Open Access



Journal of Scientific Insights
E-ISSN: 3062-8571
DOI: https://doi.org/10.69930/jsi.v3i6.999
Research Article

ScienceTech. Group

Vol. 3 (6), 2026
Page: 802-812

# Religious Guidance Strategy through Majelis Taklim for Employees of the Koja Container Terminal, Jakarta

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***Abstract.*** *Workplace religious education must operate within organizational constraints that differ from community-based learning, particularly in continuous operations with rotating shifts. This study examined how Majelis Taklim functions as nonformal Islamic education for employees at Koja Container Terminal, Jakarta, and how its strategies, value internalization, participant experiences, and organizational conditions are interpreted. A constructivist qualitative case-study design was used. Six substantive semi-structured interviews were analyzed purposively: one manager, one Islamic spiritual-development organizer, two active participants, and two less-active participants. Data were coded in two cycles, compared across informant positions, and interpreted through social construction, knowing-feeling-acting, and workplace-spirituality lenses. The findings show an adaptive strategy characterized by needs mapping, contextual religious content, flexible scheduling, blended access, repeated materials, humanistic facilitators, and social activities. Internalization appeared through increased religious understanding, affective calmness, and reported everyday practice, but the pathway was not uniform. Less-active participants still valued the program while reporting barriers related to time, fatigue, location, transportation, digital limitations, and work priorities. Organizational support was present but perceived differently by management and organizers. Attendance alone therefore did not adequately represent program acceptance or internalization. The study proposes an adaptive cycle in which work context shapes strategy, participant experience, value internalization, workplace meaning, and continuous evaluation. This model extends Majelis Taklim studies into a shift-based industrial setting while preserving the educational, rather than merely managerial, purpose of religious development.*

***Keywords:*** *Islamic Nonformal Education; Majelis Taklim; Workplace Spirituality; Shift Work; Religious Development*

## 1. Introduction

Islamic religious education in Indonesia is not limited to schools and madrasahs; it also develops through families, communities, and nonformal learning spaces. Majelis Taklim is one of the most durable forms of nonformal Islamic education because it can organize recurring learning around participants' social realities. Recent studies describe Majelis Taklim as an educational, social, and transformative institution that adapts to local contexts and different participant groups (Agustina et al., 2024; Asrin, 2024; Triana et al., 2025). This flexibility is especially relevant for adult learners whose participation is shaped by work schedules, family responsibilities, prior religious knowledge, and practical needs rather than by a formal school timetable.

The workplace creates a distinctive environment for such learning. Employees spend substantial time within organizational structures that shape routines, interactions, safety practices, and ethical decisions. Islamic values such as trustworthiness, discipline, honesty,



Received: 14 October 2026/ Accepted: 30 October 2026 / Available online: 3 November 2026

responsibility, care for others, and self-control may therefore be encountered not only as doctrinal ideas but as practical questions of professional conduct. Studies of Islamic work ethics and spirituality indicate that religious and spiritual meaning can be associated with motivation, job satisfaction, commitment, and work behavior, although the strength and direction of these relationships vary across settings (Aflah et al., 2021; Asutay et al., 2022; Rokhman, 2022). Qualitative interpretation is therefore needed before assuming that participation in a religious program automatically produces organizational outcomes.

Workplace spirituality offers a complementary lens, but it should not be equated with Islamic religious education. Ashmos and Duchon (2000) conceptualized workplace spirituality around inner life, meaningful work, and community. Indonesian studies have subsequently examined Islamic spirituality and workplace meaning among Muslim employees. Adawiyah and Pramuka (2017) developed a measure of Islamic workplace spirituality, while Kurniady et al. (2021) highlighted the role of spirituality in quality of work life. Other studies link workplace spirituality with engagement, satisfaction, or citizenship behavior (Bella et al., 2021; Bismala et al., 2024; Margaretha et al., 2021). These studies are useful for interpreting meaning and community, but a Majelis Taklim is first an educational and religious institution; its significance cannot be reduced to productivity or performance.

