

## Workplace Spirituality and Employee Work Ethic: Key Success Factors at X Equipment Store, Gunungkidul

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### Abstract

*This research focuses on the relationship between spirituality in the workplace and the work ethic of employees at equipment shop X in Wonosari, Gunungkidul, Yogyakarta. Based on observations and interviews with 9 employees, it was found that the work ethic of employees in this shop was relatively low. Employees often neglect customer service, express emotions, differentiate customers based on appearance, and ignore the prayer hours that are regulated in company regulations. This shows that the low work ethic of some employees is influenced by low spiritual awareness in the workplace. The results of this study indicate a significant relationship between workplace spirituality and employee work ethic. Based on the research results, there is a positive relationship between Workplace Spirituality and Work Ethic, with a correlation coefficient = 0.557 ( $p > 0.50$ ), meaning there is a significant positive relationship. Increasing spiritual awareness can improve the quality of work ethic, which has a positive impact on employee performance. This research suggests that companies can improve employee work ethics by strengthening spirituality in the workplace, which includes understanding the meaning and purpose of work and applying spiritual values in daily activities.*

**Keywords:** Workplace Spirituality, Work Ethic, Religion, Store Employees

### Introduction

In the current era of globalization, human resources are part of an organization that focuses on human resources (Rais, Adolfini, & Dotulong, 2016). Human resources or employees are one of the factors that are widely used by an organization in carrying out its activities. Quality human resources must belong to all lines of the organization, because human resources play a central role in the era of globalization. The business world must be able to find and maintain human resources who are able to work and succeed in an organization. The success of a company in achieving its goals depends not only on existing facilities and infrastructure, but also on the performance of its employees (Andri, 2015). Employee engagement is a psychological state where employees care about the success of the company and are motivated to improve their work ethic to a higher level (Ramadhan & Serimbing, 2014). Work ethic and organizational commitment are one of the elements of achieving the company's vision and mission (Komari&Djafar, 2013).

Based on previous research Gallup (2017) measured the level of employee engagement in 155 countries in the world, as many as 1,000 people in each country aged 23 years to 65 years. The survey results show that 85% of workers in the world feel disengaged at work, while in Southeast Asia as many as 19% of employees are engaged with their work. The study also measured the level of employee engagement in

Indonesia, where the results showed that 13% of employees were engaged, while 76% of employees felt disengaged with their work (Gallup, 2017). Meanwhile, Wicaksono's research (2020) states that the current condition of workers in Indonesia who feel involved with the company is only 36%. The majority of employees do not try seriously in realizing the company's desired goals, this proves that the level of employee engagement in Indonesia is still low, which can be the cause of a decrease in employee work ethic and overall company performance (Winasis, 2018).

The results of research from BPS DIY (2021) state that the main employment status of the DIY population is mostly as laborers / employees / employees 41.12%, in the last study 2020 the biggest decline occurred in the status of business assisted by irregular workers / employees by 1.53%. This is in accordance with the statement of Widayat (2022) explaining that the DIY atmosphere is too comfortable, according to him, making the work enthusiasm in DIY actually lag behind other regions. Based on research (Kesuma, 2020) the work ethic of Wonosari, Gunungkidul employees was 33.5%, this was influenced by religiosity.

According to Abadi and Latifah (2016) employees are one of the supporting factors in a company or agency, because of the company's professional standards, high work productivity is influenced by enthusiasm at work. An important role in achieving the performance of an employee lies in himself, how to display enthusiasm and high work ethic so as to have a positive impact on his environment (Andri, 2015). Employees who have a low work ethic will have an impact on many aspects, both economic, social and cultural, therefore its improvement needs to be handled in an integrated and comprehensive manner, work ethic can be said to be the driving force of productivity, from various seminars it is always shown that the work ethic of the Indonesian people is relatively low which is reflected in discipline, morale, and low productivity (Latief in Tasmara, 1995). A positive work attitude will produce useful results such as hard work, commitment and dedication to work and other work attitudes, which of course can benefit individuals and organizations themselves (Selma, 2022).

Anoraga (2001) suggests that success in job competition requires not only expertise and ability but also dedication, hard work, and honesty at work (in Kesuma, 2020). A successful person must have a view and attitude that values work as something sublime for human existence. Employees who have noble thoughts about their work can work sincerely. A view and attitude towards work is known as work ethic (Anoraga, 2009).

