

# Exploring Islamic Spiritual Well-Being: Conceptualization and Validation of a Measurement Scale

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## Abstract

Islamic Spiritual Well-Being (ISWB) constitutes a novel theoretical framework amalgamating management perspectives with Quranic and Sunnah principles, yet its exploration remains limited. This research endeavors to fill this gap by synthesizing insights from management perspectives and Islamic literature to develop a precise conceptualization and validation of a measurement ISWB. Through practitioner and expert interviews, ISWB is delineated as a state marked by positive emotions emanating from adherence to Islamic principles, fostering Allah's satisfaction, assistance, and forgiveness, particularly in organizational contexts. Employing a rigorous methodological approach that integrates qualitative and quantitative methodologies, including conceptual and indicator development, content validity, and statistical analyses, the study seeks to portray the construct of ISWB within organizational settings comprehensively. By furnishing a validated measurement scale, this study contributes a robust framework for assessing and comprehending religious behaviors and experiences in Islamic contexts, thereby enhancing understanding of the intricate interplay between spirituality, ethics, and individual behavior, with implications for Islamic-based organizations and future research endeavors.

## INTRODUCTION

The study of spiritual well-being continues to captivate researchers as it has implications for various fields (Edwards et al., 2020; Lata & Chaudhary, 2021). The concept itself undergone considerable development and revisions in recent years offering measurements from different facets (Chang & Arisanti, 2022; Clark & Hunter, 2019; Soleimani et al., 2019). Well-being is a multidimensional construct representing the holistic state of individuals' happiness and equilibrium across diverse facets of existence, encompassing physical, intellectual, social, spiritual, mental, and occupational dimensions (Kitko, 2001; Rahmat et al., 2022).

Spiritual well-being is often viewed as having two dimensions; religious well-being involves one's connection with the divine or transcendent, while existential well-being pertains to satisfaction with life goals and purposes (Unterrainer et al., 2010; Vuzic et al., 2022). The intertwining of spirituality and religion often serves as a psychological anchor during periods of adversity and existential crises (Fardin, 2020). Al Quran (2: 39-33) deepening this discourse

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illuminates' humanity's inherent potential for spiritual ascension, anchoring its divine creation and innate superiority over other creations.

The pervasive occurrence of deviant behaviors within the financial sector evokes profound concern among investors and customers, fueling anxiety and eroding trust (Gull et al., 2020). Fraudulence, a multifaceted phenomenon encompassing deceptive practices like bribery, document falsification, coercion, corruption, theft, embezzlement, abuse of authority, fact concealment, and collusion, casts a shadow over the integrity of the banking industry (Raza et al., 2017). Disturbingly, insights gleaned from the investigations conducted by Certified Fraud Examiners (CFEs) reveal that nearly half, constituting 46 percent, of fraudulent schemes originate within the banking and financial services domain, underscoring the pressing need for stringent measures to safeguard against such malfeasance. Scholars highlighted the profound impact of well-being on individuals' moral orientation and behavioral patterns (Hilmi et al., 2020; Rahmat et al., 2022; Soleimani et al., 2019). Spiritual well-being emerges as a pivotal determinant of an individual's quality of life, facilitating the attainment of harmony both at the individual level and within the broader social milieu (Brubaker & Sweeney, 2021; Rahmat et al., 2022). The act of worshiping and serving Allah epitomizes the quintessential purpose of humanity, with its fulfillment epitomizing true prosperity (Joshnanloo, 2017; Weijers, 2019). The spiritual realm assumes paramount significance as it harmonizes the overall well-being framework (Purdy & Dupey, 2005).

In addition, well-being has garnered significant attention in recent years, yet research specifically linking it with spirituality within a religious context still needs to be explored (Yulianti et al., 2022). This is noteworthy considering religion's impact on ethical behavior in the workplace, where it serves as a moral compass and control mechanism (Hill et al., 2000). Moreover, an individual's well-being correlates with their propensity for deviant behavior, while religion or religious beliefs can inhibit deviant tendencies (Adawiyah & Pramuka, 2017). Despite their limitations, many religions evoke positive emotions in individuals, underscoring their potential influence on behavior.

Islam is a comprehensive ideological framework that fosters individual and societal well-being across temporal and spiritual dimensions (Bonab et al., 2013; Joshnanloo, 2017). With meticulous guidance addressing life's multifaceted challenges, adherence to Islamic principles reflects believers' commitment to divine obedience (Musa & Pevalin, 2012). Central to Islamic doctrine is the recognition of Muhammad as the final Messenger of Allah, entrusted with illuminating the path to righteousness and ethical living. Predominantly, Muslims affirm that the ultimate state of prosperity is achievable solely through strict adherence to Islamic precepts (Abu-Raiya, 2012; Akhtar, 2007), as encapsulated in the Qur'an—a text revered as the repository of divine guidance on human life, encompassing terrestrial existence and transcendent aspirations (Al Ghazali, 1963; Joshnanloo, 2017).

The research entails theoretical model development centered on Islamic Spiritual Well-Being (ISWB). This endeavor seeks to reconcile the broader notion of spiritual well-being, typically agnostic to religious affiliations, with Islam-specific constructs. Notably, the paper advances spiritual well-being discourse by operationalizing ISWB indicators through factor analysis and proffers avenues for future research inquiries. The purpose of this research is to validate and develop the ISWB concept.

## **Theoretical Framework**

### ***Islamic Spirituality***

Islamic spirituality (IS) encompasses beliefs, practices, and behaviors that align with Islamic principles, necessitating perpetual adherence by Muslims in organizational contexts to secure divine favor, support, and absolution. IS epitomizes "a covenant between oneself and Allah" (Joshnanloo, 2017; Kamil et al., 2011; Maham et al., 2020). This theological mandate

underscores the imperative for believers to integrate Islamic teachings into all facets of life to attain divine approval, guidance, and forgiveness. As elucidated in the Quran: "O you who believe! Fear Allah and be with those who are righteous in word and deed" (Quran, 9:119); "Say: He is Allah Almighty; Allah, the Eternal, Absolute; He did not give birth, nor was he begotten; and there is none like Him" (Quran, 112: 1-4).

