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*From Regional Development Sustainability to Global Economic Growth*

**Editor**

**Khalid S. Soliman**

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State Based Milestones in Process Modeling Methods Based On Behavioral Approach.....	3598
<i>Josef Myslin and Jiri Kaiser</i>	
L'aversion au Risque et l'Investissement en Éducation.....	3607
<i>Sana Mami Kefi</i>	
Managing Contract Performance for Sustainable Business .....	3624
<i>Roxana Maria Gavril, Olaru Marieta, Irmer Sven-Joachim and Verjel Ana-Maria</i>	
Assessing the Economic Effects of Cartels: An Empirical Analysis of a Fuel Market Cartel.....	3638
<i>Iuliana-Tania Zlatcu</i>	
Assessment of Selected Components of Consumer Rights Awareness in Slovak Republic.....	3650
<i>Katarína Gubíniová, Silvia Treľová and Gabriela Pajtinková Bartáková</i>	
Competences of University Graduates in Field of Transport and Logistics.....	3662
<i>Lenka Ližbetinová</i>	
Knowledge Capital Investment and Operational Profitability: The Italian Listed Firms, 'Halfway Along' a Dark Path.....	3670
<i>Marco Taliento</i>	
Evaluation of Tourism Websites.....	3685
<i>Brito José Bonjisse and Elisabete Paulo Morais</i>	
A Brief Overview of the Bucharest Stock Exchange in the Context of Central and Eastern European Capital Markets.....	3700
<i>Pop (Anghel) Ioana and Man Mariana</i>	
The Structure of Financial Resources for Corporate Training In The Czech Republic.....	3706
<i>Zdeněk Čaha</i>	
The Model of Spiritual Well-Being of Employees in Indonesia.....	3713
<i>Kholik Nur Afandi, Heru Kurnianto Tjahjono and Majang Palupi</i>	
What Makes A Successful Entrepreneur? : An Exploratory Study Among Post-Retirement Entrepreneurs In Indonesia.....	3722
<i>Patisina, Heru Kurnianto Tjahjono and Majang Palupi</i>	
Literature Review: Improving Project Efficiency within Strategic Procurement for Large-Scale Projects..	3731
<i>Parima Savik</i>	
Economically Development of 3D Printing Technologies in Romania.....	3735
<i>Băilă Diana-Irinel and Lazăr Livia-Veronica</i>	
Case Study Vouch365 Changing Customer Preferences.....	3739
<i>Zainab Sarwar Sheikh and Kazi Afaq Ahmed</i>	
European Impact Investment Market as a Challenge for Investors.....	3751
<i>Daniela Majerčáková and Alexandra Mittelman</i>	
A Conceptual Model for Classification of Information.....	3757
<i>Nahid Hashemian Bojnord</i>	

## The Model of Spiritual Well-Being of Employees in Indonesia

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### Abstract

This literature study is aimed to describe the model of spiritual well-being of employees in Indonesia. Employees' spiritual well-being in Indonesia is assumed to be influenced by some factors, among others: religion, culture and psychological factors. Several studies conducted show that spiritual well-being is influenced by the aspects of religiosity, culture and psychological aspects (core self-evaluation). The cultural aspects which are manifested in the form of the philosophy of Indonesian people are influenced by religious values. The philosophy which is deeply-rooted in culture and religion is public perception of self, communal, environmental and transcendental values. The perspective of the four aspects is the hallmark of the model of spiritual well-being of the employee in Indonesia.

Keywords: spiritual well-being, religiosity, culture, psychological aspect

### Background

Sociologically, Indonesian society is a society that upholds customs (cultural) values, and religious values in public life. Culture and religion in public life give color in life to each other. Culture developed in the community is transformed into a philosophy associated with an awareness of the values of divinity, consciousness of the universe and human existence (humanity) (Asti Musman, 2015). The philosophies in the lives of people in Indonesia, especially Javanese community, include: the attitude of rila (being sincere), the attitude of nrimo ing pandum (accepting Allah's gift as it is), the attitude of eling (remembering Allah), and the attitude of being grateful (Susanti & Wartiningsih, 2016), hamemayu hayuning bawana, sepi ing pamrih rame ing gawe (Djono & Subiyantoro, 2012). Hamemayu hayuning bawana means that the way people act and behave should always prioritize harmony, and balance the relationship between man and nature, man and man, man and Allah, in the life of the community in order to be happy and prosperous. Sepi ing pamrih rame ing gawe means always work hard without being selfless (Djono & Subiyantoro, 2012).

