Scaling the Notion of Islamic Spirituality in the Workplace

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Abstract

Purpose – Exponential growth in interest of workplace spirituality has led to the development of numerous theories based on various religious faiths. The purpose of this paper is to introduce the underlying dimensions of workplace spirituality in Islam by developing a scale to measure it and to present a subset of knowledge on workplace spirituality from both western and Islamic perspectives.

Design/methodology/approach – The authors collected data from 223 employees working at Islamic-based institutions in Indonesia. They tested the validity and reliability of the proposed indicators of Islamic workplace spirituality using exploratory and confirmatory factor analysis.

Findings – This study enhances the literature in the field of human resources development, especially in the area of workplace spirituality, by empirically assessing the extent of spirituality in the Islamic workplace. The findings revealed 13 indicators that define Islamic workplace spirituality in the Indonesian business organizational context.

Research limitations/implications – This study was limited to Indonesia. In order to apply the 13 indicators in a broader, more global context, researchers need to conduct similar studies on a number of institutions worldwide.

Practical implications – Scholars and professionals may use the research findings to justify their efforts in designing, developing, and implementing appropriate learning and performance improvement interventions, so that Islamic spirituality can increase continuously among employees.

Social implications – This study provides guidelines to the human resources managers of Islamic-based institution to assess the degree of spirituality of each job applicants during job selection.

Originality/value – This study is one of the first attempts to examine and measure Islamic spirituality in the workplace, not only in Indonesia, but also worldwide. The 13 indicators, drawn from religious psychology, provide a new scale to measure spirituality.

Keywords Workplace, Spirituality, Islam, Indonesia

Paper type Research paper

Introduction

Recently, researchers have sought to understand why employees' workplace behavior has increased levels of deviant behavior such as theft, vandalism, fraud, and sabotage. This has sparked them to explore the area of spirituality in the workplace (Kamil, Al-Kahtani and Sulaiman, 2011; Sulaiman and Bhatti, 2013). Recent research has indicated that workplace spirituality is attracting more followers (Ahmadi *et al.*, 2014). Its existence is becoming an important issue because it affects organizations' overall sustainability and economic development (Kamil, Sulaiman, Osman-Gani and Ahmad, 2011). Employees are longing for a more humanistic work environment, increased simplicity, more meaning, and a connection to something higher (Kazmi, 2004; Marques *et al.*, 2005; Roof, 2015).

This research is necessary for many reasons. First, there is the relevance of subjective factors in organizational settings, such as the individual quest for higher purpose, personal meaning, and transcendent value (Klenke, 2005; Roof, 2015; Mousa and Alas, 2016). Second, scholars expect spirituality to bring positive value to organizational reality (Gibbons, 2000; Neal and Biberman, 2004) through the management process

(Steingard, 2005) and leadership practice (Fry and Nisiewicz, 2013; Hicks, 2003). In short, spirituality in the workplace has a positive qualitative and quantitative impact on intended organizational outcomes (Ashmos and Duchon, 2000; Carroll, 2013; Pawar, 2009). Third, workplace spirituality appears to contribute important values to support individual employees at work as a result of complicated contemporary organizational problems such as massive layoffs, downsizing, reengineering (Driver, 2005), and increased interest in Eastern philosophies and cultures (Ashmos and Duchon, 2000). Integration between the vertical and horizontal spiritual values assists organizations in developing interlinked motivations and actions (Hassan *et al.*, 2016). Fourth, researchers consider that workplace spirituality contributes to a deeper and more meaningful understanding of human work and corporate reality (Gotsis and Kortezi, 2008), hence it reduces employees' cynicism and mistrust in the organization (Cartwright and Holmes, 2006). Spirituality in the workplace has increasingly become a major concern for workers in recent years (Marques *et al.*, 2005). Employees spend most of their time at work and any attempts to separate spirituality and religion in the workplace is ineffective. Instead, an effective leader must create an environment for employees to express their own religion and to respect other people's religious beliefs (Hicks, 2003). The business world should place more attention on the transcendental value by investing in greater individual and societal well-being. Major organizational changes in the workplace have occurred as a result of globalization and stiff competition. For example, downsizing and organizational restructuring have resulted in employees becoming demoralized and spiritually disoriented (Kinjerski and Skrypnek, 2004). The positive impact of spirituality is necessary to neutralize this (Driver, 2005). When examining the existing literature, scholars generally treat workplace spirituality as the missing attribute of organizational life. Its absence results in peoples' limited and incomplete satisfaction within corporate reality (Gotsis and Kortezi, 2008). A growing body of knowledge concerning spirituality at work from different mindsets is evident in the literature (see e.g. Aburdene, 2005; Carroll, 2013; Driver, 2005; Fry, 2003; Fry and Nisiewicz, 2013; Gotsis and Kortezi, 2008; Hicks, 2003; Milliman *et al.*, 2003; Mitroff and Denton, 1999; Tagavi and Janani, 2014; Zohar and Marshall, 2004). However, the reality is different from most people's expectations. Spirituality and religion in the workplace does not come from studying psychology of religion and spirituality (Benefiel *et al.*, 2014; Carroll, 2013), but from other scholarly fields such as organizational behavior and human resources management. There is a need to conduct a study that includes such fields that also accounts for a spirituality and religious perspective (Benefiel *et al.*, 2014). Despite substantial publications in the area of workplace spirituality, there is very little literature that explores Islamic spirituality and its contributions to modern organizational development (Kamil, Al-Kahtani and Sulaiman, 2011; Kamil, Sulaiman, Osman-Gani and Ahmad, 2011). Instead, Muslims worldwide have attempted to hold onto their faith as a way of asserting their identity, to encounter any social injustices, and as an alternative to stand against hedonistic thought (Junaidah, 2009; Tayeb, 1997). It is apparent that Islam provides meaningful solutions to a wide range of organizational problems (Al-Attas, 2001) because Islam is a way of life that teaches people about their relationship with God, with the universe, and the relationship between their ethics with the economy and political system. Kamil, Al-Kahtani and Sulaiman (2011) have attempted to study Islamic spirituality in organizations. They posit that Islamic spirituality in the organizational context comprises four elements: rituals (*Ibadat*), forgivingness/repentance (*Al a'fw*), belief (*Iman*), and remembrance of Allah (*Dhikrullah*). In response to the research call, this study aims to introduce the underlying dimension of workplace spirituality in Islam and develop a scale to measure it. The authors used existing instrument dimensions as a benchmark in developing the proposed measure. The result of this study enhances the literature of Islamic spirituality

by taking into account the role of spirituality at the organizational level instead of focusing merely on spirituality at the individual level. To start, this paper will present an overview of workplace spirituality from both western and Islamic perspectives.

