

WORKPLACE SPIRITUALITY TO INCREASE INSTITUTIONS' COMMITMENT AND MEANING OF LIFE

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Abstract

The low commitment and meaning of life can be caused by many, but they potentially occur because people in an institution do not know what they get from their work other than just money; people become unhappy with their work, then get bored and uncomfortable at work, apathetic, and ultimately unproductive. An institution that implements workplace spirituality (WS) will make people feel connected and meaningful at work. The purpose of this study is to explain how the values of WS can increase staff's commitment and meaning of life at the institutions. The results of this study indicate that the WS can increase the commitment and meaning of life of employees in the institutions through several things. First, the value which can increase work commitment is value of togetherness, responsibility, justice, trust, sincerity, integrity, innovative, and professional. Second, the meaning of work for them is a moral call, a form of gratitude, fulfillment, worship, self-actualization, the command of Allah swt, and doing the main duty. Third, the efforts made by the staff are: to build a working atmosphere with workplace culture and climate, improve the quality of institutions by making research and recruiting qualified lecturers, conducting useful activities, adding infrastructure to support activities, friendly communication, social media as means of socialization, religious or coaching

and motivation training, oblige Zubur prayers in congregation, and cooperate with others. Fourth, the impact of workplace spirituality for employees is to feel proud of their institution, to feel comfortable and to have intimacy, to have well self-actualization, to be more productive in their work, to maintain attitude, leadership that refers to the pattern of politics alone will decrease the quality of the institution, mutual visit and sharing information or giving advise, positive activities coloring each institution, and adding enthusiasm to work.

[Rendahnya komitmen dan makna hidup dapat disebabkan oleh banyak hal, tetapi secara potensial terjadi karena orang-orang di dalam organisasi tidak tahu apa yang didapatkannya dari pekerjaan mereka selain hanya sekedar uang; orang menjadi tidak berbahagia dengan pekerjaannya, kemudian menjadi bosan, tidak betah dan nyaman berada di tempat kerja, apatis, dan pada akhirnya menjadi tidak produktif. Suatu lembaga yang menerapkan workplace spirituality (WS) akan menjadikan orang-orang merasa terhubung dan bermakna di tempat kerja. Tujuan dari penelitian ini yaitu untuk menjelaskan bagaimana nilai-nilai WS dapat meningkatkan komitmen dan tujuan hidup para pegawai pada institusinya. Hasil penelitian ini menunjukkan bahwa WS dapat meningkatkan komitmen dan makna hidup pegawai pada lembaganya melalui beberapa hal. Pertama, nilai yang dapat meningkatkan komitmen kerja yakni nilai kebersamaan, tanggung jawab, keadilan, kepercayaan, keikhlasan, integritas, inovatif, dan profesional. Kedua, makna bekerja bagi mereka adalah panggilan moral, wujud syukur, memenuhi kebutuhan, ibadah, aktualisasi diri, perintah Allah wt, bekerja sesuai tugas pokok. Ketiga, upaya yang dilakukan para pegawai yakni: membangun suasana kerja dengan workplace culture dan workplace climate, meningkatkan kualitas institusi dengan pembuatan karya penelitian dan rekrutmen dosen yang berkualitas, mengadakan kegiatan yang bermanfaat, menambah infrastruktur untuk menunjang kegiatan, komunikasi yang bersahabat, media sosial sebagai sarana sosialisasi, diklat keagamaan atau pembinaan serta motivasi, mewajibkan salat Zubur secara berjamaah, menjalin kerja sama. Keempat, dampak dari spiritualitas tempat kerja bagi karyawan adalah merasa bangga pada lembaganya, merasa nyaman dan ada keakraban, membuat ingin mengaktualisasikan diri sebaik mungkin, menjadi lebih produktif dalam pekerjaan, menjaga adab, kepemimpinan yang mengacu pola politik saja akan menurunkan kualitas lembaga, saling silaturrahim dan

berbagi informasi atau memberi masukan, kegiatan yang positif mewarnai setiap instansi, menambah semangat dalam bekerja.]

Keyword: *Spirituality, Commitment, Meaning of Life, Quality*

Introduction

Demands on the improvement of quality and performance have been a trend recently. This is due to people high expectation and demand which are caused by either new policy or regulation forcing competition among institutions/organizations. Hence, the improvement of human resource performance is then a necessity.

