

RELIGIOSITY, SPIRITUALITY, AND INDIVIDUAL CHARACTER IN WORK IN THE AGE OF SOCIETY 5.0

**Khuzaini^{1*}, M. Irpan², Syahril Shaadiq³,
M. Rizeki Yuda Saputra⁴, Agus Firdaus⁵, Agus Salim⁶, Jarkawi⁷**

^{1*,2,7}Universitas Islam Kalimantan (UNISKA) Muhammad Arsyad Al Banjari
Banjarmasin, Indonesia

^{3,6}Universitas Lambung Mangkurat (ULM) Banjarmasin, Indonesia

^{4,5}Universitas Cahaya Bangsa (UCB) Banjarmasin, Indonesia

*Corresponding author: khuzaini@fekon.uniska-bjm.ac.id

ABSTRACT

This study aims to explore the relationship between religiosity, spirituality, and individual character in the education and work context. Religiosity and spirituality have an important role in shaping individual values and beliefs, which can influence their behavior and character in the work environment in the era of society 5.0. Individual character includes aspects of morality, ethics, integrity, responsibility, and other qualities that are relevant in the professional world. This study uses a qualitative approach by combining a comprehensive literature review and analysis of data from interviews with individuals with diverse work experiences. The results of the study show that religiosity and spirituality can provide a strong moral basis and influence the way individuals interact with colleagues, superiors and customers. Internalized values through individual religious or spiritual practices can shape ethical attitudes and behavior, reflect integrity, and strengthen responsibility towards work. In addition, this study also found that religiosity and spirituality can enrich individual work experiences by providing a sense of purpose, meaning, and balance in professional life. Individuals who have a deep understanding of religious values or spirituality tend to be more satisfied in their jobs and have a more positive perception of the organization they work for. However, this research also underlines that aspects of religiosity and spirituality do not always have a positive impact in the work context. Some individuals may use their beliefs as an excuse to justify unethical or discriminatory behavior, which can create tension or conflict in the workplace. In addition, individual religious or spiritual views may differ, and these differences may affect interpersonal relationships in the work environment. The results of this study provide a better understanding of the importance of considering aspects of religiosity, spirituality, and individual character in the work context. The implications of this research include the importance of organizations promoting an inclusive work climate and respecting the diversity of individual beliefs, as well as providing space for individuals to express their religious or spiritual values in a positive way and in line with universal ethical and moral principles.

Keywords: Religiosity, Spirituality, Individual Character, Work, Society 5.0.

INTRODUCTION

Modernization has penetrated into all areas of people's lives. Previously, people who lived in the area were far from the hustle and bustle of information and technology. Currently has become a consumer of information technology. Information media is the main spearhead of modernization in various remote areas. According to Guillaume de Gates (McKinsey & Comp, 2015). This is confirmed in the research results in the book *Megatrends 2010* (Aburdene, 2006) which reveal that the search for spirituality is the biggest megatrend today. Aburdene believes that the current trend of spirituality will become a megatrend in the next few years and in the future. Even the transformation is not only at the individual level, but has reached the institutional or corporate level. Before the era of spiritual awareness came, the business world tended to put aside transpersonal values. The company, unknowingly, has changed its function from just "money-making" to "money-grubbing" and making money is not good for business (Zohar & Marshall, 2005).

An empirical study conducted by Afsar and Badir (2016) also states that the existence of a spirituality of work enthusiasm has an impact on the feasibility of the relationship between people and work and also has an impact on innovation in work behavior. According to Mario Beauregard and Denyse O'Leary (in Krentzman, 2013), Spirituality means an experience that thinks to bring it into contact with God. From these two understandings, religiosity is a religious practice that aims to improve the relationship between individual humans and the divine God. By making efforts to see the relationship between religiosity and spirituality in the current millennial era, this paper wants to reduce the rational intellectual variable that is often used by modernity, in simplifying the meaning of religiosity and spirituality. Religious activity is not an activity without direction and only presents a meaningless practice. However, religiosity is an activity carried out to optimize spirituality in individual human beings. By understanding this connection, religious activity in Christianity will not be replaced by intellectual rationality which is developing rapidly in the millennial era. However, it will be interpreted as an effort to reveal a transcendent and divine energy, which is called spirituality (Wijaya et al., 2021).