The Islamic spiritual framework encompasses three fundamental domains: taqarrub, muraqabah, and istiqamah (Adawiyah & Pramuka, 2017). Taqarrub denotes all endeavors aimed at drawing closer to Allah (God), as enjoined by *Allah Subhanahu Wa Ta'ala* in the holy Qur'an (51:50; 3:133; 11:61) and the prophetic traditions of Prophet Muhammad (SAW). This spiritual paradigm necessitates strict adherence to all divine commandments and the avoidance of forbidden deeds, both in physical actions and spiritual intentions, to attain exalted ranks in the sight of Allah. They delineate eight dimensions of Islamic spirituality: the quest for the Divine, a sense of connection with Allah, self-discipline, equitable and magnanimous behavior, humility, generosity of purpose, tolerance, and steadfast adherence to Islamic practices.

### ***The Development of Spiritual Well-being and Recent Research***

Spiritual well-being is defined as people's perception towards the quality of their spiritual life (Bufford et al., 1991). It is characterized by a sense of connectedness with others, the provision of meaning and purpose in life, and fostering overall well-being through its stress-buffering effects, as well as establishing trust and connection with a higher power (Fry et al., 2005; Hawks et al., 1995). Spiritual well-being has been extensively studied (Heintzman, 2020) involving diverse measurement tools across dimensions such as membership and sense of calling (Wahid & Mustamil, 2017). Furthermore, systematic inquiries have delved into the levels of depression, social support, and spiritual well-being among clergy, utilizing established instruments like the Spiritual Well-Being Scale (SWE) (Edwards et al., 2020), developing Paloutzian-Allison Spiritual Well-Being Questionnaire (SWBQ), and employing the SWBQ (Rababa et al., 2021). Despite these commendable endeavors, a conspicuous gap persists in research concerning incorporating Islamic principles in assessing spiritual well-being, notwithstanding religion's pivotal role as a guiding framework for individual conduct within societal contexts (Fitri et al., 2016).

Spiritual well-being is a significant gauge of an individual's overall quality of life, as those who experience spiritual abundance often lead lives marked by inner harmony, both on a personal level and within their social milieu (Brubaker & Sweeney, 2021). Spiritual coping encompasses cognitive and behavioral endeavors to seek or sustain meaning, purpose, and connection amidst adversity (Clark & Hunter, 2019). Moreover, scholars have long contended that faith and spirituality serve as wellsprings of resilience across physical, psychological, and emotional realms (Levin, 2020). Additionally, spiritual well-being is defined as a state intertwining an individual's mind and body, society, intellect, and health, underpinning their attitudes and life aspirations (Chou et al., 2016).

### ***Basic Rationale for Developing the Concept of Islamic Spiritual Well-being***

Islamic spiritual well-being emerges as a novel construct, blending insights from religious contexts rooted in the Al-Qur'an and As-Sunnah and management theories such as Attachment Theory (Bowlby, 1969) and Positive Psychology Theory (Seligman, 2005). This fusion gives rise to the Islamic conception of spiritual well-being. The Al-Qur'an and As-Sunnah serve as guiding principles for Muslims, offering directives for achieving prosperity in worldly affairs and the afterlife (*falaah*) (Abu-Raiya, 2012; Ghazali, 2016). Attaining *falaah* entails wholeheartedly obeying divine commands and abstaining from prohibitions, including in matters of work (Amiruddin et al., 2021; Nasr, 2013). Historically, people tended to compartmentalize worldly and spiritual pursuits, viewing work as solely worldly and

disconnected from the afterlife. However, as Ghazali (1909) asserts, the concept of *falaah* underscores the belief in an afterlife where human actions in this world shape their fate. Attachment Theory, a psychological model elucidating interpersonal dynamics (Bowlby, 1982), offers an integrative framework that intersects with theories in positive psychology (Mikulincer & Shaver, 2005; Mikulincer et al., 2002). As posited by this theory, secure attachment fosters emotional regulation and diminishes negative affect within a positive schema.

Attachment theory posits that believers in Islam are fundamentally attached to Allah *subhanahu wata 'ala*, with Islam commanding unwavering obedience to Him (Bowlby, 1969, 1973). his attachment to the Creator is considered more secure, potent, and profound than any other human bond or relationship (Abu-Raiya, 2012; Abu-Raiya et al., 2015). The Al-Qur'an and Sunnah serve as the guiding principles of life for Muslims, with the former believed by adherents to encompass all Islamic teachings regarding human welfare in both the temporal and spiritual realms (Joshnloo, 2017). In psychological terms, spirituality entails the development of an individual's personality traits to foster moral and religious maturity, steering away from worldly inclinations (Bufford et al., 1991).

Dasti and Sitwat (2014) expand the concept of spirituality to include religiosity. Islamic spirituality encompasses a profound closeness to Allah as the sole deity and translates into actions aimed at seeking His approval through religious practices. It involves experiencing and comprehending the Oneness of Allah and reflecting on thoughts, words, and deeds (Adawiyah et al., 2020; Adawiyah & Pramuka, 2017; Pramuka, 1998). It is a spirituality that distinguishes humans from other living beings. Within Islam, the spiritual framework encompasses three pivotal domains: *taqarrub* (seeking nearness to Allah), *muraqabah* (vigilance), and *istiqamah* (steadfastness) (Adawiyah & Pramuka, 2017). Neglecting employees' spiritual dimension within the workplace is a shortsighted decision fraught with consequences. To foster favorable employee attitudes within organizations, institutions must infuse spirituality into daily work life and safeguard individual religiosity against spiritual malaise (Adawiyah & Pramuka, 2017). Drawing from the tenets of positive psychology, happiness is construed as a holistic way of life that enables individuals to realize their fullest potential and strive towards virtuous human existence. The study framework is presented in figure 1.

