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Article

Spiritual dimension of organizational collective engagement: Scale development and validation

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Abstract: The purpose of this paper is to introduce a new dimension of organizational collective engagement (OCE), namely spiritual engagement. This dimension proposes spiritual engagement, which is considered to increase the bundle of engagement as a whole at the organizational level. We collected data from 107 employees who worked in various agencies in Indonesia. We tested the validity and reliability of the proposed indicators of OCE and spiritual engagement using exploratory and confirmatory factor analysis. This study enhances the literature in the field of human resource development, especially in OCE, with the Islamic dimension of spiritual engagement. The findings reveal that there are 10 valid and reliable indicators that can be used to measure the concept of OCE among employees in Indonesia. OCE with four dimensions (physical, emotional, cognitive, and spiritual) can be an effort to increase organizational effectiveness through the collective engagement of all employees. Since this research is limited to Indonesia, further studies are needed in institutions around the world so that the consistency of the results can be justified.

Keywords: organizational collective engagement; spiritual engagement; organizational engagement

1. Introduction

The role of engagement in the organization is considered to be one of the factors in increasing productivity and performance. In the context of employees, engagement supports efforts to understand roles in business strategy and have a strong emotional connection and commitment to the organization (Jha and Kumar, 2016; Fachrunnisa et al., 2020a). Several studies on engagement have tested more at the employee level for performance improvement (Harrison et al., 2006; Rich et al., 2010). Engagement at the organizational level has not been researched much, which means that engagement may be a factor that can be used to understand an organization's ability to help companies achieve and maintain higher performance. Barrick et al. (2015) concluded in their research on engagement outside the individual called organizational collective engagement (OCE) that it can be considered an organizational-level construction that is influenced by the motivation of focused organizational practices that represent company-level resources. They argue that employees can collectively engage in the workplace with an analysis of how companies can strategically structure and use company resources to generate a shared perception among employees that organizational members are collectively involved in the workplace and, in doing so, create value for companies that ultimately improve performance. Barrick et al. (2015) define OCE as the perception held by organizational members that organizational

members, as a whole, are physically, cognitively, and emotionally involved in their work. OCE has three measurement dimensions, namely the dimensions of physical, cognitive, and emotional engagement.

Departing from the research of Barrick et al. (2015), who have not included spiritual values as part of work engagement, this study proposes the addition of one dimension, namely 'spiritual engagement'. Spiritual engagement is defined as a person's attachment to his work spiritually, or according to the belief that is believed. Roof et al. (2017) define spiritual engagement as an evolutionary, spiritually transforming set of beliefs, behaviours, expectations, and emotions that have the potential to affect ethics, values, identity, and organizational dynamics. Spiritual engagement is understood to include different actions such as 'maintaining relationships with other people', 'showing and receiving love', 'praying' and 'participating in other religious practices' (Penman et al., 2013; Fachrunnisa et al., 2020b). This action can build and maintain strong relationships among the participants because spiritual engagement is understood as love in action (Pavlovich, 2020). Action in this case can be reflected as doing work. People who do their work with religious encouragement, for example, can become more involved and love or interpret their work well. The influence of religion and culture on spiritual engagement is important because it is a way of expressing spirituality in the context of their work. They are spiritually involved in their work and interpret it well because it is fundamental to doing work as worship.

The addition of a spiritual dimension to OCE, different objectives in previous fields (e.g., health and education), and the scale standard are uncertain; therefore, a specification of the measurement domain is necessary so that broad measures are likely to be poor predictors of certain outcomes (Ajzen, 1987). To achieve a standard scale on the measurement of spiritual engagement, reliability and validity must be established, and their use allows cross-study comparisons (Goldsmith and Hofacker 1991). Our research aims to contribute to the human resource literature by (1) proposing a new dimension of spiritual engagement in OCE and (2) developing and validating a scale to improve measurements of spiritual engagement in OCE. We propose that the OCE literature, which has three measurement dimensions, can add a new dimension, namely the spiritual side, thereby adding a new perspective on the phenomenon of organizational engagement.