Literature

Spirituality: an overview

Because of its "intangible nature," defining spirituality is a challenging task for scholars (Strack and Flotter, 2002). There are several definitions of spirituality in the management literature. Dehler and Welsh (1994, p. 19) define spirituality as a specific form of work feeling that energizes action, while Butts (1999, p. 29) defines it as deeply held values that guide our life and work practices. However, Konz and Ryan (1999) suggest that spirituality is the relationship of the human person to the transcendent, the relationship between human persons, and the way one envisions how to achieve personal growth. Mitroff and Denton (1999, p. 86) define spirituality as recognizing the basic feeling of connectedness with one's complete self, others, and the entire universe. In addition, Ashmos and Duchon (2000, p. 137) perceive spirituality as recognizing that employees have an inner life that nourishes and meaningful work that takes place in the context of community. Further, Harlos (2000, p. 613) believes that spirituality encompasses secular and sacred values that aim to introduce transcendental value into people's life. Despite the various definitions within the literature, variations in interpretation and perception of spirituality in organizations are continuously increasing with lack of scale and clear procedures (Tagavi and Janani, 2014).

Many forces have contributed to the revival of spirituality in the workplace. These include instability as a result of layoffs, increased work stress, declining job satisfaction, environmental pollution and energy crises, workplace violence, and dissolving of tradition in institutions (Driver, 2005; Gotsis and Kortezi, 2008; Kinjerski and Skrypnek, 2004). Growing interests in major changes in global values have sparked a spiritual revival (e.g. Aburdene, 2005; Fry and Nisiewicz, 2013). Increased interest in eastern philosophy has resurfaced, thus resulting in spiritual longing (Marques, 2010; Wong, 2003). People need to cope with increased feelings of stress and alienation, and long for more meaning and purpose in the workplace (Cartwright and Holmes, 2006; Duchon and Plowman, 2005; Fagley and Adler, 2012). The holistic approach towards management suggests that it is good for people to bring their whole persons to work, their body, mind, and spirit.

Workplace spirituality

Scholars have previously attempted to develop scale dimensions for workplace spirituality from various perspectives. For example, Ashmos (2000) proposed a seven-dimension scale for measuring workplace spirituality namely: community conditions, meaningfulness at work, individual private life, group spirituality, individual responsibility, positive relationship with others, and self-reflective dimensions.

Meanwhile, Milliman *et al.* (2003) furthered Ashmos' (2000) work by minimizing the scale into three levels of spirituality – individual, group, and organization – which Hawley (1993) had previously validated and Mitroff and Denton (1999) had used. The first dimension – feeling of meaningfulness at work – entails the need for individuals to bring their soul to work to help them deal with workplace stress and alienation from their life outside the workplace. Workers who are able to embrace a meaningful feeling for work are able to view the world holistically, thus enabling them to interact well at work with the ability to solve problems in an ethical manner.

The second dimension – sense of community – is the most critical dimension as it involves a relationship with others that cultivates the sense of community (Ashmos, 2000; Milliman *et al.*, 2003). A meaningful relationship involves the elements of mental, emotional, and spiritual questions when dealing with others within an organization (Neal and Bennet, 2000).

The third dimension – organizational values – emerges when individual values are connected with organizational culture (Ashmos, 2000; Milliman *et al.*, 2003; Petchsawang and Duchon, 2009). Workplace spirituality instills senses of brotherhood and trust among employees, who are a part of a certain work flow, which triggers collaborative feelings and favorable organizational culture (Afsar and Rehman, 2015). Peers and organization should use their spiritual values more properly as it instigates favorable outcomes (Hassan *et al.*, 2016). Wong (2003) is another scholar who attempted to scale spirituality dimensions. He proposed a seven-dimension workplace spirituality that encompasses creativity, communication, respect, vision, partnership, positive energy force, and flexibility. Creativity includes factors such as use of colors, sense of humor and autonomy to exploit available resources, and tools to increase performance. For example, when an organization imposes strict regulations – leaving little room for creativity – it will then stimulate a counterproductive work behavior such as crime, absenteeism, tardiness, and violence which would harm employees and organizations as a whole (Hall *et al.*, 2002; Judge and Piccolo, 2004; Kreitner and Kinicki, 2013). Thus, one can consider creativity as a positive reinforcement that strengthens behavior.

The second dimension – communication – reflects the ability of employees to engage in the interpersonal exchange of information and understanding at work, which acts as a tool to integrate humans with organizations. People with good communication skills help their work group make more innovative decisions, thus they have a better chance for career promotion than those with less developed communication skills (Johnson *et al.*, 2001). Communication failure leads to isolation, confusion, uncontrollable anxiety, mistrust, and doubts (Judge and Piccolo, 2004).

The third dimension is respecting each other. Respecting others is an attitude where individuals believe that other people are decent, honest people with a civic sense. In respecting others, negative thoughts do not enter one's mind. When negative attitudes arise, the chances for conflict and confrontations rise as a result of lack of respect and willingness to accept others (Hall *et al.*, 2002; Simic, 1998).

The fourth dimension is vision. Visionary workers who are broad-minded are able to view the experiences they have at work as learning opportunities. They have high self-esteem and care about others. They know that the only way to win others to their way of thinking is to display a vested interested in their coworkers' well-being. Their effectiveness at work comes from their passion to find an effective way of doing a job.

The fifth dimension – partnership – refers to employees' accountability at work and trust towards other group members while performing their job. A good partnership can help keep one's relationship with others healthy. Partnership is extremely important for output quality, morale, and retention as it encourages team members to spread knowledge and to work in more effective ways. Moreover, partnership reduces the risk of obscure and undocumented shortcuts that a single individual might take, thus increasing group accountability. The absence of partnership will create isolation and unhealthy competition among group members that may harm organizations (Hall *et al.*, 2002). Moreover, working alone makes it harder to obtain early and continual feedback, thereby decreasing output quality and lowering one's desire to learn.

The sixth dimension is positive energy forces. A corporate culture built on positive reinforcement can foster loyalty, hard work, and creativity (Kreitner and Kinicki, 2013). On the other hand, negative reinforcement, such as constantly reminding workers to be more productive, drug testing, and reprimanding employees who make mistakes in front of their peers, will ignite counterproductive work behaviors (Judge and Piccolo, 2004) such as stealing, recklessness, aggressiveness, and absenteeism (Robbins and Judge, 2013).

The seventh and last dimension is flexibility. People must learn to become more adaptable and develop the ability to cope effectively with changes. Flexibility is the ability

to adapt successfully to changing situations and environments, or in other words, to stay calm in a stressful situation, and to think and respond quickly during sudden changes in circumstances.