In research conducted by Gotheil in 2006 in his dissertation it was said that spirituality and religion come from the same source, but have different goals. Smith in 2001 also said that the human need for God is the same as the need for food and drink. Although spirituality is not always the same as the concept of religion or religion, in the context of psychology, religion will always be very close to the concept of spirituality. According to them, religion develops

along with this question. Gotheil (2006) referring to the Houston Smith issued in 1958 said that religion or religion has several things that always appear and exist simultaneously. In the context of the relationship between spirituality and religion, the view of Pargament in 1997 also emphasized that spirituality is a context; personal from religion or religion. Spirituality itself comes from a word that dates back to 1250, from the French word *esprit* which means the breath of life.

The word spirit also comes from the Latin language which means breath and or soul. It is said that spirituality is something that is not visible but in work that will help provide the energy or energy to do something. Spirituality that occurs in the world of work is much discussed today. Among them is the discussion on the definition of work spirit spirituality conducted by Fagley and Adler in 2012 which stated that work spirit spirituality is a concept that emphasizes that employees can find purpose in the life they live, also build strong relationships with their co-workers and build a relationship between the values he believes in with the goals of the organization where he works. From this it can be seen that the spirituality of work morale is something that connects personal beliefs with the values that exist in the organization and also in the company. The discussion conducted by Fagley and Adler also emphasizes the importance of appreciation as a factor that will support success in the world of work (Surti et al., 2022).

Not only is the function of the company far from spiritual values, but also the workplace hinders the development of the spiritual dimension. Whereas instinctively humans will move to seek meaning, to satisfy their inner thirst, and to achieve certain values. The consequences that occur are boredom, stress, low productivity, demotivation, and even the peak can cause a person to experience depersonalization. This is a work problem that often becomes a scourge for the company and the individual concerned. Work problems can be categorized into three (Sinamo, 2005). First, the problem of traditional work, namely the weight of the work itself while the results are not much. This is what often makes people work only for marginal needs, only for survival reasons (Fadilurrahman et al., 2021).

Second, the problem is when someone works under a business owner who is greedy and only prioritizes profit, so that their work does not provide good bargaining power. Often the number of job seekers is greater than the number of jobs themselves. For example, this is often experienced by workers. Workers in this condition are generally trapped in a cycle of unfulfilled needs. Third, work problems that are often experienced by white collar circles. They make work the only goal in life. Life is work, work and work. So, actually the work has

become an idol. Modern workers have placed economic values as the main thing, sometimes even absolute. This has led many of them to become workaholics.” Work has become a new bondage, where human workers experience a process of dehumanization” (Sinamo, 2005).

The worsening working conditions and the loss of meaning from work are allegedly the result of dualism in life. Business or work refuses space for the presence of meaning and God. The workplace is a place to look for profane things and has no room for anything sacred or holy. Sinamo (2005) describes this as follows, "The main problem why people are not able to live up to their work as worship, arises from the fact that people like to divide their lives into two areas of the sacred (holy) and the profane (secular) areas. Prayers, prayers, ceremonies are classed as sacred; while eating, drinking, working are classified as profane. As a result their lives are split, divided, not united, not integral (Saputra et al., 2021).

For companies, distancing workers from their deepest values or spiritual dimension is the same as seeing these workers as not human beings. Keeping spirituality away from the workplace also shows that the people working at that time were not complete humans. Sauber (2003) explains, “ *When 'spirit' is left outside of the workplace, it seems reasonable to think that the very essence of who we are is not present at work* ”. Therefore, the era of spiritual enlightenment in companies and workplaces deserves to be called a megatrend, a quantum in today's business world. Not only is it a milestone in the rise of corporations and workplaces in a better direction, but also a new hope for improvements in morals, ethics, values, creativity, productivity and work attitudes at the individual to corporate levels.