We compiled this research paper as follows: First, we review the emerging spiritual engagement literature and provide specific definitions of the dimensions of OCE. Then we discussed how to intervene in adding the OCE dimension, namely the spiritual dimension. Finally, we discuss the results of validity and reliability testing and provide suggestions for future research.

2. Literature review

The conceptualization of engagement can be divided into two different contexts, namely a role in the work of an employee or a role as a member of the organization. Engagement, according to Macleod and Clarke (2009), is a workplace approach designed to ensure that employees are focused and firm on the goals and values of their organization, are motivated to contribute to organizational success, and at the

same time enhance their own sense of well-being. Organizational engagement can be achieved when there is growing trust from employees in the organization and there is justice that the organization applies to all members of the organization (Malinen et al., 2013). Employees certainly expect wise business decisions by management so that they can achieve their full engagement. with the organization. Macey and Schneider (2008) divide engagement into two dimensions: (a) employee values and expectations and (b) organizational ability to create an environment conducive to one's career growth. Employee expectations that are fulfilled by the organization (including rights, obligations, and wise decision-making) can certainly increase their trust in the organization so that it can increase full engagement in the organization. Scholars also suggest that engagement could potentially manifest itself as belonging to the organization, which can influence performance improvements.

2.1. Organizational collective engagement (OCE)

OCE is defined as the perception held by organizational members that organizational members, as a whole, are physically, cognitively, and emotionally involved in their work (Barrick et al., 2015). Engagement has been defined as behavior that shows the degree to which individuals are motivated to unite with their work in an organization. Whereas at the organizational level, engagement refers to the aggregate number of individuals involved in the organization (Barrick et al., 2015). To achieve this collective engagement, organizations must be able to translate individual engagement into collective engagement. The engagement that each individual has must collectively be raised to encourage collective engagement in their work so that organizational goals can be achieved. OCE is a firm-level construct and an indicator of the motivational environment as a whole in its assertiveness, and thus has a more descriptive focus. In contrast to individual engagement, which is based on the perception of self-engagement, it has a more evaluative focus (Klein and Kozlowski, 2000). Individual engagements will motivate other individuals to increase their engagement so that collectively, organizational engagement will emerge and affect the effectiveness of organizational performance (Barrick et al., 2015). OCE is also one of the capabilities that can be used by companies to create value, as shown by company performance. This value creation can be achieved by having resources at the organizational level such as work design, HR practices, and transformational leadership, all of which impact employee motivation (e.g., Combs et al., 2006; Wang et al., 2011; Sirmon et al., 2011), stating that company leaders play an important role in increasing organizational resources to produce capabilities. Therefore, it is probably that the knowledge and behavior of corporate leaders regarding company strategy contingently influence the collective engagement of organizations based on how they manage organizational resources effectively.

Organizations have the opportunity to take advantage of various actions at the organizational level to maximize the collective engagement of the organization and the performance benefits that will result from it. First, jobs were redesigned to provide workers with more feedback and greater autonomy, identity, variety, and significance in their assignments. Second, HR practices such as awards or assessments provide motivation to improve their performance in a sustainable manner. Third, leaders must

strive to inspire and motivate by persuading employees that they are working toward a common goal that is meaningful and significant. That way, individuals will be involved physically, emotionally, and cognitively in pursuing organizational goals by being more involved in their work, which in turn increases their potential to grow and survive in a competitive environment.