In the context of employment and prosperity, Javanese community has the philosophy of "narima lan lila". Narima means to take what it is and be willing to accept something that occurs or prosperity he receives. In the context of Islam, it is synonymous with patience. Lila is a view that everything belongs to God and everything that happens in life is Allah's will. Lila or Rila in Islam is identical to the sincere attitude towards something that happens by the will of God (Murtisari, E. T. 2013). Nrimo ing pandum is accepting the gift graciously or gracefully (Sudrajat, A., 2016). These philosophies have implications

on people's views of themselves (individual), others, environment, and transcendental values, which is the dimension of spiritual well-being (Gomez and Fisher in Rowold, J., 2011; Gomes and Fisher 2005). The philosophy of the people which is a part of culture has a significant impact on the well-being of individuals. It is consistent with the results of research conducted by Suh, E.M. (2002).

In addition to the cultural aspect, the aspect of religion also has its own peculiarities in the life of Indonesian society. Religion evolves because of culture, or vice versa, so that both are mutually reinforcing values in public life. Theoretically, religion has an important role in creating the well-being of individuals. Religion in an individual is manifested in various dimensions, namely *akidah* (belief), *Shari'ah* (Sharia) and *akidah* (morals) (Endang Saifuddin Ansari in Djamaluddin Ancok and Fuad Nashori, 2011). Religion as a value system contains teachings that should be adhered to in order to pursuit happiness of living in the world and hereafter, as Allah says in the Qur'an.

الَّذِينَ ءَامَنُوا وَنُطْمِئِنُّ بِالْوَجْهِمْ بِذِكْرِ آيَاتِ لَا بِذِكْرِ آيَاتِ نُطْمِئِنُّ بِالْوَجْهِمْ ٢٨

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured (QS. Ar-Ra'd: 28)

In individual life, religion and culture provide a role in shaping self-esteem, self-efficacy, locus of control and emotional stability (core self-evaluation). Mindset, behaviors and patterns of taste within individual as a manifestation of the core self-evaluation reflect the values that exist within the individual, namely religion and culture. For example in the working life, Javanese community (especially) tends to act and behave in a way that shows *rila* (sincere), *nrimo ing pandum* (accepting His gift), *eling* (remembering), and *grateful* (Susanti & Wartiningsih, 2016). The patterns of attitude, feeling, and behavior reflect the strong cultural and religious influences on core self-evaluation of workers (employees) in Indonesia. Attitudes and behavior as a reflection of that philosophy reflect the values of life satisfaction, sense of meaning and purpose in life, which are the indicator of spiritual well-being (Gow, A. J., Watson, R., Whiteman, M., & Deary, I. J., 2011)

Spiritual well-being is one of many interesting psychological studies to be explored more deeply. Spiritual well-being theoretically contains four aspects, namely the aspects of individual, communal, environmental and transcendental values (Gomes & Fisher, 2005; Gomez & Fisher in Rowold, J., 2011). One of the results of research related to spiritual well-being is the effect of "shalom" or greetings on the psychological well-being of employees. The result shows that "shalom" greatly gives a positive impact to the psychological well-being of employees (Fisher, J., & Brumley, D. (2008). The word "shalom", which in Indonesian society is a part of their religious traditions to pray for each other and a part of the culture to greet each other, shows a psychological condition of happy individuals.

Religious and cultural aspects in the life of the Indonesian people unite and encourage one another. Religion gives effect to the culture toward transcendental values, both concerning the individual and social life. Religious values are manifested in the form of institutionalized social behavior in every aspect of life, so it becomes a distinctive culture of the people of Indonesia. A growing culture in Indonesian society comes from both the religious and cultural values of the nation. Culture has become a philosophy for the people of Indonesia, which contains public perception of self, group (fellow), environment as well as things about the values of divinity (the spiritual dimension of well-being).

