The Effect Of Workplace Spirituality on Organizational Climate and Work Culture in Islamic Higher Education

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Abstract:

This article examines the new dimension of workplace spirituality and its influence on the organizational climate and employee work productivity at State Islamic Religious Universities (PTKI). This research used an exploratory mixed methods design. The investigation began with qualitative data collection through in-depth interview techniques, participant observation, and document study, then continued with quantitative research through survey techniques with a sample of 372 people as respondents from 17 IHEs spread throughout Indonesia. Data analysis uses correlation analysis, regression, and path analysis. The findings suggest that a new dimension discovered in workplace spirituality is devotion. The research results show that the higher the workplace spirituality, the higher the organizational climate and employee productivity. Work productivity strengthens the influence of workplace spirituality on organizational climate. This provides empirical evidence that high employee productivity and workplace spirituality will influence and impact the corporate environment. By improving the quality of workplace spirituality, the organizational climate becomes conducive, thereby increasing employee work productivity.

Keywords: *Workplace, Spirituality, Climate, Productivity, Devotion*

Abstrak:

Artikel ini bertujuan untuk mengkaji dimensi baru spiritualitas tempat kerja dan pengaruhnya terhadap iklim organisasi dan produktivitas kerja pegawai di Perguruan Tinggi Keagamaan Islam Negeri (PTKI). Penelitian ini menggunakan desain metode campuran eksploratori. Penelitian diawali dengan pengumpulan data secara kualitatif melalui teknik wawancara mendalam, observasi partisipan, dan studi dokumen, kemudian dilanjutkan dengan penelitian kuantitatif melalui teknik survei dengan sampel sebanyak 372 orang sebagai responden dari 17 IHE yang tersebar di seluruh Indonesia. Analisis data menggunakan analisis korelasi, regresi, dan analisis jalur. Temuan menunjukkan bahwa dimensi baru yang ditemukan dalam spiritualitas tempat kerja adalah pengabdian. Hasil penelitian menunjukkan bahwa semakin tinggi spiritualitas tempat kerja, maka semakin tinggi pula iklim organisasi dan produktivitas karyawan. Produktivitas kerja memperkuat pengaruh spiritualitas tempat kerja terhadap iklim organisasi. Hal ini memberikan bukti empiris bahwa produktivitas karyawan yang tinggi dengan spiritualitas tempat kerja yang tinggi akan berpengaruh dan berdampak pada iklim organisasi. Dengan meningkatkan kualitas spiritualitas tempat kerja, maka iklim organisasi menjadi kondusif, sehingga mampu meningkatkan produktivitas kerja pegawai.

Kata Kunci: *Tempat Kerja, Spiritualitas, Iklim, Produktivitas, Pengabdian*

INTRODUCTION

Work from home (WFH) as a policy impact of the Covid-19 pandemic has made a big change to the way employees work and socialize. In addition to being productive, employees are also asked to commit to work. According to the Minister of State Apparatus Empowerment and Bureaucratic Reform Tjahjo Kumulo as quoted by Kompas.com (6/19/2020), in the pandemic days, there were a lot of unproductive State Civil Service (SCS) which caused work to be overloaded, even State Civil Service Agency (CSA) acknowledged there were many positions or fields the work will be evaluated because of competencies that must be adjusted to productivity in the digital age. Every person needs work comfort called compassion which is the attention, empathy, and care of people who work in an organization (Petchsawang & Duchon, 2009). In the context of WFH, the working climate is changed, because working from home eliminates the relationship between them (McNaughton et al., 2014). But the facts on the field show that during the covid period, lecturers remained productive in carrying out their duties and even produced more works in publications and research(Aprilia Dian Evasari, 2022).

This paper is based on the argument that WFH has provided new experience in increasing the competence of lecturers. Lecturer productivity does not only depend on technology because it is only a tool. But if there is within itself a workplace spirituality (WS), the organizational climate will be well-formed and productivity will increase, so that in working a lecturer does not only depend on the reward and punishment given by the leadership but the spirituality that grows as inner life (Evink, 1998). When spirituality comes to the fore in management studies, popular and academic consciousness studies are shaped primarily by a focus on individual and organizational spirituality psychology (Baker & Lee, 2020).