The Islamic spiritual system

Islam means obedience to God. To be obedient to Him, first of all, one should have an unshakeable belief in God's existence. Then, one must know the attributes of God: the divine attribute that God is one (*tauhid*), and only one God who is the creator, the ruler and the sustainer of the universe. Nobody shares with Him divine power or authority (Pramuka, 1998, p. 144). One must know the consequences both of belief and obedience and of disbelief and disobedience (Mawdudi, 1993, pp. 27-28). These are called *Iman*, which translate to English as belief or faith. Spirituality is a matter that concerns the deepest feeling within a human's spirit or soul and heart and it is a kind of power that knows and feels everything passing through the human's spirit (Adawiyah *et al.*, 2009). The Islamic perspective of spirituality is synonymous with nearness to Allah (God) and manifests itself through actions focused on seeking divine pleasure (Dasti and Sitwat, 2014, p. 51). Spirit (*Lathifah Rabbaniyah Ruhaniyyah*) is something "subtle" which is a human being's nature. Spirituality makes humans different from other living creatures. This Spirit feels, knows, and understands the nature of human beings. It directs one's communication, actions, punishes, and searches. (Al-Ghazali, 1994, p. 898). Spiritual subtlety is a kind of living creature but it is immortal. We cannot measure it in terms of extent in space and time, or its quantity (Al-Ghazali, 1994, p. 898). The matters concerning activities to achieve spiritual development or anything called spiritualism is not merely a case for Muslims, but it is also important for all human beings (An-Nadawi, 1983; Ansari, 1970; Ya'aqub, 1980). This abstract notion is very difficult to understand so that God says in the *Qur'an*:

> And they ask you, [O Muhammad], about the Spirit. Say, "The Spirit is of the affair of my Lord. And mankind has not been given of knowledge except a little" (*Qur'an*-17: 85).

Imam Al-Ghazali's (1994, p. 898) *Ihya Ulumuddin* stated that spirituality (*Lathifah Rabbaniyah Ruhaniyyah*) creates faith (*Iman*), or belief toward religion. Spirit (*ruh*) is an element given by Allah *Subhanahu Wa Ta'ala* (Glory to Him, the Exalted) to mankind. It always searches for the truth and the transcendence and attempts to connect with the one who created it, other fellow human beings, creatures and the universe as they are all created by the same God (Rulindo and Mardhatillah, 2011). Thus, the Islamic spiritual system covers three major areas: *taqarrub*, *muraqabah*, and *istiqamah*. *Taqarrub* is any effort to become closer to Allah (God), and it is commanded by Allah *Subhanahu Wa Ta'ala* (Glory to Him, the Exalted) in the holy book of *Qur'an* (51: 50; 3: 133; 11: 61) and the *Sunnah* – the teaching and practices of the Prophet Muhammad (peace be upon him). The spiritual system requires everybody to obey all of Allah's commands and avoid anything He prohibits, physically and spiritually. This is required in order to achieve a high and respected place in Allah's sight. Doing *taqarrub* is the first stage in developing the believer's spirits to please Allah (Pramuka, 1998). As Allah says:

> Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you (*Qur'an*-49: 13).

Muraqabah means to be wary of potential attacks of spiritual diseases. People should be aware that evils (*shaetan*) are always looking for any chance to attack and pull people away from obeying Allah's commands. One must be careful not to succumb to self-weaknesses which could cause one to disobey Allah. The starting point of *muraqabah* is the belief that Allah always watches and sees people's movements (*Qur'an* 26: 218-219; 50: 16). *Muraqabah* also means that Muslims are always mindful of their actions. This is because they

understand that this is the only way to know their weaknesses and to try to improve themselves. Caution and mindfulness will enable a believer to strengthen the *muraqabbah*.

Istiqomah means to be steadfast or firm on the right path. Noble and respected people embody this characteristic, and it is one of Allah's commands. *Istiqomah* is required in any activities that involve developing and improving a Muslim's spiritual self. One should practice *istiqomah* in conjunction with *ibadah*, which involves any of the religious duties of a Muslim, including reciting the creed, the five daily prayers, participating in the Ramadan fast, almsgiving, and the pilgrimage to Mecca. *Istiqomah* is one of the foundations of the Islamic spiritual system that is connected with *taqorrub* and *muraqobah*.

Istiqomah and its connection with *taqorrub* and muraqobah form the foundations for Islamic workplace spirituality (Pramuka, 1998). The first foundation is based on *'Aqeedah Sahihah* (true faith). The Islamic workplace rejects any spiritual development, which is not based on this, or is out of its boundaries. The Islamic spiritual system accepts only any concept of soul or spiritual development that is aimed at achieving anything allowed or regulated by Islamic teaching (*Shari'ah*):

> The true believers are those only who believe in God and His Messenger (Muhammad) and afterward doubt not, but strive with their wealth and their lives for the cause of God. Such are the sincere (*Qur'an*, 49:15).

Spiritual matters in Islam are covered in a very well-organized system which is based on the following primary foundations (Adawiyah *et al.*, 2009): true faith; no separation between spirit and physical body; a balanced construction system; five strong pillars; and freedom from any kind of excessiveness.

Thus, in examining the first foundation, true faith, it is not simply a formality. Faith in Islam is a feeling of joy that one obtains by virtue of affirmative behavior and constructive ideas as well as dynamic and effective measures. There are three qualities that signify faith, and those who acquire them can really feel its sweet taste. They are to love God and His Messenger most of all, to love humankind for the sake of God alone, and to resent and resist returning to disbelief to avoid being cast into fire.

The second foundation purports that there is no separation between spirit and physical body. The Islamic spiritual system rejects the idea that the spirit and physical body are two conflicting entities. This suggests that spiritual development has no relationship with, and is even completely separated from physical and material interests. The separation between spirit and physical body has divided the life into "spiritual" and "secular" worlds. According to this idea, those who want to achieve their secular interests should not fulfill their spiritual needs. On the other hand, those who have desire to achieve his/her spiritual satisfaction should leave any activity in his/her worldly life including social, economic, and political. Islam rejects the above idea. Allah has created humankind to perform certain duties, and the highest of these is to submit life to Allah. To do so, Allah has given human bodies all senses to facilitate their spirits when performing His duties, and to fulfill their submission to Him. In the Islamic spiritual system, the physical body is not a jail for the spirit. It is a laboratory for the development and growth of the soul/spirit (Mawdudi, 1993, p. 84).

The third foundation is that spirituality is laid on a balanced construction system. Because Islam does not accept the separation between spiritual and physical interests, individuals should develop both in balance. They should support each other in every act of Muslim life. Separation of soul and physical body only occurs at death. As narrated in Quran surah *Azzumar* verse 42 (39: 42):

> Allah takes the soul at the time of their death and [the souls] of those who do not die during their sleep. He retains those souls for which He has ordained death, whereas He releases the rest for an appointed term.

The fourth foundation indicates that Islamic spirituality develops from five strong pillars. These five pillars are: prayer (*salah*), charity (*zakah*), fasting (*saum*), pilgrimage (*hajj*), and striving (*jeehad*). These five pillars reflect the relationship between humankind and the creator, between humankind and others, and between believers and non-believers who oppose their belief. Thus, purifying the soul is reflected in a Muslim's obedience to God by performing those five rituals.