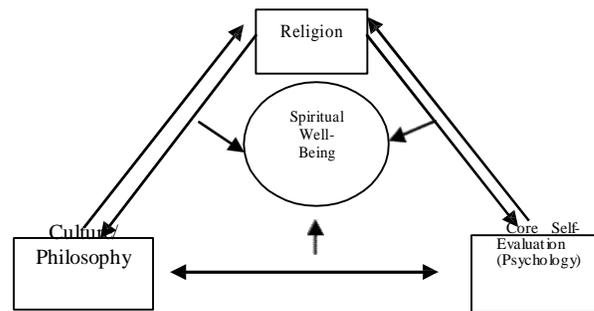


Figure 1: The thinking framework of Models of Employees' Religious Well-being in Indonesia

## Literature Review and Propositions

### Spiritual Well-being

According to Gomes and Fisher (2005), spiritual well-being consists of four aspects, the aspects of individual, communal, environmental and transcendental values. Individual aspect is related to the ability to develop a sense of self-identity, self-awareness, joy in life, inner peace, and a meaningful life. Communal aspect is related to the ability to develop a sense of love toward others, to forgive, to build trust, to respect, and to love others. Environmental aspect is associated with the ability to build the environment, to love and maintain the surrounding natural environment, and to admire the universe. Meanwhile, transcendental aspect is related to the relationship between the person and the Creator. Well-being in an individual is positively associated with relaxation and life satisfaction, and negatively related to anxiety, depression, and hostility (Ruini & Vescovelli, 2013).

### Religion and Spiritual Well-Being

Based on some research findings, it is indicated that religiosity has a positive relationship with the individual well-being (Levin, & Chatters, 1998; Maltby & Day, 1999; McFadden, 1995; Ivtzan, et al., 2013; Levin & Chatters, 1998; Palupi & Tjahjono, 2016). Other findings indicate that there is a relationship between how people understand the meaning of religion, life satisfaction, self-esteem and optimism (Krause, 2003), the relationship between religiosity and life satisfaction (Steger & Frazier, 2005). The teachings of religion on the value of sincerity (voluntary), forgiving, gratefulness of the favors of God also give a positive impact on the well-being of individuals. This is consistent with the findings that the work performed voluntarily (sincerely) can improve the aspects of individual well-being (Thoits & Hewitt, 2001). Gratitude is associated with life satisfaction (Rash, et al, 2011), and emotional benefits and interpersonal (Emmons, R.A., & McCullough, M.E., 2003). The teachings of religion to understand the meaning of life also give a positive impact on the well-being of individuals (Steger, M.F., & Frazier, P., 2005). Religion also teaches people to overcome various problems of life to achieve happiness (Pargament, K.I., Tarakeshwar, N., Ellison, C.G., & Wulff, K.M., 2001).

Proposition 1: Religion has a significant contribution towards spiritual well-being

## Culture and Spiritual Well-Being

The culture of Indonesian people is reflected in the philosophy of the society about the perspective on themselves, fellow being, environment and transcendental values. The philosophy of Indonesian especially Javanese people related to the spiritual well-being is as follows: rila (sincere), nrimo ing pandum (accepting His giving), eling (aware), and grateful (Susanti, S., Priyadi, A. T., & Wartiningsih, A. (2016), hamemayu hayuning bawana (beautifying the beauty of the world) (Djono, D., Utomo, T. P., & Subiyantoro, S., 2012). The philosophy of the culture related to work ethic and professionalism of Indonesian people is “sepi ing pamrih rame ing gawe” that is working actively without thinking about themselves (Djono, D., Utomo, T. P., & Subiyantoro, S., 2012). In terms of work and wealth, Javanese people tend to “narima dan lila”. Narima is to accept anything and to be sincere towards what has been given by The Creator. Lila is a perspective that everything belongs to Allah and everything that happens in the life is His will. Lila / Rila in Islam is identical to being sincere and grateful towards anything that happens because of the will of Allah. (Murtisari, E T. 2013). Nrimo ing Pandum is to be grateful and to accept destiny as the will of The Almighty (Sudrajat, A. 2016).

