

WORKPLACE DEVIANT BEHAVIOUR OF HEALTHCARE WORKERS IN ISLAMIC HOSPITAL

Budiman¹, Septi Ardianty², Indah Wigati³, Baharudin⁴, Siti Fardaniah Abdul Aziz⁵

^{1,3}Universitas Islam Negeri Raden Fatah Palembang, Indonesia

²Institut Ilmu Kesehatan dan Teknologi Muhammadiyah Palembang, Indonesia

⁴Universitas Sriwijaya Palembang, Indonesia

⁵Universiti Kebangsaan Malaysia

Corresponding Email: budiman_uin@radenfatah.ac.id

ABSTRACT

Workplace Deviant Behavior has a negative impact on the accomplishment of organizational goals, creates social and economic losses, as well as interferes with a person's safety at work. This study aimed to determine whether Islamic personality and workplace spirituality had any direct effects on work-deviant behavior. Workplace spirituality was also put to the test as a mediator at the same time. Islamic personality was assessed using the Ummatic Personality Inventory (UPI), workplace spirituality was assessed using the Spirituality of Work Scale (SWS), and workplace deviant behavior was assessed using the Workplace Deviant Behavior Inventory (WDB). Confirmatory factor analysis (CFA) and structural equation modeling (SEM) were used to analyze data from N = 311 healthcare professionals working in an Islamic hospital in Palembang, South Sumatera, Indonesia. Workplace spirituality, according to the study's findings, acted as a mediator between Islamic personality and deviant behavior at work, having a negative indirect influence. In conclusion, workplace spirituality and Islamic personality were the most significant influences on deviant behavior. In addition, coaching programs to improve collaboration and group cohesiveness among healthcare professionals should be implemented, as well as corrective teamwork training, to guarantee high productivity.

Keywords: Workplace Deviant Behavior, Workplace Spirituality, Islamic Personality

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INTRODUCTION

Deviant behavior in the workplace has become a common phenomenon and central concept in both the theoretical context and empirical analysis over the past three decades (Chen et al., 2015; Thau et al., 2009; Ferris et al., 2009). This theme raises a variety of debates and is considered from a variety of different perspectives. So far, the concept of deviant behavior has been more widely studied in the context of management because it results in high-cost losses and the loss of the convenience of working in organizations (Chen et al., 2015).

Harper (1990) reported that 33 to 75 % of workers in America have committed theft, sabotage, personal aggression and absenteeism without official notification. Research Bashir et al. (2012) also found that 82 % of workers in public organizations in Pakistan often enter the office late, 90 % use long lunch times and 66 % of workers often leave the office early, causing a loss of 40 billion dollars annually in the United States (Cheang & Appelbaum, 2015). Aquino, et al. (2006) and McCarthy (2005) said that deviant behavior tend to occur in public services such as health services (Prianto, 20). Deviant work place behavior among healthcare employees is especially damaging to organizational effectiveness. Deviant behavior has a negative

influence on the sustainability of the organization.

Deviant behavior in the setting of health services could result in a lack of confidence in health service providers, the depletion of financial resources, and harm to the delivery of health services. The standards and values upheld by an organization are also directly tied to how health workers behave. Leape and Fromson (2006) showed that 3 to 5% of doctors exhibited devotional behavior, 12 to 19% used abusive language toward nurses, 23 to 41% physically assaulted nurses (by hurling objects, for example), and 64% of instances ended up in court (Weber, 2004).

Appelbaum (2006) said that religious values are an important aspect and need serious attention from an organization to overcome the problem of deviant workplace behavior. As social and spiritual beings, employees need recognition, acceptance, and attachment to the organization in the form of solidarity and harmony in interpersonal and organizational relationships (Miliman et al., 2006). O'Neill and Hastings (2011) said that personality, especially personality disorders such as narcissism and psychopathy, have contributed to the formation of WDB (Buckels, Jones, & Paulhus, 2013; Linton & Power, 2013; O'Boyle et al., 2012).

Besides, religious values can be seen in the practice and spiritual appreciation at work. Work spirituality is a factor that has an important role in shaping employee deviant behavior (James et al., 2011). Workplace spirituality refers to the recognition of employees who has a high level of awareness in their spiritual lives at work (Ashmos & Duchon, 2000). Previously, spirituality and management are considered to be heading in opposite directions, but with the passage of time and increased awareness of spirituality among workers, supported by empirical evidence, workplace spirituality has a positive impact both organizationally and individually (James et al., 2011). The results of research by Weitz et al. (2012) has proven that spirituality in the workplace could improve performance and optimize existing resources

to achieve effectiveness and efficiency in organizational activities (James et al., 2011).

Referring to the importance of spiritual values in the work lives of employees, the researcher feels the need to study further about the influence of Islamic personality and workplace spirituality on deviant behavior in the workplace and will also examine workplace spirituality as a mediator in the relationship between Islamic personality and deviant behavior in the workplace.