Literature Review

Religiosity

Religiosity is the level of one's religious faith which is reflected in beliefs, experiences and behavior that refers to the quality aspects of a religious human being to lead a good daily life. Stark and Glock (in Setiawan, 2007) argue that there are five dimensions of religiosity which are religious commitment, determination and intention related to religious life. The five dimensions of religiosity are: 1) The ideological dimension. The dimension of belief is the degree to which a person accepts and acknowledges things that are dogmatic in his religion. For example, belief in the attributes of God, angels, heaven, prophets, and so on. 2) The dimension of religious worship or practice (the ritualistic dimension). This dimension is the degree to which a person performs ritual obligations in his religion. For example performing prayers, zakat, fasting, pilgrimage, and so on. 3) The feeling or appreciation dimension (the

experiential dimension). The dimension of appreciation is the religious feelings that have been experienced and felt, such as feeling close to God, being at peace when praying, being touched by hearing verses from the holy book, feeling afraid of committing sins, feeling happy when one's prayers are answered, and so on. 4) The dimension of religious knowledge (the intellectual dimension). This dimension is how far a person knows and understands the teachings of his religion, especially those in the holy book. 5) The dimension of effect or practice (the consequential dimension). The dimension of experience is the extent to which the implications of religious teachings influence a person's behavior in social life (Shaddiq & Irpan, 2023). For example donating wealth for religious and social purposes, visiting sick people, strengthening friendships, and so on. Furthermore, according to Wagnid and Young (in Reich, et al, 2010) in developing spirituality, the role of religiosity is quite important, because one of the internal factors that influence spirituality is religiosity (Lutfi, 2014).

Spirituality

Spirituality comes from the Latin, *Spiritus* which means breath. Which is further translated into inner energy that is spiritual or spirit in nature, which means everything that is not physical, not worldly and not in materialistic ways. Roof (1999) in Nelson (2009) argues that spirituality includes 4 themes namely: First, as a source of value, meaning and purpose in life that goes beyond the self, including a sense of mystery and self-transcendence (self-transcendence); Second, a way to understand and understand life; Third, inner awareness; and fourth, personal integration.

According to Nelson (2009), spirituality has an integrative and harmonizing function that involves inner unity and connectedness with other humans and a wider reality that gives strength and ability to individuals to become transcendent. In contemporary terms and in the scientific literature, spirituality has a number of common meanings and definitions. This distinction reflects the fact that spirituality is a term that has a broad meaning, encompassing several domains of meaning that may differ between cultural groups, nationalities and various religions.

Spilika (in Dale and Daniel, 2011) divides the concept of spirituality into 3 forms, namely: First, God-oriented forms of spirituality, meaning that the thoughts, views and practices of spirituality rely on theology or on revelation from God. This can be found in almost all forms of institutionalized religious practice, such as Islam, Christianity, Judaism, Hinduism,

Buddhism and others. Second, the world-oriented form of spirituality, namely a form of spirituality based on human harmony with ecology and nature.

The harmony of nature with the human mind, that nature is a magnetic field that will respond to all human thoughts, that's why humans are obliged to always develop positive thoughts so that the universe provides positive feedback also towards an inner life. Third, humanistic spiritualists, who base their spiritual form on optimizing the potential for human goodness and creativity at the peak of achievement, including in this case achievement.

Dowling et al. (2004) in Nelson (2009) has found that religion and spirituality have an independent effect on its rapid development, although spirituality also has an effect on religiosity. They discover a spirituality that involves an orientation toward helping others and doing good work, as well as participating in activities based on self-interest. This contrasts with religiosity, which involves beliefs and institutional influences. Several studies with adults also show that religion and spirituality can be separated.

The development of religion and spirituality in individuals can change differently during the aging process. On average, the religious (religious) group remained quite stable throughout its life span compared to the spirituality group. While an increase in spirituality occurs especially after the age of 60 years, it means that in that age range a person increasingly shows an increased spiritual need and applies it to his thoughts and behavior. Individuals who are spiritual but not religious can also differ in beliefs, for example, they have a higher level of nihilism, namely the belief that life has no purpose (Nelson (2009)).

Spirituality recognizes that there is something sacred at the center of all life. Whatever the source, this sacred element resides within every living organism. Spirituality is not a dogma, not exclusive, gender neutral and not patriarchal. Spirituality is a process in individual life, in the form of meaning and purpose, and all of them have an impact on other individuals and their environment, including the organization (Pargament & Mahoney in King, 2007).

Spirituality in work is defined as a framework of organizational cultural values that encourages employees' transcendent experiences through the work process, facilitating their feelings of connection with others while giving them feelings of completeness and happiness (Giacalone & Jurkiewicz, 2005).