The present study addresses a setting in which this distinction is particularly important: Koja Container Terminal (TPK Koja), Jakarta. The terminal operates continuously and organizes employees through non-shift and rotating shift arrangements. The Majelis Taklim program has existed for more than two decades, while the workforce is distributed across work groups and operational locations. In such a setting, the existence of a weekly program does not by itself demonstrate equal access, relevant learning, or successful value internalization. Attendance may be constrained by operational priorities, fatigue, recovery time, location, transportation, or communication, and low attendance cannot automatically be interpreted as low religiosity.

This context creates three gaps. First, Majelis Taklim research has largely focused on community, family, youth, or urban religious settings rather than continuous industrial operations (Agustina et al., 2024; Asrin, 2024). Second, workplace-spirituality research often uses survey-based designs that identify associations among constructs but provide less explanation of how religious meaning is learned and negotiated in a specific workplace (Asutay et al., 2022; Dwiyanti et al., 2025; Ekowati, 2022). Third, studies of value internalization commonly examine formal educational institutions, where participant roles and authority relationships differ from those of adult employees (Alnashr et al., 2022). These gaps call for a qualitative account that places nonformal Islamic education, value internalization, and workplace context within the same analytic frame.

The study uses three sensitizing perspectives rather than a statistical causal model. Social construction theory helps explain how recurring practices become collectively recognized and individually interpreted (Berger & Luckmann, 1966). The knowing-feeling-acting sequence offers a pedagogical language for distinguishing understanding, affective engagement, and reported practice (Lickona, 2013). Workplace spirituality helps interpret meaningful work, community, and perceived value alignment without treating religiosity as a managerial instrument (Ashmos & Duchon, 2000). Together, these perspectives allow the study to examine both educational process and organizational context while preserving divergent participant experiences.

Accordingly, this article asks four questions: how religious development through Majelis Taklim is strategically organized; how religious values are internalized; how employees interpret the program; and what organizational conditions support or constrain participation. The study aims to develop a context-sensitive explanation of religious development in a rotating-work environment and to formulate an adaptive conceptual model grounded in the reported experiences of program actors and participants. From a broader policy perspective, equitable access to workplace learning for shift employees is conceptually relevant to Sustainable Development Goal (SDG) 4, which promotes inclusive and equitable quality education and lifelong learning opportunities, and SDG 8, which emphasizes decent work. The present study does not test SDG-level outcomes; rather, it examines how program design may support more equitable learning opportunities within a workplace setting (United Nations, 2015).

## 2. Methods

This study employed a constructivist qualitative case-study design because the phenomenon was bounded by a specific organization, program, group of actors, and operational context. A case-study approach was appropriate for examining how religious development was organized and interpreted within the real-life setting of a 24-hour container-terminal operation rather than separating the program from its work environment (Creswell & Poth, 2018). The unit of analysis was the Majelis Taklim and related Islamic spiritual-development activities for employees at TPK Koja.

Participants were selected purposively to capture contrasting positions in the program. Six interviews contained substantive data for analysis: one manager (PIM-01), one Islamic spiritual-development/Bintal organizer (BTL-01), two active participants (PA-01 and PA-02), and two less-active participants (PKA-01 and PKA-02). Selection was guided by two analytic criteria: institutional or program role and participation position. This composition enabled comparison across policy, program-management, frequent-participation, and limited-participation perspectives. The two less-active participants were intentionally included as contrasting cases because their experiences could reveal access barriers that might be less visible in accounts from active participants. Because the available data did not establish a uniform numerical attendance threshold, the label less-active is used as an analytic participation category rather than a formal attendance cutoff. Six substantive interviews were considered adequate for the bounded case-study questions because all targeted actor positions were represented and the interviews yielded both convergent and contrasting evidence across strategy, internalization, participant experience, and organizational conditions. This judgment concerns analytic adequacy for the present case rather than statistical representativeness or a claim of exhaustive saturation. Perspectives from additional shifts, work units, or participation patterns may therefore remain underrepresented. Personal names were replaced by codes to protect confidentiality.

Data were obtained through semi-structured interviews focused on planning, content, methods, scheduling, organizational support, participation, perceived benefits, barriers, evaluation, and proposed improvements. The thesis design also identified observation and documents as potential supporting sources; however, the results reported in the present article are based primarily on the available interview data. Consequently, claims about organizational support, behavioral change, and program effects are treated as participant or

actor accounts rather than independently verified causal effects. This evidentiary boundary is retained throughout the Results, Discussion, and Conclusion.