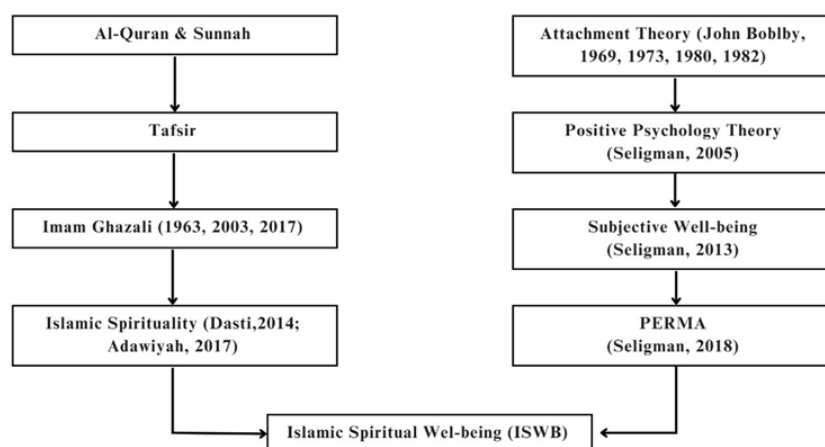


Figure. 1 conceptual framework

## METHODS

### Participants

The author collected data for research on employees of non-bank Islamic microfinance institutions (LKMS), specifically those employed at Baitul Mal Wattamwil (BMT) in Banyumas District, Central Java, Indonesia. The participants were employees of financial

institutions reported with fraudulent acts. The sampling method employed was non-probability sampling with a convenience sampling technique. This involves selecting samples based on chance encounters with population members willing to participate as respondents (Suliyanto, 2018). Inclusive criteria were applied to determine the sample, including requiring employees to have at least one year of work experience. Out of 357 returned questionnaires, only 338 were eligible for further analysis. A total of 173 respondents, or 51.2 percent, were women, and 82.84 percent of respondents were permanent employees who had worked for more than 5 years. A review of the process carried out is necessary to ensure that the contents of the questionnaire created are appropriate and relevant to the research objectives. The evaluation process that must be carried out by experts includes transmitting the theoretical definition of the construct, gathering relationships between components, and finally transmitting how well the tool created can demonstrate the construct. To assess the content validity of the proposed scale, the researchers sought input from experts and practitioners in human resource management, Islamic economics, Islamic jurisprudence, psychology, and BMT leadership.

## Materials

ISWB embodies the spiritual dimension of well-being from an Islamic perspective. The research identified indicators for ISWB based on a thorough literature review. By integrating concepts from Islamic spirituality and well-being, a novel construct emerged, defining Islamic spiritual well-being as a state characterized by positive emotions resulting from adherence to Islamic principles and teachings, which Muslims are encouraged to practice in organizational settings to attain Allah's satisfaction, assistance, and forgiveness.

The indicators used to construct Islamic Spiritual Well-Being were derived from a fusion of items measuring Islamic spirituality and well-being. The measurement of spirituality within the Islamic framework draws upon sources such as the *Quran*, *Sunnah*, and *Ihya Ulum al-Din* (Imam Ghazali, 1994, 2004), forming a comprehensive assessment of Islamic spirituality (Adawiyah & Pramuka, 2017; Amiruddin et al., 2021; Bonab et al., 2013; Dasti & Sitwat, 2014; Ivtzan et al., 2013; Maham et al., 2020; Sudirman & Latifa, 2019; Sulaiman & Bhatti, 2013). Concurrently, well-being dimensions were informed by PERMA elements (Positive Emotion, Engagement, Relationship, Meaning, and Accomplishment) (Ivtzan et al., 2013; Jayawickreme et al., 2012; M. Seligman, 2011, 2018; Villani et al., 2019). The ISWB construct comprises 9 indicators, totaling 30 statement items, as indicated in table 1.

## Procedures

This research unfolds in two stages: conceptual development and indicator validation of Islamic Spiritual Well-Being (ISWB), employing qualitative and quantitative methodologies. The initial stage involves an extensive literature review to delineate a comprehensive and conceptually precise understanding of ISWB. Concept clarity is paramount in constructing novel frameworks (Adawiyah & Pramuka, 2017). Subsequently, the articulated ISWB concept is translated into a set of construct indicators as the measurement instrument. Finally, the author scrutinizes the validity and reliability of the scale.

### Stage 1 Indicator Development

The initial validation phase aims to elucidate the conceptual objectives of the proposed construct. This involves synthesizing insights from the literature and practitioner interviews to craft a precise definition of the new construct, establishing its theoretical foundation, and proposing a research model that contextualizes this construct within the broader framework of the study. Researchers involve experts and practitioners from economics, human resources, and psychology as well as religious scholars to comprehensively examine the construct. The items are then tested for its validity and reliability. Theoretical and conceptual substantiation of



Islamic spiritual well-being highlighted that ISWB is a novel construct as it integrates management and psychological perspectives with Islamic principles, thus offering a fresh dimension for exploration (Abdul-Rahman, 2017; Božek et al., 2020; Edwards et al., 2020; Ivtzan et al., 2013; Villani et al., 2019). Likewise, the construct proposing propositions concerning employee spiritual well-being rooted in Islamic values.

Islamic spiritual well-being, in alignment with Attachment Theory and grounded in Islamic principles from the *Al-Qur'an*, *Sunnah* (*acts that, if carried out, will bring rewards; if not carried out, sin does not exist.*), and the Book of *Ihya Ulum al-Din*, is defined in this research as a state characterized by positive emotions stemming from faith, actions, and behaviors that adhere to Islamic teachings. It emphasizes Muslims' consistent practice of these principles within organizational contexts to attain Allah's satisfaction, assistance, and forgiveness. The dimensions of Islamic spiritual well-being explored and assessed in this study include *Falaah Falaah* (*happiness and glory in this world and the hereafter*), *Taqorub* (getting closer to Allah), *Itqon* (perseverance or sincerity in work), *Istiqomah* (efforts to always maintain good deeds in the way of Allah consistently and unchanged), *Ta'awun* (always work together), *Ikhlas* (truly with a sincere heart), *Akhlaq* (good behavior), *Tawa'zun* (balance in life), and *Qonaah* (accept and feel satisfied with what is received)..

### **Stage 2 Instrument Development**

After conceptualizing the construct and drafting initial measures, the crucial step is validating the construct items. This validation process aims to ensure that a construct's conceptual domain is accurately represented, mitigating potential overlaps with other constructs (MacKenzie et al., 2011). To gather specific items that effectively capture the construct, researchers can draw from diverse sources, including prior studies, expert consultations, practitioner insights, or interviews with relevant individuals within the target population (Churchill, 1979; MacKenzie et al., 2011).

### **Item generation**

The initial items utilized in this study were sourced from Islamic spiritual literature (Adawiyah & Pramuka, 2017; Amiruddin et al., 2021; Bonab et al., 2013; Dasti & Sitwat, 2014; Ivtzan et al., 2013; Maham et al., 2020; Sudirman & Latifa, 2019; Sulaiman & Bhatti, 2013), along with elements of well-being incorporating PERMA dimensions in shaping well-being consisting of positive emotion, engagement, relationship, meaning and accomplishment (Ivtzan et al., 2013; Jayawickreme et al., 2012; M. Seligman, 2011, 2018; Villani et al., 2019). These items were grounded in Islamic perspectives derived from the *Quran*, *Sunnah*, and the Book of *Ihya Ulum al-Din* (Imam Ghazali, 1994, 2004), supplemented by insights from various scholars and practitioners.

