



Adaptation of Transcendence at Work Measuring Instruments for Muslim Employees

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Abstract: Transcendence in the workplace is an individual's sense of connectedness to colleagues and the larger community through the perception of work as a service for the common good that generates a sense of completeness and fulfillment. To analyze it, a measuring instrument is needed that can measure this. This study aims to adapt transcendence at work measuring instruments and test the psychometric properties to be tested on Muslim workers in Indonesia. This measuring instrument has been confirmed suitable for use in Hindu workers in India, but there have been no studies that test this measuring instrument on Muslim workers. The concept of transcendence which is quite attached to the teachings of Islam makes researchers interested in conducting this research. The transcendence at work measuring instrument developed by Khari and Sinha consists of 3 dimensions and 12 items that can measure transcendence in the workplace. The process of adapting measuring instruments refers to the International Test Commission. This study involved 200 Muslim workers in Indonesia. The reliability tests used are alpha Cronbach and CFA to measure construct validity. It was found that all items in the transcendence at work measuring instrument can measure transcendence in the workplace in Muslim workers in Indonesia.

Keywords: Factor Analysis; Muslim Workers; Reliability; Transcendence at Work

INTRODUCTION

Indonesia is a country with the largest population of muslim in the world. The peculiarity of Muslim workers is that they work not only to earn wages but also as God's representatives on earth (Razali, 2021). In Islam, work is also defined as an earnest effort that exerts all its assets, thoughts, and remembrance to actualize itself as a servant of God and position itself as part of the best society (Miskahuddin, 2021). So that work becomes worship that must be able to bring goodness, benefit, and actualize knowledge (Judge, 2016). However, not a few workers apply unethical and immoral behavior in working to achieve as much "profit" as possible (McGhee & Grant, 2017). This can cause ineffective performance at work to the detriment of the organization where he works (Askew et al., 2015).

Spirituality in the workplace mentioned can potentially deal with this problem (Benefiel et al., 2014). Spiritual individuals are found to be more ethical and make long-term contributions to organizational and social life (Berry, 2013). McGhee and Grant (2017) Explained that spirituality is defined by various kinds of explanations, but four major themes arise in the discussion of spirituality, ranging from discussions about the experience of transcendence, the search for the meaning of life, aspects of development, to discussing deeper relationships between people. But of the themes that emerged, transcendence is said to be central to the discussion of spirituality (MacDonald et al., 2015). There are several definitions of transcendence, Yaden et al. (2017) define transcendence as a state of mind characterized by strong relationships with others. Maslow in Bulut (2021) explains transcendence as the highest and most inclusive or holistic level of human consciousness, behavior, and relationships, as an end rather than a means to oneself, others, other species, nature, and the cosmos

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In the context of management and organization, transcendence is one aspect of *organizational culture*, where the purpose of transcendence in the organization facilitates the relationship of individuals with inner life in employees to give "meaning" to work (Vandenberghe, 2011). Transcendence was also found to be associated with work productivity (Srirangarajan & Bhaskar, 2011), ethical behavior (McGhee & Grant, 2017), and organizational commitment (Tongo, 2016) on workers.

To measure transcendence in the workplace, valid and reliable measuring instruments are needed to produce precise measurements (Azor, 2013). Khari Dan Sinha (2020) has developed a model of *transcendence at work*, from definition, and dimensions, to scale construction. *Transcendence at work* is defined as an individual's sense of connectedness to colleagues and the larger community through the perception of work as a service for the common good that produces a sense of completeness and fulfillment (Khari & Sinha, 2020). There are three dimensions in *transcendence at work*, (1) *self-connectedness*, represents a sense of complete self-connectedness characterized by fulfillment, completeness, and meaningfulness. (2) *work as service*, referring to how work can be a medium to contribute to the greater society. (3) *sense of we-ness*, refers to a sense of oneness with others in the workplace demonstrated by a sense of partnership, commitment, care, and respect for fellow workers.