Some of the previous research indicate that there are influences between WS and work productivity, commitment and organizational culture (Rathee & Rajain, 2020; Wahib & Machfudz, 2023). So, this paper is shown to find out how the influence of workplace spirituality on the organization's climate and also its impact on employee work productivity during the Covid-19 period, given that both affect work comfort.

The study of workplace spirituality in the last twenty years has made many companies objects of study (Burack, 1999) because they are related to the economy and work productivity, but not many have made universities objects of study. Low commitment can be caused by work orientation which is only for money, this, in turn, causes people to be unhappy with their work (Gull & Doh, 2004), then become bored, feel uncomfortable and comfortable in the workplace, and apathetic, and ultimately become unproductive (Miller & Ewest, 2013).

The study of the spirituality of work in Asia has been more research on instruments that measure the components, such as; meaningful work, compassion, connection, attention, and transcendence. Some of the results of research that has been done at the company show the same thing. The results of research in the book Megatrends 2010 (Aburdane, 2010) reveal that the search for spirituality is the largest megatrend at present (Edgeman & Wu, 2016). The current trend of spirituality will become a megatrend in the next few years (Vincze, 1994). Even the transformation is not only at the individual level but has reached the level of a corporation or institution. Before the era of spiritual awareness come, the business world tends to override transpersonal values. The company, without realizing it, has changed the function of "money-making" to "money-grubbing" and dredging money is not good for business (Danah Zohar, 2001).

Some of the results of these studies indicate that the work process requires the ability of individuals to be able to interpret their work so that individuals become happy, have healthy lives, and ultimately not only be productive but also can give birth to a variety of innovative ideas. To make people in the organization understand the meaning of their work, a new discipline is called spirituality at work, a special part of the organization's climate. Some research results show that workplace spirituality has an influence on organizational effectiveness (Jurkiewicz & Giacalone, 2004), work productivity (Karakas, 2010), work attitude(Milliman et al., 2003), learning (Howard, 2002), commitment and loyalty to the organization (Rego & Pina E Cunha, 2008a), organizational behavior (Rastgar, A.A., Zarei, A., Davoudi, S.M.M., & Fartash, 2012), and satisfaction in work (Noor, S., & Arif, 2011).

Since the emergence of studies on workplace spirituality, several studies had shown that the progress of an organization depends very much on how the people are in the organization (Ordóñez de Pablos & Lytras, 2008). Factors related to infrastructure, systems, and finance are supporting factors that are often used in growing the competence and commitment of people in the organization (Raida Abu Bakar, Rosmawani Che Hashim, Sharmila Jayasingam, Safiah Omar, 2018). Competency improvement can be done relatively easily compared to increasing commitment. Competency enhancement can be done through education and training activities needed to improve these competencies, but increasing commitment requires more things (Semedo, A.S.D., Coelho, A.F.M. and Ribeiro, 2016).

Educational organizations are very different from companies because they do not become as profitable as their primary goal but rather educate the whole people. The covid-19 pandemic has made many companies in Indonesia decide to cut off employment relations and salary reductions of around 1,270,367 people (Setiawan & Nurwati, 2020; Syahrial, 2020). In contrast, educational institutions still survive by giving salaries to educators (lecturers) so that the education process continues even though the learning process is mostly done at home (work from home). Covid-19 is a big challenge for the education system, especially the

commitment of educators to guiding students, as well as employees in providing services to students and lecturers as customers (Daniel, 2020).

Theoretically, workplace spirituality influences organizational climate and works culture (Long & Mills, 2010). Because everyone needs comfort at work, which in Petcsawang's terms is called compassion where there is empathy, attention, and affection for people who work in the organization. As said by Robinson that "inner life is a part of being life". The sense of inner is very important so that people who work feel comfortable and this is an important aspect that is considered both by workplace spirituality and organizational climate (Robinson, A., & Stern, 1997).

The concept of workplace spirituality has been described in concepts of organizational behavior such as ethics, leadership, motivation, values, and life balance. Furthermore, Robbins defines workplace spirituality as an acknowledgment that everyone at work has an inner atmosphere that will continue to develop from meaningful work (Robbins, 2005). Organizations that make the spiritual part of the organizational climate will encourage people to find meaning in the organization of the work they do and become part of the community in the workplace. Robbins and Judge add that spirituality in the workplace will be very important because it can help drive the performance of the employee (Robbins, S.P. & Judge, 2011).

