology that constantly develops. Robinson views training as an instructional activity to develop a person's behavioral patterns in the areas of knowledge, skills, or attitudes to achieve expected standards, while Heidjrachman and Husnan (2008) affirm that the purpose of employee development is to improve employee work effectiveness in achieving predetermined work results. Thus, training and development are core instruments of empowerment that connect individual potential with organizational needs.

Human capital according to Mayo consists of five components. Individual capability includes actual ability acquired through learning and potential ability in the form of intelligence and talent. Individual motivation is formed from employees' attitudes in facing work situations, which strengthen the drive to achieve maximum performance. The organizational climate is the organizational value system embraced by members that influences how they work and behave. Workgroup effectiveness is based on productive outcomes and the personal satisfaction of team members. Leadership is interpersonal influence in certain situations through the communication process to achieve goals (Kasmawati, 2017).

Islamic Human Capital is essentially a form of faith of human resources as Muslims in the oneness of Allah, positioning themselves as if always watched by Allah in every work performed. As Muslim individuals, Islamic Human Capital must be able to practice their religion in the workplace by developing a trustworthy and sincere environment, because work is part of worship (Rivai, 2009). Human resources can be categorized as Islamic Human Capital if they meet the criteria of faith and piety toward Allah, noble character, physical health, spiritual health, and skill in the field of duty they face.

Performance in the Islamic perspective is a means of living and an activity that plays an important role in social life. According to Islamic teachings, everyone is required to be independent and to meet their needs by striving and working, because the sustenance that Allah

has guaranteed will not come without effort from the person concerned. The principles of leadership and responsibility in work are affirmed in the hadith narrated by al-Bukhari that every person is a leader and every leader will be held accountable, so that the spirit of leadership must be embedded in every employee (Harmonika, 2017).

Empirical Review

Several previous studies serve as references for this research. Ningsih et al. (2020) found that Islamic Human Capital has a positive effect on the performance of Islamic bank employees because good management creates a harmonious work environment. Zaki (2020) showed that the implementation of recruitment, selection, and placement is not sufficient with expertise alone but must be accompanied by good character in accordance with sharia so that the company obtains good results as well as blessings. Rahmat and Agusti (2018) explain the importance of building human resource policy starting from senior managers who are pious, in the sense of not merely understanding but also internalizing religion, so as to close the gap between textual rules and practice.

Nugraha (2018) proved that human capital has a significant effect on company performance, and Oktaviani (2019) found that leadership and human capital jointly have a significant effect on employee performance because HR are placed according to their abilities. Trimulato (2018) showed that the process of Islamic human resource development in sharia business units has run effectively through recruitment, selection, placement, on the job training, training, and moral formation. Ekawati and Soleha (2017) affirm that the higher the human capital capability of an organization, the greater its innovation capability.

These various studies generally place human capital or Islamic Human Capital in financial institutions or test their effects quantitatively on performance. This study complements those studies with a qualitative approach that examines in depth the practice of human resource empowerment and the potential of Islamic Human Capital in a conventional mining company, namely PT. ANTAM Persero Tbk in Pomalaa Subdistrict, Kolaka Regency.

METHOD

This study uses field research with a descriptive qualitative approach, namely research that aims to describe and summarize various conditions, situations, or variables arising in the research object, and then bring to the surface a picture of those conditions (Bungin, 2013). The research location is PT. ANTAM Persero Tbk, Pomalaa Subdistrict, Kolaka Regency, Southeast Sulawesi, with the research focus on the existence of human resource empowerment in optimizing Islamic Human Capital potential.

Three approaches are used. The phenomenological approach is used to explore the meaning of fundamental and essential matters of the phenomena, realities, or experiences of the research object. The sharia approach is used to examine, study, and understand the meaning of Islamic Human Capital based on the Qur'an and Sunnah. The sociological approach is used to reveal the sociological aspects occurring in the PT. ANTAM Persero Tbk environment.