Pahmawati (2020) states that work ethic means attitude, character, personality, character, and belief in something. Work ethic is also an attitude towards work, a way of looking at work, work habits, the nature or characteristics of a country, by applying work ethic, employee work will run smoothly and successfully in accordance with what the organization wants and expects (Darna, 2020).

Hanadya (2022) states that professional work ethic is a series of positive work behaviors rooted in conscience and strong core beliefs, accompanied by a total commitment to an inclusive work model. What is meant by the model here is a concept, the main work that includes basic ideals, guiding principles, motivating values, emerging attitudes, standards to be achieved, including including main figures, moral codes, and ethical rules as well as codes of conduct for its members. Work ethic is influenced by religion, culture, socio-politics, environmental conditions, education, economic structure, and individual intrinsic motivation (Lubis, 2017). Religion is the

depth of one's belief in religion accompanied by the level of religious knowledge that is reflected in the experience of religious principles, including obeying the law and carrying out religious worship sincerely, daily life is connected to worship, so it can be said that religion plays an important role in influencing individual behavior at work or what is called work ethic (Lubis, 2017). Spirituality in the workplace will make employees feel meaning and a sense of purpose in their lives. In addition, ethos is the main requirement for all efforts to improve the quality of labor or human resources, both at the individual, organizational, and social levels. Because the value of spirituality feels good, it is good for personal well-being and performance. This is in accordance with the statement of Gani (2013).

Based on previous research Nururrosida (2014) stated that implicitly this shows that there is a positive and significant influence between workplace spirituality and work ethic, because good spiritual conditions will improve one's performance at work, while religion only acts as moderation between the two relationships. The concept of spirituality has been expanded and applied to professional and organizational fields. In an organizational environment, spirituality has universal aspects or characteristics that are found in various cultures and organizations. One of the factors that can affect employee performance is the value of spirituality in the *workplace (Workplace Spirituality)* (Tecchio, Cunha & Santos, 2016).

Stiadi (2017) states that *Workplace Spirituality* is a person's perception of a workplace, and this can help them find purpose in life, build relationships with coworkers and others by engaging in work and aligning themselves between their beliefs and the agency where they work. Basically, workplace morals are not necessarily linked to religion, but are simply based on personal values and philosophies. In another sense, in general, in the workplace spirituality is not just about religion, but can express their religious beliefs in the workplace (Sani and Ekowati, 2020).

Asifudin (2015) says that work is not just about survival, more than just physical, but also the value of worship (spirit), work is a manifestation of religiosity, this is why employees are often required to be able to work effectively, then the work done in accordance with the orders given, work on time, serve and protect the community well, provide satisfaction to the community as consumers are some of the criteria for ideal employee work quality, responsibility and demands of performance life on employees can be part of (*Workplace Spirituality*).

Aldarabah (2014) stated that Islamic spirituality brings perfect satisfaction to employees in the context of Islamic work organizations, spirituality facilities can form confidence and create confidence and calmness for employees when facing difficulties.

Based on observations and observations of interviews with 9 employees or shop workers from researchers that employees or workers of X equipment stores in the Wonosari area, Gunungkidul, DIY admit that they are lacking in providing services to the community or buyers, they admit that they often ignore and even yell at buyers if the buyers want a lot. Not only that, employees sometimes express emotions to buyers, differentiate buyers in terms of appearance, employees also ignore worship hours that have been included in the company's written regulations. The phenomenon of low work ethic that occurs in this research population, based on the observations of researchers, is found to be quite low in some employees, causing them to violate religious rules and norms. The lack of awareness of employees regarding worship or establishing a spiritual relationship with God, such as praying at the beginning of an activity, as an employee

still has a spiteful nature with other coworkers and establishes a poor relationship in communication so as to cause a lack of harmony between individual relationships with other employees so that it certainly greatly affects the poor work ethic. This study aims to analyze the relationship between workplace spirituality and the work ethic of employees of X equipment store in wonosari gunungkidul yogyakarta.

### Method

The subjects of this study were employees who worked at the X Hardware Store in Wonosari, Gunungkidul, Yogyakarta. This type of research is correlational quantitative research. According to Azwar (2022) Quantitative research is inferential research that is used in hypothesis testing and can realize each conclusion of the results a probability of rejection error nil. Using quantitative can obtain significant evidence of group differences or it can be said that there is a significant relationship between the two variables involved. The data collection method in this study refers to the *Likert* scale model. The scale used in this study is a scale with the *Workplace Spirituality* instrument theory from Abdullah (2013) and the Work Ethic theory from Michael J Miller (2001), with *favorable* scale items for *Workplace Spirituality* and *favorable unfavorable* for Work Ethic. This research was analyzed using correlational quantitative data analysis with the SPSS 16.0 tool. The method used in this study to take samples is to use *cluster sampling* technique, which is a technique of determining samples with certain considerations. This study uses product moment correlation data analysis.