Religion still has a relationship with Spirituality (Zohar, 2001), although it is not related to a phenomenon from a particular religion. Spirituality at work is found in societies of various religions, in economically developed or developing countries, and also in various countries and cultures (Miller & Ewest, 2013). But the concept of spirituality in the workplace is not related to the rituals or piety of a particular religion (Amalia & Yunizar, 2007).

Effective work behavior is much influenced by the work environment, encouraging them to work professionally throughout their career and making them motivated. Recent research in organizations has strengthened the notion of workplace spirituality to create meaningful work, excitement, satisfaction, and expectations at work that results in employee involvement, and organizational commitment (Pradhan & Jena, 2016). Work spirituality influences work behavior, but other factors that also influence it are the climate/atmosphere of the organization which also influences work behavior (Wahib, 2023). In other studies, it is also stated that workplace spirituality and organizational climate have a positive and significant relationship (Do, 2018). A significant amount of study attention in the past 30 years has focused on the workplace climate and its effect on employee performance (Kolodinsky et al., 2008). It seems that the workplace climate arises from the perception of employees which together produce their understanding, behavior, character, and effectiveness at work (Ramazaninezhad R, 2009).

This study wants to find out and at the same time examine how workplace spirituality and work climate affect the work productivity of employees in their context because both influence work performance and employee comfort.

For most Indonesians, work is a must. Work means efforts to meet the needs of life, and increase self-esteem, and self-existence. Instinctively, humans will work and move towards the search for meaning and purpose, inner satisfaction, and to attain certain values beyond the search for material needs. The workplace has become a place where humans spend most of their lives. In the workplace, people build friendships, organize, create value, and make their best contributions as part of the community. Even for some people, work and co-workers at work have replaced the family's position at home. Anxiety, concern, and suspicion towards the community around the work environment have brought social changes that have a major impact on the work environment and social life of individuals or groups. People are required to use technology in their work, they must be forced to be accustomed to using technology to be able to do their jobs. Mariyono, et. all, in their research results also explain that the main sources of total factor productivity growth are technological changes and the influence of allocative efficiency (Mariyono, Joko; Shaw, 2017).

The policy of social restrictions during the Covid-19 pandemic slowly triggered burnout because the focus of each person's attention was divided with all restrictions, not free, stress due to work piling up and monotonous, low productivity because of limited, demotivated because of being bored with routine, even the peak can cause someone depersonalized. This is a work problem that is often a scourge for the company and the individual concerned (Amalia & Yunizar, 2007). 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. Work problems arise because the effects of non-natural disasters such as the Pandemic Covid-19 have never happened before. However, this does not necessarily become an organization's reason for ignorance so it does not do anything for its employees or employees. Companies as business organizations must not suffer losses in carrying out their activities. Crisis conditions due to Covid-19 Pandemic and demands quality fulfillment make companies must be able to manage limited resources to continue providing quality services (Aditya Ramadhan Prakoso, 2018), because one of the important factors for company progress is human resources, namely living people who have feelings, thoughts, self-esteem, desires, and behaviors that are very difficult to generalize in general (Kadarisman, 2013)

The study of workplace spirituality shows a positive and significant relationship between workplace spirituality and productivity (Biswakarma, 2018). So that the spirituality of ape places has an important role to make the workers productive and satisfied. The next question is whether, during this pandemic, workplace spirituality still has an influence and impact on employee productivity. Then this research will be tested for it. The process of work, requires the ability of individuals to be able to interpret their work, so that the individual becomes happy, healthy life, and is ultimately not only productive but also can produce innovative ideas. To make people in the organization understand the meaning of their work, a new discipline is needed, namely spirituality at work (Duchon & Plowman, 2005), a special part of the organizational climate.