Analysis proceeded iteratively. Interview segments were first assigned descriptive, in-vivo, or process-oriented codes, followed by a second cycle in which related codes were grouped into conceptual categories and broader themes. Cross-case comparison was used to identify convergence and divergence across actor groups. Contrasting cases were retained instead of being forced into a single narrative; for example, management and the program organizer described organizational support differently, while less-active participants expressed different location preferences. An audit trail was maintained by linking interview excerpts to first-cycle codes, second-cycle categories, and final themes. For example, PKA-02's statement that "the lecture time and the work time are sometimes very close to each other" was first coded as schedule-work conflict and limited access; it was then grouped with time pressure, fatigue, and location constraints under the second-cycle category access constraints, which contributed to the final theme Unequal Access. Similarly, PIM-01's emphasis that the study schedule should adapt to different work schedules supported the first-cycle code adaptive scheduling and the final theme Adaptive Strategy. Theoretical concepts were introduced only after empirical categories had been developed, functioning as interpretive lenses rather than predetermined coding boxes.

Ethical practice emphasized informed participation, confidentiality, voluntary responses, and minimization of operationally sensitive information. The article does not report personal identities or technical details unrelated to the educational focus. Because the study is qualitative and context-bound, transferability depends on the similarity of other workplaces to the 24-hour, shift-based, safety-sensitive setting examined here rather than on statistical generalization. The limited number of interviews and the primary reliance on interview data also constrain perspective coverage; the study cannot determine whether all work clusters, shifts, or less-active employees would describe the program in the same way. These limitations are particularly relevant when interpreting reported behavioral change and organizational support.

**Table 1.** Participant profile and analytic contribution

| Code | Position | Participation status | Primary analytic contribution |
|---|---|---|---|
| PIM-01 | Manager | Management | Policy, timing, support, evaluation |
| BTL-01 | Bintal Islam organizer | Program manager | Program history, strategy, scheduling, barriers |
| PA-01 | Employee | Active participant | Benefits, relevance, reported practice, shift |
| PA-02 | Employee | Active participant | Religious motivation, calmness, learning, attitude |
| PKA-01 | Employee | Less-active participant | Location, transport, access, improvement |
| PKA-02 | Employee | Less-active participant | Time constraints, relevance, location |

## 3. Results and Discussion

### 3.1. Adaptive Religious Development under Rotating Work Rhythms

The first theme was an adaptive strategy rather than a fixed lecture schedule. The organizer described planning as beginning with the religious and practical needs of employees, including levels of religious understanding, mental pressure, family concerns, and work-related ethical questions. This orientation moves the Majelis Taklim away from a speaker-centered event toward an adult-learning process in which participant experience influences content and delivery. Similar contextual responsiveness has been reported in Majelis Taklim studies that emphasize local wisdom, interactive learning, and social transformation (Asrin, 2024; Triana et al., 2025).

Content was described as combining worship jurisprudence, religious character, work ethics, stress management, and family issues. Participants repeatedly valued material that was connected to daily problems. Contextualization did not mean replacing classical sources; rather, it meant linking Islamic teachings with concrete questions such as integrity, communication, responsibility, and professional conduct. Putro and Riyono (2020) similarly show that Islamic spirituality at work is experienced through knowledge, exemplification, and habitual practice. This finding also aligns with El-chew et al. (2025), who found that religious learning becomes more transformative when it is reflective, relevant, and supported by an encouraging learning environment.

Scheduling was the most distinctive adaptation. The program had to work around shift rotations, rest periods, operational peaks, and tasks that could not be left unattended. The manager emphasized that the religious activity should adapt to work rhythms rather than treat shift work itself as an excuse for non-participation.

> *"Shift work is not a reason the activity cannot run; the study schedule has to adapt to the different work schedules." (PIM-01)*

This principle reframes access as a scheduling-design issue. Equal access does not require every employee to attend at the same hour. Repetition of core material, rotating time slots, short sessions, and digital supplementation can offer equivalent opportunities to different work groups. However, blended delivery has practical limits. Employees may face restricted device access, unstable connectivity, limited opportunity to use phones during working hours, or different levels of digital confidence. The data therefore do not support replacing face-to-face learning with online materials. Recordings, summaries, or messaging-based resources are best treated as supplementary access channels, while direct interaction remains important for questioning, clarification, exemplification, and collegial contact.