Neck and Milliman (in Litzsey, 2003) argue that spirituality in work is about expressing one's self-will to seek meaning and purpose in life and is a process of enlivening a set of personal values that one holds dearly. Based on the definition from Giacalone and Jurkiewicz (in Paloutzian & Park, 2005) above, there are four components of spirituality at work. First,

individual values, including benevolence, generativity, humanity, integrity, fairness, mutuality, acceptance, respect, responsibility and trust. Second, transcendent experience, which is about how the individual feels he is making changes through service to others, and by doing so the individual feels meaning and purpose in his life. Third, a sense of connectedness, includes feelings of being understood and valued that are obtained through social interaction and also through membership. Fourth, feeling complete and happy, the individual feels that his work can make him feel connected to something bigger and something that is important for his personal life and also brings happiness to himself.

Spirituality in work will produce positive things for employees and the company. Litzsey (2003) argues that integrating spirituality in the workplace will make employees feel meaning and a sense of purpose in their lives. Not only does it make employees feel whole as individuals but it also provides benefits to the company in terms of profit, high morale and reduced employee absenteeism.

Employees' assessment of procedural fairness will form motivation to identify themselves with the organization. This identification plays an important role in fostering spirituality at work, because in order to feel part of the community, employees must identify themselves with the organization. The social identity obtained from the community will strengthen their self-concept because employees as individuals need a larger social context to fully understand and express themselves. Spirituality can be seen from several levels.

Giacalone and Jurkiewicz (in Paloutzian & Park, 2005) suggest two levels of spirituality in work, namely, first, the individual level, referring to a collection of individual values that encourage transcendent experiences through the work process, and facilitate feelings of being connected with others while providing feelings of completeness and happiness. . Second, the organizational level, refers to the framework of organizational cultural values that encourage transcendent experiences of employees through the work process, facilitate feelings of connection with others while providing feelings of completeness and happiness. Spirituality in work at this level is related to the vision and cultural values of the organization. Currently, various spiritual intelligence trainings are in great demand by various companies due to the fact that spirituality can increase profits for companies, but spirituality in the workplace cannot develop on its own without the support of leaders (Admin, 2007). Marques et al. (2005) stated that there are two important factors in forming and maintaining spirituality in work, namely leader behavior and establishment and support to create connectedness among employees.

RESEARCH METHOD

This research is a qualitative method using a phenomenological approach, because the problems studied relate to problems and phenomena that are developing in life, especially in the work environment of companies or other institutions. Through a phenomenological approach, it is hoped that descriptions of phenomena that appear in the field can be interpreted in a deeper meaning and content. The phenomenological approach is one of the clusters in the qualitative research cluster. Phenomenology is one of the sciences about phenomena or what appears, to explore the essence of the meaning contained therein (Salim, 2006: 170). Determination of research subjects in this study was carried out in a purposive way, namely determining research subjects with certain considerations and objectives (Sugiyono, 2013: 52). Collecting data in this study using interview techniques, documentation, and observation. Checking the validity of the data in this study used source triangulation. The collected data were then analyzed using inductive analysis techniques through the steps of data reduction, data categorization, data presentation, and drawing conclusions.

RESULT AND DISCUSSION

Spirituality is starting to be seen as more reflective of freedom because it is obtained through a process of search (exploration) and personal choice, while religion is seen as more binding because it is seen as something that is passed down from generation to generation, and has certain ways (for example, ritual rules that need to be followed) in living it (Zinnbauer, Pargament, & Scott, 1999; Li & Chow, 2015).

Religiosity is considered formal and institutional because it reflects commitment to beliefs and practices according to certain (religious) traditions, while spirituality is associated with personal experience and is functional, reflecting individual efforts to obtain goals and meaning in life (Zinnbauer & Pargament, 2005). This personal aspect of spirituality makes it more accepted in a positive light by Western society which values individual freedom in making life choices (Zinnbauer, Pargament, & Scott, 1999; Hill et.al., 2000; Zinnbauer & Pargament, 2005). When looking at the definition of religiosity, the different approaches (epistemology) used make each expert have certain emphases in making definitions (Nelson, 2009; Zinnbauer & Pergament, 2005).

