

# IMPLEMENTATION OF UNIVERSITY COMMUNITY ENGAGEMENT WORK CULTURE IN STRENGTHENING SPRITUAL PERFORMANCE AND RESILIENCE OF EMPLOYEES IN THE PANDEMI ERA CASE STUDY AT JEMBER ISLAMIC UNIVERSITY EAST JAVA INDONESIA

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**Abstract:** *This article wants to look very special in the work. Because hard-working employees are a must, and excellent achievement is measured by the employees' maximum performance and self-retention. The problem of this article is how the implementation of university community engagement work culture in strengthening spiritual performance and resilience of employees in the pandemic era case study at jember islamic university east java indonesia? This problem can be solved by descriptive qualitative methods, the data are collected by interview methods, observation, documentation and sharpened with emic data and ethical data as well as using data treanggulation. The result of this study is that (1) the maximum work result is work based on spiritual performance and resilience of employees so that it can trigger high productivity. (2) Build a high work awareness, peace and even satisfaction and high trust (3) apply organizational philosophy in shaping spiritual performance and resilience to all members of the organization.*

**Keywords:** *Spiritual Performance, New Work Format, Productivity, Resilience*

## INTRODUCTION

Workers often feel saturated when working and even experience stress in carrying out their work tasks, this is due to the emptiness of values in the worker, this kind of affects the results of less productive work and often the work is not completed well.

The psychic condition of the workers contributes greatly to achieving professional work, therefore, when the psychic condition of the workers at work is filled with "The Spiritual Performance and Resilience" then the workers focus on how to produce maximum work and satisfy all parties. That is due to the work ethic that is driven by spiritual factors in the employee. The spiritual factor of the workers keeps the spirit high for progress and there are strong values and assumptions that a good job is to get God's ridla and also God will ask for the answer when the workers are dead. The good or bad work of the workers will surely have a reward from God (misqal dzarrah). Institutions or companies do not need to install CCTV or spies to monitor the workers, simply build the spirit of "Spiritual Performance" in their employees because in the workers will realize there is supervision from God at all times and



will be evaluated with an honest assessment (objective) never miss or alva even for a second will even be judged by the scales (balance) as fair as possible.<sup>1</sup>

The position of the spiritual performance in the meresilience of all employees is very important in working because work based on spiritual performace gives birth to (1) high work ethic, (2) high discipline, (3) work with ability and conscience (4) responsibility (6) honest, trustworthy, (7) attaining the ridla of God. on the other hand the soul of a good worker mastery of spiritual performance will be able to resist acts of (1) corruption, (2) arrogance (3) laziness. Therefore, this issue is very important to be studied at the Islamic University of Jember.

In times of difficulty such as conflict or pandemic such as covid 19 work culture and spiritual performance is very important to give priority to employees so that the quality of services of Islamic university of Jember remains quality and most importantly how the jember Islamic university community can be able to maintain the ability of employees to return recover their psychiatric condition or total potential, able to adapt to any atmosphere of conflict conditions or pandemic conditions.

Therefore, the problem of this research is how the implementation of university community engagement work culture in strengthening spiritual performance and resilience of employees in the pandemic era case study at jember islamic university east java indonesia? The issue is very interesting to be studied in depth through this study

## RESEARCH METHODS

This study uses a descriptive qualitative approach with case study type in UI Jember. Data collection through observation methods, interviews and documentation and sharpened with emic data and ethical data. Then the results are done through data checking using triangulation model and or the results of this research will be communicated with theory and then become the findings of this research and recommended to the institution to improve the shortcomings found in the Islamic University (UI) Jember and developed in accordance with the recommendations of this research.

## RESULTS AND DISCUSSION

Islamic University of Jember was founded by people with very high mastery of spiritual performance, including KH. Dzofir Salam, KH. Ahmad Shiddiq, KH. Ali Yasin, KH. Mahmud Muhammad and many others.<sup>2</sup> Now continued ex evisio the active board of Nahdlatul Ulama Jember, its existence depends on PCNU Jember, YPNU Jember as the autonomous right to manage it. They are known in society as people who are very pious and have a very fine morals and a high spiritual soul, of course their remnants such as the Islamic University of Jember want to be directed at the service and cadre of a generation that can master the sciences, faith and noble morals, as well as his hope of educating the people who are typical of Islam aswaja-Islam *Rahmatan Lil 'Alamin* through the daily character of *tawassuth*, *tawazun*, *l'tidal*, *tasamuh* and *da'wah islamiyah an-Nahdliyah*.