The strategy also included a humanistic orientation in facilitator selection and social activities connected to the religious program. Facilitators were expected to communicate without humiliating participants and to connect religious values with lived problems. Social activities extended learning into collective practice, turning care and solidarity into shared experiences rather than abstract messages. This broader educational role is consistent with research that describes Majelis Taklim as simultaneously religious, educational, and socially connective (Agustina et al., 2024).

### 3.2. Internalization, Participant Experience, and Workplace Meaning

The second theme concerned the movement from knowledge to affective experience and reported practice. Active participants described Majelis Taklim as a place to expand religious understanding, ask questions, and relate teachings to everyday decisions. This represents the knowing dimension of value formation. The feeling dimension appeared in descriptions of calmness, reassurance, and the emotional value of learning together. Reported behavioral application included changes in worship, interpersonal conduct, and efforts to apply religious values in daily routines. These three layers are analytically consistent with the knowing-feeling-acting sequence used in character education (Lickona, 2013), while the study does not assume that every participant moves through them in the same way.

The data also show why internalization should not be treated as a direct outcome of attendance. Employees already possessed religious experiences from family, prior education, community life, and previous work before joining the program. Majelis Taklim could reinforce, reinterpret, or contextualize existing values rather than create them from zero. This helps explain why participants differed in the meanings they attached to the same activity. A social-construction perspective is useful here: recurring practices provide shared symbols and routines, but individuals internalize them through their own histories and organizational positions (Berger & Luckmann, 1966)

Less-active participants were particularly important for interpreting program acceptance. Both less-active interviewees evaluated the activity positively, even while reporting access difficulties. One emphasized the value of religious learning and collegial ties, while another highlighted the usefulness of the program despite limited participation.

*"Besides increasing religious knowledge, the activity also strengthens social ties among colleagues." (PKA-01)*

This distinction between acceptance and access is central. A participant can value the program but still be unable to attend frequently. Conversely, physical attendance does not prove that a value has been internalized. Evaluation should therefore separate at least three questions: whether employees value the program, whether they can realistically access it, and how they interpret its relevance to their lives.

The workplace-spirituality lens further clarifies participants' descriptions of calmness, community, and meaningful conduct. Studies in Indonesia have linked Islamic spirituality with quality of work life, job satisfaction, commitment, and engagement (Asutay et al., 2022; Kurniady et al., 2021; Margaretha et al., 2021). Yet the current findings also support caution. Rokhman (2022) found that relationships among spiritual leadership, workplace spirituality, Islamic work ethics, and organizational citizenship were not uniformly significant, while other studies report positive associations (Bismala et al., 2024; Ekowati, 2022). The present study therefore treats meaningful work and community as interpretations reported by participants, not as organizational outcomes caused by Majelis Taklim.

### 3.3. Barriers, Unequal Access, and Organizational Support

The third theme was the multidimensional nature of participation barriers. Time was the most consistent constraint, but 'time' referred to more than the nominal availability of a break. Employees also needed time to eat, recover, move between work areas, prepare for the next task, or respond to operational demand. For this reason, a formally empty time slot was

not necessarily a suitable learning slot. One less-active participant summarized the tension succinctly.

*"The lecture time and the work time are sometimes very close to each other." (PKA-02)*

Fatigue was another important condition. Night-shift workers may legitimately prioritize recovery, particularly in a safety-sensitive industry. The study therefore rejects interpretations that equate non-attendance with weak religious commitment. An adaptive program should avoid placing moral pressure on employees to sacrifice rest needed for safe work. Instead, repeated sessions, rotating schedules, or concise supplementary materials may widen access without creating additional physical risk.

Location and transportation produced a striking contrasting case. One less-active participant considered the dock area difficult to reach because of dependence on internal transport and preferred a workshop location. Another proposed the dock area precisely because it was closer to the work site. This contradiction suggests that there is no universally ideal venue. A feasible rotating-venue recommendation should therefore be based on work-cluster proximity, transport availability, shift timing, and operational permission rather than on a single permanent location. In practice, alternating between workshop-proximate and dock-proximate venues, or repeating the same core session at more than one location, may provide more equitable access while remaining compatible with operational demands.