Data sources consist of primary data obtained directly from informants and secondary data in the form of relevant documents and reports. Data collection methods include observation of working environment conditions, work processes, and employee capabilities; structured interviews using a systematically arranged interview guide; and documentation using cameras and recorders. Informants were determined by purposive sampling, namely people who are considered highly knowledgeable about human resource empowerment in the company, as presented in Table 1.

Table 1. Research Informants

No	Name	Institution	Position
1	Hasto Hutomo S.	PT ANTAM	Head of HRD
2	Andi Muh. Firdaus	PT ANTAM	HR Empowerment Employee
3	Jamal	PT ANTAM	Employee
4	Syahril	PT ANTAM	Employee
5	Jumardin	PT ANTAM	Employee
6	Rifai Burhan	PT ANTAM	Employee
7	Syarif Hidayatullah	PT ANTAM	Employee

Source: Processed primary data (2022)

The main instrument of qualitative research is the researcher, with supporting instruments in the form of observation guidelines and interview guidelines. Data processing and analysis techniques are carried out through three stages, namely data reduction, data display, and conclusion drawing and verification, with the Islamic Human Capital concept used as the analytical lens.

Data validity testing uses the credibility test, because the credibility test emphasizes the truth value of every piece of data collected. Credibility is pursued through, among others, extended observation, increased persistence, and triangulation of sources and techniques, so that data obtained from observation, interviews, and documentation can be mutually confirmed to produce valid conclusions.

RESULTS AND DISCUSSION

Research Results

PT. Aneka Tambang Tbk (ANTAM) was originally a state company established under the name Perusahaan Negara (PN) Aneka Tambang on 5 July 1968 based on Government Regulation Number 22 of 1968 as the result of the merger of several state mining companies. On 14 June 1974 the form of the company was changed to a Limited Liability State Company (Persero) based on Government Regulation Number 26 of 1974. Along with the formation of the mining industry holding, based on Government Regulation Number 47 of 2017, 65 percent of the state-owned series B shares were transferred to PT Indonesia Asahan Aluminium (Inalum), the public holds 35 percent of series B shares, while one series A Dwiwarna share remains owned by the Republic of Indonesia, so that the company's status changed to a non-Persero limited liability company. The share ownership composition is presented in Table 2.

Table 2. Share Ownership Percentage of PT. ANTAM Tbk

Shareholder	Ownership Percentage
Government of the Republic of Indonesia (series A Dwiwarna share)	1 share
PT Indonesia Asahan Aluminium (Persero)	65%
Public	35%

Source: Processed secondary data (2022)

ANTAM's business unit in Pomalaa Subdistrict, Kolaka Regency, carries out nickel ore mining activities through selective mining with an open-pit method that produces high-grade and low-grade nickel ore, which is used as feed for the ferronickel plant in Pomalaa and sold to domestic and export markets. Until the end of 2019 the company had three ferronickel smelters (FeNi II, III, and IV) with four production lines with a combined capacity of 27,000 TNi per year.

Ferronickel processing uses the Rotary Kiln Electric Furnace (RKEF) method, requiring approximately 75-90 wmt of nickel ore to produce one ton of nickel in ferronickel, and the plant operates in three shifts per day, seven days a week.

Based on Article 3 paragraph (1) of the company's articles of association, the aim and purpose of the company is to conduct business in the mining of various types of minerals and to conduct business in industry, trade, transportation, and services related to such mining, by optimizing the utilization of the resources owned to produce high-quality and highly competitive goods and services. In its production process, mined nickel ore undergoes natural drying and screening to produce the desired ore size, is then transported by belt conveyor to a stockpile before being fed to the ferronickel plant or sold to consumers; smelting in an electric furnace produces ferronickel metal in shot form with a nickel composition of about 20-25 percent and approximately 80 percent iron. This technology-intensive series of processes operating throughout the week underlines the high demands on the skills, discipline, and responsibility of the human resources who run it.