2.2. Spiritual engagement

Spirituality in the last decade has been in the spotlight of practitioners and academics because of its relation to increased engagement in the work of employees in organizations. However, spirituality and religion in the workplace do not come from studying the psychology of religion (Benefiel et al., 2014; Carroll, 2013; Khari and Sinha, 2020), but from scientific fields such as organizational behavior and human resource management. Effective leaders must create an environment for employees to express their own religion and to respect the religious beliefs of others (Hicks, 2003). Spirituality has been associated with religion. Religion is embedded in the faith tradition, which involves the devotion to shared beliefs and practices. The practice of spirituality in the workplace creates conditions for individuals to be more involved with their work and can contribute important values to support individuals and minimize organizational problems such as turnover (Driver, 2005). Islam provides solutions to various kinds of organizational problems (Al-Attas, 1995) because Islam is a way of life to teach people about their relationship with God, with the universe, and the relationship between their ethics and the economy and political system. Spirituality in Islam can bridge the creation of job engagement because it has the value of worship so that individuals can interpret their work well (Adawiyah and Pramuka, 2017).

Spiritual in the context of engagement refers to a person's attachment to his work spiritually, or according to the faith that is believed (presenting Allah SWT). Spiritual engagement has been defined here as a set of evolutionary and spiritually changing beliefs, behaviors, hopes, and emotions that have the potential to influence ethics, values, identity, and organizational dynamics (Roof et al., 2017). In line with the research of Hassan et al. (2016) which states that the integration of vertical and horizontal spiritual values helps organizations develop relationships of motivation and action, The value of spirituality in the organization will motivate them to get involved in work because of the meaning of worship and to expect the blessing of Allah SWT. Nasr (1987) states that spirituality is identical with the presence of a relationship with God, which affects individual self-esteem, meaning, and connection with others and nature. Kamil et al. (2011) have tried to study spirituality. They believe that Islamic spirituality in the context of an organization consists of four elements: ritual (Ibadat), forgiveness/repentance (Al a'fw), belief (Iman), and remembering Allah (Dzikrullah). Work associated with God and interpreted in the concept of religion (such as worship, working with blessings, and working in accordance with Islamic values) has more engagement in the work itself. They will be more motivated to be fully involved in work and can influence their other co-workers who value the same thing.

Other research has also shown that spirituality and religious engagement tend to improve a variety of college outcomes, including greater overall satisfaction (Astin,

1993), less stress (Pollard and Bates, 2004), higher indicated honesty (Perrin, 2000), and increased moral judgment (Good and Cartwright, 1998). Research by Penman et al. (2013) stated that the key to spiritual engagement is recognizing the person's efforts to understand the experience and provide support. Organizational support in the context of spirituality is able to create values that affect individual engagement. Research by Rennick et al. (2013) states that there is a positive relationship between spiritual engagement and affective college outcomes, which supports and validates the philosophy and mission of religious institutions in pursuing spiritual development and learning as academic experiences. Their research mentions several ways to promote spiritual engagement, such as encouraging students to engage in practices such as prayer, meditation, spiritual conversation, or other self-reflection exercises. This can be applied in the world of work. Organizations that have the same values as their members are certainly easier to motivate to engage in spiritual activities as an effort to integrate the spiritual context into their lives in the world of work. This effort has greatly influenced the process of improving their performance, which is based on the balance of their lives—for example, bringing the context of work into the context of an effort to improve spirituality. We summarize some of the concepts of spiritual engagement in **Table 1,** along with their measurements.

Table 1. Existing concept of spiritual engagement.

No.	Author and concept	Measurement
1	The hide of calling (meaning of work and religiosity) (Wood 2011)	• Know Your God-Given Strengths. • It's Not About You • Surrender to the Greater Purpose for Your Work**.** • Get a Spiritual Partner. • Develop a Portfolio of Spiritual Practices.
2.	The spiritual engagement instruments (Roof, Bocarnea, and Winston 2017) Spiritual engagement has been defined herein as an evolutionary, spiritually transforming set of beliefs, behaviors, expectations and emotions that have the potential to affect ethics, values, identity and organizational dynamics.	• Worship • Meditation • Fasting • Rest
3.	Spiritual Formation Behaviors (Baker and Lee 2020)	• Honoring individuals • Our celebrations honor individuals and make them feel valued. • Our work group celebrates teamwork and milestones together. • My company supports a healthy work/life balance. • My supervisor gives constructive feedback which helps me pursue my personal goals. • Nurturing relationship • People in my work group treat one another with courtesy and respect. • People in my work group help and encourage one another. • People in my work group show appreciation for me. • Serving with integrity. • I am trusted to use my judgment and make decisions. • Our work is focused on meeting real needs of customers. • Good ethical values and behaviour are important to us.