Lack of commitment and meaning of life could be resulted from many reasons. Mostly, this occurs since people within the organization do not know what else they might obtain from their job other than just money. People are not pleased with their job, and this makes them bored, feel not at home, and uncomfortable staying in the workplace. They then become apathetic and at last they become unproductive. An institution which applies workplace spirituality could help people to feel at home and connected to their work. They are likely to perform better, frequently appear, and give better contribution to their working atmosphere. Employee would like to control their work, balance their working life, and this would increase the meaning of their work.¹ Workplace spirituality means a working frame and cultural values of an organization to support transcendence experience for its employees through working process and to facilitate their connected and complete feeling and happiness.² Petchawasang dan Duchon summarized five dimensions which form spirituality in the workplace, they are: (1) connection, (2) compassion,

¹ Gull and Doh as cited by Dita Inkai and Anang Kistyanto in <http://ejournal.uin-malang.ac.id/index.php>, accessed February 2016.

² R. A. Giacalone, & C. L., Jurkiewicz, *Handbook of Workplace Spirituality and Organizational Performance* (Armonk: Sharpe, 2005), p. 37.

(3) mindfulness, (4) meaningful work, and (5) transcendence.³

The research done by Petchsawang dan Duchon contributed to the formation of spirituality in the workplace. In a case in Asia, particularly Thailand, four dimensions in the workplace are known as: compassion, mindfulness, meaningful work, and transcendence. In Indonesia, Adawiyah's et al did such a research.⁴ The results show that soft TQM or Total Quality Management brings positive and significant impact on organization commitment. Further, spirituality value in the workplace becomes moderation variable on the relationship between TQM and organization commitment in Islamic banking. The discussion on worker's spirituality at work is commonly called as workplace spirituality or spirituality in the workplace.

Spirituality in the workplace could be a concept indicating working totality of an individual as a result of their personal meaning process on the actions they would do in life. Nevertheless, in its development, spiritual values are under threat of world globalization. World globalization triggered by nowadays consumerism, materialism, today's communication, and information could give negative influence over the spirituality values of businesses which apply spirituality values in the world². A business case in India, Gustavsson,⁵ explained that with Indian people's spiritual values rooted from Hinduism values, they could keep themselves from those globalization values. Indonesia is one of those who are under such globalization influence.

³ P. Petchsawang, & D. Duchon, "Prespectives: Measuring Workplace Spirituality in an Asian Context", *Human Resource Development International*, Vol. 12, No. 4, 2009, p. 459-468.

⁴ W.R Adawiyah; M. N Shariff; M.B Saud; & S. S. Mokhtar, "Workplace Spirituality as a Moderator in the Relationship between Soft TQM and Organizational Commitment", *International Journal of Business and Sosial Science*, Vol. 2 No. 10, 2011, p. 93-100.

⁵ One topic discussed in the meeting of "Europe-Asia Dialogue on Business, Ethics and Spirituality" in Budapest (Hungaria, 2006).

Workplace spirituality is the expression of someone's desire to seek meaning and goal in life and is a process of enlivening a set of highly held personal values. The spirituality in the workplace is not about bringing religion into work, but the ability to present the whole person to work. Spirituality in working is an essential aspect for institutions to compete now and in the future. Spirituality could make someone work more effectively since those who perceive their work as a tool for improving spirituality will show greater effort than those who consider it for earning money. Therefore, the use of spirituality is apparent in its positive influence, and this creates effectiveness and efficiency in the organization and eventually can increase the productivity and competitiveness of the institution.

Recently, the quest for spirituality is the greatest megatrend. Aburdene as cited by Zohar believes that the trend of spirituality that is now rife will be a megatrend in recent years and future.⁶ Its transformation would not only at the individual level but also institution or corporation. Before the coming of spiritual awakening era, business world tended to override transpersonal values. The company, unintentionally, has changed its function from simply "money-making" to "money-grubbing" and this could harm the business.

The reality shows that nowadays a lot of attention from both the government and society are focused on performance measurement and employee discipline. As reported through the Ministry of Religious Affairs portal that during the period of June to September of 2013, 37 employees of both officials and officers who had committed violations within the Ministry of Religious Affairs (MoRA) were imposed penalty and administrative sanctions, 11 of whom were dismissed with disrespect as civil servants because they committed violations with severe disciplinary punishment. The decree was established in the Assembly of Officials Advisory Council of the Secretary General of the Ministry of Economy

⁶ Danah Zohar dan Ian Marshl, *Spiritual Capital* (Bandung: Mizan, 2011), p. 3.

for the 3rd Quarter of 2013. In a release received by the Information and Public Relations Center, the Chief of the Personnel Bureau, Mahsusi stated that disciplinary action against employees is part of a follow-up action plan for the prevention and eradication of corruption in MoRA. Posting the results of the decision on penalty and administrative sanctions through the website is transparency and accountability form of MoRA to the public.⁷ The data shows the lack of employees' commitment to their work, and also the low level of institution's meaning and purpose of life other than just for the benefit of making money.