Human resource empowerment at PT. ANTAM Persero Tbk Pomalaa Subdistrict begins with the recruitment process of prospective employees through the submission of files and personal data, followed by administrative selection, the implementation of tests including psychological tests, and the announcement of results through e-mail or social media that is easily accessible to candidates. Employees who pass are not immediately employed in their positions, but first undergo a three-month development period, starting from understanding their respective job descriptions, carrying out work according to those descriptions, to small seminars attended by new employees together with company leaders. After the development period is complete and employees are considered capable of carrying out every job description given, a contract agreement is made between the employee and the company.

The interview with the Head of HRD shows that the three-month probation period has a dual function for the company. Through the development period, the company can observe and assess the abilities of each new employee in carrying out their work, while also observing the character of each employee before being bound in a more permanent employment relationship. Thus, the development stage serves as an instrument for assessing competence and character simultaneously, so that employee placement can be adjusted to the abilities and potential they actually possess.

Empowerment is further supported by clear rules through the Collective Labor Agreement (Perjanjian Kerja Bersama/PKB), which is strategic because it is a written agreement that regulates rights and obligations in a balanced manner between management and employees, and provides the foundation for managing harmonious industrial relations. Trust between employees and management is an important element in managing such relations, in line with the company's human resource management system based on 3P (Position, Personal, and Performance) so as to create a conducive work climate with optimal performance. The company also implements online recruitment, a performance management system, employee training through leadership development programs, a knowledge sharing system, and the settlement of collective labor agreement arrangements.

ANTAM has reviewed its human resource development plan and set the target of human capital excellence, namely ANTAM people who meet the BEST criteria (Beyond expectation, Environment awareness, and Synergized partnership). To achieve this target, human capital excellence actualizes the attribute of wise leadership that internalizes pioneering values as the foundation for carrying out the company's business activities. Viewed from Mayo's human capital components, these practices show that the company cultivates individual capability through development and training; individual motivation through clear job descriptions and a performance reward system; organizational climate through harmonious industrial relations

based on the PKB; workgroup effectiveness through knowledge sharing among employees; and leadership through tiered leadership development programs.

The potential of Islamic Human Capital at PT. ANTAM Persero Tbk is evident from the awareness of a number of employees that in working, worldly life and the hereafter must be balanced so that both of their obligations as Muslims can still be realized well. The interviews show that employees interpret work not merely as seeking sustenance and meeting family needs, but also as a vehicle for instilling honesty and responsibility, which are regarded as the main points in working; work is undertaken earnestly and is not positioned as a burden. Such an interpretation shows that employees' work motivation has gone beyond material motives and is rooted in the values of faith.

Awareness of balancing worldly and hereafter values is also apparent in the practice of worship in the midst of work. Employees hold the view that work must be done as well as possible but still balanced with spiritual matters; when the call to prayer sounds, employees stop working first to perform prayer, because both are equally obligations that must be carried out and not merely an effort to display piety. Other employees affirm the same, that wherever one works, the work must be completed well but the call to prayer is still hastened at its time. This practice shows that the company's work climate provides room for employees to carry out their religious obligations without sacrificing the completion of work.

Other findings show a broader dimension of responsibility in employees' interpretation of work. Work is interpreted as a dual responsibility to family and company at once; from the company employees gain much learning as well as new knowledge and abilities, while the results of work meet family needs, and the belief that work done as well as possible will bear good results becomes a guide in working. Some employees even interpret the income from their work as a means of devotion and making their parents happy, which is regarded as part of the responsibility of repaying their kindness, while continuing to strive to maintain their worship. Islamic teachings convey the message that work and religion are great sources of motivation; a Muslim who is working is actually worshipping Allah, so that his motivation goes beyond material gain toward true success in this world and welfare in the hereafter. Human resources who hold religious values are also spiritually more resilient and have a spiritual responsibility for knowledge and technology.

When mapped onto the indicators of Islamic Human Capital, these findings show fairly good fulfillment. The indicator of faith and piety is reflected in the interpretation of work as worship and the discipline of performing prayers on time; the indicator of noble character is reflected in honesty, mutual respect, and devotion to parents; the indicator of spiritual health is reflected in the mental stability of employees who do not treat work as a burden and in a lively work spirit; and the indicator of skill is reflected in the new knowledge and abilities acquired through development and work experience. The indicator of physical health is supported by the shift work pattern that provides a balance between work and rest.