### Islamic University of Jember Defines Spritual Performance

Many conclusions from the discussion of the Abdullah Syansul Arifin (Lecturer Forum regarding the spiritual meaning in employee merilience, namely the value of hard work, strong

<sup>1</sup> Observation, July 21, 2021 at 10:00 pm

<sup>2</sup> Observation, July 21, 2021 at 10:00 pm, Islamic University of Jember



hold on religious values, individuals who are highly motivated to serve at the Islamic University of Jember.<sup>3</sup> Pre-author, explains the word spiritual differently, Ahmad Halid (2012) explains the meaning of spiritual can not only relate to belief, but also means the spirit of work, do good, be moral in work, have ethics, morals, attitude and noble behavior in performing dutieshis job.<sup>4</sup> Mc Cormick in George C. Mathew defines “spirituality as “one’s behaviour being substantiated through an internal experience an individual has.<sup>5</sup> Spirituality as "one's behavior as evidenced through the internal experiences possessed by the individual. Mitchell J. Neubert Steven “a set of resources stemming from religion and available for use in economic and political development.<sup>6</sup>

Puchalski, C. M., et al (2014) explain that spirituality is a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices<sup>7</sup> While according to Kriger and Hanson (1999) explains proposed a similar set of spiritual values honesty, truthfulness, trust, humility, forgiveness, compassion, thankfulness, service, and stillness, peace that are essential for enabling spiritual ideals to thrive and to grow in modern organizations.<sup>8</sup>

Reave L. (2005) conducted an exhaustive review of the literature and noted that spirituality expresses itself in the embodiment of spiritual values (i.e., integrity, trust, ethical influence, honest communication, and humility) and spiritual behaviors (i.e., demonstrating respect, treating others fairly, expressing care and concern, listening responsively, appreciating the contributions of others, and engaging in spiritual practice.<sup>9</sup>

Head YPNU Jember (2019) during the speech repeatedly used the word performance that is performance.<sup>10</sup> In accordance with Do Thanh Tung (2016) that performances can be classified as firm and employee performance. job performance refers to the ability to have good results and high productivity of the employees themselves.<sup>11</sup> George C. Mathew & Sanjeev Prashar (2018) better employee performance is manifested through effective and

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<sup>3</sup>Abdullah Syamsul Arifin. while explaining about Islamic University of Jember Defines Spiritual Performance on July 12, 2019 at AA UIJ Ulum Hall at 11:30

<sup>4</sup> Ahmad Halid, 2012. *Teori Pembelajaran, Perspektif Pendidikan*, Jember, UIJ Kyai Mojo

<sup>55</sup> George C. Mathew & Sanjeev Prashar (2018), Role of spirituality and religiosity on employee commitment and performance, *Int. J. Indian Culture and Business Management*, Vol. 16, No. 3, 2018, hlm 304

<sup>6</sup> Mitchell J. Neubert Steven W. Bradley Retno Ardianti Edward M. Simiyu, (2015) The Role of Spiritual Capital in Innovation, The Role of Spiritual Capital in Innovation Developing Economies, *Baylor University*, 2015: 2

<sup>77</sup> Puchalski, C. M. Role of spirituality and religiosity on employee commitment and performance, *Int. J. Indian Culture and Business Management*, Vol. 16, No. 3, 2014, hlm 304

<sup>8</sup> Kriger, M. P., & Hanson, B. J. (1999). A value-based paradigm for creating truly healthy organizations. *Journal of Organizational Change Management*, 12(4), 302-317

<sup>9</sup> Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, 16(5), 655-687

<sup>1010</sup> Abdullah Syamsul Arifin. while explaining about Islamic University of Jember Defines Spiritual Performance on July 12, 2019 at AA UIJ Ulum Hall at 11:30

<sup>11</sup> Do Thanh Tung, (2016) How spirituality, climate, and compensation affect job performance", *Social Responsibility Journal*, <https://doi.org/10.1108/SRJ-05-2016-0086>, Permanent link to this document: <https://doi.org/10.1108/SRJ-05-2016-0086>, hlm. 3



efficient utilisation of resources for the successful accomplishment of tasks by an individual or a group of individuals that are measured against the standards.<sup>12</sup>

### **Islamic University of Jember Builds Resilience and Spirituality in the Workplace**

The workplace is an essential thing in providing excellent work services to customers, because the minds of workers will be affected by the place or work environment, especially the place has religious values, clean and beautiful. According to the Aswaja UIJ Lecturer Discussion Forum (2018) the service uses salam, seyum, sapa is part of a place designed by Islamic spirituality.<sup>13</sup> In accordance with the results of research Eric C. Millera argues that Spiritual Modalities is a meticulous and exacting work, deserving of consideration by the secular and faithful alike.<sup>14</sup> Duchon & Do Thanh Tung (2011) proposed spirituality at work as the awareness that employees experience an inner life nurturing and being nurtured thanks to meaningful work that occurs in community circumstance. This includes three elements: the inner life, meaningful work, and sense of connection and community, measuring this concept at individuals' experience, the work unit and organizational levels.<sup>15</sup>

Giacalone (2015) and Jurkiewicz and Do Thanh Tung (2011) defined workplace spirituality as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy".<sup>16</sup>

Strengthening resilience and workplace spirituality and spiritual performance must be understood in the context of integrity, holistic or well-intertwined belief systems and institutional and personal cultural values. Also in order to be beneficial to workers, leaders and organizations, this performance spirituality must demonstrate its usefulness by influencing performance, turnover, productivity, and other relevant effectiveness criteria.