Other barriers included differences in religious knowledge, facilitator preferences, varying levels of interest, limitations of digital learning, and resource availability. These factors should not be collapsed into a single category of 'low motivation.' Employees who value the program but cannot reach it need a different response from employees who are not interested in current themes or methods. Contextual content, differentiated learning formats, and clear communication can address preference-related barriers, whereas time, transport, and location require organizational coordination.

Organizational support was available but perceived differently. The manager described support as limited in some respects, whereas the program organizer described strong support through facilities, time permissions, budget processes, formal legitimacy, leadership presence, and social-program integration. The difference is analytically important rather than a discrepancy that must be resolved by choosing one account as correct. It suggests a gap between formal or program-level support and the perceived adequacy of support in day-to-day operational access. The practical implication is that evaluation should distinguish availability, adequacy, consistency, and accessibility: a facility may exist but still be inconvenient; a budget may exist but require approval; leadership may endorse a program while some work groups still have difficulty attending. This multidimensional interpretation is more useful than a binary supported/not-supported classification and indicates a need for clearer coordination between managerial policy and implementation at the participant level.

These findings also reinforce the distinction between religious development and managerial control. Workplace spirituality research suggests that spiritual meaning may be connected with engagement, well-being, and work behavior (Adawiyah & Pramuka, 2017; Bella et al., 2021), but the educational purpose of Majelis Taklim should remain intrinsically religious and developmental. Participation should not become a proxy for loyalty or performance, and religious learning should not substitute for organizational obligations related to safety, workload, or fair supervision.

### 3.4. Evaluation and an Adaptive Conceptual Model

The fourth theme was evaluation as an ongoing adjustment mechanism. Management and the organizer described monitoring through attendance, administrative review, behavioral observation, feedback, and assessment of social activities. However, the findings indicate that attendance alone is insufficient. It cannot explain why a person was absent, whether the topic was relevant, whether a digital alternative was used, or whether a participant felt safe to ask questions. Evaluation should therefore include feedback about content, timing, location, facilitator style, media, and perceived opportunities to apply learning.

Behavioral observations must also be interpreted cautiously. Reported changes in integrity, discipline, communication, or emotional regulation cannot be attributed solely to Majelis Taklim because many personal and organizational factors influence behavior. In a qualitative design, such observations function better as reflective indicators that can be compared with participant accounts than as proof of causal program impact.

Across the themes, the data support a cyclical interpretive model rather than a linear cause-effect chain. Each transition is grounded in a recurring pattern in participant accounts. Work context shaped strategy through reports of rotating shifts, fatigue, safety demands, and spatial constraints; strategy shaped participant experience through flexible scheduling, contextual content, repeated materials, and supplementary digital access; participant experience informed internalization through reported knowledge gain, calmness, social connection, and efforts to apply values; internalization was linked to workplace meaning through participants' references to integrity, responsibility, community, and meaningful conduct; and evaluation returned information about attendance, timing, location, media, and support to program design. These relationships indicate an interpretive sequence of reported experiences, not an independently validated causal mechanism. Figure 1 summarizes this model.