The fifth foundation is that Islamic spirituality should be free from any types of *takalluf*. *Takalluf* is excessive, over-acting or self-forced conduct. As Allah says: "No reward do I ask of you for this (*Qur'an*), nor am I a pretender" (*Qur'an*-38: 86). Islam forbids any types of clergy and asceticism (*Qur'an* 57: 27). The Islamic spiritual system forbids any types of *takalluf*, either in performing the ritual *ibadah* (such as prayers and fasting), or in performing any worldly life matters. Kamil, Al-Kahtani and Sulaiman (2011) studied Islamic spirituality dimensions and classified them into four dimensions: rituals (*Ibadat*), forgivingness/repentance (*Al a'fw*), belief (*Iman*), and remembrance of Allah (*Dhikrullah*). Abu Raiya (2008, p. 47) posited that Islam is multidimensional with seven factors: Islamic beliefs; Islamic ethical principles and universality; Islamic religious struggle; Islamic religious duty; obligation and exclusivism; Islamic positive religious coping and identification; and the feeling of being punished by Allah in times of crisis (punishing Allah reappraisal). Abu Raiya and Pargament (2010) incorporate Islamic religious elements into psychotherapy. Meanwhile, Dasti and Sitwat (2014) proposed eight dimensions of Islamic spirituality namely: self-discipline; quest and search for divinity; anger and expansive behavior; self-aggrandizement; feeling of connectedness with Allah; meanness-generosity, tolerance-intolerance, and Islamic practices. Similarly, Tiliouine *et al.* (2009) introduced two factors of Islamic religiosity scale (i.e. religious practices, religious altruism) and predicted multiple well-being indices (e.g. satisfaction with life, physical health, optimism).

Islamic perspectives on spirituality are different from western perspectives in the following manner (Rulindo and Mardhatillah, 2011): first, Islamic spirituality is rooted in religion, which is not necessarily a western perspective. Islam believes that the spirit always attempts to stay closer to Allah *Subhanahu Wa Ta'ala* to seek divine pleasure. Second, Islamic spirituality is different in how it expresses, facilitates, and maintains the level of spirituality. In a world full of deceit, it is impossible for people to behave consistently. Some westerners attempt to maintain high levels of spirituality by engaging in yoga or meditation to achieve happiness, improve concentration, as well as maintain health and well-being. However, Islam believes that in order to maintain a level of spirituality one should base one's actions on religious teachings. As an act of worship, Allah will reward such actions that will benefit one in the hereafter.

The meaning of workplace in Islam
Working is an act of *ibadah* and is derived from the word *abada* which means to serve, to submit completely, to obey absolutely, and to worship. Thus, *ibadah* means a complete submission to Allah the Almighty. Worship is an all-inclusive term for all that God loves of what a person says and how he or she acts internally or externally. In other words, worship is everything one says or does for the pleasure of Allah. This includes rituals as well as non-rituals including: beliefs, social activities, and personal contributions to the welfare of one's fellow human beings (Pramuka, 1998). One can perform *ibadah* anywhere in the world, without any barriers or restrictions. The Prophet Mohammad (peace be upon Him) said that "the whole earth has been rendered to me a mosque-pure or clean."

Islam considers decent and respectable work a type of worship. Mohammad (peace be upon Him) said: "Whosoever finds himself at the nightfall tired of his work, God will forgive his sins." Seeking knowledge is one of the highest types of worship. The Prophet told his companions that "seeking knowledge is a (religious) duty of every Muslim." In another saying he said: "Seeking knowledge for one hour is better than praying for seventy years."

Social courtesy and cooperation are part of worship when done for the sake of Allah as the prophet told us: "Receiving your friend with a smile is a type of charity, helping a person to load his animal is a charity, and putting some water in your neighbour's bucket is a charity." Even performing one's duties is considered a sort of worship. The Prophet told us that whatever one spends for his family is a type of charity. He will be rewarded for it if he acquires it through legal means. Thus, the concept of worship in Islam is a comprehensive concept that includes all the individual's positive activities. This is in agreement with the all-inclusive nature of Islam as a way of life.

Methods
Sample
The authors collected the data for this study from 350 participants from the Al Irsyad Al Islamiyah Education Foundation. The authors applied a technique of convenient sampling in selecting the study's respondents. They only selected Muslims with at least two years of experience serving their institutions – because they developed the items based on Islamic terms that they obtained from the *Qur'an* and the *Sunnah*.

According to Hair *et al.* (2011), a minimum sample size of 10 to 20 percent of the population is appropriate in a survey. Otherwise, these researchers recommend, if possible, a minimum sample size of 30 percent or larger. At the first stage the authors administered 350 questionnaires to teachers and staff at the Al Irsyad Al Islamiyah Education Foundation. Of those, only 269 respondents returned the survey, yielding a response rate of 76.8 percent. However, only 223 questionnaires or 63.7 percent were usable for analysis. Hair *et al.* (2009) suggest that the value of factor loading increases as the number of respondent decreases.

The authors consulted a panel of ten experts from four different organizations drawn from banks, universities, and Islamic-based non-government institutions to test the proposed scale's face content validity. The panel consisted of Muslim scholars, university lecturers, bank employees, and teachers of Al Irsyad Al Islamyiah. The authors selected Muslim scholars based on their participation in the Majelis Ulama Indonesia (Indonesian Council of Ulama) Islamic teachings committee, while they chose lecturers based on their field of expertise in management. The authors selected bank employees who have been employed for more than two years from rural and conventional banks. Finally, the authors recruited instructors from Al Irsyad Al Islamiyah who specialize in teaching *Qur'an* studies.

Materials
The process of defining workplace spirituality started from an overview on existing measurement which western researchers such as Ashmos and Duchon (2000), Duchon and Plowman (2005), Milliman *et al.* (2003), Mahoney *et al.* (2005), and Ming-Chia (2012) and Wong (2003) developed. The authors also used references from Islamic perspectives, including works by Abu Raiya (2008), Al-Ghazali (2004), Anita *et al.* (2013), Ghodratolah *et al.* (2013), Hawa (2006), Kamil, Al-Kahtani and Sulaiman (2011), and Mawdudi (1993). The authors used the existing instrument dimensions as a benchmark in developing the proposed measure of workplace spirituality from Islamic perspectives.