3. Method

3.1. Process of scale development

The methodology employed in this study for constructing a spiritual organizational collective engagement scale adheres to established principles of instrument design, as outlined by Churchill (1979), Boateng et al. (2018), Latif (2018), and Latif et al. (2019). The process encompassed seven key stages: 1) defining the construct's domain; 2) generating items based on existing literature; 3) categorizing items into each dimension of the construct; 4) conducting a pilot study with expert validation; 6) employing exploratory factor analysis (EFA) to discern the underlying dimensions of the scale using IBM SPSS; and 7) conducting confirmatory factor analysis (CFA) to assess the reliability and validity of the proposed scale using IBM Amos.

3.2. Domain of the construct

As clarified in the literature review section, this paper focuses on examining the construct's domain, specifically the spiritual dimension, in the development of the OCE scale from the perspective of employees (organizational members). The spiritual dimension of OCE investigates how employees integrate their faith into their work, encompassing beliefs, practices, behaviors, and motivations. This integration propels their commitment, inspires colleagues, and nurtures a supportive work environment, ultimately contributing to collective engagement. By assessing these aspects on a scale, valuable insights are gained into the potent influence of spirituality on organizational well-being and performance.

3.3. Generation of OCE spiritual engagement items

To formulate the scale items, various procedures have been identified in this research, including literature review, expert surveys, and group discussion (Churchill, 1979; Boateng et al., 2018; Latif et al., 2019; etc.), among others. To ensure robustness, our study combined several of these methods. Initially, a total of 20 (twenty) items were created through an examination of existing literature, focusing on employee engagement linked to the spirituality of employees (organizational members). After identifying items with the potential to measure spiritual engagement among employees (organizational members), the authors categorized the original statements into the four dimensions of employee engagement toward employees' spirituality, as theoretically conceptualized in the paper.

Furthermore, the research conducted focused discussions with academics and professionals to validate items designed to effectively measure employee perceptions of spiritual engagement. Subsequently, for further refinement of the items, the scale underwent evaluation by the Head of Management Agencies, four professors, and researchers specializing in Organizational Behavior and Human Resources Management, Psychology, Spirituality/Religion, and Methodology, alongside employees and staff of organizational agencies. The panel conducted a meticulous examination of each item with respect to its intended dimension of measurement, concentrating on whether the dimensions could accurately capture the measurement

of employee engagement towards the spirituality of organizational members. This scrutiny resulted in the removal of several items from the scale and the reformulation of others to enhance clarity. Following this phase, a total of 20 items were ultimately integrated into the scale, with **Table 2** presenting all the items and their respective sources. In the subsequent employee survey, each statement was introduced with the phrase "my co-workers and I".

Table 2. Initial compilation of itemized elements.

Items		Source
1)	My co-workers and I were totally "involved" in our work.	Barrick et al. (2015)
2)	I find that nearly everyone in our office puts a lot of effort and energy into achieving our job goals	Roof et al. (2017) Rich, Lepine, and Crawford (2010)
3)	My co-workers and I take great pride in completing our job well	Baker and Lee (2020)
4)	Almost everyone at my workplace is passionate and enthusiastic about their respective jobs	FGD with management science experts and Islamic worldview
5)	Doing work at my workplace is (as a whole) so enjoyable that I often lose track of time	
6)	My co-workers and I tend to be very focused when we get our work done	
7)	Me and my co-workers tend really maintain the religious value of our office	
8)	My co-workers and I believe that our personal spiritual values are compatible with the spiritual values of our office	
9)	My colleagues and I interpret the value orientation of the value of worship every time I finish work	
10)	My colleagues and I put forward genuine kindness and usefulness in completing work	