IAIN Tulungagung and Kemenag (MoRA office) of Tulungagung are institutions with different levels of spirituality. These values should be reflected in their staff's performance due to the touch of religious values, even though spirituality does not always refer to religion. On the researchers' preliminary observation, it was found that commitment to work still appeared to be limited to the fulfillment of finger print/ attendance obligations, fulfillment of administrative documents for both lecturers and staff. This is evident from the delayed submission of performance reports for educational personnel to obtain performance benefits, and some lecturers also appear to still be late in uploading and submitting the students' scores. Meanwhile, in MoRA office of Tulungagung some part-time staff are found, some people seem to work only based on command and task given by the head of the office. The principles of effectiveness and service excellence in work have not been the commitment of their work.⁸

Based on these preliminary findings, the researchers could conclude that the two institutions have different cases in the context of their workplace spirituality. IAIN Tulungagung is a State Islamic Higher Education (PTKIN) having vision, mission and goals for the fulfillment of University Tridharma such as Education and Teaching

⁷ <http://kemenag.go.id/index.php?a=berita&id=159953> accessed February 23, 2016.

⁸ Observation, IAIN Tulungagung and Kemenag of Tulungagung May-June 2017.

and Research and Community Service that provide both academic and administrative services. MoRA office of Tulungagung is more oriented on “administrative and managerial services” at the government level which is MoRA of the Republic of Indonesia. From the two profiles, it should be interesting to reveal, illustrate, and discuss the workplace spirituality of each institution seen from their unique, distinctive, and similar features.

Pradiansyah as cited by Amalia and Yunizar,⁹ divided organization into two groups based on their ability to adopt the spirituality. *First* is pre-spirituality organization. This type of organization does not intersect with spirituality. If the organization runs a business, it would focus its activities solely on profit oriented. *Second* is religious organization. Organizations in this type accept spirituality, but religion is only as a physical form that mostly has not been able to be reflected in the daily practice of work. The *third* is spiritualist organization. This group of organization has been able to apply spiritual values in their work. People in this organization know and understand the meaning of their work, so that the whole process of working within the organization is based on strong human values.

A This research employs qualitative approach aiming at exploring and studying one phenomenon or social reality, by describing some aspects dealing with the issue and unit of the study. This research aims to get a directional and depth description about workplace spirituality to increase the commitment and meaning of life in the institutions.

This study utilizes naturalistic research paradigm or which is commonly referred to as a naturalistic-interpretive paradigm. The use of this paradigm is intended to explain and describe the nature, character and causality or influence about events and organizational culture phenomena in school. Besides, naturalistic paradigm is used since it allows researchers to find meaning and understanding from every phenomenon.

⁹ Filhaq Amalia and Yunizar, *Journal of Bisnis dan Management* (2008). <http://pustaka.unpad.ac.id>, accessed February 23, 2016

This is a field research which attempts to obtain complete and accurate description, and also to explain how something happens based on the facts and data found in the field. The procedure of this research could also result in descriptive data including: utterances or behaviour observed from the subjects. To disclose it, an in-depth review of the situation and a natural setting is required.¹⁰ Meanwhile, the research design of this study is case study. This is in line with the notion that case studies are comprehensive, intense, detailed and in-depth studies and more directed as an attempt to examine contemporary issues or phenomena.¹¹ According to Yin, case studies are studies a phenomenon (the ‘case’) in its real-world context.¹² It is the study of a phenomenon (case) in real life. Furthermore, Dawson added that the phenomenon being researched is studied in its natural context, bounded by space and time.¹³

This research employed multi case design using descriptive qualitative analysis technique. This technique of analysis results in detail description about situation, event, interaction, and behavior of informants as primary source and key informants are from heads, lecturers and education staff at IAIN Tulungagung. Then, it moves to MoRA office of Tulungagung as single case and multi case analysis. Cross-case data analysis is intended as a process to compare findings obtained from each case, and also as a process to integrate the cases. Findings from IAIN Tulungagung are compiled in categories and themes, analyzed and made into narrative explanations which are subsequently developed into substantive theory I.