### **Contribution of spiritual performance in resilience of employees**

#### **1. Develop a high work awareness, a sense of peace and even satisfaction and a high level of trust**

The results of this study are in accordance with the results of Louis W. Fry et al (2011) conceptualized a spiritual connection as the focus of one's spirit at work on the actual spiritual during work endeavors. The connection refers to faith in a higher power, a consciousness that could felicitate a sense of peace, contentment, confidence and hope. Chopra (2002) explain spirituality supports emotions like unselfish love, concern, kindness, meaning, creation, inner satisfaction and self-fulfilment. Krishnakumar (2002) noted that spirituality is hereditary, which insinuates it to be an aspect or an attitude that is within of an individual.

#### **2. Spiritual performance can strengthen resilience and stimulate organizational thoughts, attitudes and behaviors**

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<sup>12</sup> George C. Mathew & Sanjeev Prashar,... 2018:305

<sup>13</sup> Forum Diskusi Dosen Aswaja UIJ. (2018) *Praktik Aswaja Universitas Islam Jember*, Jember. UI Jember. The Aswaja UIJ Lecturer Discussion Forum (2018). discussion on aswaja and spiritual performance according to aswaja as well as strengthening the resilience of uij employees

<sup>14</sup> Eric C. Millera. (2014) *Spiritual Modalities: Prayer as Rhetoric and Performance*, Bloomsburg University of Pennsylvania, Published online: 26 Mar 2014, 124

<sup>15</sup> Duchon & Do Thanh Tung,...2011:121

<sup>16</sup> Giacalone (2015) and Jurkiewicz and Do Thanh Tung (2011): 312



In accordance with the results of research conducted by Dehler posited that spirituality stimulates others based on inner origins of an individual.<sup>17</sup> Accordingly, “spirituality is the extent to which one’s spirituality is reflected in the behaviour, attitude, perception, standards and ethics of an organisation” Salehzadeh et al (2015) postulated that spirituality has a significant positive effect on performance.<sup>18</sup>

### 3. Spirituality performance and strengthening the resilience of employees is beneficial to increase the application of the values of sincerity, reliability, and individual excellence

McLaughlin (2009) opined that at business, spirituality pertains to applying the individual’s values of sincerity, reliability and good excellence. It’s about intemperance of the employees in an accurate and altruistic way. Managers who use spirituality as a resource show lesser levels of stress, greater empathy and connectedness towards stakeholder groups and exhibit greater levels of creativity and innovation.<sup>19</sup>

Islamic University of Jember in achieving maximum work results make good use of spiritual performance and strengthening the resilience of employees as a source of human resources to be able to face work obstacles such as conflicts, pandemics and other obstacles that can affect it in the organization.

### 4. Spiritual performance contributes to strengthening the resilience and commitment of the members of the organization

Universtas Islam of Jember has succeeded in making Spiritual performace contribute in strengthening the resilience and commitment of the members of the organization as the values that are excelled in the employees.<sup>20</sup> The results of this interview are in accordance with what has been found by Campbell and Hwa (2014) spirituality is a major and centrally essential dimension to employee commitment.<sup>21</sup> Sharma et al. (2013) observed that it can be acknowledged as a catalyst of managerial efficiency.<sup>22</sup> Pradhan et al (2016) suggest an affirmative influence of spirituality on employee’s commitment and job satisfaction. Besides, helping in identifying the main objective in life.<sup>23</sup> According to Mitroff and Denton (1999) highlighted that spirituality facilitates in instigating strong relationships with colleagues and others, and matches the conviction of workers and that of their corporations.<sup>24</sup>

<sup>17</sup> Dehler, G. (1994) ‘Spirituality and organizational transformation: implications for the new management paradigm’ *Journal of Managerial Psychology*, Vol. 19, No. 6, pp.17–26

<sup>18</sup> Salehzadeh, R., Khzaei Pool, J., Kia Lashaki, J., Dolati, H., and Balouei Jamkhaneh, H. (2015) ‘Studying the effect of spiritual leadership on organizational performance: an empirical study in hotel industry’, *Int. J. Culture, Tourism And Hospitality Research*, Vol. 9, No. 3, pp.346–359

<sup>19</sup> McLaughlin, C. (2009) *Spiritual Politics: Changing the World from the Inside Out*, Ballantine Books, New York

<sup>20</sup> Interview, Rector of UIJ, 21 Juli 2021 jam 10:02

<sup>21</sup> Campbell, J.K. and Hwa, Y.S. (2014) ‘Workplace spirituality and organizational commitment influence on job performance among academic staff’, *Jurnal Pengurusan. UKM Journal of Management*, Vol. 40, No. 1, pp.110–115.

<sup>22</sup> Sharma, S.K., Rastogi, R. and Garg, P. (2013) ‘Workplace spirituality and managerial effectiveness among Indian managers’, *Int. J. Indian Culture and Business Management*, Vol. 6, No. 3, pp.382–390

<sup>23</sup> Pradhan, R.K., Pradhan, S. and Jena, L.K. (2016) ‘The study of workplace spirituality and job outcomes in Indian information technology industry’, *Int. J. Strategic Business Alliances*, Vol. 5, No. 1, pp.54–68.