3.4. Initial data collection and purification

Following the inspection of the initial item set, a comprehensive data collection endeavor was undertaken to conduct a pilot study, engaging a cohort of 107 respondents. Subsequently, a preliminary questionnaire was formulated, comprising two distinct segments. Part A delved into the demographic and academic backgrounds of the respondents, while Part B entailed the assessment of respondent agreement levels concerning each of the 20 (twenty) statements articulated in steps 2 and 3. A 5-point Likert scale (1 = strongly disagree; 5 = strongly agree) was employed for this purpose. Additionally, participants were encouraged to provide comments relevant to the statements to facilitate further refinement and enhance clarity. Upon completion of the pilot study, the survey underwent meticulous scrutiny by a proficient native Bahasa Indonesia and English-speaking editor, along with input from four academics for their insightful feedback.

Subsequently, we crafted a statement in Indonesian (Bahasa Indonesia), the language of our research participants, and translated it back into English. In developing the questionnaire, we adhered to the counsel of experts, as advocated by scholars such as Hair et al. (2011) and Sekaran and Bougie (2016), steering clear of double-barrelled statements, confusing language, leading questions, and emotional expressions to mitigate potential confusion. A seasoned editor carefully reviewed the questionnaire, identifying and correcting omissions, errors, and perceived ambiguities. Following this scrutiny and in response to invaluable feedback from the pilot sample, the stylistic editor, and academic contributors to this research phase, essential refinements were introduced to enhance the questionnaire's precision. This iterative

process, guided by discerning observations and recommendations from diverse expert perspectives involved in the critical review, ensured a heightened level of clarity and accuracy.

3.5. Data collection

The study's focus encompassed the workforce within an undisclosed number of agencies. Employing the snowball sampling technique coupled with purposive sampling (a non-probability approach), respondents were intentionally chosen. Non-random sampling methodologies were employed due to the absence of information on the precise population size, precluding the implementation of random sampling based on a sample frame. The selected cohort comprised 150 employees hailing from diverse professions within agencies and organizations situated in Indonesia. Eligible respondents were those aged 20 years and older. Notably, 120 employees actively engaged in this study, resulting in a noteworthy response rate of 90.83%. Of these responses, 107 questionnaires were deemed comprehensive and suitable for analysis. The succinct synthesis of respondents' profiles is encapsulated in **Table 3**.

Table 3. Profile of respondents.

Demographics	Frequency	Percentage
Age		
20–29	12	11.22
30–39	25	23.36
40–49	21	19.63
≥50	49	45.79
Gender		
Female	57	53.27
Male	50	46.73
Agency field		
Teacher/Lecturer	53	49.55
Administration Staff	28	26.16
Private Sector/others	26	24.29

3.6. EFA (Exploratory factor analysis)

Following the meticulous collection and refinement of data, we initiated the assessment of the scale structure and its psychometric attributions to ascertain the reliability and validity of the proposed multidimensional tool for measuring Spiritual Engagement (SE) among employees (organizational members). As a preliminary step in this analytical process, an Exploratory Factor Analysis (EFA) was conducted employing principal component analysis and varimax rotation via IBM SPSS statistical software. The utilization of EFA in Employee Engagement development studies as an initial measure to validate the dimensional structure of scales has been well documented in previous research (Brockner et al., 2017; El Akremi et al., 2018; Kyriazos and Stalikas, 2018). The predetermined minimum factor loading criterion was set at 0.500. Additionally, an assessment of scale communality, reflecting the

extent of variance within each dimension, was carried out to ensure satisfactory explanatory levels. The findings indicate that all communalities surpassed the 0.500 threshold. Nevertheless, the item in proximity to the 0.500 margin was retained for further analysis to uphold the content validity of the scale.