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 1998), p. 39.

¹¹ Burhan Bungin, *Analisis Data Penelitian Kualitatif* (Jakarta: PT. Raja Grafindo Persada, 2003), p. 20.

¹² Robert K. Yin, *Qualitative Research from Start to Finish* (New York: The Guilford Press, 2011), p. 17.

¹³ Dawson R. Hancock & Bob Algozine, *Doing Case Study Research: A Practical Guide for Beginning Researchers* (New York: Teachers College Press, 2006), p. 15.

Substantive theory I was then analyzed using substantive theory II (the result at MoRA office of Tulungagung) to find different characteristics of each case as a theoretical conception on differences. Next, cross-case analysis was performed between case I and case II in the same way. This final analysis is intended to construct a systematic conception based on data analysis and theoretical interpretation which later becomes the material for developing the findings rather than the substantive theory.

The result on the conceptual findings of the two subjects is then analyzed by using the conceptual mapping between the two cases and the conceptual development resulting from the two subjects is examined. The more comprehensive conceptual findings that can be abstracted in depth about workplace spirituality in increasing commitment and meaning of life at the institution can be obtained by using these steps.

Workplace Spirituality, Commitment and Meaning of Life

Workplace spirituality is a search for meaning in life. Robbin stated that “this searches expression of employee’s inner life; an inner life that is a part of being alive”. He further explained the workplace spirituality as “Workplace spirituality attempts to provide a basis for this inner being through meaning, purpose, and interconnectedness”.¹⁴ This means that workplace spirituality is an effort for one’s basis in life through meaning, goal, and relationship.

Sheep as cited by Jingyaun Zhao contended that “workplace spirituality is a young area of inquiry with potentially strong relevance to the well-being of the individual, organization, and societies”. Sheep described four concepts related to workplace spirituality. The concepts are: (a) Self-workplace integration: an intellectual attempt to bring someone’s present in the workplace, (b) Meaning in work: an intellectual effort to search for working meaning felt as the meaning of someone’s

¹⁴ Jingyaun Zhao, *Organizational Innovation and IT Governance in Emerging Economies*. (Business Reference (IGI Global): United States, 2015), p. 131.

life connected to meaning of work. The meaning of work could also reflect one's desire for assimilation and wholeness. (c) Transcendence of Self: self-improvement to be connected wholeness, and (d) Growth/ Development: inner-life development in the workplace.¹⁵

The meaning of workplace spirituality could be found in someone's relationship with others since they become an essential part of life. Preziosi and Gooden claimed that "spirituality at work is about spiritual beings expressing their inner needs by searching for meaningful work, as well as living in connection with other human beings because this is an essential part of being alive"¹⁶. Another explanation on this concept is discussed by Sauber as follows:¹⁷ Interpreting the spirit (soul) in workplace is different from one person to the other. The meaning of spirit for the leader, for instance, is to learn to lead not to manage. The workplace spirit for an organization is giving service, not providing facility. Meanwhile, the spirit for an individual means self-seeking for the purpose of his life and takes advantage of that passion. This involves all the potentials and talents of each individual and will be brought to their work day by day.

Therefore, spirituality in this concept is not dealt with any religion. This has been clearly stated by Filhaq Amalia and Yunizar that "As a new concept, many think that workplace spirituality is a religious management. This is due to the word spirituality which is closely related to the meaning of the Godness, the study of theology and philosophy, the psychology of religion, and to the concept of religion itself. Every religion teaches the concept of spirituality, but the discussion on workplace spirituality is not related to a particular religion with the concept of piety, or by the

¹⁵ M. L. Sheep, "Nailing Down Gossamer: A Valid Measure of the Person Organization Fit of Workplace Spirituality," *Paper presented at the Academy of Management*, New Orleans, 2004, p. 132.

¹⁶ W.J. Harrington, Preziosi, and Gooden, "Perceptions of Workplace Spirituality among professionals and Executives", *Employee Responsibilities and Rights Journal*, Vol. 13, No. 3, 2001, p.155-163.