<sup>24</sup> Mitroff, I.I. and Denton, E.A. (1999) ‘A study of spirituality in the workplace’, *MIT Sloan Management Review*, Vol. 40, No. 4, pp.83–92



## 5. Spiritual performance makes employees more ethical and more productive

Every individual who has spiritual performance can have an awareness of a relationship with something greater than oneself, for example, a higher power, a greater source, or the presence of God present. Furthermore, that each person has a deep connection with man or nature can positively affect his work. then its performance will increase and be productive.<sup>25</sup> in accordance with the statements of experts such as Jena and Pradhan (2015) “indicated that there exists a positive relationship between employees’ spirituality and their mentality”.<sup>26</sup> Chalofsky (2010) argued that the connection of an individual’s life and spiritual life might help their work become more blissful, well-balanced, meaningful, and spiritually nourishing.<sup>27</sup> Moreover, due to this integration, a person could expect others to be more ethical and more productive employees which would be very beneficial. In addition, the spiritual connection dimension bears a striking resemblance to the broader and standardized conceptions of spirituality, but is considered in the workplace context.

Louis W. Fry, et al (2011) There is also evidence that workplace spirituality programs not only lead to beneficial personal outcomes such as increased joy, peace, serenity, job satisfaction and commitment; but that they also deliver improved productivity, reduce absenteeism and turnover, and promote higher levels of organizational performance.<sup>28</sup>

### The basic values of spiritual performance of Jember Islamic University in strengthening the resilience of employees

Abul Hadi (Rector) of UI Jember (2020) while giving a speech on Aswaja's practice explained that the Islamic University of Jember is increasing and is now experiencing an increase in the number of private universities.<sup>29</sup> KH. Abdullah Syamsul Arifin explained that one of the healthy universities is to build quality human resources. Quality human resources include having a spiritual performance in providing services to customers.<sup>30</sup> The model of spiritual service performance was found and contained in the form of pamphlets, large banners, discussions, lectures, cadres, coaching delivered by the leaders of the Islamic University (UI) Jember:

1. Service is based on *iqra 'bismirabbika al-ladziy khalaq* (read in the name of your Lord who created)
2. Work based on *Al-Islamu Nadzifun Fatanadzafu fainnahu la yadkhulu al-Jannah illa nazifun* (Islam is clean, so be you clean people, in fact you will not enter heaven except those who are clean)
3. Performance is based on the values of *Wata'awanu ala albirri wa attaqwa, wa la ta'awau ala al ismi wa al 'udwan* (please help in good and do not help in bad)
4. Always give more value than expected in your work, then you will see the best too, will come at your job

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<sup>25</sup>Rector of UIJ, 2022

<sup>26</sup> Jena, L.K. and Pradhan, R.K. (2015) 'Psychological capital and workplace spirituality: role of emotional intelligence', Int. J. Work Organisation and Emotion, Vol. 7, No. 1, pp.1–15.

<sup>27</sup> Chalofsky.. 2010:12

<sup>28</sup> Louis W. Fry, Sean T. Hannah, Michael Noel dan Fred O. Walumbwa. (2011) Impact of spiritual leadership on unit performance, *The Leadership Quarterly*. 22 (2011) 259–270

<sup>29</sup> Abul Hadi (Rector) of UI Jember 2020

<sup>30</sup> While the Chairman of the Nahdltul Ulama Education Foundation (YPNU) Jember KH. Abdullah Syamsul Arifin (2014)



5. Work based on *Yar faillahu al ladina minkum wa alladzina utu al ilma darajad* (Allah will glorify those who believe and those who are knowledgeable with some degree, advantage).

### **Implementation of Spiritual Performance service values in strengthening the resilience of employees**

According to the Rector of UI Jember (Abdul Hadi) (2019) these work values will be able to increase the productivity of educational staff and lecturers at the Islamic University of Jember. Those values should be held tightly by every member of the organization (bitten very strongly) so as not to slip away.<sup>31</sup> According to Stephen P Robbins that a strong organizational culture presses employees to adapt.<sup>32</sup> Therefore, Abdul Hadi (2020) The academic community of Jember Islamic University is a must to be able to adapt to the demands of universities and be able to provide efficient services to users and to be able to raise the level of universities at the level of Indonesia and the world.

Thus, organizational behavior is needed that dominates spiritual performance, by focusing on three aspects, namely (1) oriented on individual spiritual performance behavior, including: spiritual performance attitude, spiritual performance personality, spiritual performance motivation and perception, spiritual performance learning. (2) group spiritual performance behavior, including spiritual performance norms, spiritual performance coaching, roles and leadership oriented on spiritual performance (3) organizational commitment aspects include structural aspects oriented on spiritual performance, policy, culture, spiritual mastery resources performance.

Congregational prayers are the values of work that must be done by every employee both from the elements of leadership, subordinates and from the elements of lecturers and students. Congregational prayer is a form of movement values and moves the work productivity of each employee, it is believed that the values of congregational prayer are greater to bring progress to work. The important position of these values is very seriously entrusted to the rector in the form of the Rector's Circular Letter (SER) to try to stop the office work for a while when it is time for congregational prayers, and in droves to carry it out.