In addition, in relation to the loading factor, all items must have 0.50 or more, which is considered to have sufficiently strong validation to explain latent constructs (Hair et al., 2009). Another reference states that the weakest loading factor that can be accepted is 0.40 (Sharma, 1996). The results of the factor analysis show that of the 10 variables that meet the requirements, they are spread into 3 factors (**Table 4**). Then the eigenvalues also show that 3 factors show a number greater than 1 with a total variance of 61.68%, higher than the recommended value of 60 percent in social science research (Hair et al., 2009). The EFA results show all items have a correlation coefficient above 0.3. We used the anti-image correlation matrix to examine the measure of sampling adequacy (MSA) with values above 0.50 for the factorability of individual items. The MSA of Kaiser-Meyer-Olkin is 0.766, which indicates the suitability of the data for factor analysis since a minimum value of 0.60 is acceptable (Hair et al., 2009). Bartlett's roundness test with a *p* value of 0.00 less than 0.05 shows the overall significance of the correlation among all items. **Table 4** presents the results of the EFA analysis.

Table 4. EFA result.

No	Item	Factors		
		1	2	3
1	My co-workers and I were totally "involved" in our work (physically)	0.064	0.341	0.592
2	I find that nearly everyone in our office puts a lot of effort and energy into achieving our job goals (physically)	0.857	0.074	−0.010
3	My co-workers and I take great pride in completing our job well (emotionally)	0.437	0.342	0.333
4	Almost everyone at my workplace is passionate and enthusiastic about their respective jobs (emotionally)	0.853	0.115	0.011
5	Doing work at my workplace is (as a whole) so enjoyable that I often lose track of time (cognitively)	0.046	−0.131	0.834
6	My co-workers and I tend to be very focused when we get our work done (cognitively)	0.548	0.251	0.468
7	Me and my co-workers tend really maintain the religious value of our office (spiritually)	0.114	0.847	0.042
8	My co-workers and I believe that our personal spiritual values are compatible with the spiritual values of our office (spiritually)	0.163	0.673	0.197
9	My colleagues and I interpret the value orientation of the value of worship every time I finish work (spiritually)	206	778	−0.015
10	My colleagues and I put forward genuine kindness and usefulness in completing work (spiritually)	0.618	0.402	0.236
KMO		0.766		
Sphericity Barlett test		304.385		
Df		45		
Sign.		0.000		

3.7. CFA (confirmatory factor analysis)

The assessment of measurement models was conducted through the application of the structural equation modelling technique, utilizing IBM SPSS AMOS. This evaluation involved a thorough scrutiny of goodness of fit, composite reliability, as

well as convergent and discriminant validity. The purpose of measurement models is to clarify the relationship between latent variables and their corresponding observed measures, determining the degree to which the data conforms to the proposed model (Henseler et al., 2009; Demo et al., 2012; Brown, 2015). Notably, Demo et al. (2012) and Brown (2015) underscored the importance of considering the model's consistency when fit indices fall within marginal ranges. To gauge the goodness of fit between a specified model and the observed data, the present study relies on an extensive set of indices, encompassing CMIN (Chi-square), standardized root means square residual (SRMR), Comparative Fit Index (CFI), Tucker-Lewis Index (TLI), PGFI (Parsimony-adjusted Goodness of Fit Index), and root mean square error of approximation (RMSEA).

The fit indices adhere to specific cutoff values. As recommended by Hu and Bentler (1998), a cutoff value of 0.08 is suggested for SRMR, and the RMSEA value should not exceed 0.08. For CFI and TLI, falling within the 0.90 to 0.95 range is advised, according to Bentler (1990). The acceptance range for CMIN/df varies among researchers, ranging from less than 2 (Ullman and Bentler, 2012) to less than 5 (Schumacker and Lomax, 2010). PGFI values are proposed to be in the 0.50 range, with other indices ideally ranging around 0.90 (Mulaik et al., 1989). To assess the measurement model, data quality, including construct reliability and construct validity through confirmatory factor analysis, was considered. The development of the measurement model was informed by the findings of the EFA, with all 10 items incorporated into the structural model. Importantly, none of the items were omitted due to low loadings. The results of the CFA with 10 items demonstrated a commendable fit, and a summary of these outcomes is presented in **Table 5**.

Table 5. Fit indices.