Expenses business world of today makes companies not only develop human resources to focus on improving the quality and quantity of jobs, but also the development of spirituality in management. The study of spirituality in the workplace is inspired by Maslow's ideas (Maslow, A.H., Stephens, D. C., Heil, 1998) regarding the importance of living in the world of work. Duchon defines spirituality in the workplace by classifying it into three dimensions which include; (1) inner life, which can be more easily understood as one's inner content (Ashmos & Dennis, 2000). A person's inner self can be understood as a spiritual dimension of self-concept that can appear in the form of various self-expressions (Duchon & Plowman, 2005); (2) meaningful work, is an employee's appreciation of the work other than the salary he receives. Employee appreciation for work will indicate things that are considered important in the lives of employees that can lead to happiness (Albuquerque, S. S. C.; Rocha, B. P.; Albuquerque, R. F.; Oliveria, J. S.; Medeiros, R. M. T.; Riet-Correa, F.; Evencio-Neto, J.; Mendonca, 2014); (3) sense of community, is a picture of the employee's feelings about the level of association with the community at work. The high level of relevance is an indication of spirituality in the workplace (Duchon & Plowman, 2005).

In addition to companies, organizations that are very important to have spirituality in the workplace are educational institutions, especially Universities, because it is an educational institution that prepares students to take part in society, both playing a role in life together in a community in society, as well as work together in various work institutions. What is unique in the organization of tertiary institutions is the existence of tertiary institutions based on existing religions in the community (Government Regulation Number 46 of 2019). IHE is one of the universities in Indonesia which was held based on the Islamic religion. In Indonesia, research on spirituality in the workplace has not been found too much, especially in the IHE environment.

Thus, we hypothesize that:

H1a. Workplace Spirituality (WS) Affects Positively Organizational Climate (OC)

The influence of WS on OC is defined as a person's effort to find meaning and purpose in life. In this study, WS is associated with organizational performance as a result of research that explains the relationship between WS and organizational dynamics (Garcia-Zamor, 2003).

In particular, many authors emphasize that WS is a determinant of organizational success. Amin et al., reinforce the idea of a WS relationship and workplace irregularities through increased organizational commitment (Amin et al., 2020). Moreover, it is shown that the perception of organizational-level spirituality (organizational spirituality) appears to be most important for attitudes and attachment-related outcomes (Kolodinsky et al., 2008).

H1b. Workplace Spirituality (WS) Affects Positively Work Culture (WC)

The influence of WS on WC. The initial argument that we build departs from the statement of Richard which argues that workplace spirituality can be used to increase the meaning and purpose of certain organizations (Van Seters Richard

HG, 1990). The results of B. Long's research (Long & Mills, 2010) show that organizational culture can be a mechanism by which control is achieved, and in doing so it is also built on criticism of previous organizational culture (Long & Mills, 2010; Willmott, 1993).

H1c. Workplace Spirituality Affects Positively Organizational Climate and Work Culture

The influence of WS on OC and WC can be seen through the results of research (Mehta, 2010), which reveals that the creeping spirit of organizations and workplaces turns inward to seek inner peace and the desire to earn more than just a sizable salary from a business. Besides, many authors such as Jurkiewicz state that many theoretical assumptions about workplace spirituality can improve organizational performance, most of them postulating a significant positive impact (Giacalone & Jurkiewicz, 2010; Jurkiewicz & Giacalone, 2004)

H1a. WS positively and significantly affects OC
H1b. WS positively and significantly affects toilets
H1c. WS positively and significantly affects OC and WC
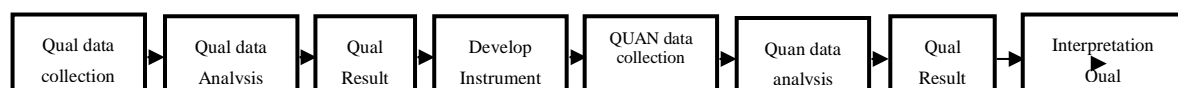
RESEARCH METHODS

There were 27 informants chosen in the first phase of the qualitative research which included rectors, vice-rectors, deans, vice-deans, heads of a department, and lecturers in three Islamic religious colleges. In the second stage, in the survey through a questionnaire distributed online, there were a total of 377 people from 17 IHE participating in this study.