### **Spiritual Performance breeds positive resilience behaviors in conflict or facing pandemic**

Islamic educational institutions combine the concept of working between religious teachings and performance. Both are the main purpose in providing services to educational customers. Religious teachings on work ethic are applied, especially Islamic spiritual values. So that the service shows the values of Islam that are firmly held together. Islamic University of Jember has always adhered to the values of Islam ala Ahlussunnah Wal Jama'ah. Its employees have strong spiritual performance cultural values, can give birth to the following resilience behaviors:

1. High morale
2. Discipline
3. Work with ability and conscience
4. Responsible
5. Honest and trustworthy
6. Reach god's pleasure<sup>33</sup>

<sup>31</sup> Rector of UI Jember (Abdul Hadi). 2019

<sup>32,32</sup> Stephen P. Robbins & Mary Coulter (2010) *Management, Edisi Ke Sepuluh*, Penerjemah: Bob Sabran & Devri Bernanndi Putera. Jakarta. Penerbit Erlangga

<sup>33</sup> Observation results on September 12, 2021. at 12:00 in UIJ Environment



These six behaviors are the result of interviews and observations of individual workers, when observed in depth the spiritual performance of each member of the organization, then find differences in personalities and different work ethic. they, the excellence of work is in the workers who have a higher spiritual performance of their masters.

The formation of spiritual performance ability can be done by creating a dynamic and religious work unit environment, orientation services on spiritual performance, continuous and systematic coaching, and emphasis on factors in the workers (internal).

### **Spiritual performance philosophers in strengthening employee resilience in the pandemic**

The inheritance of the values of spiritual performance at the Islamic University of Jember is like the philosophy of the signs of l'rab in the following disciplines of Nahwu

فَرَفَعُ بَضَمَّ وَأَنْصَبِنُ فَتَحًا وَجُرُ كَسْرًا

Meaning: Rafa'kanlah by you with the sign of dhammah, nasabkanlah with fathah and jarkanlah with the sign of l'rab kasrah

These signs of i'rab can be turned into meaning to build a healthy university by practicing the three values contained in it, namely the value of strong cooperation (farfa 'bidhamma), the value of openness (transparency) (wanshiban fathan) and the value of tawadlu, low. heart (wajur kasran).<sup>34</sup>

The signs of l'rab, if drawn to the issue of management of educational institutions, will form high values of togetherness and cooperation (team work) (فَرَفَعُ بَضَمَّ) shows progress that is always increasing, should not decrease, so that work of any size can be completed with quality. In a sentence (وَأَنْصَبِنُ فَتَحًا) as a philosopher who values the values of openness, transparency, democracy in managing education. All units can provide real information and data related to the interests of evaluation, audit, institutional development. So that the institution that oversees it can easily take quality policy for the benefit of institutional resources.

While the sentence (وَجُرُ كَسْرًا) can be turned the original meaning into behaving, walk with tawadlu, meaning educational institutions institutionalize the values of tawadlu, humble, not arrogant, not easily satisfied, but always self-aware whatever achievements he achieved remain within the framework of faith and noble morals. All units of the institution are equally mobile and work hard according to their respective duties, there is no element of hostility in the workplace so hopefully the institution continues to run smoothly and the condition of employees remains stable in the face of various disturbances such as conflicts and epidemics such as infectious diseases and Covid 19 and so on.

### **Are the workers weak in spiritual performance or lazy?**

After research, many facts were found about the existence of workers at UI Jember, those facts include:

1. The workers are less productive
2. Error running system
3. Work errors are in the leaders
4. Lacking the spirit of change
5. Still domiant personal work

<sup>34</sup> (Abdullah Syamsul Arifin (chairman of YPNU Jember) was delivered during a meeting of the leadership of the Islamic University of Jember on healthy education, on July 21, 2015 at the AA Ulum Hall).





6. Pay orientation pafa work hours not quality work
7. The Islam at work is not upheld to the maximum for change and productivity
8. Recruitment of new employees is done in private.<sup>35</sup>

Employees are less productive because they do not take an inventory of all the work that will be done and do not understand the importance of using the time available to this organization. Researchers found data from staff on employee attendance. Some workers waste time and abuse time. This data can be proven that there are a large number of workers who are late for work recorded by the absentee machine, the delay is 35 minutes, 1 hour, 2 hours, 3 hours, 4 hours and even some do not care about the attendance list system (absence), and go home faster (go home at a time that is not a dispensation). Not to mention there are those who waste time like used chat, phone, whatsapp, facebook, personal business working time. If we calculate the time wasted for the organization each day can be calculated "example" late 35 minutes, call 20 minutes, WA 20 minutes, chat 20 minutes, facebook 20 minutes, personal business 40 minutes, total time usage  $35+20+20+20+20+40 = 155$  minutes.