William James, who has an empirical view, for example, considers the effects of religion or personal religious experience more important than religious beliefs and institutions (Ciarrocchi, Dy-Liacco & Deneke, 2008). James defines religiosity as "The feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine" (Zinnbauer and Pargament, 2005, p. 23). Meanwhile, supporters of the functional approach emphasize more on the function of religion for individuals in dealing with their existence problems, such as the meaning of life, death or suffering (Zinnbauer, Pargament, & Scott, 1999), as defined by Batson, Schoenrade, and Ventis (Zinnbauer and Pargament, 2005) that religion is " *Whatever we as individuals do to come to grips personally with the questions that confront us because we are aware that we and others like us are alive and that we will die* " (p.23).

In addition, supporters of the substantive approach emphasize more on aspects of belief and relationship with God, because for them the substance of religion is the Sacred (Ciarrocchi, Dy-Liacco & Deneke, 2008; Zinnbauer & Pergament, 2005). The substantive perspective is seen in the definition of religion which forms the basis of the concept of religiosity from Argyle and Beit-Hallahmi (Zinnbauer and Pargament, 2005, p.23), namely, religion is "A system of beliefs in a divine or superhuman power, and practices of worship or other rituals directed towards such a power".

Religious research that supports the substantive view tends to concern relations, emotions, thoughts or behavior towards the Most Holy God. Meanwhile, in understanding religion and spirituality, Canda and Furman (2010) state that sometimes there is a connection between religion and spirituality. They stated that religion (religion) is a pattern of values, beliefs, symbols, behaviors and experiences that are institutionalized, directed towards spirituality, shared in society, and passed down through tradition.

Spirituality is defined as the process of searching for meaning, purpose, morality, well-being in relation to oneself, others, and ultimate reality. Thus, people may express their spirituality in religious settings (in relation to the ultimate reality), or non-religiously (in relation to oneself, other people, even the universe). Elkins et al (1988) argue that spirituality should be free from the limitations of formal rules and worship rituals such as those in religiosity. They agreed with Maslow's opinion (1970) that spirituality is actually human nature even though they claim to have no religion or do not follow a certain type of religion. Elkins et al (1988) stated that spirituality comes from the Latin spiritus, which means "breath of life".

In its definition, spirituality is a way of being (being) and experiencing (experiencing) that arises because of awareness of the transcendent dimension and is characterized by certain values that appear good in oneself, others, nature, life, and whatever is considered as 'The Ultimate'. Spirituality makes a person feel a longing and a strong urge to understand various things in life, whether it is related to religion or something else (Ellen, in Ivztan, Chan, Gardner & Prashar, 2011).

The polarization of religiosity and spirituality is opposed by a number of figures (Pargament, 1997; Zinnbauer, Pargament, & Scott, 1999; Zinnbauer & Pargament, 2005; Hill et al., 2000). Hill et al. (2000) for example, states that religiosity and spirituality are related and inseparable, because both involve "subjective feelings, thoughts, and behaviors that arise from a search for the sacred" (p.66). The difference is that religion (as an institution) which is the basis of religiosity, provides certain ways and methods in the process of searching for the holy of holies, namely in the form of ritual activities or other religious activities.

According to Hill et al. (2000) with religiosity people can also gain identity, a sense of belonging, meaning, health or happiness through involving themselves in a religious community, and this is not found in spirituality. Pargament (1997) who also disagrees with the separation of religiosity and spirituality suggests that the notions of religiosity and spirituality are better (more meaningful) integrated given the complexity of the phenomena being studied. For Pargament religion is "a search for significance in ways related to the sacred" (p. 6). Pargament states that spirituality is "the heart and soul of religion", while "The search for the sacred" (p. 7) is the most important function of religion.