The authors used four primary sources as the basis for developing the instruments. These included the *Qur'an* (Muslim's holy book), *Sunnah* (the words, act and the teaching of the Prophet Mohammad (peace be upon Him)), *Ijma* and *Ijtihad*. Scholars have always regarded the *Qur'an* as the primary legal source of Islamic jurisprudence while *Sunnah* – further revelation supplementing the *Qur'an* – comprises explanations from Muhammad (*pbuh*) in terms of his speech, actions, and silences which have been historically compiled and verified through chains of narrations called *hadiths*. Scholars use *hadiths* for clarifying matters that are not mentioned in the *Qur'an*. After Muhammad's death (*pbuh*), Muslim jurists collectively compiled information and reached a consensus, referred to as *Ijma*,

regarding Islamic laws that should be passed to future generations. The final source of Islamic jurisprudence is *Ijtihad* or jurist interpretation on certain issues provided. These are issues that are not clearly discussed in previous Islamic jurisprudence sources.

Procedure
There were some steps involved in designing Islamic workplace spirituality. First, the authors had to create item generation and define the relevant elements of Islamic workplace spirituality. Second, the authors had to develop scales/measures and test the scale's validity and reliability.

Stage 1: item generation
The purpose of this study was to develop a reliable and valid measurement instrument for Islamic workplace spirituality. At this stage the main concern was on the content validity, which was the minimum psychometric requirement for measurement adequacy and the first step in construct validation of new items generated (Schriesheim *et al.*, 1993). Oosterveld (1996) concluded in his study that deductive approaches are preferable to external and prototyping methods. The first approach is also known as "logical partitioning" or "classification from above" whereby its usability depends on the state of knowledge concerning the constructs of interest (Hinkin, 1998).

This study used a deductive approach to develop the scale, which requires utilizing a classification schema or typology prior to data collection. This approach requires an understanding of existing workplace spirituality phenomenon by performing a thorough literature review to develop the construct's theoretical definition.

In order to have good content validity, the authors executed relevant steps. In relation to this, the authors developed the proposed concept of Islamic workplace spirituality based on existing literature and then referred to the experts or panels in the relevant fields. The authors used previous work on workplace spirituality from Islamic and other religious perspectives as a reference in establishing the construct's domain. It appears that a common ground, which is the realization of the existence of supreme power and the importance of the relationship with this supreme power, exists among the Islamic view of spirituality with that of most religions (Kamil, Al-Kahtani and Sulaiman, 2011).

After defining the relevant element of workplace spirituality, the authors then consulted with Muslim scholars from different schools of thoughts. At this stage, the authors implemented in-depth interviews and held focus group discussions. Following this, ten panel members approved the content of the research instrument. After conducting four layers of focus group discussion, the panel members proposed 20 items for the Islamic workplace spirituality scale.

Stage 2: scale development
The authors performed three steps while developing the scale: first, study design; second, scale constructions; and third, reliability analysis. To develop an Islamic Workplace Spirituality scale, the authors referred to various scholars' principles of questionnaire design (see e.g. Hair *et al.*, 2011; Sekaran and Bougie, 2013), including the wording, items, questionnaire administration, and layout. Simple, well-defined and straightforward statements about employees' spirituality in the workplace are important to allow respondents to understand them. Furthermore, the authors prepared the statements in Indonesian, the native language of the people involved in the study. The authors avoided double barrel statements, confusing or misleading wording, leading questions, and emotional language in the questionnaire, as some experts suggest (e.g. Hair *et al.*, 2011; Sekaran and Bougie, 2013), to minimize confusion.

Finally, the authors administered the scale and asked the respondents to indicate the extent of their agreement on the 20-item questionnaires. The authors had the participants complete the surveys in their work settings during normal working hours. A letter accompanied the survey that indicated the general nature of the study. It assured all respondents that their individual responses would remain anonymous. The authors developed a checklist on categorizations, coding, scaling, reliability, and instrument validity to ensure the quality of the scale. They performed a validity test for each measured item using linear correlation, exploratory factor analysis (EFA), and confirmatory factor analysis (CFA). Meanwhile, they performed a reliability test using Cronbach's α. The authors evaluated the reliability of each workplace spirituality dimension by calculating the internal consistency by Cronbach's α for each scale.

Findings

Stage 1: item generation

One important issue in item generation is the appropriateness of sample size. For this study the authors considered the 223 participants as appropriate. At the initial stage, the authors developed a proposed measure of Islamic workplace spirituality based on the existing literature. They segregated them into levels: 14 items symbolizing spirituality at the individual level (religiosity); and six items that corresponded to an individual's affiliation to institutional values. The authors then consulted with a panel of academicians, Muslim scholars, and bank employees regarding the proposed measurement as the authors intended to use the scale as a tool to measure the degree of Islam bank employees' workplace spirituality. The result of the in-depth interviews and focus group discussions with the panel team members was 20 items on the Islamic workplace spirituality measurement scale which was justified according to Islamic jurisprudence as shown in Table I.

Table II provides details of the proposed measurement.

All the words in the items are positive. The authors intentionally omitted negative (reverse-scored) words. First, their use has come under close scrutiny by a number of researchers (see e.g. Baumgartner and Steenkamp, 2001; Sonderen *et al.*, 2013; Swain *et al.*, 2008). Negatively worded items reduce the validity of questionnaire responses (Baumgartner and Steenkamp, 2001) and may lead to systematic error to a scale (Swain *et al.*, 2008). Additionally, negatively worded items either exhibit lower reliability compared to positively worded items as it can be confusing to respondents (Netemeyer *et al.*, 2003).

The total 20 items generated at this stage are representative of maintaining adequate domain sampling and parsimony, which is important to obtain content and construct validity (Cronbach and Meehl, 1955). Scale lengths could affect responses (Roznowski, 1989) and scales with too many items can create problems with response biases. The authors used Likert-type scales with a seven-point response option to ensure that the scale generates sufficient variance among respondents for subsequent statistical analysis.

Concept	Before Item	Source	Concept	After Item	Source
Religiosity (individual's level)	14	Past studies: Allport and Ross (1967), Hawa (2006), Kamil, Al-Kahtani and Sulaiman (2011)	*Taqorrub* Muraqobbah Istiqomah	9 5 6	*Qur'an* and *Hadist*, *Ijma Ijtihad*
Alignment with organizational value	6	Milliman *et al.* (2003)			