¹⁷ Iris Sauber, *Spirit in the Workplace* (2003), <http://www.workplacespirituality.info>, accessed October 12, 2017

implementation of certain religious rituals”¹⁸

Commitment is ability and willingness to align personal behavior with the needs, priorities and goals of the organization. This includes ways to develop the goals and fulfill the needs of the organization which mainly means to prioritize the organization mission than their personal interests.¹⁹ All major religious traditions at certain level encourage contemplative life, searching for meaning and purpose is the essential and living in harmony with others is regarded as very important.

Organization commitment is defined by Allen and Mayer as cited by Armenio Rego and Miguel Pina as a psychological condition characterized by staff and organization relationship and it reduces the possibility for the staff to leave the organization.²⁰

Organization commitment is the focus of psychology attempting to measure, explain, and sometimes change individual behavior.²¹ More specifically, commitment is one component of motivation, and by integrating the theory of commitment and motivation, better understanding that implicates the work behavior could be obtained. Organization commitment is as a psychological construct with the characteristic on the relationship between members and their organization, and this has implications on individual decisions in continuing their membership in the organization.

According to Meyer and Allen as cited by Soekidjan, commitment may mean individual strong acceptance towards organization's goals and values, and they try, work, and have strong desire to stay in the organization. Linn Van Dyne and Graham stated that factors that influence organization commitment are: personal, situational and

¹⁸ Filhaq Amalia and Yunizar, *Jurnal Bisnis dan Manajemen*, (2008), <http://pustaka.unpad.ac.id>, accessed February 23, 2016

¹⁹ Soegiarto Soekidjan, *Komitmen Organisasi Sudabkab Menjadi Bagian Dari Kita* (Jakarta: Bumi Aksara, 2009), p. 15.

²⁰ *Journal of Organizational Change Management*, Vol. 21 No. 1, 2008, p. 59.

²¹ Stephen P. Robbins and Judge, *Perilaku Organisasi* (Jakarta: Salemba Empat, 2008), p. 123.

position.²² Personal is characterized by having particular personality traits such as meticulous, extroverted, positive (optimistic), and tend to be more committed. Graham further explained other characteristics of personal namely: age, employment, education, gender, marital status, and employment involvement.²³ Situational has characteristics such as: workplace value, organization justice, job characteristics, and organization support. Meanwhile, position is influenced by working period and level. According to Quest in Soekidjan, commitment is a central value in realizing organization solidity.²⁴

Staw & Salancik as cited by Liche,²⁵ explained that there are two types of commitment, attitudinal commitment and behavioral commitment. Attitudinal commitment is a circumstance of an individual considering whether his/her own value and goal are appropriate with the organization, and also his passion to keep his membership. Furthermore, Meyer and Allen as cited by Soekidjan²⁶ divided organization commitment into: (a) affective commitment, related to the desire to be emotionally attached to the organization, identification and engagement are based on the same values; (b) continuance commitment, the commitment is based on awareness of the costs for not joining the organization. Here also is due to the absence of alternatives; (c) normative commitment, the commitment based on obligatory feelings as members/staff to stay due to the feelings of debt.²⁷

²² Linn Van Dyne, "Organizational Citizenship Behavior: Construct Redefinition, Measurement, and Validation," *Academic of Management Journal*, Vol. 37, No. 4, 1994, p. 765-802.

²³ J. W. Graham, "An Essay on Organizational Citizenship Behavior," *Employee Responsibilities and Rights Journal*, Vol. 4, 1991. p. 249-270

²⁴ Soegiarto Soekidjan, *Komitmen Organisasi Sudabkab Menjadi Bagian dari Kita* (Jakarta: Bumi Aksara, 2009), p. 15.

²⁵ Liche in <http://staff.ui.ac.id/system/files/users/liche/material/arisan86-komitmenorganisasi-liche.pdf>, accessed February 29, 2016.

²⁶ Soegiarto Soekidjan, *Komitmen* ...p. 15.

²⁷ *Ibid.*, p. 16.

The concept on the meaning of life is developed by Victor Frankl,²⁸ on which the theory is included in a therapy known as Logotherapy. Frankl also described it as someone who discovers joy as a result of following the meaning (people find happiness as a by-product of following their meaning).²⁹

From Frankl's statement above, it could be understood that someone is not allowed to set success as a goal; the harder he tries to put a success as a goal and a target, the more likely he would lose it. This is because as happiness, success can't be forced. Success must come and can only occur as a side effect of one's personal dedication to a greater cause or as a product of one's surrender to someone else.