### Results and Discussion

The results showed that 157 employees of X equipment store from Wonosari, Gunungkidul, Yogyakarta participated in the survey. The research data is shown in the following table:

**Table 1. Description of Research Data**

Variables	Frequency	Percentage (%)
<b>Gender</b>		
Male	72	46%
Female	85	54%
<b>Age</b>		
19-25	97	62%
26-35	45	29%
36-45	15	10%
<b>Total</b>	<b>157</b>	<b>100%</b>

The data in the table shows that 157 employees of X equipment store participated in the study. The respondents' ages ranged from 19 to 45 years old, and all were employees of X equipment store in Wonosari, Gunungkidul, Yogyakarta.

### Work Ethic

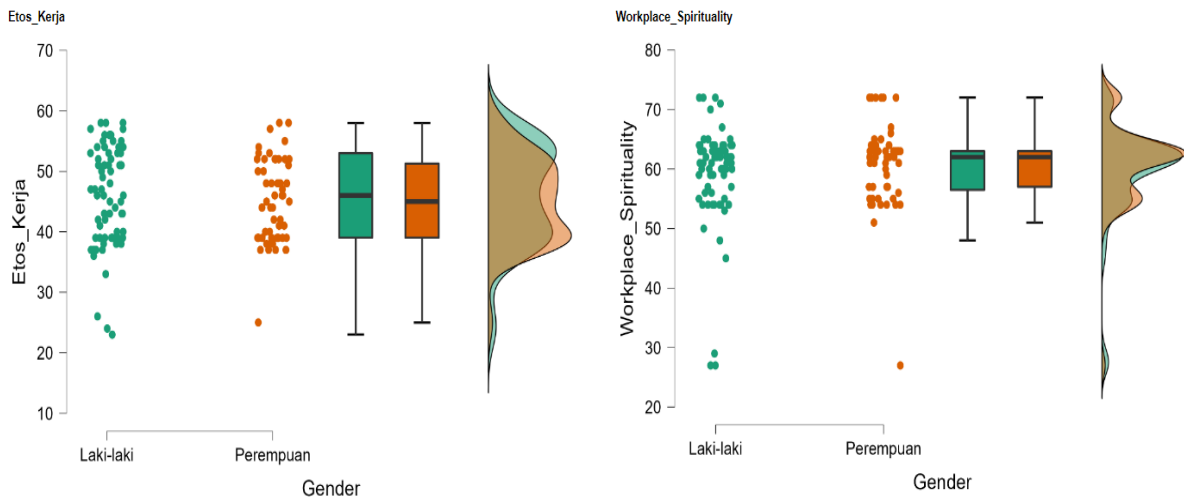


Figure 1. Raincloud Plots of Work Ethic and Workplace Spirituality by Gender

Figure one displays a comparison between work ethic and workplace spirituality by gender (male and female). On the work ethic dimension, it can be seen that men have a more concentrated distribution of higher values, while women show greater variation, with some individuals having lower work ethic values. The boxplot shows a narrower range of values for men than women, but the median work ethic for men is only slightly higher. This difference suggests that while men have greater consistency in terms of work ethic, women have wider variation, including some outliers with lower values.

For workplace spirituality, the data distribution shows similarities between men and women, with a very similar range of values. The boxplots and kernel density distributions of both groups show that the median workplace spirituality is almost the same, and there is no significant difference between men and women. This indicates that in terms of workplace spirituality, both men and women have similar perceptions and experiences, reflecting that spiritual aspects, such as meaning and purpose in work, are valued equally by both gender groups.

The purpose of the normality test is to determine whether the data in the study is normally distributed. This is important because many statistical methods assume that the data is normally distributed, and a normality test helps researchers ascertain whether the assumption is met. A normal distribution is indicated by a significance value of more than 0.05; while an abnormal distribution is indicated by a significance value of less than 0.05. The results of the normality test are as follows in this study:

**Table 2. Normality Test**

Variables	Normality Index	Sig (p)	Description
Residual Data	1.254	0,086	Normally Distributed Data

The work ethic variable associated with *workplace spirituality* was found to have a significance level of 0.086 ( $p > 0.05$ ) according to the Komolgorov-Smirnov normality test. The results indicate a regularly distributed *work ethic* scale with *workplace spirituality* among the employees of supply store X in the study.