Fit indices	Recommended value	Outcome
X^2/df		221.049
P	In-significant	0.000
CMIN/df	≤5	1.812
RMSEA	≤0.06	0.057
CFI	≥0.90	0.973
TLI	≥0.90	0.967

The analysis of indices following the CFA, as outlined in **Table 5**, revealed that the three-factor model demonstrated an acceptable fit. Multiple approaches were employed to assess the overall fit of this model to the data. An exact fit is indicated when the significance level (typically set at $P > 0.05$) surpasses a specified threshold. It is acknowledged that X^2 is influenced by sample size and tends to be significant in larger samples, as is evident in our study with a sample size of 107. The indices, with values spanning from 0 to 1, generally signify a superior fit with higher values, excluding RMSEA. An RMSEA < 0.05 and a poor fit for RMSEA > 0.05 to < 0.08 to 0.10 (Kelloway, 1995; Chow et al., 2001). Both CFI and TLI values exceeded 0.90. Consequently, the conclusion drawn was that the three-factor model adeptly fits the data.

3.8. Analysis of reliability

To ensure the internal consistency of multiple indicators for each construct, a reliability analysis was conducted, following the approach outlined by Lu et al. (2009). The focus was on the composite reliability coefficient, a metric employed to evaluate the reliability of factors. This coefficient gauges the degree to which a set of latent construct indicators collectively contribute to the measurement of a construct (Hair, 2009). While Cronbach's alpha has traditionally been utilized for assessing construct reliability, Cronbach and Shavelson (2004) have acknowledged that relying solely on the alpha coefficient may be insufficient. Therefore, composite reliability, drawing on the standardized loadings and measurement errors of each item, is now considered more robust (Fornell and Larcker, 1981). The obtained values for composite reliability, ranging between 0.878 and 0.942, affirm the reliability of the measures in the study (Hair et al., 2011).

Based on reliability testing, the OCE variable with 10 measurement items in it shows the number 0.790, so this variable meets the reliability requirements, which is more than 0.60. We also tested the reliability of the spiritual dimension as an additional dimension to the OCE concept, which indicated that the reliability value was 0.749, so this dimension also met the criteria for an OCE variable.

4. Discussion

This study proposes the new concept of OCE by adding a dimension to the spiritual context. Thus, OCE in this study refers to the perception held by organizational members that organizational members, as a whole, are physically, cognitively, emotionally, and spiritually involved in their work. Individual engagement is able to motivate other individuals because of the same values and encouragement from the organization, which ultimately leads to collective engagement in the organization that will create value for the company. Interaction between employees will create new knowledge sharing, such as affective, motivational, and moral behavior, including performance-related attributes such as obtaining collective benefits and high group potential (Bakker and Schaufeli, 2000). The process of social comparison between employees can generate job discussions that make them more involved together in their work because of the influence between each other.

Spiritual engagement is proposed to be one of the dimensions of OCE. Collective engagement can be achieved by tapping into individual spirituality to stimulate engagement in work. Employee engagement and spirituality are related to the emotions and enthusiasm of individuals in the work environment (Saks, 2011). The meaning of work, shared values, and organizational drive can foster the spiritual level of the individual in it. Organizational values, leadership behavior, and most importantly, organizational culture can influence employee engagement (Frank et al., 2004; Fachrunnisa et al., 2021). Mahipalan and Sheena (2018) stated that spirituality can increase job engagement, mediated by employee engagement. Job engagement includes a person feeling united in a job because they feel happy with the job. Spirituality has also been linked to well-being, such as maintaining better physical and mental health (Zullig et al., 2006). Spirituality can provide meaning and contribute to

the quality of work life (Lee, 2002). Individuals with a higher spiritual level are more likely to be involved in their work because their ability to interpret work associated with worship in the context of worship can minimize obstacles, for example, experiencing less stress (Pollard and Bates, 2004). This is very important because when they enjoy the job properly, it will affect their environment more spiritually. Even the research of Sarmad et al. (2018) concludes that spiritual workplaces include organizations that support the meaning of work, such as working with the intention of worship (Holy Qur'an, 51:185), working sincerely to achieve the pleasure of Allah (Holy Qur'an, 98:5), and for the purpose of the afterlife (Holy Qur'an, 99:6–8).