Furthermore, the basic concept of Logotherapy found by Frankl includes: (a) the freedom to will, (b) the will to meaning, and (c) the meaning of life. The meaning of life is anything regarded as important, worthy, and gives someone a special value that makes it worth being the purpose in life.³⁰

It was evident from the definition of the meaning of life that it includes purpose of life, which means everything to be achieved and met. The meaning of life and life purpose are not separable. In addition to the meaning of life, human also possess different purposes of life, yet the general goal of human life is to achieve happiness. The purpose of human life from the view of materialism is indeed different from spiritualism.

Every individual may have different understanding on the meaning of life based on their point of view. Many experts did research on the existence of life and defined the meaning of life. Every individual has a desire to gain meaningful life, as Frankl stated that in every circumstance, even though in suffering, this life always has meaning, and living

²⁸ Viktor Frankl, *Man's Search for Meaning. An Introduction to Logotherapy* (Boston: Beacon, London, 1997), p. 34.

²⁹ David Hanlon, *Book Review: Man Searching Meaning* (Frankl.doe, 2013), p. 12.

³⁰ Viktor Frankl, *Man's Search...*, p. 37.

meaningfully is the main motivation for everyone.³¹ Within certain limits, human has their freedom and personal responsibility to choose and find the meaning and purpose of their own life. Since the meaning and purpose of life cannot be separated, when someone finds the meaning of his life then he will determine the purpose of his life, and this will eventually make all of his activities become more focused.

Life meaningfulness is a subjective feeling that everything has a solid and meaningful basis or in other words the subject feels that he is right, complete and precise.³² Feeling right, complete and precise in taking actions or making decisions for either him or others would cause meaningful feeling. This is achieved when the subject feels that he has adapted properly to values of his life orientation framework.

According to Bastaman, the meaning of life is a very important, valuable thing and gives certain value for someone. Thus, it is suitable to be made as the purpose of life. If it has been met, someone would feel a meaningful life and would eventually lead to happiness. Meanwhile, Toto Tasmara contended that the meaning of life is something dynamic which quality must be consistently improved over time, through commendable acts, attitudes, and discipline that will foster high moral responsibility.³³ He further stated that the meaningfulness of life is all the noblest beliefs and ideals someone has.

Developing Workplace Culture and Workplace Climate

Milliman, as quoted by Amalia and Yunizar, categorizes workplace spirituality into three categories, which include; a) meaningful work, b) sense of community, and c) alignment with the organization values.³⁴ Each of these categories represents the level of individuals, groups and

³¹ V.E. Frankl, *Logoterapi: Terapi Psikologi Melalui Pemaknaan Eksistensial* (Yogyakarta: Universitas Gajah Mada, 2003), p. 45.

³² Erick H. Erikson, *Identitas dan Siklus Hidup Manusia; Bunga Rampai*, trans. Agus Cremers (Jakarta: PT. Gramedia, 1989), p. 79.

³³ Toto Tasmara, *Kecerdasan Ruhaniyah* (Jakarta: Gema Insani, 2001), p. 28.

³⁴ Filhaq Amalia dan Yunizar, *Jurnal Bisnis...*, p. 12.

organizations. Category 1 is a category that is directly in contact with individuals, especially the interaction between individuals and work. At level 2 there will be interaction between individuals and groups, while at level 3 there will be a matching of values between the values espoused by the individual and the values espoused by the group.

Several studies show that the “humanistic approach” as the experiment from Hawthorne concludes that there is a relationship between working behavior and sentiment, where groups influence individual behavior, and money does not become important to workers as a measure of success in their work groups, sentiment and religion (a group influences individual behavior, and that money is not important for worker outputs as group standards, sentiments and security).³⁵ Elton Mayo further shows that work satisfaction depends on informality in working groups. So that the important need is to create conditions that are comfortable and appropriate in order to form cooperation in work.

Workplace culture is how organizational members can do work comfortably and they feel behave of the institution. While workplace climate is how they create a pleasant work atmosphere that can increase productivity in their work.

Increasing of Institutional Quality Management

The results of Marques examine the relationship between quality management with emotional intelligence and spirituality in the workplace in shaping organizational excellence. Quality management referred to Marques, et al is Six Sigma. According to them, Six Sigma is a tool to realize the quality that exists in an organization, both the quality of the products produced and the quality of work. Emotional intelligence possessed by individuals in an organization can pump transformation and increase organizational performance continuously

³⁵ Robbin quoted by Jose Luis Danil, “A Study of The Impact of Workplace Spirituality on Employee Outcomes: A Comparison Between Us and Mexican Employees,” *Dissertation*, Texas A&M International University, 2012), p.16.

into a spirituality-based workplace.³⁶

Improving the quality of institutions can be done through various things. One of them is by making research work. By increasing the amount of compensation for research results, this is considered as an effort to improve the quality of the Institution. In addition, in the world of education cannot be separated from lecturers as teachers as well as educators. Therefore, it is very important to choose a qualified lecturer. With the presence of a qualified lecturer, it will also make students qualified.