Researchers using this mixed methods design began research with qualitative methods then analyzed, then collected data with a quantitative approach, and carried out the analysis. The purpose of the exploratory design is the result of qualitative research and is justified and strengthened by quantitative methods. Qualitative results explain a phenomenon, and then quantitative data results describe the relationships found (Creswell, 2007). The most common applications for this design are explaining a phenomenon, identifying themes, instrument design, and testing.

The flow of exploratory mixed method research design can be seen through the following figures 1 and 2.
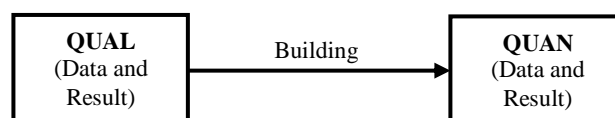
Figure 1. Exploratory Design

Figure 2. Exploratory Design: Instrument Development Model

From the picture above it can be explained that: (1) This mixed-method researcher prioritizes qualitative data (QUAL) followed by quantitative data (QUAN); (2) Mixed-method researchers have a series of data collection in which qualitative data collection is initiated and followed by quantitative data. In this design, the researcher conducts a study in two stages, the first stage involves collecting qualitative data (such as interviews and observations) with a small group of individuals, followed by quantitative data collection (such as surveys) with large groups, randomly selected; (3) The mixed-method researcher plans to build quantitative data or explain the initial findings in qualitative research. The results of quantitative research data can filter and expand qualitative findings.

The technique used in this research is exploratory mixed method by using seventh (7) stages, namely: (1) determine whether the combined method is feasible (Creswell, 2007); (2), identify the reasons for using the combined method; (3), identify data collection strategies, which relate to (a) priority that will be given to quantitative and qualitative data; (b) sequence of data collection, if not planning data collection together; (4), develop quantitative, and qualitative questions and methods of incorporation; (5), collect qualitative and quantitative data; (6), analyze data separately or together; (7), report writing (Creswell, J. W., Plano Clark, V. L., Gutmann, M. L., & Hanson, 2003).

RESULTS AND DISCUSSION
Workplace Spirituality and Organizational Climate

Workplace spirituality which includes aspects of compassion, connection, meaningful work, mindfulness, and transcendence (Karakas, 2010; Tebba, 2013) has not explained different facts. That is the Islamic higher education special organization there is one value that gets a lot of feedback from informants through interviews and also responses from respondents through questionnaires where they do work with pleasure and happiness because there is a spirit of devotion. This is what causes lecturers not to do work just to make money or just abort obligations, but because there is a value in dedication and a form of reciprocation to the institution.

The results of this study were built from qualitative data and then tested with quantitative data. Qualitative data were obtained from in-depth interviews, participant observation, and documentation. Key informants were rectors, vice-rectors, deans, vice-deans, heads of departments, and lecturers. Qualitative data shows that (1) organizational climate; which includes work atmosphere and work culture which has an impact on employees and causes them to have a sense of belonging and pride in the organization; (2) togetherness; which makes their employees have a connection with themselves around people in work that makes their performance increasingly; (3) dedication and sincerity; This value is to make employees feel the work done is not a burden for themselves, but rather as an expression of gratitude and calling to the soul so that work becomes light and easy to complete.

Quantitative data was obtained through questionnaire data. The questionnaire was distributed by getting responses from 17 IHEs spread across Indonesia. The questionnaire was compiled with the Guttman scale (Mueller, 1996) with yes or no answer choices, showing that 5 things make employees carry out their duties namely: connection 98.9%, compassion 86%, mindfulness 97.8%, meaningful 100%, transcendence 91.4%, and devotion 87.4%. Interestingly because the respondents were employees at IHE, the transcendence aspect was not the most important point in the job, namely only 91.4%, but the meaningful aspect reaches 100% of their answers which means that all know the existence of this value.

Lecturers feel happy and comfortable working on campus because two reasons get attention, namely (1) when members of the organization feel accepted by those around them at work, and (2) when members of the organization feel proud of where they work. Both aspects were also strengthened by the results of a survey that showed 95.2% of respondents felt they had ownership of their organization, and 94% of respondents felt proud of the organization where they worked.

Based on the results of respondents' answers it is known that the reason they feel comfortable in office 48% is because of the climate/work atmosphere, 24.7% of work colleagues, 8.6% of work culture, and 15.1% of respondents choose other reasons.