Table I.
Instrument changes after focus group discussions

Items	Categories/level	Source
1. Islam gives me wisdom in adapting to conditions in the workplace	*Muroqobba*	*Qur'an* (2: 185; 31: 1-5)
2. I believe working is another form of worship /*ibadah*	*Taqorrub*	*Qur'an* (51: 185)
3. I work sincerely to seek Allah's pleasure	*Taqorrub*	*Qur'an* (98: 5; 7-8)
4. Every effort made at work will be rewarded in the hereafter	*Taqorrub*	*Qur'an* (99: 6-8)
5. I work to bring prosperity on earth	*Taqorrub*	*Qur'an* (11: 61)
6. I believe working hard is characteristic of strong faith	*Muroqobba*	*Qur'an* (4: 124; 9: 105; 103: 1-5)
7. Allah will always guide my work if I start the day with prayer	*Istiqomah*	*Qur'an* (2: 153)
8. I know that I am being watched by Allah therefore I have to be honest at work	*Muroqobba*	*Qur'an* (57: 4)
9. I only work for a job that does not against my religion	*Taqorrub*	*Qur'an* (62: 10)
10. I follow Islamic law in my interactions at work (*muamalah*)	*Istiqomah*	Hadis
11. I am pleased if I can give my best effort to help others	*Taqorrub*	*Qur'an* (5: 2) The best people of all humankind are those who are useful for others (hadis narrated by al-Tabroni al-Mu'jam al-Austhat no. 5949) God loves those who are beneficial to others (al-Tabroni Al Mu'jam As h Shaghir no. 862)
12. Work exhaustion will demolish sins	*Taqorrub*	God forgives sins of those who are exhausted in the evening because of work (al-Tabroni al-Mu'jam Al Austhat no. 7733)
13. I need to cooperate with others at work	*Istiqomah*	Muslims are like one body, if one part is hurt the other will suffer too (HN Muslim)
14. I often rely on spiritual insight in making decisions at work	*Muroqobba*	*Qur'an* (2: 185; 65: 1-5) Ask your heart before you give advice (al- Tirmizi)
15. I feel positive about the values of the organization	*Taqorrub*	*Qur'an* (5: 2)
16. Organization safeguards our spiritual feeling through a regular religious program	*Istiqomah*	Unorganized truth will be defeated by well-organized evil (proverb by Umar ra); Al-Anfal: 46
17. I feel connected with the organization's vision and mission,	*Istiqomah*	Unorganized truth will be defeated by well-organized evil (proverb by Umar ra); Al-Anfal: 46
18. Organization cares about whether my spirit is energized	*Muroqobbah*	Unorganized truth will be defeated by well-organized evil (proverb by Umar ra); Al-Anfal: 46
19. My organization looks after employees' welfare	*Istiqomah*	Unorganized truth will be defeated by well-organized evil (proverb by Umar ra); Al-Anfal: 46
20. I have freedom to practice my belief at work	*Istiqomah*	Unorganized truth will be defeated by well-organized evil (proverb by Umar ra); Al-Anfal: 46

Table II.
Proposed
measurement of
Islamic workplace
spirituality

Stage 2: scale development
The authors used both exploratory and confirmatory analyses as a tool to guarantee the scales' validity and reliability. This study used Kaiser's criterion, or the eigenvalue rule, as it is one of the most commonly used techniques. Using this rule, only factors with an eigenvalue of 1.0 or more are retained for further investigation. Principal components analysis with orthogonal rotation was the most frequently reported factoring method.

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Retaining factors with eigenvalues greater than 1 was the most commonly used criteria for factor retention, although the authors occasionally reported the use of scree tests based on a substantial decrease in eigenvalues (Hinkin, 1995).

EFA

Originally, the authors conceptualized a uni-dimension factor to measure workplace spirituality. They loaded two common factors with eigenvalues greater than 1. They named those factors as religiosity and workplace spiritual values. Religious commitment is widely termed as "religiosity". Religiosity refers to the manifestation of one's religious worldview and God-consciousness in "righteous works," as promoted by all major religions and that refer to a wide variety of behaviors (Krauss *et al.*, 2007, p. 149). Religiosity reflects the importance of religion in one's belief system, which is distinct from collective religious practice. Religiosity captures the degree to which individuals understand the world around them in terms of religious beliefs, which may or may not be influenced through their religious involvement, but are not constituted by religious attendance. The first loading factor was named "religiosity" because it reflects an individual's belief systems and implementation of religious beliefs system at work. The authors named the second factor "workplace spiritual values" because most items loaded under this factor are concerned with employees' alignment with organizational values.

Moreover, in relating to the items in the factors, all items have loading values above 0.30 and cross-loading value below 0.4 (Hair *et al.*, 2009). Inspecting the loaded items revealed that all 20 items of workplace spirituality loaded successfully onto a common factor with eigenvalues of 10.842 and 1.992, respectively. The total variance explained by the five factors was 64.168 percent, which is higher than the recommended value of 60 percent in social science research (Hair *et al.*, 2009). The inspection of the scree plot and eigenvalues produced a departure from linearity coinciding with a two-factor result.

The result of the EFA indicated all items have correlation coefficients above 0.3. The authors used an anti-image correlation matrix to examine the measure of sampling adequacy (MSA) with a value above 0.50 for individual items' factorability. The MSA of Kaiser-Meyer-Olkin is 0.930 indicating the appropriateness of data for factor analysis, as a value of at least 0.60 is acceptable (Hair *et al.*, 2009). Bartlett's test of sphericity with *p*-value is 0.00 less than 0.05 indicating the overall significance of correlation among all items. Table III presents the result of the EFA analysis.

Some authors suggest that parallel analysis has both merit and application in extracting factors (Henson and Roberts, 2006; Thompson and Daniel, 1996). Furthermore, Thompson (2004, p. 34) urges "[…] parallel analysis appears to be among the best methods for deciding how many factors to extract or retain". Horn (1965) proposes PA, a method based on the generation of random variables, to determine the number of factors to retain. Table IV presents the result of parallel analysis.
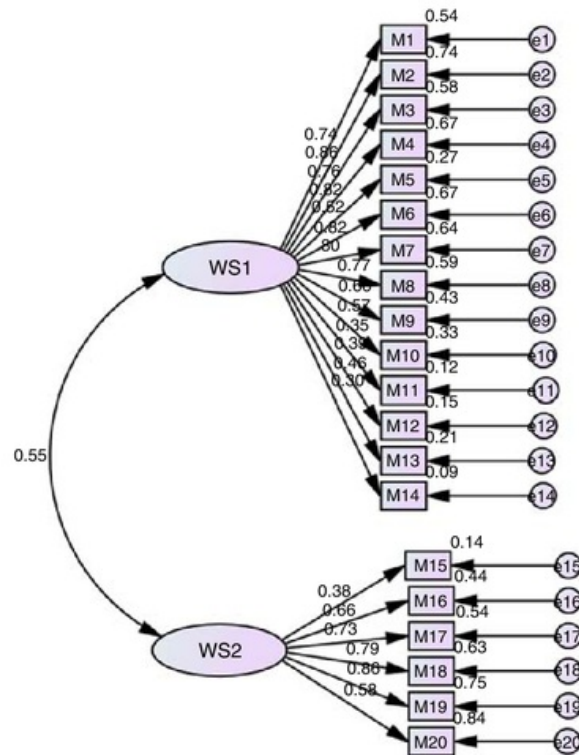
In parallel analysis, the authors compared actual eigenvalues with random order eigenvalues. They retained factors when actual eigenvalues surpassed random ordered eigenvalues. The first and second eigenvalues extracted from the actual data are larger than the corresponding 95th percentile random data eigenvalue. This suggests that the first two components should be retained for interpretation.