So the time wasted each day is 155 minutes. Such a waste of time often occurs in poorly organized organizations such as the results of research conducted in America, narrated by A. Dale Timpe Interpreter, Sofyan Cikmat, (2002: 63) that the United States found an employee for 20 years not working nothing and undetected, he just took one bucket in one factory, carried it to another factory, sat there all day, brought back the bucket in the afternoon and went home. Workers make more than 10,000 long -distance calls in a matter of months, a woman sells insurance at work, 40,000 dollars a year employees spend four hours a day during football season to place and record bets, an employee naps daily in the room warehouse.<sup>36</sup>

**Error running system.** Many leaders do not blame employees for not being productive, because there are a small number of leaders who feel that the poor performance is not from employees alone but from higher leaders, there are also opinions that say that due to the performance of past officials not continued by leaders who just occupied it. The rotation or rotation of employees sometimes performs the act of blurring data even data about the organization that is important is deleted or stored and under home by old officials or old employees, so that new employees do not have old data, and consequently work less productive fast, whether whether there is an element of intentionality or not, this is very strong evidence. Therefore, it takes adaptation and adjustment of new officials to be able to continue the old program and formulate a new program that is better. Therefore, it requires the handover of positions and files, programs, accountability reports to the new leader.

The bigger mistake is in the position of manager or leader of an organizational unit. there are 30 percent of the workers of this organization say that the workers have been earnest and exhausted and directed all their abilities to this organization there are even workers who do not like when this organization compares its weaknesses with other organizations. Researchers understand that there is actually a hard work by employees and show that there is a work ethic, spritual performance, but sometimes there are weaknesses on the part of managers or leaders, seemingly very weak work motivation, and disregard for the quality of organizational performance. Therefore, it requires good management to overcome these weaknesses, especially management that can create an environment that attracts productive work, happy in the workplace and met its needs.

<sup>35</sup> Hasil wawancara dengan rektor UIJ (Abdul Hadi) tanggal 21 Januari 2022 diruangan rektor. jam 11:30

<sup>36</sup>Dale Timpe Interpreting, Sofyan Cikmat, 2002: 63



**Lack of spirit of change.** The results of this research show evidence that since the beginning of this organization, employees are less willing to make a breakthrough in change, but this attitude of change has only just begun, and has taken steps to complement the limitations, either due to external demands or from the will of workers (internal). This is worth a thumbs up because the cooperation of all lines is connected although not yet maximum and shows a strong will to move forward, very visible in the enthusiasm of some workers. There are those who display sincere, consistent and disciplined work devotion. But there are also those who just come without the desire to realize the ideals of the organization in the future.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ...

Meaning: Indeed, Allah will not change the fate of a people until the people themselves change it (ar-Ra'du: 11)

**There is still personal work,** the results of this study found evidence that very many employees who use time for personal gain, and personal affairs, or mix other interests outside the affairs of this organization, the use of facilities is out of place. It can be fatal if that is not resolved immediately and can give a less respectful lesson to the lowest staff. These organizational policy makers need to delegate to autonomous and independent bodies to evaluate and take quality action.

**Payment of workers oriented on working hours is not on the quality of work,** This policy results in a weak work ethic and a decrease in the quality of work so that the product is not maximal. Lazy work turns out to be the impact of hourly -based wages (ceklok) not oriented on the amount and quality of work, work products. For educators whose pay is based on a pre -determined salary plot, there are no creative pay measures to motivate educators to be more productive. The pay policy is sometimes disappointing for active and optimistic employees, because between those who are active in work and active in teaching with those who are late in work, and inactive in teaching are accepted equally nominally.

**The Islam at work is not upheld to the maximum for change and performance productivity.** This organization is an organization that is controlled by Islamic values, so all actions based on "the Islam at work" more narrowly "the Islam aswaja at work" this must be a movement to advance this organization. The service better reflects the friendliness and customer satisfaction. Discipline is of course the number one thing to fight for together. Openness, our autonomy should be a public figure. Need to look at quality, quantity and timeliness, this is what Islam has called for. In accordance with the opinion of Mathis Employee performance is determined by numerous factors like quality, quantity, timeliness, attendance of an employee on the job, efficiency and effectiveness of work.<sup>37</sup>

**Recruitment of new members of the organization is done in private.** The results of this study there is an interesting fact discussed that when researchers interviewed some leaders and employees, they gave an answer that was not pleasant to hear "why many employees are still increasing, the financial condition is said to need savings". Researchers understand that such a response is natural and dynamic in an institution or organization. However, what is of serious concern is the recruitment procedure, criteria and capabilities of the desired personnel and based on the needs of the organization. Found data from the results of the discussion that there are still appointments of employees who are not tested on their

<sup>37</sup> Mathis, R. (2009) *Human Resource Management*, Western Cengage Learning, Mason, OH, USA



ability to recite, pray, and even be appointed based on the authority of the leader of the organizational unit.

### Recipe Spiritual Performance and strengthen resilience to employees

There is no perfect way, but as much as possible workers can increase their productivity by fixing all the work that is considered weak and considered important no matter how small the work done.