## **RESULTS AND DISCUSSION**

### **Stage 1. Item generation and measurement**

The proposed measurement of Islamic spiritual well-being is grounded in literature and rooted in the teachings of the Quran and Sunnah.. In the initial phase of developing the proposed measurement of Islamic Spiritual well-being, the author delineated 9 dimensions and 42 indicators. Subsequently, the author sought consultation from a diverse panel comprising academics, religious scholars, jurists, Islamic economists, and practitioners regarding the proposed measurements. The outcomes of interviews and focus group discussions with panel members yielded 30 items for the Islamic Spiritual Well-being measurement scale as indicated in table 1.

Table 1. Concept and measurement of proposed Islamic Spiritual well-being (ISWB) items

The proposed concept		Indicator	Source	Meaning
1.	Make life decisions based on the guidance from the Quran and Sunnah.	Falaah	Q.S Al-'Ala 87:14, Q.S. ALMu'minun (23):1-11, (Q.S Ali Imran 3:130), dan Q.S Al- Ma'idah 5:90.	Falaah refers to the attainment of success, glory, or victory in life, and it highlights the accomplishment of prosperity in both spiritual and material aspects.
2.	Establishing a connection with Allah is the ultimate aim of life.		(Ghazali, 1909; Imam Al Ghazali, 1985)	
3.	Give precedence to prayers when seeking assistance from Allah.			
4.	Strive to cultivate a strong connection with Allah.	Taqarub	Q.S Al-Isra: 84, (Abu-Raiya, 2012; Adawiyah & Pramuka, 2017; Imam Al Ghazali, 1985)	Taqarrub refers to a concerted effort and activity to strengthen one's relationship with Allah SWT to attain a position of glory and honor through adherence to His commands and avoidance of His prohibitions.
5.	Develop a deep desire to seek and understand the Creator.			
6.	Experience a profound sense of reverence for God's punishment.			
7.	Have faith in the benevolence of God			
8.	Diligently work	Itqon	(Abu-Raiya, 2012; Abu-Raiya et al., 2015; Al-Ghazali, 1996; Ghazali, 2016) QS. Saba': 34, QS Al Mulk: 15, Q.S Al Anfal: 27)	It is equivalent to taking an endeavor seriously. Imam Ghazali defines devotion as involving the highest quality of thought, concentration, coordination, and enthusiasm.
9.	Construct a work plan			
10.	Fully executed the tasks that I had meticulously planned.			
11.	Fulfilled any obligations that were assigned to me.			
12.	Consistently execute tasks with benevolent intent.	Istiqomah	QS At-Taubah: 7, QS Yunus; 89, QS Hud; 112, QS Fushilat; 6 & 30, QS As-Syura; 15, QS Al-Ahqaf; 13, QS Al-Jinn; 16, dan QS At-Takwir ayat 28, (Adawiyah & Pramuka, 2017b; al-Ghazali, 2011)	Istiqamah denotes a resolute or unwavering viewpoint, perseverance, sturdiness, and an ongoing augmentation of endeavors in pursuit of objectives.
13.	Voluntary compliance with responsibilities while experiencing pleasure and ease (without any coercion)			
14.	Failure has not deterred me from attempting something new.			
15.	Attend religious studies on a consistent basis (regularly)			
16.	Prioritize collaborative efforts to accomplish objectives.	Ta'awun	QS Az Zukhruf; 32, QS Al Maidah; 2, (Imam Al Ghazali, 1963; Muhammad Fu'ad Abdul Baqi, 2017)	Ta'awun refers to cooperation or mutual assistance through the collaborative pursuit of organizational objectives.
17.	Help those who are experiencing hardship.			
18.	Visiting individuals who are ill or impacted by an unfortunate event (such as a natural disaster)			
19.	Anticipate the satisfaction of Allah when engaging in an action.	Ikhlas	QS. Maryam: 51, Q.S Yusuf): 24, QS Ash-Shaffat: 40, 74, 128, 160, dan 169, Q.s Shad: 83, (Abu-Raiya,	Ikhlas is the sincere desire that individuals have to strengthen their relationship with Allah

The proposed concept	Indicator	Source	Meaning
20. Dedication to consistently engage in benevolent actions.		2012; Akhtar, 2007; Ghazali, 1909; Musa & Pevalin, 2012)	through their good-intentioned actions.
21. Refraining from seeking admiration from others (when doing good deeds)			
22. Prioritize honesty at all times in the workplace.	Akhlaq	QS. Al Baqarah 152-153, QS. Al A'raf: 199, QS. Al-Ankabut: 45, QS Al-Anbiya: 83, QS. Yusuf: 87, (Ghazali, 2016)	Akhlaq encompasses beyond actions, knowledge, or skills; they involve a moral state of mind that guides behavior and becomes a part of everyday life.
23. Actions, speech, attire, and social media should adhere to the established guidelines.			
24. Avoid using profanity when angry.			
25. Balanced preservation in both the present and the afterlife.	Tawa'zun	QS. Al Qashash : 77, QS Al Rahman: 7-9, QS Al Jumu'ah 9-11, (Abu-Raiya, 2012; Al-Ghazali, 1996; Imam Al Ghazali, 1985)	Tawa'zun is an attitude of balancing all aspects of life and avoiding any particular bias.
26. Capable of devoting time to worship in addition to work by engaging in studies.			
27. Perform five daily prayers			
28. Have faith that the gift from God is a blessing.	Qona'ah	QS. Al Israa:30, QS Al An'am,: 165, QS Az Zumar: 49, QS. Al Baqarah: 115, (Abu-Raiya, 2012; Muhammad Fu'ad Abdul Baqi, 2017)	Qona'ah corresponds with the disposition of being amenable to embracing and deriving contentment from the outcomes of one's labors while distancing oneself from sentiments of discontentment and deficiency.
29. Appreciative of all that we possess (grateful).			
30. Not easily disappointed and discouraged.			