CFA

The authors performed CFA to support the construct validity of Islamic workplace spirituality. They performed CFA to examine the hypothesis: the authors explained the hypothesized measurement model of workplace spirituality in the organizational context by two dimensions, i.e. religiosity (faith) and workplace spiritual values. Figure 1 presents the hypothesized measurement model of workplace spirituality.

Items	Factors 1	2
Factor: religiosity		
1. My religion supplies me with wisdom in adapting to conditions in the workplace	0.699	0.384
2. I believe working hard is the characteristic of strong faith	0.791	0.302
3. I work sincerely to seek Allah's pleasure	0.716	0.396
4. I believe that every effort made at work will be rewarded in the hereafter	0.751	0.258
5. I work to bring prosperity on earth	0.661	0.410
6. I believe working hard is characteristic of strong faith	0.696	0.323
7. God will always guide my work if I start the day with prayer	0.883	0.179
8. I know that I am being watched by God; therefore, I have to be honest at work	0.885	0.073
9. I only work in a job that does not go against my religion	0.830	0.119
10. I follow my religion's law in my interactions at work	0.644	0.342
11. I am pleased to give my best effort to help others	0.699	0.362
12. I believe exhaustion from work will demolish my sins	0.447	0.361
13. I need to cooperate with others at work	0.647	0.393
Factor 2: workplace spiritual values		
1. I work to bring prosperity on earth	0.316	0.684
2. I often rely on spiritual insight in making decisions at work	0.467	0.667
3. I feel positive about the organization's values	0.524	0.594
4. The organization safeguards our spiritual feeling through regular religious programs	0.163	0.858
5. I feel connected with the organization's vision and mission	0.153	0.851
6. The organization cares about whether my spirit is energized	0.171	0.816
7. I have freedom to practice my belief at work	0.461	0.593
KMO	0.930	
Sphericity Barlett test	3,712.469	
df	190	
Sig.	0.00	

Table III.
Workplace spirituality: factors and items' loading

Component No.	Observed eigenvalue	Means	Percentiles	Decision
1	10.842	1.566371	1.668064	Accept
2	1.992	1.463611	1.536828	Accept
3	0.990	1.378649	1.452507	Reject
4	0.910	1.301513	1.350504	Reject
5	0.739	1.248379	1.299841	Reject
6	0.673	1.190020	1.234586	Reject
7	0.545	1.137826	1.176420	Reject
8	0.482	1.090177	1.128397	Reject
9	0.398	1.040973	1.084536	Reject
10	0.385	0.998653	1.038834	Reject
11	0.315	0.955570	0.995341	Reject
12	0.304	0.911910	0.956047	Reject
13	0.245	0.865990	0.912128	Reject
14	0.233	0.822708	0.854232	Reject
15	0.217	0.784890	0.815937	Reject
16	0.198	0.741532	0.783386	Reject
17	0.182	0.696335	0.732550	Reject
18	0.132	0.653070	0.700122	Reject
19	0.120	0.603772	0.654553	Reject
20	0.098	0.548052	0.593611	Reject

Table IV.
Parallel analysis

Figure 1.
The hypothesized measurement model of workplace spirituality

Notes: $\chi^2 = 659.046$; probability $= 0.000$; CMIN/df $= 3.900$; TLI $= 0.389$; CFI $= 0.508$; RMSEA $= 0.215$

The measurement model of the two latent exogenous variables showed that the overall fit of the model was $\chi^2 = 488.194$, $p = 0.000$, which was statistically significant, indicating an inadequate fit between the observed data's covariance matrix and the model's implied covariance matrix. The authors used other indices of model fit following various scholars' guidelines (Byrne, 2010; Hair *et al.*, 2009), whereby they used at least one absolute fit index and one incremental fit index in addition to the χ^2 statistic and the associated degree of freedom. Following these guidelines, the authors adopted the normed χ^2 (i.e. CMIN/df), the comparative fit index (CFI) and the root mean square error of approximation (RMSEA) in estimating the model in addition to the χ^2 statistic and the associated degree of freedom.

The authors found the CFI to be 0.508, which is below the threshold value of 0.92 (Hair *et al.*, 2009). Also, the normed χ^2 is 3.9 which is above the acceptable $\leqslant 3$ cut-off. Similarly, the RMSEA value for the hypothesized model was 0.215, thus, it fell outside the acceptable range of 0.05 and 0.08. However, the loading values for the model's observed variables ranged from 0.38 (M15) to 0.86 (M2, M18), which were all statistically significant. Accordingly, the fit indices presenting the model's overall fit were not encouraging as the normed χ^2, CFI and RMSEA were not within their various acceptable limits.

Owing to the less encouraging data-model fit, the study sought a better-fit model. The authors carried out a careful examination of indicators with lower loadings. A total of five indicators were problematic and the authors excluded them from the model. This improved the model's goodness of fit. These items include items M11, M12, M13, M14, and M15 with loading factors 0.35, 0.39, 0.46, 0.38, and 0.38, respectively. In addition, the authors eliminated two items with the lowest loading factors, namely M4 and M20.

The authors examined the *post hoc* model modification indexes in order to identify a more parsimonious model. They re-estimated the model which reduced the amount of χ^2 to 185.789 and hence, increased the fit indices. Figure 2 presents the revised model of Islamic workplace spirituality.

As indicated in Figure 2, the goodness of fit indices showed that the overall fit for the revised model was consistent with the data. The χ^2 statistic was statistically significant ($\chi^2 = 185.789$, $p = 0.000$), indicating that there is no difference between the covariance matrix of the observed data and the implied matrix of the revised model. Other fit indices are better than that of the hypothesized model indicators (CFI $= 0.767$ and RMSEA $= 0.174$). However, the revised model fits the observed data, since the value of the normed χ^2 (CMIN/df) was 2.903. The cut-off recommended by statisticians is $\leqslant 3$ for χ^2/df to reflect a good fit (Hair *et al.*, 2009).

Reliability test
The validation analysis process started with evaluating the model's items through exploratory techniques in order to assess the scales' reliability and the dimensionality. The Cronbach's α for the scales was 0.8243 for religiosity and 0.9297 for workplace spiritual values, which exceeded the critical limit of 0.70 (Hair *et al.*, 2011; Sekaran and Bougie, 2013) that guarantees their consistency. Thus, the items possess an adequate internal consistency.