There is a great challenge for workers, especially leaders to improve the management of their work is to improve the effectiveness of services and productivity by utilizing spiritual performance and ethics, morals, work ethic. These three work modalities should be used as best as possible in order to suppress the quality of work, and the feeling of workers being built together and developed to achieve harmonization in the workplace and productivity can be increased.

The Islam Aswaja at work in the employee should not decline but be the guide of all organizational activities, so that the role of organizational income increases and the social role of work and the role of work culture is well developed. Such a work ethic, even if it is done traditionally or mechanically (modern), can be completed to the maximum and without harming anyone.

Although our work culture is not as late as the Japanese, the Chinese even work 100 hours a month. But we work as best as possible the working time we have, work hard and guided by the values of The Islam Aswaja at work, it will achieve satisfactory results. Other nations advanced because of the effective use of time and hard work attitude, such as the Japanese company Nissan Mfg., Crop. USA in Smyrna, they are all hard workers, but they do not have what we have that is the islam aswaja at work. We must be able to compete to produce high quality service products by being committed to holding "The Islam Aswaja at work".

One of the values of The Islam Aswaja at work or its standards that can increase the productivity of workers is the **first** "*u'thu al ajira an yu jiffa araquhu*" give wages to workers before the sweat dries. Then the wages are adjusted to the sweat expelled by the workers. Our weakness in the wage value sector is very inconsistent with the sweat of the workers. This culture that we need to throw away emulates other nations where the work is in accordance with the sweat it produces. The basic needs are met and the secondary demands are met. If the workers are prosperous, then the job or organization will speed up its progress.

**Second**, expertise is placed in the right position "*idza usidal amru ila ghairi ahlihi fantadziru as-sa'ah*"

إِذَا أُوْسِدَ الْأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

Meaning: when a matter is handed over to people who are not members (do not have knowledge in the field), then wait for the time of its destruction.

**Third**, strengthen work ethic, morals and ethics. How is the work service exemplified by Rasulullah as follows:

يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا

That is, make it easy and do not make it difficult, give them good news and do not give them difficult news. "(Muttafaq 'Alaih)



وعن الأسود بن يزيد قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي بَيْتِهِ

قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ يَعْنِي: خِدْمَةَ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةَ خَرَجَ إِلَى الصَّلَاةِ. رواه البخاري

From al-Aswad bin Yazid, he said: "I asked 'A'ishah radhiallahu' anha, what did the Prophet s.a.w. do in his house?" She replied: "He s.a.w. did his family's work which is to serve or help his family's work. Then if the time for prayer came, then he went out to do that prayer" (Reported by Bukhari)

In the Qur'an it is known as a model of balance of worship and work for a prosperous world:

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Meaning: Among them are those who say (pray) O my Lord, give us success in this world and safety in the Hereafter and keep us away from the punishment of Hell (al-Baqarah: 201)

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

Meaning: Seek what Allah has bestowed on you (happiness) of the Hereafter, and do not forget your share of (enjoyment) of the world

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

When the prayer has been performed, then disperse in the land and seek the bounty of Allah and remember (remember) Allah so that you may prosper (al-Jumu'ah: 10)

وعنه قَالَ: مَا مَسِسْتُ دِيبَاجًا وَلَا حَرِيرًا أَلَيْنَ مِنْ كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا شَمَمْتُ رَائِحَةً

قَطُّ أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَقَدْ خَدَمْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ

سِنِينَ فَمَا قَالَ لِي قَطُّ: أَفٍّ وَلَا قَالَ لِشَيْءٍ فَعَلْتُهُ: لِمَ فَعَلْتَهُ وَلَا لِشَيْءٍ لَمْ أَفْعَلْهُ: أَلَا فَعَلْتَ كَذَا . متفقٌ

عَلَيْهِ .

From Anas r.a. on the other hand, he said: "I have never held a thick silk or even a thin silk that tasted finer than the palms of the Messenger of Allah s.a.w. I have also never smelled a single scent more fragrant than the scent of the Messenger of Allah s.a.w. I have served the Messenger of Allah s.a.w. for ten years , then he never at all said "cis" to me, nor did he ever say: "Why did you do that," for something I did, or said: "It would be better if you did this," for something I did not do . " (Muttafaq 'alaih)

The work recipe from Rasulullah if applied into the behavior of this organization will produce new work that is more productive and innovative.

### **Strengthen Resilience and Harmonization of Leaders and Employees**

The result of high work productivity can be achieved through strengthening the resilience of leaders and employees as well as strengthening the harmonization of working relationships built by the Islamic University of Jember, this is very urgent done by the academic community by applying the following measures:

1. Leaders and employees apply noble morals well. Abdul Hadi (2022) explained that he led UIJ for 6 years with noble morals, for leaders and employees who do not have good morals will be considered and suspended.<sup>38</sup>
2. Lead with the heart of Conscience. Abdul Hadi (2022) as the Rector of UIJ has been leading it with his heart and hoping for Allah swt's help.<sup>39</sup> Therefore, the leaders and employees of UIJ should not be neka-neko because they will be angered by Allah swt, because the muassis of UIJ are the guardians and religious scholars.
3. Preserving the remnants of the predecessor. Abdullah Syamsul Arifin (2022) explained that all members of the UIJ organization must maintain the remnants of the UIJ muassis, even according to him if UIJ needs to apply for the descendants of the founders who are willing to work at UIJ, this is meant so that the founders' family relationship remains connected with UIJ. Also as the highest award to participate and also enjoy the results of his hard work while serving at UIJ during his life.
4. Work according to tasks and functions. Abdullah Syamsul Arifin (2022) harmonization can be built by working in accordance with their respective tasks and functions.<sup>40</sup> The foundation does not manage the work of the rector, the rector does not go beyond the foundation, the dean does not work for the rector and vice versa, in accordance with the Madurese proverb "lakona lakoni, ka ennengganna ka enengi" (his job is done, his position is well occupied). If this is done well, then a harmonious relationship will be built and they can complete their respective tasks and functions productively. But if there is a conflict or they go beyond their duties and functions, it will be detrimental to all academic communities.

### Islamic University of Jember builds resilience (self -resilience) of employees

The results of the study that the Islamic University of Jember has built resilience (self -resilience) of employees and students in the pandemic period performed four steps namely coping and adaptation, maintaining mental health, physical health and UIJ conduct seminars and training. The four steps can be seen in the following picture:

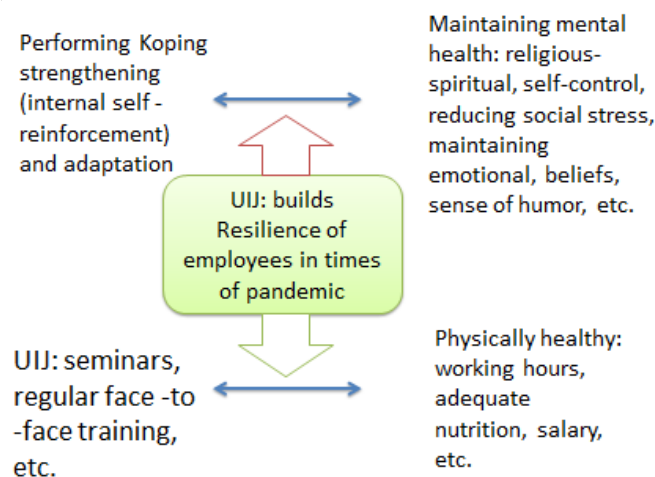


Figure 1.1. UIJ builds resilience to the academic community

<sup>38</sup> Abdul Hadi. (2020) *Sambutan Pembukaan Acara Ngaji Aswaja*, Tanggal 26 Pebruari 2020 di Auditorium Ulum AA. Jam 9:00 WIB

<sup>39</sup> Abdul hadi (2020) *Observasi 26 Pebruari 2020*, Jember, UI Jember

<sup>40</sup> Arifin A.S. (2022). *Opening Lecture at PKPNU Event*, Jember, UI Jember



The four steps of resilience are in accordance with the opinion of Candra Fajri Ananda in McKinsey, he shares the concept of 5R consists of Resolve, Resilience, Return, Reimagination, and Reform. The ability to resolve, survive, transform is a fundamental factor in facing the current crisis (pandemic).<sup>41</sup> Sri Mulyani Nasution that to achieve individual resilience it is not possible to rely on resources that come solely from oneself.<sup>42</sup>

## CONCLUSION

The Spiritual Performance is the values and work culture that are very appropriate in increasing organizational productivity. Spiritual performance is related to the application of the values of sincerity, reliability, and individual excellence in working and producing accurate and quality products. While leaders with spiritual performance skills can source the resources of workers working to suppress lower levels of stress, greater empathy and connectivity with stakeholder groups and show greater levels of creativity and innovation, productivity.

Strengthening the resilience of employees in the pandemic era is to mobilize the spirit of self to work productively and invatis by reserving the existing abilities of employees to be used in improving organizational performance and high adaptation in the face of conflict situations and conditions or pandemic conditions such as covid 19.

The results of this research are very interesting applied in educational institutions as the theory presented in this study such as the theory developed by A. Dale Timpe, Campbell, J.K, Chopra, D, Dehler, G. George C. Mathew, Mathis, R. Stephen P. Robbins , Do Thanh Tung, Eric C. Millera, McLaughlin, C. Etc. all the theories described show the stronger the spiritual values of performance the more productive the work of the organization.

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<sup>41</sup>Candra Fajri Ananda, Resiliensi Industri Di Tengah Pandemi, Faculty of Economics and Business. UB. 2022. <https://feb.ub.ac.id/id/resiliensi-industri-di-tengah-pandemi.html>

<sup>42</sup> Sri Mulyani Nasution. Pendekatan Komunitas untuk Membangun Resiliensi di Masa Pandemi Covid-19, *Indonesian Journal of Islamic Psychology* Volume 3. Number 2, December 2021 (p-ISSN: 2685-1482 e-ISSN 2714-7576) website: <http://e-journal.iainsalatiga.ac.id/index.php/ijip/index>



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