In their research, Davis, Kerr, and Robinson Kurpius (2003) try to understand the reality of religiosity and spirituality by analyzing a number of research results. From their findings they concluded that religiosity and spirituality can be conceptually separated because religiosity has theological structures and formalities that spirituality does not have, but in the reality of individual life the two tend to be interrelated. This connection has also been reported by several researchers (Marler and Hadaway, 2002; Zinnbauer & Pargament, 2005; Zwingmann, Klein, & Bussing, 2011) that generally research subjects state that they are religious and spiritual people at the same time. Zinnbauer et al (1997) also understand the reality of religiosity and spirituality in individuals by using a policy-capturing approach, which is a method of statistical analysis to capture the characteristics of decision-making and judgment of the subjects. The results are four signs (cues) of spirituality, namely: (1) a spiritual process in the search for personal/existential meaning; (2) there is a spiritual experience such as

feeling close to God; (3) a sense of connectedness with the universe and all living things in it; and 4) spiritual practices such as meditation or yoga. These cues are different from religiosity resulting from the same analysis, namely: (1) involvement in religious organizations or institutions; (2) altruistic behavior; (3) personal religious practices such as understanding the scriptures ; and (4) the extent to which individuals feel supported or comforted by their formal religious beliefs.

Spiritual Values and Employee Self-Development

Someone who works as an employee spends about a third of his daily time at work. That duration can beat the intensity of time you have to spend with your family, do relaxation, or even time to develop yourself. In addition, it is not impossible that the honing of spiritual values in life is often neglected due to the absence of time allocation for studying religion, studying spiritual studies, or taking part in scientific studies which are enriching one's understanding of religion.

As a place that takes up most of a person's time, the workplace has the potential to become a medium for developing the quality of human resources (HR) in a broader sense. It is not only about one's capacity to carry out technical and managerial functions of work, but also to develop spiritual values within the workers themselves.

Someone with a sufficient foundation of spiritual values will have an advantage from a non-technical perspective. Mainly in forming a dedicated personality. In other words, if the management of a company applies this to its workers, it will give birth to big profits in the future.

Spirituality is not limited to the affairs of human personal relationships with God, but is also a foundation in building higher quality relationships between human beings. People who apply spiritual values in their lives will make themselves superior to others. At least in the context of its inner values. We will also give more judgment to those who represent noble spiritual values in their lives. For example, we like honest coworkers more than lying ones.

We also like bosses who are fair to their subordinates rather than bosses who play favorites. Likewise, we prefer energetic team members to work with. All of this indicates that true spiritual values are something that is highly coveted around us, especially to support work situations so that they become more conducive and productive.

So far, the employee self-development process has generally focused on technical and managerial skills. Relates to techniques, theories, and general principles. Touching hard skills and soft skills while spiritual skills are ignored.

Mindset and bodyset is a subject that is constantly considered, while the soulset tends to be ignored. Even though spiritual contribution is considered to be the main factor for great achievements in the 21st century. Unfortunately, we haven't paid much attention to it yet. Training held by business corporations should provide more space for instilling and developing spiritual values within their workers. Perhaps the challenges will be far greater than embedding the technical and emotional aspects that have been the reference in managing a company's HR.

Spiritual values are not limited to material conveyed through power point presentations, or the oral speech of the moderators. These values are actually included in everyone's heart and only need to be awakened through habituation of attitudes that appreciate the implementation of these values in everyday life.

We take the example of someone's honest attitude which is nothing but the implementation of the spiritual value of honesty. This noble value needs to be cultivated through an appreciative attitude towards those who practice it. An employee sometimes acts carelessly and makes mistakes at work. Because of fear of getting the wrath or sanctions of superiors finally the mistake was covered up. They prefer the boss to know by themselves rather than through their own oral narrative. Why? Because most of those who dare to tell the truth do not get appreciation for that honesty.

The world of work tends to appreciate increased performance or work performance related to the technical side. Increased production output, high productivity, skyrocketing sales, and the like. Meanwhile, when there are employees who are willing to pick up trash is considered as normal. Even though that is where the values of caring are honed. When there is a worker who likes to liven up the atmosphere it is considered to mean nothing. Even though there is a feeling of independence. When there are workers who like to help their co-workers, they are seen as good without more assumptions. Even though it is there that the values of caring are formed.

Spiritual values are indeed a unit in one's footsteps. It sometimes looks prominently done, but sometimes it's only subtle. But all this time who cares about all that? So how should these spiritual values be instilled in the employees of a company? Holding religious activities may be good, but it does not guarantee that the spiritual values will be embedded in the minds of the perpetrators. This needs to be practiced directly in daily routine activities where there is a need to adopt existing spiritual principles.