The items are crafted exclusively with positive statements, avoiding negative or inverted expressions. The careful selection of indicators is based on expert evaluations in their respective fields. Following the conceptual definition of the construct and the initial development of measures, validating construct items is a crucial step. This process aims to ensure that there are no duplications or similarities with other constructs and that the conceptual domain of the construct is accurately represented (MacKenzie et al., 2011). To achieve this, it is essential to gather specific items in a suitable manner. These items can be sourced from interviews with individuals from the target population, existing research, or recommendations from experts or practitioners (Churchill, 1979; MacKenzie et al., 2011).

## Stage 2. Scale development

The EFA test consists of two key components that embody the assumptions of exploratory factor analysis. First, it involves determining the adequacy of the correlation between indicators through the Bartlett Test of Sphericity. Second, the Kesier-Meyers-Oklin (KMO) method assesses sampling adequacy. KMO evaluates the sample adequacy by comparing the magnitudes of the partial correlation coefficient values. The suitability of the factor analysis is determined by the KMO value, which should fall within the range of 0.5 to 1. A KMO value below 0.5 indicates that the factor analysis is not appropriate.

### Exploratory Factor Analysis (EFA)

Based on the test results the Bartlett Test of Sphericity yielded a value of 4572.896 with a significance level of 0.000. This outcome indicates a strong correlation among the variables,



rendering them suitable for further analysis. The Kaiser-Meyer-Olkin (KMO) measure also resulted in a value of 0.943, indicating high sampling adequacy. Moreover, the Measure of Sampling Adequacy (MSA) value was  $> 0.5$ , further confirming the high adequacy of the sample.

The next step is determining how many factors might be formed through the indicator variables. These results can be seen through the total Variance extracted from test results as follows:

Table 2 . Total Variance Extracted from Islamic Spiritual Well-being Construct

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	26.587	88.622	88.622	26.587	88.622	88.622
2	0.829	2.763	91.385			
3	0.430	1.432	92.816			
4	0.251	0.836	93.652			
5	0.228	0.761	94.413			
6	0.177	0.590	95.003			
7	0.152	0.506	95.508			
8	0.142	0.472	95.980			
9	0.131	0.435	96.416			
10	0.126	0.421	96.837			
11	0.108	0.359	97.196			
12	0.095	0.316	97.512			
13	0.082	0.275	97.787			
14	0.081	0.269	98.056			
15	0.077	0.258	98.313			
16	0.069	0.230	98.543			
17	0.062	0.207	98.750			
18	0.062	0.205	98.955			
19	0.052	0.174	99.129			
20	0.046	0.154	99.283			
21	0.040	0.132	99.415			
22	0.039	0.129	99.544			
23	0.028	0.095	99.639			
24	0.023	0.077	99.716			
25	0.022	0.073	99.789			
26	0.018	0.058	99.848			
27	0.017	0.055	99.903			
28	0.013	0.042	99.945			
29	0.009	0.030	99.975			
30	0.007	0.025	100.000			

The total Variance extracted from test results reveals the number of potential factors that may emerge from the analysis. The findings indicate that only one factor demonstrates a total variance value exceeding 1.00, suggesting the formation of a single factor. This factor exhibits an eigenvalue of 88.622%, surpassing the threshold of 50%. Further insights into how each item contributes to explaining the factor can be seen in Table 2 . The analysis indicates the formation of four components from all measurement items, as evidenced by total variance values exceeding 1.00. The detailed results of the Total Variance Extracted test are illustrated in Figure 2.

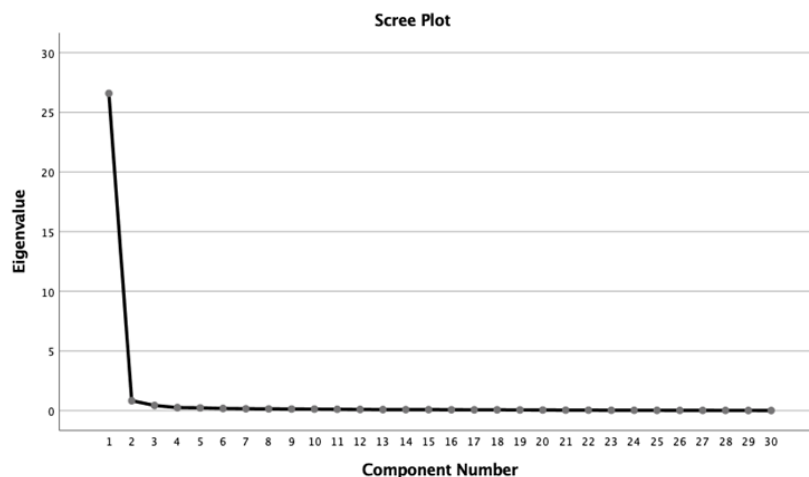


Figure 2. Screen Plot Variable of Islamic Spiritual Well-Being

Table 3. Component Matrix<sup>a</sup>

	Component 1
ISWB1	0.543
ISWB2	0.476
ISWB3	0.505
ISWB4	0.615
ISWB5	0.579
ISWB6	0.479
ISWB7	0.511
ISWB8	0.538
ISWB9	0.630
ISWB10	0.606
ISWB11	0.637
ISWB12	0.647
ISWB13	0.693
ISWB14	0.641
ISWB15	0.653
ISWB16	0.650
ISWB17	0.707
ISWB18	0.561
ISWB19	0.645
ISWB20	0.696
ISWB21	0.496
ISWB22	0.597
ISWB23	0.622
ISWB24	0.604
ISWB25	0.713
ISWB26	0.696
ISWB27	0.557
ISWB28	0.583
ISWB29	0.659
ISWB30	0.621

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

This research adopts a standard loading factor value  $> 0.6$ . The EFA test outcomes reveal the formation of 4 components. Therefore, an indicator with a loading factor value  $< 0.6$  is considered outside component 1, the main component and part of the other components. From Table 8, it is evident that the indicators ISWB1, ISWB2, ISWB3, ISWB5, ISWB6, ISWB7,

ISWB8, ISWB18, ISWB21, ISWB22, ISWB27, and ISWB28 fall outside component 1. Conversely, the EFA test indicates that indicators ISWB4, ISWB9, ISWB10, ISWB11, ISWB12, ISWB13, ISWB14, ISWB15, ISWB16, ISWB17, ISWB19, ISWB20, ISWB23, ISWB24, ISWB25, ISWB26, ISWB29, and ISWB30 contribute to measuring the main components (ISWB).