Khari Dan Singh (2020) suggests that further research to be developed and retested for validation in a broader context. This is because the respondents of this study are all from India and are Hindu, therefore testing this scale to different socio-demographics is recommended. Based on these suggestions, researchers tried to test the scale *transcendence at work* in Indonesia on Muslim employees. The concept of transcendence is quite closely related to the teachings of Islam (Jadidi et al., 2022). Through religious practices and rituals, one can enter the highest consciousness so that one of its manifestations can make one focus on oneself to find the value of life, interpret relationships with others, and learn to give and receive help (Bulut, 2021). To test scales in different socio-demographics, especially if tested in Indonesia, it takes a process of language adaptation from scale *transcendence at work*. Language in measuring instruments is important because it can affect the understanding and readability of the measuring instrument (Azor, 2013). Therefore, this study aims to test measuring instruments *transcendence at work* on Muslim employees in Indonesia.

METHODS

This research is a quantitative research that aims to test measuring instruments *transcendence at work* On Muslim employees involving dimensions of *self-connectedness*, *work as service*, and *sense of we-ness*. This research is quantitative research involving a sample of 200 respondents. The sample criteria in this study are individuals who are workers, Indonesian citizens, and Muslims aged 18 to 45 years. The sample techniques used are *non-probability* Convenience sampling, in which samples are taken from easily found populations.



Table 1. Subject Demographic Data

Category	Frequency	Percentage
Gender		
Man	86	55%
Woman	114	74%
Education		
SMP	6	3%
SMA	46	23%
SMK	11	6%
D3	24	12%
D4	3	2%
S1	99	50%
S2	10	5%
S3	1	1%
Worker		
Employee	193	97%
Self-Employee	7	4%

Source: Processed data (2023)

Data was collected through a Google online questionnaire. Scale methods used in the adaptation of measuring instruments *transcendence at work* is a Likert scale with a choice of seven responses: (1) strongly disagree; (2) disagree; (3) somewhat disagree; (4) neutral; (5) somewhat agree; (6) agree; (7) strongly agree.

For the procedure carried out, previously, researchers looked for a journal of measuring instrument construction from a variable to be studied. After that, researchers review related journals through procedures, psychometric properties, and items displayed. The researcher then sent permission to adapt the measuring instrument via email and received an approved answer from the author. After that, researchers looked for two translators who were good psychologists in English. Translation using methods *forward-backward translation* where translator 1 is assigned to translate from English to Indonesian and translator 2 translates back to English from the translation results. After that, the researcher determines and analyzes the translation results and discusses again with the two translators. After it has been analyzed and the final translation results, researchers do *expert judgment* on several experts, among whom are psychology lecturers and psychologists. After obtaining assessment and input, revisions are made taking into account input and suggestions from *experts*.

After that, researchers administer measuring instruments via online googleform in which psychological ethics are listed (*informed consent*). The questionnaire was distributed through social media such as WhatsApp, Instagram, and Telegram. After the data was successfully collected, researchers conducted data analysis. The tests carried out are reliability tests, grain analysis, and validity tests using *confirmatory factor analysis* (CFA) with the help of the JASP application.



RESULTS AND DISCUSSION

Table 2. TAW Model Precision Parameters

Item	Item-rest correlation (1 Factor)	Item-rest correlation (3 Factor)
SC-1	0.636	0.739
SC-2	0.676	0.727
SC-3	0.683	0.762
WS-4	0.585	0.689
WS-5	0.646	0.742
WS-6	0.570	0.610
WS-7	0.691	0.701
SW-8	0.495	0.485
SW-9	0.459	0.539
SW-10	0.519	0.594
SW-11	0.419	0.514
SW-12	0.419	0.492

Source: Processed data (2023)

By *item-rest correlation*, all items correlate above 0.30 indicating that all items have good discrimination power.

Table 3. Reliability of Measuring Instruments

Dimension	n	Cronbach α
Self-Connectedness	3	0.865
Work as Service	4	0.843
Sense of We-ness	5	0.755
Sum	12	0.875

Source: Processed data (2023)

Based on the overall coefficient obtained $\alpha=0.875$, measuring instrument *transcendence at work* has high category reliability. So is the reliability of each dimension, *self-connectedness* (0.865), *work as service* (0.843), and *sense of we-ness* (0.755) which also has high category reliability. From the CFA analysis, the criteria used are looking at three categories, namely *absolute fit*, *incremental fit* and *parsimonious fit*.