These findings also confirm the working of the organizational climate as a support for Islamic Human Capital potential. A conducive work atmosphere encourages employees to give maximum contribution to the company; employees who feel comfortable and satisfied with their workplace tend to choose to stay even though there are opportunities to work elsewhere, and a strong attachment to the company encourages employees to work hard for the company's development. The room provided by the company for the performance of worship, harmonious industrial relations through the PKB, and the continuous learning experienced by employees are manifestations of an organizational climate that allows employees' Islamic values to grow in harmony with performance demands.

From the side of performance in the Islamic perspective, the research findings show that employees view work as a means of living that plays an important role in social life as well as an obligation of every human being. Employees believe that although the sustenance of every human

being has been guaranteed by Allah, that sustenance will not come without effort from the person concerned, so that independence and earnestness in working become both a demand and a measure for judging a person. Such belief makes employees' work ethic not merely compliance with company rules, but a call of faith that fosters earnestness, honesty, and perseverance in carrying out every work responsibility.

Nevertheless, the potential of Islamic Human Capital is not yet fully optimal because there are still employees who feel differently, namely that fellow employees sometimes still shift responsibility to one another, or work that should be someone's responsibility is instead handed over to another employee who is not the holder of that responsibility. This condition shows that the values of responsibility and trustworthiness (amanah) as indicators of Islamic Human Capital still need to be continuously nurtured in the company's work environment.

The implementation of human resource empowerment in optimizing Islamic Human Capital potential is carried out not merely to develop employee potential, but also to instill a spirit of leadership and responsibility and to form good character in completing the work and authority given. The interview with the HR empowerment employee shows that prospective employees are required to have a leadership spirit, at least being able to lead themselves, because from that character the company can assess a person's responsibility; employees are also required to have traits that can maintain integrity toward fellow employees. After participating in empowerment activities, every employee is expected to experience change from within, namely becoming more confident, daring to perform, having good communication skills, and providing benefits to those around them.

The instilling of this leadership spirit is in line with the authentic hadith narrated by al-Bukhari number 4789 that every person is a leader and every leader will be held accountable, whether an imam, a husband, a wife, or a servant over his master's property. With the sense of leadership and responsibility embedded in every employee, characters with Islamic values also help maintain employee integrity, so that empowerment can be realized when employees are able to grow confidence in themselves, solve problems, and make decisions according to their authority.

Discussion

The practice of human resource empowerment at PT. ANTAM Persero Tbk Pomalaa shows conformity with the empowerment steps of Fracaró (2006). The analysis of empowerment needs and the selection of employees are reflected in the staged recruitment and selection process; the establishment of clear rules is realized through the Collective Labor Agreement that regulates rights and obligations in a balanced manner; the provision of information and training is realized through the three-month development period, seminars with leaders, leadership development programs, and knowledge sharing. This series shows that empowerment has been carried out in a structured manner, not merely as an incidental activity.

From the perspective of Mayo's human capital components, the research findings show that the company cultivates individual capability through development and training, individual motivation through a conducive work climate and the 3P system, organizational climate through harmonious labor relations based on the PKB, workgroup effectiveness through integrity among fellow employees, and leadership through instilling a leadership spirit from the development period. The human capital excellence target with the BEST criteria affirms the company's orientation of positioning human resources as strategic capital, in line with the findings of Nugraha (2018) and Ekawati and Soleha (2017) that human capital determines organizational performance and innovation capacity.

The Islamic Human Capital potential found among PT. ANTAM Persero Tbk employees, in the form of interpreting work as worship, honesty, responsibility, balancing worldly and hereafter obligations, and devotion to parents, meets the indicators of faith and piety, noble character, spiritual health, and skill (Rivai, 2009). This finding is in line with Ningsih et al. (2020) that well-

managed Islamic Human Capital creates a harmonious work environment, and strengthens the argument of Zaki (2020) that expertise needs to be accompanied by character in accordance with sharia. Interestingly, this potential grows in a conventional company, showing that Islamic values in work originate from the beliefs of individual employees and can develop without waiting for a sharia institutional framework.