The purpose of the linearity test is to determine whether the relationship between two variables is linear. This test ensures that the data meets the assumption of linearity, which is important in regression and correlation analysis, so that the model used can describe the true relationship between the variables. A non-linear relationship is indicated by a significance level below 0.05 (Deviation from Linearity), while a linear relationship is indicated by a significance level above 0.05. The linearity test of this study is as follows:

**Table 3. Linearity Test**

Variables	Linearity		Deviation from Linearity		Description
	F	Sig(p)	F	Sig (p)	
WPS*EK	185.221	0.000	1.598	0.058	Linear

The linear F value is 1865.221, with a significance level of 0.000 and  $p < 0.05$  which indicates that the workplace spirituality and work ethic scales showed linear results in the linearity test. This indicates that there is a linear relationship between the workplace spirituality and work ethic variables.

**Table 4. Hypothesis Test**

The purpose of hypothesis testing is to determine whether there is enough evidence in the sample data to support or reject the initial hypothesis (null hypothesis). This test helps researchers make inferences about the population based on analysis of sample data, using certain error bounds to avoid erroneous conclusions.

Variables	Correlation Coefficient	Sig (p)	Description
WPS*EK	0.557	0,000	Very Significant

Based on the results of testing the research hypothesis, a correlation coefficient of 0.557 was obtained, which means that there is a positive correlation between the *workplace spirituality* variable and work ethic.

This is in accordance with Osman-Gani et al.'s statement, which states that spirituality has a substantial impact on employee performance. They argue that employees who maintain a positive spiritual state are more productive at work, while religion serves as a moderating factor in their relationship. (Osman-Gani et al., 2013). In the context of this study, workplace spirituality is a reflection of employees' experience of meaningful work, employee relationships, solidarity, and excellence in the workplace. (Salarzahi et al., 2010).. In the workplace, spirituality is defined as a psychological climate in which employees perceive themselves as having an internal existence with meaningful work and being in a community context (Wulandari, 2015). (Wulandari, 2015).

Therefore, it is anticipated that spirituality organizations will build a humanistic work environment to foster a sense of creativity and enthusiasm towards their work. In addition to spiritual values, this study also emphasizes the importance of Islamic work principles, which impact employee performance. If the work ethic is built in accordance with Islamic principles, employees will perceive their work as a form of worship, which

enables them to perform each task with a genuine sense of responsibility. (Fanggidae et al., 2020). In work culture, the scope of Islamic worship is very broad, covering not only the activities of human existence with God, but also muamalah, according to the Islamic perspective. In accordance with Islamic law, all activities related to individuals or society are considered worship, provided they fulfill these prerequisites.

This is in line with research conducted by Thahir (2013) the results of which show a positive relationship between religiosity and the work ethic of Muslim traders. This means that the religiosity of a trader is related to the work ethic he has in carrying out work or work activities. The findings of the results of this study can be understood that a trader who has high religiosity or vice versa affects the work ethic of Muslim traders. In a hadith it is mentioned "khairunnaas anfa'uhum linnaas" which means that the best of humans are those who are useful to others and for the benefit of many people. So that he will work well in order to benefit others.

Nashori (2002) says that religiosity is how far knowledge is, how firm beliefs are, how much the implementation of worship and rules, and how deep the appreciation of the religion he adheres to. That way religiosity can be said to be an individual's obedience to the religious commands he believes in. Thus, realizing an understanding and appreciation of the values of religiosity can make a person encouraged to do a job with the best treatment. Because the existence of religious values which are the basis of guidance contributes to giving a self attitude towards work as a realization of work ethic.

## **Conclusion**

The results of this study indicate that the hypothesis proposed by the researcher is accepted, namely that there is a positive relationship between workplace spirituality and work ethic in employees of X equipment store in Wonosari, Gunungkidul, Yogyakarta. The higher the religiosity value, the higher the work ethic of X equipment store employees. Conversely, the lower the religiosity value, the lower the work ethic of X equipment store employees. This means that if employees who have good religiosity, these employees will tend to view work as a mandate from the creator, so that the values of religiosity can make someone encouraged to do a job with the best treatment, discipline, responsibility, and mutual respect for coworkers.

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