Table 4. Precision Parameters of the TAW Model Before Modification

Category	Parameter Fit	Output	Criterion	Information
Fit	Chi-square P-Value	< .001	>0.05	Not Fit
	Goodness of fit index (GFI)	0.898	>0.90	Not Fit
	Root mean square error of approximation (RMSEA)	0.089	<0.08	Not Fit
	Normed fit index (NFI)	0.881	>0.90	Not Fit
	Incremental fit index (IFI)	0.924	>0.90	Fit
Incremental Fit	Comparative fit index (CFI)	0.922	>0.90	Fit
	Tucker-Lewis Index (TLI)	0.900	>0.90	Fit
Parsimonious Fit	Parsimonious Normal Fit Index (PNFI)	0.681	0.60-0.90	Fit

Source: Processed data (2023)

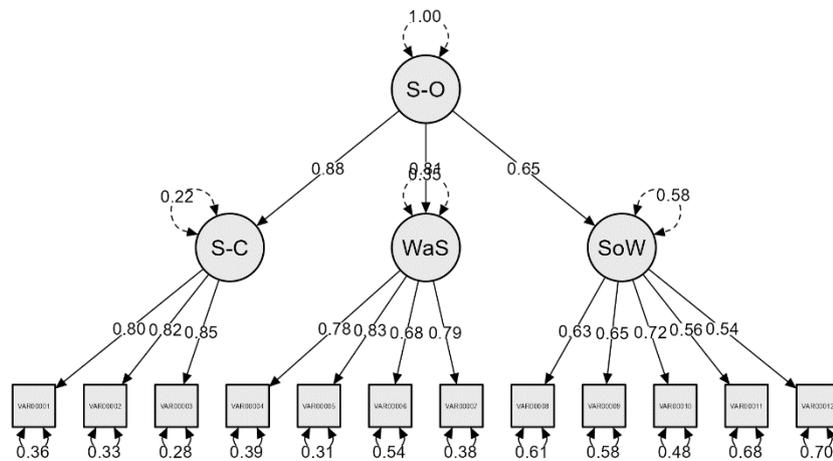


Figure 1. TAW Analyzer Initial Measurement Model
 Source: Processed data (2023)

When viewed from the model accuracy parameters, some criteria still exist that do not *fit*. Among them are GFI, RMSEA, and NFI. For this model to *fit*, can be done two things, by discarding items whose *factor loading* is below 0.5 or doing *modification indices*. Because all items' *factor loading* is above 0.5, then done *Modification Indices* are performed on items of the same dimension. This is done to avoid *cross-loading* interdimensional so as not to change the theoretical model. The residues of the covariate items are SW-11 and SW-12 and WS-4 and WS-5.

Table 5. Accuracy Parameters of the TAW Model After Modification

Category	Parameter Fit	Output	Criterion	Information
Fit	Chi-square P-Value	< .001	>0.05	Not Fit
	Goodness of fit index (GFI)	0.921	>0.90	Fit
	Root mean square error of approximation (RMSEA)	0.077	>0.08	Fit
	Normed fit index (NFI)	0.947	>0.90	Fit
	Incremental fit index (IFI)	0.952	>0.90	Fit
Incremental Fit	Comparative fit index (CFI)	0.946	>0.90	Fit
	Tucker-Lewis Index (TLI)	0.925	>0.90	Fit
Parsimonious Fit	Parsimonious Normal Fit Index (PNFI)	0.659	0.60-0.90	Fit

Source: Processed data (2023)

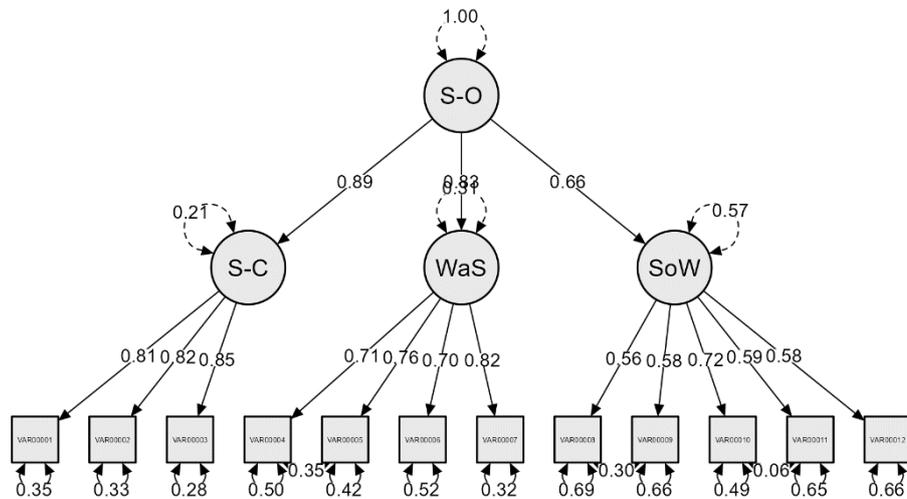


Figure 2. TAW Measuring Instrument Measurement Model After Modification
 Source: Processed data (2023)