Individuals with an understanding of the meaning of work by connecting religion (Islam) and God are considered to be more involved in their work. They believe that the results of work are not only in the form of material but also an effort to seek the pleasure of Allah and the goal of the hereafter, so that they have high enthusiasm and dedication to complete work. The environment and people with the same values also trigger their full engagement to jointly synergize the ability to achieve organizational goals.

Limitation and further research

In alignment with the outlined research objectives, the results of this undertaking in scale development successfully introduce spiritual engagement as a novel dimension within the broader construct of Organizational Collective Engagement (OCE). Furthermore, this investigation strives to incorporate perspectives grounded in Islamic values, drawing on the works of Al-Attas (1995), Adawiyah and Pramuka (2017), Hassan et al. (2016), etc. in a literature review. However, it is important to acknowledge a limitation in this, as it falls short of establishing a definitive connection between Islamic values and spiritual engagement within the OCE context. The findings accentuate the critical need for future research endeavours to develop a comprehensive scale that adeptly captures the nuanced intricacies of Islamic spiritual values, incorporating more refined items and considerations tailored to the specificities of Islamic religious and spiritual environments.

To address the identified limitations pertaining to the establishment of a connection with Islamic values and to enhance the incorporation of Islamic spiritual values in scale development, a comprehensive outline for improvement is proposed. First and foremost, undertaking an exhaustive literature review is imperative. This review should encompass an in-depth exploration of Islamic spiritual values and their relevance to organizational engagement. Notable works in this domain, such as those by Alqhaiwi and Luu (2023), Mumtaz et al. (2023), Koburtay et al. (2022), etc., should be consulted to inform a nuanced understanding of Islamic values, principles, and practices related to spirituality in the workplace. Secondly, a strategic collaboration with Islamic scholars or experts is recommended. Involving these experts in the development process ensures that the scale accurately reflects the specific values and principles outlined in Islamic teachings. Their invaluable insights can shed light on the unique aspects of Islamic spirituality within the organizational context.

Thirdly, a pilot test of the scale with a sample of Islamic participants is crucial to gathering first-hand feedback on its relevance and alignment with Islamic spiritual

values. This iterative process allows for the identification of any discrepancies and ensures that the scale authentically captures the nuances of Islamic spirituality. Lastly, generating scale items that align meticulously with Islamic values is paramount. Drawing on insights from the literature review and feedback obtained from Islamic experts and participants, the scale and its principles should be meticulously crafted to be specific to Islamic teachings and resonant with Islamic employees. This multifaceted approach lays the groundwork for future research endeavours seeking to refine and advance the understanding of spiritual engagement within an Islamic organizational framework.

5. Conclusion and implication

The results of the study of the concept of OCE with four dimensions (physical, emotional, cognitive, and spiritual) enrich the literature on human resource development, especially in the field of organizational collective engagement, by assessing the empirical dimensions of the construction of spiritual engagement in Indonesia. Islamic-based human resource managers can use instruments to measure spiritual engagement in the organization to achieve organizational goals. The spiritual context of engagement can collectively increase organizational engagement, which is considered to be an important component of performance effectiveness. Scholars and professionals can use research findings to justify their efforts in designing, developing, and implementing appropriate learning and performance interventions so that spiritual engagement can continue to increase among Muslim employees and shape the concept of OCE.

As an emerging tool, the instrument needs further validation of using different approaches in different organizational settings across cultures and countries to produce consistent results before applying it widely as a model for organizational transformation to drive organizational development. Moreover, the number scale of the spirituality dimension of engagement in the OCE concept requires further testing of its usefulness for non-Muslim employees. The spirituality tested in this study is in the context of Islam, so it is necessary to test whether it is relevant if tested on non-Muslims.

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