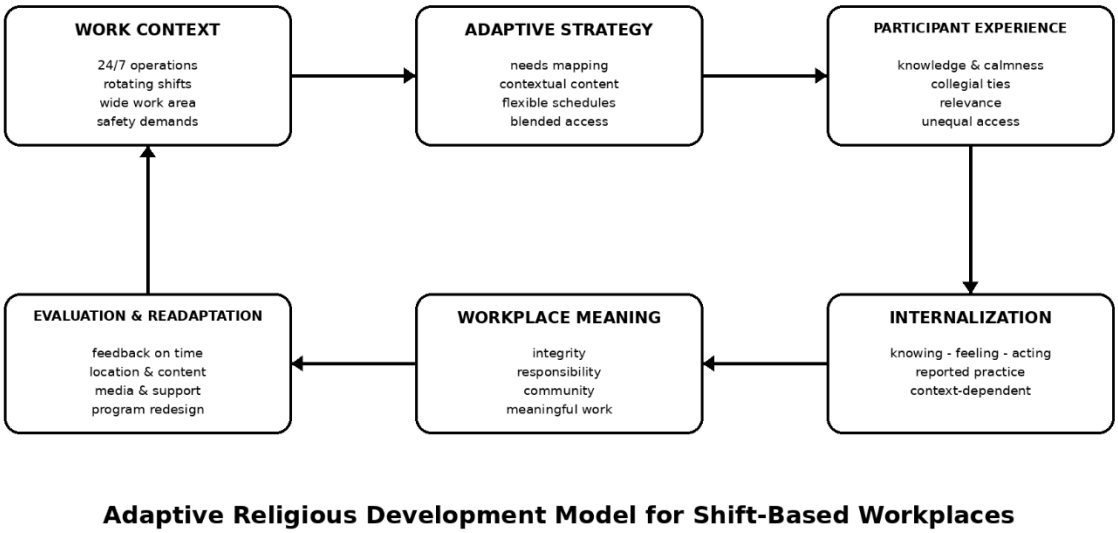



**Figure 1.** Interpretive adaptive religious-development model derived from participant accounts and cross-theme qualitative synthesis.

The model explains why the principal contribution of this study is contextual and interpretive rather than statistical or causal. It extends Majelis Taklim research into a continuous industrial environment and shows how access, religious learning, and workplace meaning are co-shaped by shift schedules, space, fatigue, safety demands, organizational support, and participant agency. The model is therefore a synthesis of the patterns reported across actor groups and should not be read as an independently validated causal sequence. It also links internalization with workplace spirituality without assuming that religious education exists to produce organizational performance. In this respect, the model complements empirical workplace-spirituality studies that report different patterns across occupations and constructs (Dwiyanti et al., 2025) and emphasizes that educational meaning must be interpreted within the structure in which employees actually work.

Table 2 condenses the final themes and their practical implications. The table also shows why program improvement should prioritize equity of access and relevance rather than simply maximizing attendance.

**Table 2.** Cross-theme synthesis of the findings

| Theme | Core evidence | Program implication |
|---|---|---|
| Adaptive strategy | Needs mapping; contextual content; flexible timing; blended access; repeated material; humanistic facilitators | Plan around shift realities and adult-learning needs, not a single fixed schedule |
| Internalization | Knowledge gain; calmness; reported practice; collegial ties | Assess understanding, affective meaning, and application separately |
| Unequal access | Time pressure; fatigue; location; transport; preferences; digital and resource limits | Distinguish inability to attend from lack of interest; rotate time and location |
| Organizational support | Facilities, permissions, budget, legitimacy, but different perceptions of adequacy | Evaluate availability, adequacy, consistency, and accessibility |
| Evaluation | Attendance, feedback, observation, social activities | Use experience-based feedback and readaptation rather than attendance alone |

## Conclusions

Religious development through Majelis Taklim at TPK Koja is best understood as an adaptive form of nonformal Islamic education embedded in a 24-hour industrial organization. In response to the first research question, the program is strategically organized through needs mapping, contextual religious content, flexible scheduling, supplementary digital access, repeated learning opportunities, humanistic facilitators, and social activities. These strategies indicate that the key design challenge is not simply whether a program exists, but whether different work groups can access it without compromising operational responsibilities, recovery, and safety.

In response to the second and third research questions, participants described value internalization through increased religious understanding, affective experiences such as calmness and social connectedness, and efforts to apply values in everyday behavior. These

are self-reported and interpreted experiences rather than independently observed behavioral improvements. The processes were not uniform and cannot be inferred from attendance alone: less-active participants could still value the program, while access was shaped by time, fatigue, location, transportation, digital limitations, and work priorities.

In response to the fourth research question, organizational support was present but perceived differently by management and the program organizer, indicating that formal availability and perceived adequacy are distinct dimensions. The study therefore proposes an interpretive cyclical model in which work context shapes adaptive strategy, participant experience, internalization, workplace meaning, and evaluation, after which feedback informs program redesign. The model contributes to Majelis Taklim research by extending it to a shift-based port environment and by integrating nonformal Islamic education, social construction, value internalization, and workplace spirituality without reducing religious learning to a productivity tool. Future implementation should prioritize equitable access, contextual relevance, rotating or repeated delivery across feasible times and locations, and experience-based feedback. Future research should include additional shifts and work units and strengthen observational and documentary triangulation before making stronger claims about behavioral or organizational effects.

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