Once *modification indices*, this model already meets various criteria *fitness*. For *chi-square*, the *p-value* does not meet the criteria of *fitness* Because it is very sensitive to a large number of samples so that in *chi-square* Assumes a significant difference in empirical data with the model being tested (Babyak & Green, 2010).

Based on the results of the analysis above, reliability estimation has proven that measuring instruments' *transcendence at work* has good reliability. This is seen from the value *Alpha Cronbach* which is above 0.70, both overall and in each dimension. A measuring instrument is said to be reliable if the value *Alpha Cronbach* ≥ 0.70 (Kaplan & Saccuzzo, 2009). Item analysis is also performed by looking at values and *item test correlation* to see the consistency between the item score and the overall score. The greater the value *item test correlation*, the higher the grain difference power. All items in the study were above 0.30. So it can be concluded that the items in this measuring instrument are a good differentiator.

CFA analysis is performed to see the suitability of measuring instruments to measure a construct. It was found that measuring instruments' *transcendence at work* Rated *fit* To measure *transcendence at work* on Muslim workers in Indonesia. *Factor loadings* of each item are above 0.50. Hair et al. (2009) explain that items that *factor loading* above 0.5 show a good correlation between items and factors. Even Hair et al. (2009) suggest for items that *factor loading* is low to remove the item. This is also what underlies the use of *modification indices* To create a record *fit* Compared to removing items because items on this scale are analyzed as having a charge *factor loading* of more than 0.5.

Based on reliability tests *Cronbach alpha*, both from each factor and overall has good reliability. *Self-connectedness* amounted to 0.875, *work as service* amounted to 0.843, and *sense of we-ness* amounted to 0.755. Khari and Sinha (2020) found *Cronbach alpha* at *transcendence at work* to *self-connectedness* by 0.95, *work as service* at 0.93, and *sense of we-ness* amounted to 0.89. When compared, the reliability of the three factors is already in the good category, although in Khari and Sinha's (2020) research, it is more reliable. *Factor sense of we-ness* was also the weakest factor in both studies. In the construct of validity also everything has met the criteria, except in this study is *Chi-square P-Value* Because it is sensitive to the size of the sample used. If analyzed using *item response theory*, found that *person reliability* from this measuring



instrument is 0.794 indicating the consistency of answers from subjects classified as adequate (Sumintono & Widhiarso, 2014), and the outfit value of each item is below 1.5 and above 0.5 which indicates that this measuring instrument is classified as fit. Value *Thurstone Threshold* Moving from negative to leading to positive numbers indicates it has a good scaling range in measuring transcendence at work.

The weakness of this study is that there is no convergent validity analysis with other scales that measure the same construct. Further research, can be done to test measuring instruments in different contexts and consider other demographics, considering that the pestilence used here still focuses on Muslim workers. The use of convergent and divergent analysis can also be done to enrich the results of analysis in this measuring instrument.

CONCLUSION

Measuring instruments' *transcendence at work* which contains 3 dimensions and 12 items is acceptable by psychometric properties. With reliability *Alpha Cronbach* on each dimension, *self-connectedness* amounted to 0.865, *work as service* amounted to 0.843, and *sense of we-ness* amounted to 0.755. *Confirmatory Factor Analysis* shows that RMSEA is .077, GFI is 0.921, CFI is .946, TLI is .925, and NFI is .947. This shows that the measuring instrument *transcendence at work* is fit to measure Muslim workers in Indonesia. This study did not conduct a convergent validity analysis with other scales that measure the same construct. Further research, can be done to test measuring instruments in different contexts and consider other demographics, considering that the pestilence used here still focuses on Muslim workers. The use of convergent and divergent analysis can also be done to enrich the results of analysis in this measuring instrument.

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