### Confirmatory Factor Analysis (CFA)

In the subsequent stage, the authors performed confirmatory factor analysis to bolster the validity of the Islamic Spiritual Well-being construct. This construct validity examination employed Confirmatory Factor Analysis (CFA), which scrutinizes indicators grouped based on latent variables (constructs) to ascertain whether they consistently measure the construct. The purpose of CFA testing is to evaluate the unidimensionality assumption of measuring instruments and determine whether the model is appropriate for assessing Islamic spiritual well-being, as illustrated in Figure 3 below:

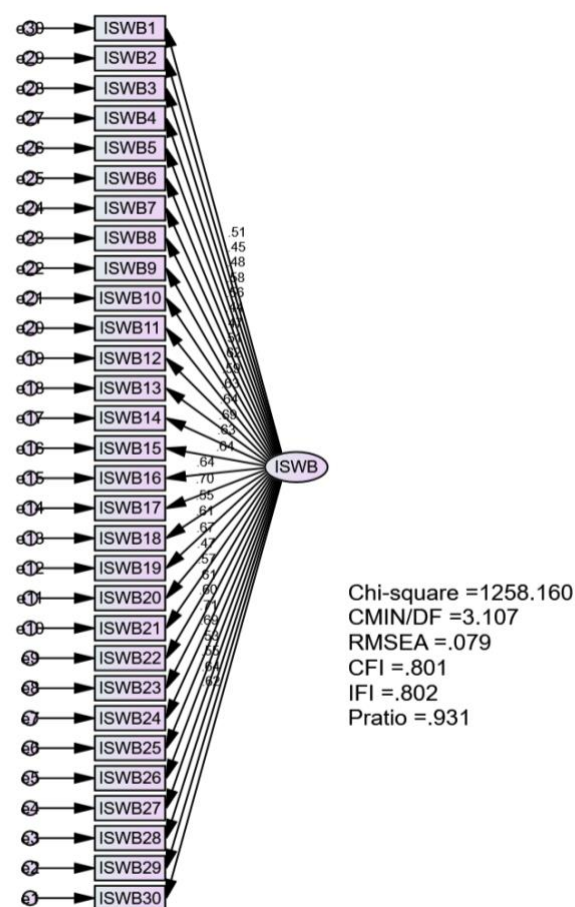


Figure 3. Loading Factor of Islamic Spiritual Well-being

The findings derived from the analysis presented in Figure 2 and Table 7 offer significant insights into the examination of the measurement model pertaining to Islamic spiritual well-being (ISWB). Notably, the results of the confirmatory factor analysis (CFA) indicate the suitability of specific indicators, including ISWB9, ISWB11, ISWB12, ISWB13, ISWB14, ISWB15, ISWB16, ISWB17, ISWB19, ISWB20, ISWB23, ISWB25, ISWB26, ISWB29, and ISWB30, for effectively measuring ISWB. These indicators exhibit loading factor values surpassing the established threshold of  $> 0.6$ , thus signifying their significance in the research model. The comprehensive reconstruction process of the loading factor test results is elucidated in Figure 4, providing further clarity on this aspect of the analysis.

Table 4 . Validity and Reliability Test of Islamic Spiritual Well-being Construct Result

	Indicator	Loading Factor	CR	AVE
ISWB1	Make life decisions based on the guidance from the Quran and Sunnah.	0.514	0.941	0.350
ISWB2	Establishing a connection with Allah is the ultimate aim of life.	0.447		
ISWB3	Give precedence to prayers when seeking assistance from Allah.	0.475		
ISWB4	The objective of life is to foster a bond with Allah.	0.579		
ISWB5	Strive to cultivate a strong connection with Allah.	0.555		
ISWB6	Experience a profound sense of reverence for God's punishment.	0.442		
ISWB7	Have faith in the benevolence of God	0.473		
ISWB8	Diligently work	0.515		
ISWB9	Construct a work plan	0.619		
ISWB10	Fully executed the tasks that I had meticulously planned.	0.592		
ISWB11	Fulfilled any obligations that were assigned to me.	0.627		
ISWB12	Consistently execute tasks with benevolent intent	0.635		
ISWB13	Voluntary compliance with responsibilities while experiencing pleasure and ease (without any coercion)	0.686		
ISWB14	Failure has not deterred me from attempting something new	0.63		
ISWB15	Attend religious studies on a consistent basis (regularly)	0.645		
ISWB16	Prioritize collaborative efforts to accomplish objectives	0.64		
ISWB17	Help those who are experiencing hardship	0.703		
ISWB18	Visiting individuals who are ill or impacted by an unfortunate event (such as a natural disaster)	0.548		
ISWB19	Anticipate the satisfaction of Allah when engaging in an action	0.615		
ISWB20	Dedication to consistently engage in benevolent actions	0.672		
ISWB21	Refraining from seeking admiration from others (when doing good deeds)	0.474		
ISWB22	Prioritize honesty at all times in the workplace.	0.57		
ISWB23	Actions, speech, attire, and social media should adhere to the established guidelines	0.607		
ISWB24	Avoid using profanity when angry	0.599		
ISWB25	Balanced preservation in both the present and the afterlife	0.707		
ISWB26	Capable of devoting time to worship in addition to work by engaging in studies	0.69		
ISWB27	Perform five daily prayers	0.529		
ISWB28	Have faith that the gift from God is a blessing	0.552		
ISWB29	Appreciative of all that we possess (grateful)	0.64		
ISWB30	Not easily disappointed and discouraged	0.615		

The outcomes of this examination indicate the validity and reliability of all items and constructs. Convergent validity was assessed using the average Variance extracted (AVE) for each construct. The generally accepted AVE cutoff value is  $\geq 0.50$  (Gerbing & Anderson, 1988; Fornell & Larcker, 1981). Fornell and Larcker (1981) elucidated that a measurement instrument is deemed valid if the AVE value exceeds 0.5. If the AVE value falls below 0.4, the construct remains acceptable as long as the composite reliability (CR) value surpasses 0.6. This is attributed to the presence of factor loading values  $> 0.5$  but  $< 0.7$ , resulting in a relatively modest AVE value (Hair et al., 2017). Furthermore, an acceptable level of reliability (CR) should be  $\geq 0.70$ , whereas reliability values  $\leq 0.70$  are still deemed acceptable in exploratory research (Kaplan & Sacuzzo, 2001). Although the AVE (Average Variance Extracted) value for Islamic spiritual well-being is  $< 0.5$ , indicating a lower level of validity, this finding remains acceptable within the context of this study.