There are quite a number of companies that have a foundation of moral principles such as honesty, caring, fairness, and so on, while in practice efforts to instill these things are subtle. It is limited to being a decoration for the verbal utterances of superiors or even filling displays on company walls, while the conditions on the ground seem to have never assumed that such a thing existed. After all, the workplace is indeed different from educational institutions, even so that does not mean that the workplace is forbidden as a place for one's personal education. Profit orientation has become the nature of the business organization itself. But as long as there are human beings involved, it will be much better when they are also developed to have the noble value of spirituality within themselves.

Application of Individual Religiosity Values

According to the Big Indonesian Dictionary, application means a process, way or act of applying. Whereas value is a fundamental abstract concept, which is very valuable in life, regarding the standard of faith that determines who we are, how we live, and how we treat others depending on our faith in understanding and practicing a belief and religion. Moral values are believed by many people as a correct and proven behavior, and have a positive impact on those who practice them and other people. More than just beliefs, values always animate and color one's actions. (K Bertens, 2002) Louis Rath in his book entitled "Values and Teaching" suggests seven things that are characteristic of values, namely;

1. Something that is valued and upheld;
2. People are willing to admit and state it in front of others;
3. Not out of necessity;
4. Selected through careful consideration;
5. Choose freely and consciously from the many options available;
6. That value is expressed in action;
7. Not only through occasional actions, but repeatedly and continuously.

Linda and Richard Eyre see a value as nothing other than a principle that makes it possible to achieve peace or prevent loss or distress. This is what makes others happy and prevents others from hurting. Value is a quality that is distinguished according to: 1) its ability to multiply or increase even though it is often given to others, 2) the fact that the more value is given to other people, the more similar value is returned and received from other people.

Religiosity is a comprehensive set of elements, which makes a person referred to as a religious person (being religious), and not just admitting to have a religion (having religion).

Religion is a source of value in understanding spirituality. Spiritual means psychological, spiritual, and mental which is clearly related to morals. Religiosity includes religious knowledge, religious beliefs, practice of religious rituals, religious behavior (morality), and social religious attitudes. In Islam, religiosity is broadly reflected in the practice of *aqidah*, *sharia*, and morals. Or in other words Islam, faith and *ihsan*. If all of these elements have been owned by someone, then he is a real religious person (Ibnu Jarir, 2004).

From the description of the understanding above, the application of religious values can be interpreted as a process or way of implementing the values of Islamic teachings which include Islam, faith and *ihsan*. The three elements of religious values are practically related to one another. All three have correlative functions that focus on commendable mindsets and behaviors, both before Allah SWT and before humans. Someone who believes with a high level of faith will automatically become a good Muslim. Because the foundation of a Muslim in doing something (*sharia*) is faith (*aqeedah*). A good Muslim, of course, the steps in his life will also radiate kindness (*ihsan*), because his heart is always under control in the frame of faith before being manifested in the form of behavior. (Ahmad Faizur Rosyad, 2004). In practice, these three things can be inseparable or always together. The combination of these three elements can be called Islamic *kaffah*. A jargon that describes the totality of a Muslim in carrying out *sharia* perfectly.

In contrast to the views of Westerners and Europeans (orientalists), where religion is understood as a tool that only regulates the relationship between humans and their gods, Islam as *al-din* (religion) is a universal system, which contains all the realities of life. Islam is a moral order and the right of justice. Islam is also a belief, creed and worship that is true and straight. On the other hand, Islam is interpreted as submission to God. It is called surrender because it is active, with the initiative on the part of humans as servants to submit themselves to Allah SWT. without coercion. In other words, surrender is an active movement that takes place within human beings, which departs from submission of the heart which is then manifested in outward practice.

In the general attitude of an individual who assesses the difference between the amount of compensation received and what he believes should be received. Individuals who have high job satisfaction will have a positive attitude towards the work, while individuals who are

dissatisfied with their work will have a negative attitude towards the work they carry out. Job satisfaction also means a positive or negative attitude that an individual has towards work, workplace and relationship with co-workers. This could be the result of extrinsic and intrinsic factors and their perceptions of their work.

Pattern of Application of Religious Values

The pleasure of getting appropriate rewards, pleasant working conditions, getting appreciation, support from colleagues and successfully completing work that meets expectations, working happily and voluntarily. Having good job satisfaction will have positive attitudes and behavior at work. He will complete the job as well as possible, as if there is no burden. This is because he feels his expectations have been fulfilled, such as getting "proper or fair" rewards (even though this is not the case) and getting pride in successfully completing work.