Doing Useful Activities

There are three levels of workplace spirituality benefits that are applied in organization according to Marques,³⁷ namely: a) community level, 2) organizational level, and 3) level of individual or employee. At the community level, individuals who apply spirituality in the workplace will become a person who likes to do activities that are beneficial to the community and the surrounding environment (social aspects). At the organizational level, it becomes an easy figure to work with fellow organizations to achieve common goals (aspects of organizational behavior). Then, at the individual level, the individual's spirituality can make him a person who has emotional intelligence and a good work ethic. Procurement of useful activities is one way to improve existing spiritual values.

For example, by reading and writing the holy Quran, *Hifdzul Quran*, *Kutubut Turats*, and others. Congregational prayer activities can be combined with efforts to incorporate the value of spirituality into campus residents. Not only employees and lecturers but students also participate in this circle of campus residents. Because of the large number, if there

³⁶ J. F Marques; Allevato, Eugene, & Holt, "Linking Quality Management and Emotional Intelligence to Workplace Spirituality", *Organization Development Journal*, Vol. 26, No. 4, 2008, p. 87-88.

³⁷ *Ibid.*, p. 87-88.

is no effort to include the value of spirituality towards students, it will affect the quality of the campus.

There are also social activities carried out by the MoRA of Tulungagung is the SAPON (Saturday Pon) program. Social activities are not only embrace office employees. Among the children of adolescence to parents also participate in this activity. Teenagers are usually from the MoRA, namely Elementary School (MI), Junior High School (MTs), and Senior High School (MA).

Friendly Communication

Mitroff and Denton consider the definition given by respondents in their research shows that spirituality is an internal process that occurs in an individual (self-meaning) to his life which is then expressed by communicating with other individual and the surrounding environment (connectivity or interrelation) so as to create a harmony that impacts on achieving something together in the external environment (organization).³⁸ Communication is something that cannot be separated from life. By communicating, someone will avoid misunderstanding with the information obtained. Especially, in the field of work in the form of institutions usually consisting of various backgrounds that are not the same. To anticipate misunderstanding, it is necessary to have friendly communication, not just formal communication.

Socialization through Social Media

Regarding the formation of organizational culture, Deal & Kennedy explained five important elements in the formation of a strong and cohesive work culture, namely:

- a. Business environment is the biggest influence that forms

³⁸ I. I Mitroff, & E.A. Denton, "A Study of Spirituality in the Workplace", *Sloan Management Review*, 1999, p. 83-92.

corporate culture.

b. Values are a concept and organizational belief, just like the “heart” of corporate culture

c. Heroes are people who symbolize cultural values and act as role models for employees who follow them.

d. Rites and rituals are systemic and programmed life in the company regularly from day to day.

e. Cultural networks are “carriers” of the company’s cultural values and heroic mythology.³⁹

Cultural communication networks can use mobile phone (HP). HP is a sophisticated communication tool. In the current globalization of technology is not a foreign thing. Communication tools are equipped with various features to facilitate communication. For example with WA social media there is a group service to conduct group communication. That way communication will continue to run even if it is not done directly (face to face).

Coaching and Motivation

It can be explained that the factors that influence the meaning of one’s life are internal factors, one of which is the attitude pattern. Krech and Crutchfield define persistent organizational attitudes from motivational, emotional, perceptual and cognitive processes about several individual aspects of the world.⁴⁰ Attitudes toward an object, idea, experience or specific person are permanent orientations with cognitive, affective and behavioral components. The cognitive component consists of all the cognitions that a person has about certain objects of attitudes, facts of knowledge and beliefs about objects. The affective component consists of all the feelings or emotions of an object, especially judgment.

³⁹ T. E. Deal, in A. A. Kennedy, *Corporate Cultures: The Rites and Rituals of Corporate Life*, (Reading: Addison-Wesley, 1982), p. 78.

⁴⁰ D.O. Sears, dkk., *Psikologi Sosial*, trans. Michael Adryanto & Savitri Soekrisno (Jakarta: Erlangga, 1999), p. 27.