Table 5 . Results of the Validity and Reliability Test

Direction		Estimate
ISWB30	<--- ISWB	.653
ISWB29	<--- ISWB	.623
ISWB26	<--- ISWB	.709
ISWB25	<--- ISWB	.728
ISWB23	<--- ISWB	.610
ISWB20	<--- ISWB	.610
ISWB19	<--- ISWB	.645
ISWB17	<--- ISWB	.733
ISWB16	<--- ISWB	.656
ISWB15	<--- ISWB	.659
ISWB14	<--- ISWB	.653
ISWB13	<--- ISWB	.717
ISWB12	<--- ISWB	.641
ISWB11	<--- ISWB	.646
ISWB9	<--- ISWB	.628

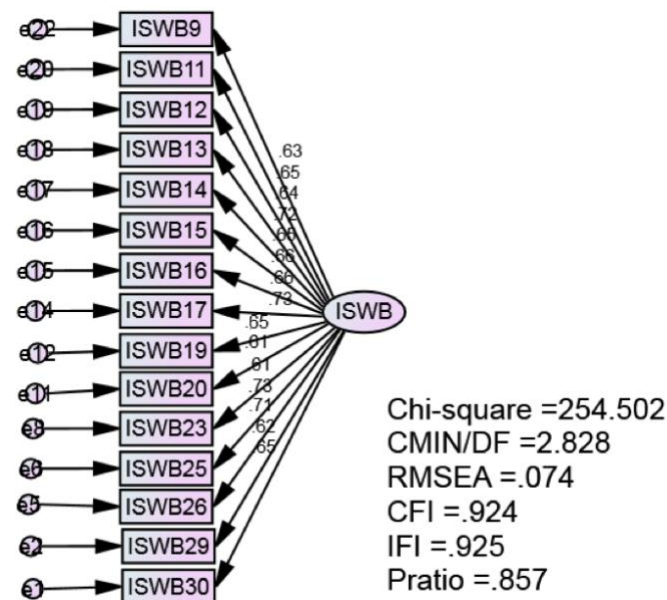


Figure 4. Loading Factor of Islamic Spiritual Well-being Construct

The composite reliability of this variable stands at a robust 0.941, signifying its high reliability despite the relatively lower validity. This underscores the consistency and dependability of the measured construct of Islamic spiritual well-being. While the construct's validity may be perceived as modest, its reliability remains robust, instilling confidence in the measurement's consistency over time. The items assessing the Islamic spiritual well-being variable demonstrate satisfactory validity. However, it is imperative to acknowledge that maintaining consistency and construct validity necessitates the elimination of items with loading factors < 0.5.

### Bias Test

To mitigate potential biases, the researchers conducted tests employing the Common Method Bias Harman Single Factor Test technique. This method helps identify any bias from a single source that could impact research outcomes. The test results revealed that the Variance accounted for (Harman's Single Factor) was below 50% (37.102%), aligning with the guidelines outlined by Hair et al. (2017). This indicates a minimal risk of common method bias influencing the study findings.



Table 6 . The Results of the Common Methods Bias Test

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	11.131	37.102	37.102	11.131	37.102	37.102
2	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
.	.	.	.	.	.	.
28	0.298	0.992	98.254	.	.	.
29	0.274	0.913	99.167	.	.	.
30	0.250	0.833	100.000	.	.	.

## Discussion

Through validity and reliability testing, the introduction of novel constructs and measurements of constructs has been shown to be useful. The Al-Qur'an and Sunnah serve as Muslim guiding principles, offering insights on attaining prosperity in the worldly life and contentment in the hereafter (*falaah*). According to the Qur'an, humanity's purpose is to serve Allah, an endeavor intricately linked with worship. Therefore, policies governing human life should align with the guidance provided in the Qur'an. Human existence is imbued with purpose, as articulated by Allah SWT, centered around the worship and devotion to Him.

*“And I have not created jinn and humans except to worship Me”* (Qs Adz zariyat : 56).

According to Imam Al-Ghazali, *falaah*, or success and prosperity, can be attained through various means, such as worship, maintaining moral integrity, ensuring safety in the afterlife, and performing righteous deeds. In his renowned work *Ihya Ulumuddin*, Imam Al-Ghazali elaborates on the diverse paths to *falaah*, including virtuous actions, adherence to Islamic principles, and guarding against moral shortcomings.

Imam Al-Ghazali underscores the importance of adhering to Islamic principles in consumption behavior as a pathway to achieving salvation in the afterlife. Moreover, he accentuates the significance of discerning between good and evil, foundational tenets of religious ethics. *Amar ma'ruf* and *nahi munkar*, integral to the propagation of Islamic teachings, are delineated by Imam Al-Ghazali as pivotal components of a virtuous and righteous life. In essence, *falaah*, as described in the Qur'an and expounded upon by Imam Al-Ghazali, represents success and prosperity in worldly affairs and the afterlife. This can be achieved through various means, including devout worship, righteous conduct, moral integrity, and promoting virtue while discouraging vice. The test results show that most of the proposed concept developments are acceptable.

*Taqarrub* refers to all efforts made to draw closer to Allah (God), a commandment found in the holy book Al-Qur'an (51:50; 3:133; 11:61) and the Sunnah—the teachings and practices of the Prophet Muhammad (saw) (Adawiyah & Pramuka, 2017). When an employee engages in work with *taqarrub*, guided by the Qur'an, Sunnah, and Imam Ghazali's teachings, they assume the role of a servant of Allah, fulfilling their duty to worship Him. As the Qur'an emphasizes that humans are servants of Allah, which is closely linked to the concept of worship, organizational policies must align with the life guidelines provided by Allah through the Qur'an. Imam Ghazali expounded on *maslahah murrasa*, a concept denoting benefits not explicitly stated in the Qur'an and Sunnah. Regarding *maslahah murrasa*, benefits should apply universally, benefiting not only specific groups or individuals but also aligning with the objectives of sharia or *maqashid* sharia.

The principles of Islamic work ethics, as delineated in the Quran and Sunnah, encompass *itqan*, which denotes the fulfillment of obligations and the meticulous completion of tasks.