The philosophy above indicates that in the work-life, people should always be sincere and grateful, optimistic, happy in accepting comfort especially related to work. Those attitudes show that culture has influence towards the spiritual well-being of Indonesian employees. This is supported by research result showing that hope, gratefulness, and love are the most important factors in achieving work satisfaction. (Park, N., Peterson, C., & Seligman, M. E., 2004). There are also the mood of an individual (McCullough, M. E., Tsang, J. A., & Emmons, R. A. 2004), and the increase in social relationship in well-being and social life (McCullough in Wood, A. M., Maltby, J., Gillett, R., Linley, P. A., & Joseph, S., 2008). An individual who is grateful will get social and emotional support in handling various problems (Wood, A. M., Joseph, S., & Linley, P. A., 2007).

Proposition 2: Culture has significant contribution towards spiritual well-being

## Core Self-Evaluation and Spiritual Well-Being

Core self-evaluation consists of four components, namely self-esteem, self-efficacy, locus of control, dan emotional stability (Kinicki & Fugate, 2013). The four components are important matters in determining the satisfaction of an individual in the work-life (Judge, T. A., & Bono, J. E., 2001). The satisfaction of an individual indicates the level of spiritual well-being of an individual (Gow, A. J., Watson, R., Whiteman, M., & Deary, I. J. 2011) especially from personal (to be able to understand oneself) and communal aspect (to be able to respect and to appreciate other people).

Self-esteem is individual belief that he is valuable and worthy (Griffin & Moorhead, 2014), proud of oneself and the ability possessed (George & Jones, 2012). An individual who has high self-esteem believes in the ability possessed, and has a big intrinsic satisfaction from the work he does. On the other hand, an individual who has low self-esteem is more satisfied with a work that has a lower level and that has less challenge, and he is less confident with the ability he has (Griffin & Moorhead, 2014; George & Jones (2012). The result of the research conducted by Judge, T. A., & Bono, J. E. (2001) shows that self-esteem has an influence on the satisfaction and the achievement of individual that is an indicator of spiritual well-being.

Self-efficacy is the belief of an individual in his ability in accomplishing certain task (Kinicki & Fugate, 2013; Griffin & Moorhead, 2014; Wood, 2014). An individual who has high self-efficacy believes that

he can finish any job given well. On the other hand, an individual who possesses low self-efficacy has a tendency to doubt his ability in accomplishing the task given (Griffin & Moorhead, 2014). According to Bandura, an individual that has high self-efficacy owns self-confidence in handling new situation, has a clear objective, possesses tenacity in every effort to achieve success. On the other hand, an individual who has low self-efficacy tends to worry about failure with the work done, to avoid challenge, and to give up easily (Bandura dan Wood in Nevid, 2009). The result of the research shows that self-efficacy can grow hope for those who are more positive in the work-life, that is manifested in the spiritual well-being of an individual (Duggleby, W., Cooper, D., & Penz, K. (2009), and work satisfaction of an individual (Siu, O. L., Spector, P. E., Cooper, C. L., & Lu, C. Q. 2005).

Locus of control in an individual has effect and influence on the life of someone (Griffin & Moorhead, 2014), especially on the level of individual working performance (Wood, 2014). According to Rotter, individual who has internal locus of control believes that they can get empowerment through work and effort that are done by themselves. On the other hand, individual who has external locus of control believes that the empowerment obtained is mostly controlled by external power beyond their control, such as luck or fate (Nevid, 2009; Kinicki & Fugate, 2013; George & Jones, 2012; Kondalhar, 2007). The result of the research shows that positive attribution and positive attitudes in an individual such as hope and self-esteem have influence on achievement and well-being (Ciarrochi, J., Heaven, P. C., & Davies, F. 2007).