The behavioral component consists of a person's preparation to react or a tendency to act against an object.

Individual attitudes toward an event or event that they receive are so influential in taking wisdom. Often the suffering experienced by an individual cannot be avoided anymore, and then the attitude to deal with it needs to be changed. By changing the attitude, it is expected that the mental burden due to calamity reduces, and it may even be able to provide a valuable experience for sufferers called wisdom. Suffering can indeed give meaning if the sufferer is able to overcome it properly, at least it can accept the situation after the maximum effort is done but still does not succeed in overcoming it.

The efforts to improve spirituality in the workplace is one of them by holding religious training or coaching. In the coaching, words of motivation are inserted so that employees are more enthusiastic about working. It can be explained that the factors that influence the meaningfulness of one's life are internal factors, one of which is worship. In a general sense, worship is all activities carried out that are commanded by God and prevents themselves from things that are forbidden by the provisions of religion. In a more specific sense worship is a ritual to draw closer to God through ways taught in religion. Worship which is carried out in a hydration manner often creates a feeling of tranquility, steadfastness and steadfastness, and often creates feelings of guidance in carrying out important actions. Living life according to religious guidance provides a happy and meaningful way of living for someone⁴¹. The efforts to improve spirituality in the workplace is one of them by holding religious training or coaching. In the coaching, words of motivation are inserted so that employees are more enthusiastic about working.

⁴¹ R Kreitner, & Kinicki, *Perilaku Organisasi Buku 1*, trans. Early Suandy (Jakarta: Penerbit Salemba, 2003), p. 42.

Worshipping God

It can be explained that the factors that influence the meaningfulness of one's life are internal factors, one of which is worship. In a general sense, worship is all activities carried out that are commanded by God and prevents themselves from things that are forbidden by the provisions of religion. In a more specific sense worship is a ritual to get closer to God through the ways taught in religion. Worship which is carried out in a hydration manner often results in a feeling of tranquility, steadfastness and steadfastness, and often creates feelings of guidance in carrying out important actions. Living life according to religious guidance provides a happy and meaningful way of living for someone.⁴²

The effort carried out by the MoRA of Tulungagung is by requiring all employees who are Muslim to conduct Duhur prayer in congregation. While at IAIN Tulungagung, even though it is not obligatory, a small portion of employees have regularly performed congregational prayers using the facilities provided by the campus.

Establish Cooperation with Others

The formation of spirituality in the workplace through organizational culture can be instilled like the organizational culture itself is applied to an organization. First, the development of the philosophy of its founders, then the original and modified original culture adjusts to the current environmental conditions, and then organizational members teach each other about these shared values and beliefs. Finally, it is complemented by the following forms of mechanisms: Careful role formation, training programs, teaching and training by managers and supervisors.⁴³ The effort carried out by the MoRA of Tulungagung is to work together with the social service to assist social order.

⁴² Duane Schultz, *Psikologi Pertumbuhan: Model-Model Kepribadian Sehat*, trans. Yustinus (Yogyakarta: Kanisius, 1991), p. 72.

⁴³ T.E. Deal, in A. A. Kennedy, *Corporate Culture...*, p. 203.

Conclusion

The conclusions of workplace spirituality to increase commitment and meaning of life at the institutions are: *first*, workplace spirituality values which could increase staffs commitment and meaning of live at the two institution are: togetherness, responsibility, justice, and trust (mandate) values, (e) innovation, sincerity, discipline, integrity, exemplary, and professionalism. *Second*, the meaning of working for staffs is as: moral call, form of gratitude, fulfilling the needs worship, self-actualization, Allah's command and based on the main duty. *Third*, staffs' effort to increase their commitment and meaning of life at their institution which is done by building workplace culture and workplace climate, improving institution quality by doing research, recruiting qualified lecturer, holding beneficial program, adding infrastructure to support the program, friendly communication, social media as socialization means, religious or coaching, and motivation training, must perform Duhur prayers together, and cooperate with outsiders.

Fourth, implications of workplace spirituality for staffs are increasing the commitment and meaning of life to the institution are: feeling proud of the institution, feeling comfortable and having familiarity, making them want to do self-actualization, being more productive at work, keeping attitude, believing that leadership referring only to political pattern will reduce the quality of institutions, visiting and sharing information or giving advice, coloring each institution with positive activities, and increasing spirit to work.

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