Discussion
The result of this study is useful for the future development of modern organizations as employers take into consideration the importance of spirituality in the workplace.
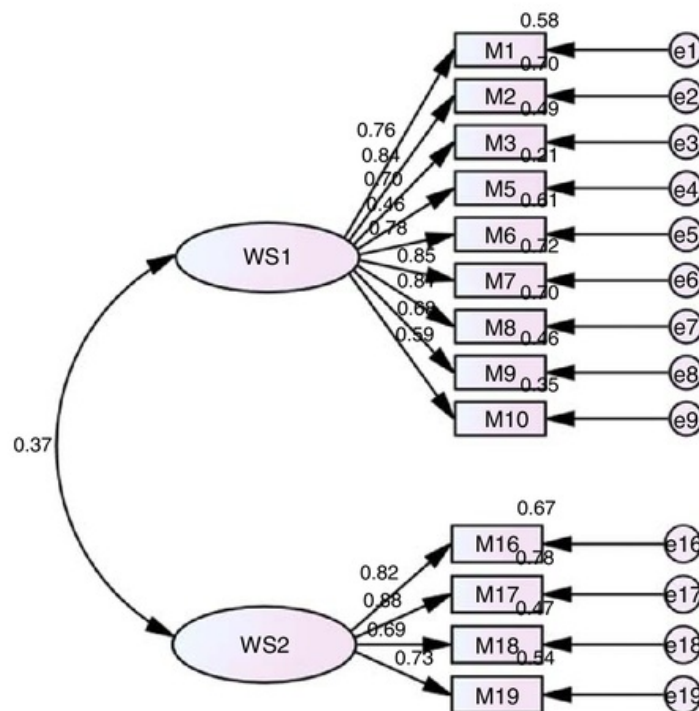
Notes: $\chi^2 = 185.789$; probability $= 0.000$; CMIN/df $= 2.903$; TLI $= 0.669$; CFI $= 0.767$; RMSEA $= 0.174$

Figure 2.
The revised model of
Islamic workplace
spirituality

Spiritual transformation does not only work at the individual level but also at the institutional/ corporate level (Roundy, 2009). Before the twenty-first century in which an exponential interest in spirituality started, business institutions tended to ignore transpersonal values. Every employee is becoming aware of the importance of bringing religious values into the workplace, which is becoming a vital discussion point at work (Kazmi, 2004; Marques *et al.*, 2005). Companies now measure potential employees' spirituality in Islamic-based institutions during the recruitment and selection process. Nonetheless, defining and measuring spirituality is a challenging task for scholars (Adawiyah *et al.*, 2009) because spirituality is "intangible" in nature. The *Qur'an* indicates that the spirit is a difficult matter to understand:

> They ask thee concerning the Spirit; say: "The Spirit is of the Command of my Lord." Of knowledge it is only a little that is communicated to you (O men!) (*Qur'an*-17: 85).

Islam considers the spirit as an inseparable dimension of human life that strongly determines human behavior. God has created human beings in two parts: physical body and spirit:

> He who created all things in the best way […] But He fashioned him in due proportion and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and understanding little thanks do ye give (QS 32: 7-9).

People's spirits very much affect human life as without it people are worthless. If one talks about religiosity, he/she is referring to the quality of his/her spirit as a believer. Islam regulates human life on all levels: the individual, the social, the economic, the political, and the spiritual. That is why Islam provides guidance to the smallest details of one's life on all these levels. Thus, to follow these details is to follow Islamic instructions in that specific area. It is a very encouraging element when one realizes that all his/her activities are considered by God as acts of worship. This should lead the individual to seek God's pleasure in his/her actions and always try to do them in the best possible manner, since he/she is watched by the permanent supervisor, who knows everything, namely, Allah. Worship in Islam, whether ritual or non-ritual, trains the individual in such a way that he/she loves his/her creator most and thereby gains an unyielding will and spirit to eliminate all evil and oppression from human society and make the world of God dominant. The findings of this study confirm the need for organizations to play a role in nurturing employees' spirituality, thus, distinguishing this study from previous works on Islamic spirituality (see Abu Raiya, 2008; Dasti and Sitwat, 2014; Kamil, Al-Kahtani and Sulaiman, 2011) that focus on spirituality at the individual level (religiosity). Previous studies focused on developing a measure of Islamic spirituality (religiousness) so the addition of "workplace" in Islamic spirituality acknowledges the fact [1] that a majority of employees want to find meaning in their work (Giacalone and Jurkewicz, 2003). Some individuals are calling for organizations to bring a sense of spirituality to the workplace, thereby providing greater meaning to the day-to-day problems (Ashmos and Duchon, 2000; Garcia-Zamor, 2003). Thus, religiosity alone is not sufficient without support from its environment. According to Cornwall *et al.* (1986), there are two modes of religious involvement: a personal mode such as prayer and an institutional mode such as praying in groups in a mosque. Nonetheless, in order for one to commit to an organization, one must believe it to be a good and viable organization. Commitment to the organization influences participation and acceptance of the behavioral norms and expectation of the organization (Cornwall *et al.*, 1986).

Separating employees from their spiritual dimension at the workplace is a very unwise decision. As Sauber (2003) states "when 'spirit' is let outside of the workplace, it seems reasonable to think that the very essence of who we are is not present at work." To obtain favorable employees' attitudes at work, an institution must integrate spirituality into the

daily work life and protect individual religiosity from spiritual disease. Spiritual-based institutions should provide meaningful work that instills a feeling of purpose that fosters a sense of connection and positive social relations with coworkers and provides workers with the ability to live integrated lives. Milliman *et al.* (2003) suggested that an organization is spiritual in the extent that it serves as an outlet for its members to satisfy their inner needs, to have a positive impact on society, to develop strong connections to others, and to have consistency between one's core beliefs and the values of the organization. Muslim workers require a unique aspect of motivation, which is derived from their spirituality (Kamil, Al-Kahtani and Sulaiman, 2011). As for non-Muslims, the findings of this study help increase their awareness of their Muslim colleagues' spiritual needs at work.

Conclusion and implication

After conducting the procedures of the study, the authors reduced the 20-item scale that they originally proposed as a result of focus group discussions to 13 items after the validation process. The results of the study enrich human resources development literature, especially in the area of workplace spirituality, by empirically assessing the dimensionality of Islamic workplace spirituality constructs in an Indonesian context. Islamic-based human resource managers can use the instrument to measure their employees' workplace spirituality. The recruitment and selection process in these particular organizations involves the element of spirituality as an employment prerequisite in an Islamic-based institution. Scholars and professionals may use the research findings to justify their efforts in designing, developing, and implementing appropriate learning and performance improvement interventions, so that Islamic spirituality can increase continuously among Muslim employees.

As an emerging tool, the instrument requires further validation using different approaches in different organizational settings across cultures and nations in order to produce consistent results before applying it widely as a model for organizational transformation to foster organizational development. Moreover, the growing number of Islamic spirituality scales requires further testing on its usability on non-Muslim employees. To date, researchers have adopted very few if any for use with non-Muslim populations. Such a possibility raises the question: how does one universally adapt a scale that has been created for a particular religious community, and one which reflects the uniqueness of that community's religious worldview? (Krauss *et al.*, 2007).

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