However, employees who exhibit *itqan* yet fail to devise work plans or execute tasks impeccably may encounter issues related to the lack of *maslahah*. When confronted with challenges not addressed in the Quran and Sunnah, employees are encouraged to adhere to the Islamic work ethics principles outlined in these sources, such as *itqan*, and employ analytical methods devised by scholars, including *qiyas*, *isthsan*, *maslahah murlah*, and *sadd al-dhari'ah*. Those demonstrating *itqan* exhibit diligence, sincerity, and a commitment to delivering work of high quality rather than merely focusing on quantity or duration of implementation (Baqi, 2017). A hadith narrated by Aisyah r.a. further underscores this, with the Messenger of Allah stating, "Indeed, Allah loves a servant who, when he works, he *itqan* (perfects) in his work" (HR. Thabrani).

Ta'awun, or mutual help/cooperation, is emphasized in Islamic teachings as a fundamental principle of social interaction (Al-Ghazali, 1996; al-Ghazali, 2011). A Hadith narrated by Muslim (no. 2699) underscores the importance of aiding fellow believers in times of need, with the promise of divine reward for such benevolent acts. The Quran, Sunnah, and the teachings of Imam Ghazali advocate for the application of ethical principles in assisting sick individuals, aligning with the guidance provided in Islamic scriptures.

*Ikhlas* entails undertaking all actions to spiritually purify oneself from all impurities, excluding *taqarub illallah* (Ghazali, 2016). In his work "*Minhajul 'Abdin*," Ghazali delineates two types of *ikhlas*: (1) sincerity in performing virtuous deeds and (2) sincerity in seeking rewards from Allah. The first involves intending to draw closer to Allah and exalt His commands, while the second entails seeking rewards in the afterlife through good deeds with genuine intentions. Those who are *ikhlas* (sincere) strive for the rewards of their efforts in the afterlife, devoid of any uncertainties or anticipations of material success or recognition in this world (Al-Ghazali, 1996; Ghazali, 1909).

To embody *ikhlas* in the workplace, employees must adhere to ethical principles outlined in the Quran and Sunnah, such as *itqan* (excellence in task completion) and the ethics of *fana* (concern for the welfare of others, particularly the sick, while remaining cognizant of Allah's interests). Furthermore, employees should utilize their earnings for charitable purposes, such as assisting those facing adversity or calamities. Seeking rewards from Allah involves performing good deeds with pure intentions and sincerity, without the need for ostentation or pretentiousness. Indeed, individuals earnestly seeking divine rewards do so with unwavering sincerity, devoid of ulterior motives or worldly aspirations.

*Akhlaq* (morality), according to Imam al-Ghazali, represents the "*haal*" or state of the soul in its spiritual form. *Akhlaq*, in this context, is an innate condition of the soul that effortlessly manifests in actions without necessitating conscious deliberation (Ghazali, 1909). It is a disposition ingrained within the soul, spontaneously guiding behavior without premeditation. When this innate state of the soul manifests in virtuous deeds, it is referred to as Hashanah morals, whereas if it leads to immoral actions, it is termed disgraceful morals (Abu-Raiya, 2012; Al-Ghazali, 1996).

*Tawa'zun*, or balance, entails utilizing both *dalil 'aqli* (rationale-based propositions) and *dalil naqli* (sources from the Qur'an and Hadith). Allah's WT word in the Quran states: "Indeed, We have sent Our messengers with clear evidence, and We have sent down with them the Book and the balance that people may maintain [their affairs] in justice." (QS al-Hadid: 25). In practice, *tawa'zun* involves striking a balance between worshiping Allah and fulfilling our responsibilities in daily life. The Quran underscores the significance of this equilibrium in Surah Al-Baqarah (2:197), advising: "And take provisions, but indeed the best provision is *taqwa* (piety). So fear Me, O you of understanding."

*Qana'ah* (contentment with God's provision) is an enduring treasure." (HR. Thabrani). In the Quran, Surah An-Nisa verse 32 advises: "And do not envy what Allah has favored some of you over others. For men, it is a share of what they have earned, and for women, it is a share of

what they have earned. And ask Allah for his bounty. Indeed, Allah is ever, of all things, Knowing." According to Abu Hurairah, the Prophet Muhammad SAW stated, "My *ummah* (community) will be afflicted by various diseases." When asked about the ailments of previous communities, the Prophet responded, "Disbelief in Allah's favors, becoming envious of one another, competing excessively for worldly gains, deceiving each other in transactions, harboring enmity towards each other, and indulging in jealousy until it leads to unjust behavior." (HR. Al-Hakim). Practically, implementing *qana'ah* involves exerting efforts diligently while displaying patience and reliance on Allah. One should pray for sustenance Allah grants and be cautious of worldly luxuries. Successes should be met with contentment and gratitude towards Allah, utilizing resources according to necessity (Abu-Raiya, 2012; Ghazali, 2016).

The dimension of Islamic Spiritual Well-being (ISWB) plays a significant role in shaping an individual's behavioral attitudes, thereby minimizing the likelihood of engaging in contradictory behaviors. Within the Islamic framework, spiritual well-being encompasses an individual's relationship with Allah, adherence to religious teachings, and the harmonization of spiritual and material aspects of life. It encompasses various facets such as faith, devotion, moral conduct, and self-empowerment.

## CONCLUSIONS

This study advances our understanding on Islamic Spiritual Well-being by proposing and validating a comprehensive measurement scale. Previous studies have demonstrated that religion functions as a guiding principle, shaping individuals' moral compass and serving as a mechanism for regulating their behavior in the workplace (Adawiyah & Pramuka, 2017; Dasti & Sitwat, 2014; Hill et al., 2000; Yulianti et al., 2022). By homing in on Islamic Spiritual Well-being, this research not only elucidates the intricate relationship between faith and conduct but also underscores its centrality in enhancing the overall quality of life. Furthermore, by providing a validated measurement scale, this study offers a robust framework for assessing and understanding religious behaviors and experiences within Islamic contexts, enriching our comprehension of the multifaceted interplay between spirituality, ethics, and individual behavior (Fardin, 2020).

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## AUTHOR CONTRIBUTION STATEMENT

Fatmah Bagis and Wiwiek Rabiatal Adawiyah identify the gap in existing research, propose the uniqueness of their study, and develop the framework for their research. Ratno Purnomo assists in developing the constructs, conducting the analysis, and formulating the implications, while Achmad Sudjadi provides technical support as a member of the research team.

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