Individual religiosity values that are carried out consistently (*istiqamah*) have an important role in achieving their job satisfaction internally. This is due to the existence of a paradigm that is built based on religious doctrines that teach about Islam, faith and *ihsan* with various empirical implications in the lives of individuals, families, communities and in the world of work.

Besides being a guide for him, these spiritual values can also be a guide in recognizing and understanding one's own feelings and the feelings of others, motivating oneself, and managing emotions in dealings with others. Thus these values are not just concepts, but also practical deeds that are the basis for building a quality personality, both in worship and in *muamalah*, both in *mahdlah* rituals and in social relations. In that case there are practical patterns for applying individual religious values in work as follows:

1. Application of religious values in the cognitive aspect.
2. Application of the values of affective aspects of religiosity.
3. Application of religious values in the psychomotor aspect.

Instead of that, there are at least two things that can be of concern to us in our work: *First, the value of ritual*. Every religion has a special ritual method that cannot be compared with other religions. This is the central principle that distinguishes one religion from another. In a comprehensive Islamic perspective, there is no separation between the sacred (holy) and the

profane (unholy), between ritual worship and social worship, including work, and between worldly and spiritual aspects. Almost all models of ritual worship have a personal tendency and are primordial (original from their roots) within the body of the Islamic religion. Every form of ritual in Islam always has a reflection of the social dimension. *Second, the integration between ritual worship and social worship* will place Islam in a specific value system. The unity of worship will enrich the Islamic conception to unify the appreciation of faith, knowledge and charity. Faith and knowledge are a combined variable of the reflection of energy and the brain, both of which are charged to the mind to bind and pour it into good deeds. In principle, good deeds are good deeds and actions, which are justified by Islam as a paradigm of ihsan. In understanding the meaning of life, Islam prioritizes the means rather than the goal. The upholding of Islamic values is not because of the clear purpose of life, namely the happiness of heaven, but because of the orderly way to achieve that goal. That way is the location of the value system in Islam. Thus, the values of religiosity in Islam actively participate in shaping human nature in thinking, acting and working. Humans will also understand that every form of ritual worship needs to be accompanied by a compatible code of ethics, commitment, belief and even high spirits that complement each other. Someone at work should be able and should be able to reflect on Islamic social application programs. He must have a program and planning that can be continued in real activities. The key is in the "value system". Worship is a total human responsibility to God in the form of added value from all life models that are lived. The soft heart and smart brain nurtured by Islam will encourage people to have more intense dialogue with organizational culture and its various aspects, so that they can understand meaning in a broader dimension about the essence of life.

CONCLUSIONS

In the context of work, religiosity, spirituality, and individual character have a significant influence on individual behavior and attitudes at work. Following are the conclusions that can be drawn from this research:

1. Religiosity and spirituality can shape individual character at work. Values and beliefs derived from religious practices, wabil specifically Islamic religious practices or individual spirituality can influence their moral attitudes, ethics, integrity and responsibility in the workplace.

2. Religiosity and spirituality provide a strong moral basis for individuals in considering actions and decisions taken in the work environment. This can contribute to the formation of ethical character and individual qualities that are valued in the professional world.
3. Religiosity and spirituality can provide a sense of purpose, meaning and balance in an individual's professional life. Individuals who have a deep understanding of religious values or spirituality tend to experience higher job satisfaction and have a more positive perception of the organization they work for.
4. However, keep in mind that religiosity and spirituality can also be a source of conflict in the workplace if not managed properly. Differences in individual religious or spiritual beliefs and interpretations can lead to tension or conflict, which need to be managed with an approach that is inclusive and respects diversity.
5. It is important for organizations to create a work climate that is inclusive and respects the diversity of individual beliefs. Providing space for individuals to express their religious or spiritual values in a positive way and in line with universal ethical and moral principles can increase job satisfaction and individual well-being.

In the whole, religiosity, spirituality, and individual character are interrelated in the context of work. Understanding these relationships can help individuals and organizations promote ethical values, build an inclusive work climate, and create an environment of balance between professional goals and personal values.

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