Workplace Spirituality and Work Productivity

Lecturer work productivity during the pandemic period showed an increase, the main reason disclosed was because of responsibility. Survey data shows the reasons for lecturers to remain productive during work from home (WFH) in doing their work, which caused 67.7% (sense of responsibility), 14% (worship value), 10.8% (socialization), and the remaining 7.5% (other reasons). The most frequent work done by lecturers during the Covid-19 pandemic season was: (1) online teaching (68.8%), online tutoring (52.7%), webinars (45.2%), administrative reports (34.4%), writing a journal (30.1%) and write a book (16.1%).

Based on the data above, lecturer productivity is still prominent in aspects of educational and teaching activities through teaching activities, guidance, and online seminars. What is surprising is that administrative activities/reports are mostly done by lecturers rather than by writing journals and books. This is one of the effects of WFH which takes up more time for lecturers to make administrative reports than scientific activities such as writing journals and books which are the main concern of the quality of lecturers.

Data Quality Testing Results (Outer Model)

The use of data analysis techniques with SmartPLS to assess the outer model was Convergent Validity Reliability, Average Variance Extracted (AVE), and Cronbach Alpha shown in table 1.1.

Table 1. Outer models, Convergent Validity Reliability, Average Variance Extracted (AVE), and R Square

Variable	AVE	Composite Reliability	Cronbach's Alpha
Workplace Spirituality (X)	0.570	0.946	0.940
Organizational Climate (Y)	0.543	0.888	0.858
Work productivity (Z)	0.537	0.921	0.904

Based on Table 1, all constructs meet reliable criteria. This is indicated by the AVE value above 0.50, composite reliability above 0.70, and Cronbach Alpha of more than 0.70 (Ghozali, 2011).

Model Feasibility Test Results (Inner Model)

The purpose of the test model or the inner structural model was to look at the relationship between the constructs, the significant value, and the R-square model of research. This structural model is then evaluated using the R-square for dependent constructs of the t-test and the significance of the coefficient parameters of structural lines. Assessing the model with PLS begins with a look at the R-square for each dependent variable latency. Table 1.2 is the result of the R-square estimation using SmartPLS.

Table 2. R-Square Value

Variable	R-Square
Organizational Climate (Y)	0.821
Work Productivity (Z)	0.293

Table 2 shows the R-square value for the organizational climate variable obtained by 0.821. This value explains that variations in changes in the organizational climate construct can be explained by 82.1% of the spirituality construct of the workplace. While the rest is explained by other constructs outside this research model. For the variable work productivity obtained by 0.293, the value explains that the variation in changes in the construct of work productivity can be explained by 29.3% by the construct of workplace spirituality. While the rest is explained by other constructs outside this research model.

Hypothesis Test

The significance of this parameter is expected to provide very useful information regarding the relationship between research variables. The base used in the hypothesis testing is the value contained in the output for the inner weight. The following table 3 shows the estimated output for the structural model test. In SmartPLS statistical testing, each hypothesized relationship is performed using simulation. therefore, the bootstrap method was performed in the study sample. Bootstrap testing is also intended to minimize the problem of data abnormalities in research. The results of the bootstrapping test from the SmartPLS analysis are as in Figure 3.
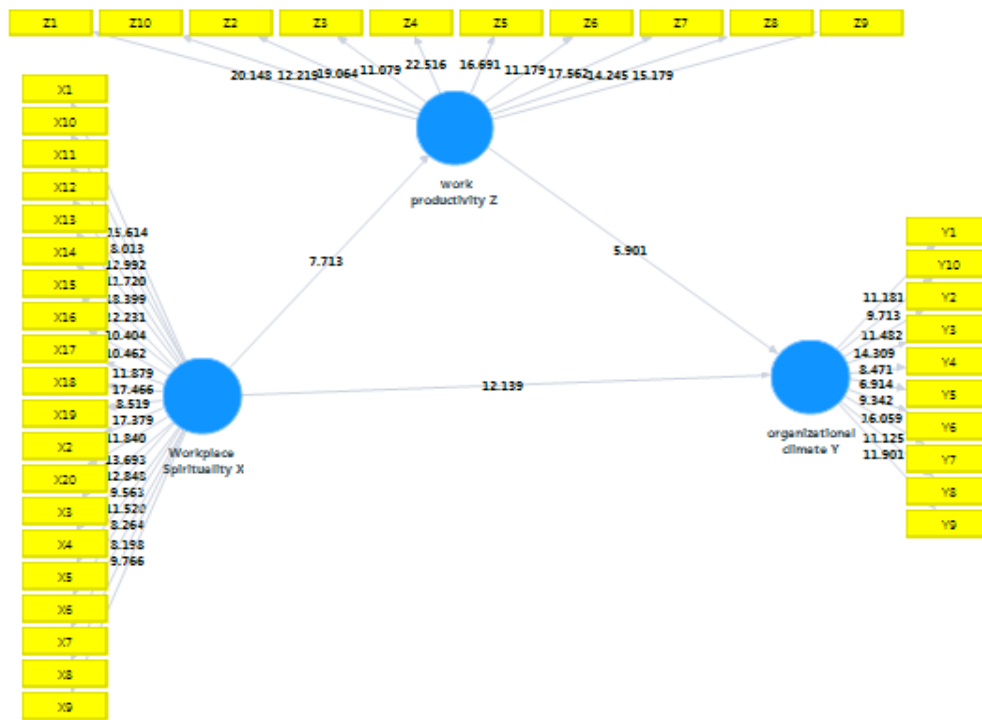
Figure 3. Bootstrapping Results