Individual who has a high level of emotional stability tends to be relaxed, to feel secure, to be not afraid, and to have less possibility to experience negative emotion when under pressure. On the other hand, people with a high level of negative emotion are susceptible towards anxiety and tend to see the world tentatively. Negative emotion is triggered by frustration and failure when someone is chasing a goal. They are called as disharmonious goal (Kinicki & Fugate, 2013). The result of the research shows that individual intelligence in managing emotion is related to the work achievement of the employee (George & Jones, 2012). According to Gross, J. J., & John, O. P. (2003), individual ability in managing emotion is also related to individual well-being.

Proposition 3: Self-Esteem has significant contribution to the spiritual well-being of employee

Proposition 4: Self-Efficacy has significant contribution to the spiritual well-being of employee

Proposition 5: Locus of Control has significant contribution to the spiritual well-being of Employee

Proposition 6: Emotional stability has significant contribution to the spiritual well-being of employee

Proposition 7: Core Self-Evaluation has significant contribution to the spiritual well-being of employee

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The description of the psychological well-being model of Indonesian employee is influenced by three factors. They are religion, culture and psychological aspects. The three factors colour each other and have a role in creating the spiritual well-being of employee.

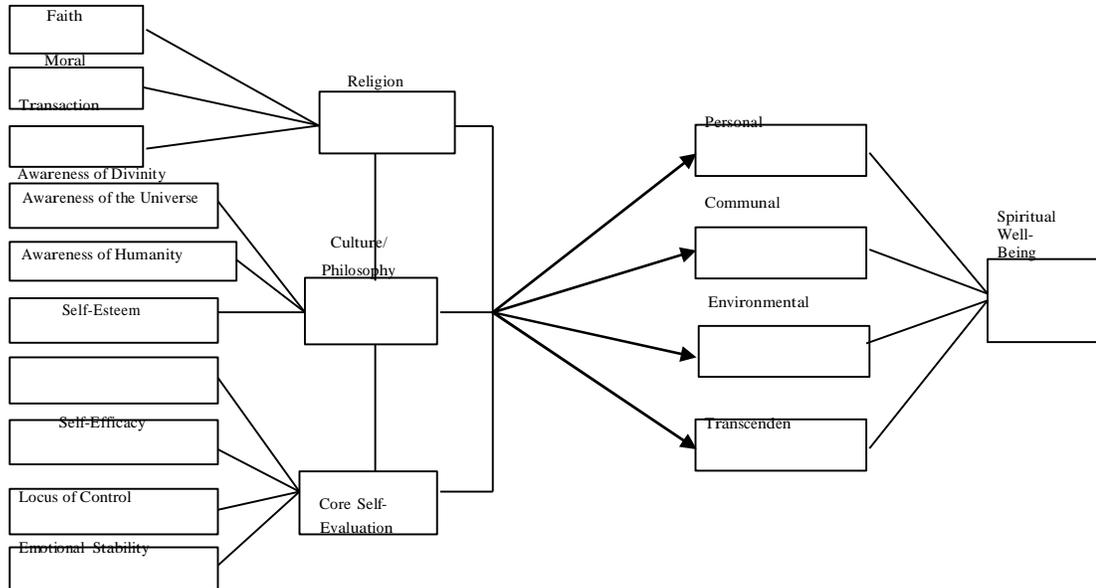


Figure 2: Model of Spiritual Well-Being of Indonesian Employee

## Conclusion

Indonesian society is a society that upholds cultural and religious values firmly in every aspect of life. Religion and culture that develop in Indonesian society have influence towards the psychological aspect and the perspective of the society towards themselves, fellow being, environment, and transcendental values (spiritual well-being). This study describes that spiritual well-being of Indonesian employee is influenced by religious factor, cultural factor and psychological aspect. Philosophy (culture) that exists and develops in Indonesian society is actually noble values of the nation's culture that is influenced by religious values. The noble values in the philosophy give influence on mindset, sense of feeling, and behavioral pattern in the world of the work of Indonesian employee. Therefore, the study about the spiritual well-being of Indonesian employee is unique because it has its own characteristics especially from cultural, religious and psychological aspects that colour one another in the world of the work of the Indonesian employee.

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