The phenomenon of shifting responsibility that is still found shows a gap between the values believed and the daily practice of some employees. This finding affirms the view of Rahmat and Agusti (2018) that the collision between textual rules and practice requires the exemplary conduct of pious leaders, that is, those who not only understand but also internalize religion. Therefore, character development based on Islamic values needs to be positioned not as a complement, but as an integral part of the empowerment system, for example through strengthening the culture of trustworthiness (*amanah*) in the division of work and performance evaluation that assesses integrity.

The implementation of empowerment that emphasizes self-leadership is consistent with the principle of the hadith *kullukum ra'in* that every person is a leader who will be held accountable. In a management framework, self-leadership becomes the foundation of individual accountability that supports the effectiveness of the delegation of authority, so that employees are able to plan, control, and decide on the work that is their responsibility as in the empowerment concept of Mulyadi and Setyawan. The integration of Islamic leadership values with modern management systems such as 3P and performance management produces a complete empowerment approach that touches competence as well as character.

The research findings can also be juxtaposed with Trimulato (2018), who showed that the pattern of Islamic HR development in sharia business units runs effectively through a series of recruitment, selection, on the job training, training, and moral formation. A similar pattern is found at PT. ANTAM Persero Tbk even though the company is not based on a sharia framework: staged recruitment, a three-month development period, and character building essentially contain the same substance as moral formation in sharia institutions. The difference lies in the driving source; in sharia institutions Islamic values are institutionalized in the system, while in conventional companies these values grow from the awareness of individual employees facilitated by a conducive work climate. This opens up opportunities for conventional companies to consciously integrate universal religious values such as honesty, trustworthiness, and responsibility into their performance management systems.

Overall, the research findings indicate that optimizing Islamic Human Capital potential in conventional companies can be pursued through three mutually reinforcing paths, namely a structured empowerment system, a work climate that respects the performance of worship, and continuous character development. For the company, this approach has the potential to increase employee loyalty and integrity; for employees, it provides room to actualize their faith in their work; and for scholarship, it enriches the empirical evidence of the application of the Islamic Human Capital concept outside the Islamic financial sector.

CONCLUSION AND SUGGESTIONS

Human resource empowerment at PT. ANTAM Persero Tbk Pomalaa Subdistrict, Kolaka Regency, begins with the recruitment process of prospective employees, the analysis of which jobs need to be empowered, the selection of employees to be empowered, the provision of information about the company, and training and character building through a three-month development period ending with a contract agreement, supported by the Collective Labor Agreement and a management system based on Position, Personal, and Performance. The potential of Islamic Human Capital is evident in employees who balance worldly and hereafter obligations by interpreting work as worship, although there are still employees who shift responsibility for the work given to one another. The implementation of human resource empowerment is carried out not merely to develop employee potential, but also to instill a spirit of leadership, responsibility,

and good character, so that characters with Islamic values also help maintain the integrity of every employee.

Based on these findings, PT. ANTAM Persero Tbk Pomalaa Subdistrict is expected, in its HR empowerment activities, not only to build character and develop the potential of prospective employees, but also to provide dedication to all employees so that they do not take actions that could harm any party, including suppressing the behavior of shifting responsibility through clarity in the division of work and integrity assessment. The company can also strengthen facilities and a work climate that supports the performance of worship so that the balance of employees' worldly and hereafter obligations is maintained.

This study is limited to one company object with a focus on optimizing Islamic Human Capital potential and informants drawn from human resource management elements and employees. Future researchers are expected to actively participate in examining other factors that can reveal the importance of human resource management with values in accordance with Islamic teachings, expand the scope of informants and research objects, and quantitatively test the relationship between the application of Islamic Human Capital values and employee performance.

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