The significance level was measured in testing this hypothesis by using the path coefficient parameters (Abdillah, W., 2015). This test is intended to see the estimated path coefficient and t-statistical value with a significance of α = 5%. If the value of the t-statistic is higher than the t-table value of 1.88 for the hypothesis in one direction, then the hypothesis is accepted, and vice versa. This follows the path coefficient value in testing the main hypothesis in this study:

Table 3. Path Coefficient Value

No	Correlation	Original Sample	Sample Mean (M)	Standard Deviation	T-Statistics	P - Values	Decision
1	Work productivity -> Organizational Climate	0.384	0.378	0.066	5.809	0.000	There is a significant and positive influence
2	Workplace Spirituality-> Organizational Climate	0.639	0.643	0.053	11.954	0.000	There is a significant and positive influence
3	Workplace Spirituality -> Work productivity	0.541	0.560	0.068	7.918	0.000	There is a significant and positive influence

Mediation Testing Results

To analyze the strength of influence between variables both direct, indirect, and total effect, it is necessary to do an influence analysis. The direct effect is the coefficient of all coefficient lines with one end arrow. Meanwhile, indirect effects are effects that arise through an intermediate variable. Then, through VAF

(Variance Accounted For), it can be seen the measure of how much the mediating variable can absorb the previously significant direct effect of the model without mediation. VAF above 80% means showing the role of full mediation (full mediation). If the VAF is between 20% - 80% it can be categorized as a partial mediation. However, if the VAF is less than 20% there is almost no mediating effect (Ferdinand, 2014).

Table 4. Indirect Effects

No	Correlation	Original Sample	Sample Mean (M)	Standard Deviation	T-Statistics	P - Values
1	Work Productivity* Workplace Spirituality -> Organizational Climate	0.208	0.210	0.039	5.364	0.000

Table 4 shows that the results of indirect effects of work productivity strengthen the influence of Workplace Spirituality on the organizational climate, evidenced by the significance of the P-value 0,000 <0.05, which means significant. This shows that work productivity strengthens the influence of Workplace Spirituality on the organizational climate.

Workplace spirituality which is often used as an indicator and test tool both quantitatively and qualitatively, refers more to the three dimensions proposed by Ashmos and Duchon including; (1) meaningful work, (2) inner life, and (3) a sense of community. Some also refer to the five dimensions summarized by Petchsawang & Ducon including; (1) meaningful works, (2) connection, (3) mindfulness, (4) compassion, and (5) transcendence. The two findings if examined have similarities in meaningful aspects of work and a sense of community, but Petchsawang is broader because it finds aspects of transcendence (Ashmos & Dennis, 2000; Ferdinand, 2014; Petchsawang & McLean, 2017).

This study contributes to deficiencies in research that wants to prove the relationship and influence between workplace spirituality on organizational climate and work productivity. Almost all factors in work culture are influenced by workplace spirituality (Mehta, 2010). This research shows empirical data on the positive and significant relationship between workplace spirituality and works productivity directly, there is also a positive and significant relationship between workplace spirituality through the organizational climate on work productivity.

Based on the results of the study it can be concluded that based on an interview, observation, and documentation techniques found that 1) Workplace spirituality can be seen that: connection 98.9%, compassion 86%, mindfulness 97.8%, meaningful 100%, transcendence 91.4%, and devotion 87.4%. 2) The productivity of the work done by lecturers during the Covid-19 pandemic season, namely: (1) online teaching (68.8%), online tutoring (52.7%), webinars (45.2%), administrative reports (34.4%), writing a journal (30.1%), and writing a book (16.1%). Lecturer productivity is still prominent in aspects of educational and teaching activities through teaching activities, guidance, and online seminars. 3) Organizational culture can be known from: the reason they feel comfortable in the office 48% is because of the climate/work atmosphere, 24.7% of work colleagues,

8.6% of work culture, and 15.1% of respondents choose other reasons. Lecturers feel happy and comfortable working on campus because two reasons get attention, namely (1) when members of the organization feel accepted by those around them at work, and (2) when members of the organization feel proud of where they work. Both aspects were also strengthened by the results of a survey that showed 95.2% of respondents felt they had ownership of their organization, and 94% of respondents felt proud of the organization where they worked. Whereas in measurement through path analysis, it can be proven that the results of his research show that there is a positive influence on work productivity on organizational climate, there is a positive influence on workplace spirituality on organizational climate, there is a positive influence on workplace spirituality on work productivity, and work productivity strengthens the influence of workplace spirituality to the organizational climate (Edgeman & Wu, 2016; Neal et al., 2000; Ramazaninezhad R, 2009).

WS Implications on Work Productivity

Based on the results of the study it was found that WS was able to increase the productivity and work performance of employees, because they had an inner self, community, meaning of work (Latiff, 2021). This is also in accordance with the results of research conducted by several previous studies.

WS Implication on Organizational Climate

This research proves that good WS can affect the climate and work atmosphere, because employees feel connected to their environment and they feel proud of their place (Valentine et al., 2002). This is a positive impact of WS on organizational climate so that it will have an impact on work productivity.

WS Implication on Work Productivity and Organizational Climate

Based on the research and theory that is used as the basis for this research, it has been proven that strong WS in employees is able to increase work productivity and culture in the organization both during a pandemic and not (Gumasing & Ilo, 2023), because WS makes employees able to perform with strong internal drives.

The findings of this research contribute and reinforce the importance of strengthening workplace spirituality in organizations, because with strong work spirituality it will be able to increase work productivity under any conditions, including during the pandemic season. The Islamic values that emerge from this research are: sincerity, devotion (Putro & Riyono, 2020), spirit (*ruhul)* jihad, sacrifice, social service, and prayer which have become a work culture in IHE

CONCLUSION

The dimensions of workplace spirituality based on this study found a new aspect of workplace spirituality, namely devotion. his finding can complement aspects of work spirituality that have so far mentioned five aspects namely connection, compassion, mindfulness, meaningful works, and transcendence. It turns out that the greatest value of workplace spirituality that is great in encouraging work productivity is job responsibility. Responsibilities that are

based on the dimensions of transcendent values are the belief that working well has a divine dimension, worship, moral calling, and a form of devotion. Employees who do work accompanied by the value of responsibility will be satisfied with the results of their work, in addition to good work results completed with the ability or position. The value of responsibility is a value that can be felt in terms of universal values and terms of religion. Because actually in the social world, it is necessary to hold the value of responsibility as a reference for acting, especially in the world of work. Likewise, with religious life, everything that is done in the world will be the responsibility of the hereafter. Work is a form of individual activity to benefit himself and others. Individuals who work earlier can have a work ethic but not necessarily have spirituality at work. The spirituality of the Islamic workplace as a working concept based on Islamic values cannot be separated from the concept of an Islamic work ethic. Islamic work ethics is a set of values or belief systems derived from the holy book. Regarding the principle of Islamic work which is used as a source of value for Muslims in their activities.

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