LITERATURE REVIEW

Workplace Deviant Behavior

Workplace Deviant Behavior (WDB) among employees is a common problem in work organizations. Robinson and Bennett (1995) said that WDB is defined as "voluntary behavior that violates significant organizational norms and, in so doing, threatens the wellbeing of an organization, its members, or both." Deviant behavior in the workplace is divided into two parts, namely, minor versus serious and interpersonal deviation versus organization. Examples of minor deviant behavior such as being late for work or undisciplined work time contrast with examples of serious deviant behavior such as theft of company property, corruption, and not completing work (Robinson & Bennett, 2000).

Various terms are used for deviant behavior in the workplace, such as counterproductive work behavior (Spector et al., 2010), antisocial behavior (Giacalone et al., 1997), destructive behavior (Murphy, 1993), and bad behavior (Vardi and Weiner, 1992). Appelbaum et al. (2007) said that WDB is a negative behavior that violates norms and is displayed by employees, which can endanger various economic, social, and even individual aspects. Based on previous research, WDB that had received a lot of attention, such as absenteeism, theft,

sabotage, drug use, and acts of aggression or extreme apathy. Olabimitan and Alausa (2014) also suggested that there are two ways deviant behavior in the workplace can be distinguished from other behaviors: 1) by going against one's will and 2) by having dangerous goals.

In this study, to measure deviant behavior, researchers referred to Robinson and Bennett (1995), who proposed a two-dimensional model of deviant work behavior. The first dimension depends on the severity of both the minor and serious behavior, and the second dimension is whether the behavior affects the individual or the organization. In terms of severity, behaviors such as chatting with friends at work are considered minor, while taking aggressive actions is considered serious. Besides, in terms of behavioral goals, such as cursing someone at work, this is seen as detrimental to the individual and is known as interpersonal deviant behavior. Furthermore, behaviors such as taking items without the permission of the employer are seen as detrimental to the organization and are known as organizational deviance.

Based on these two dimensions, deviant behavior can be classified into four categories: (1) deviant income, such as overtime; (2) deviant goods, such as damage to equipment; (3) deviant political behavior, such as showing favoritism; and (4) personal aggression, such as sexual harassment. In terms of goals, deviant production and deviant property are considered to be behaviors aimed at an organization, whereas deviant political and personal aggression are perceived to be directed at individuals. Deviant political behavior, on the other hand, pales in comparison to serious devotions and personal aggression.

Workplace Spirituality

Workplace spirituality is a novel idea in organizational behavior and the

management model. This idea has been discussed in terms of organizational behavior ideas like ethics, values, and so on. Workplace spirituality, according to Robbins (2005), is influenced by our prior consideration of issues like principles, morals, inspiration, management, and work-life balance. Workplace spirituality is the application of a worker's harmonious inner life, which is continuously improved through practice, in order to acquire significance in the framework of the community. Organizations that promote a spiritual culture recognize that people have both a mind and a spirit, seek to find meaning and purpose in their work, and desire to connect with other human beings and be part of the community. The spirit of the workplace is leaders learning to lead instead of manage. It is understood that organizations are in the service business, not just providing a service. It is searching one's self for his or her purpose in life and tapping into that passion. It is embracing and appreciating the gifts and talents every employee brings to their job every day (Sauber, 2013).

Workplace spirituality is the spiritual life process of a person who goes through a long period of time and produces positive and cooperative feelings about work so as to produce brilliant achievements at work (Afsar & Rehman, 2015). Gupta, Kumar, and Singh (2013) defines spirituality in the workplace as unity in togetherness and sustaining the value of harmony in the workplace (Harrington, 2004).

According to Ashmos and Duchon (2000), there are three spiritual dimensions: having a deep purpose in one's work (meaningful work), having a deep relationship with others (a sense of community), and experiencing a strong feeling (harmony with values) (Milliman et al., 1999; Mitroff & Denton, 1999). In this study, to measure workplace spirituality, Milliman et al. (2003)

suggested that work spirituality is harmony in realizing harmony between organizational members, management, and all members of the organization. Therefore, the essence of workplace spirituality is the practice of spiritual values and the improvement of relationships both vertically and horizontally among each member of the organization, which manifest in togetherness and peace.

Islamic Personality

Islam is a religion that values goodness in human life. A Muslim is required to behave under the guidance of Islamic teachings, both in commercial relations and personal relationships (Abbas & Gibbs, 1998). "But those who believe and do good deeds, We will receive them in the gardens where the river flows (heaven), and they will stay there forever," Allah says in Surah al-Baqarah verse 22. "In it, they will have Azwajun Mutahharatun (a purified spouse or wife), and We will recognize that they have a broad and deeper nuance" (Al-Baqarah, 22).

According to Yousef (2001), a Muslim who practices religious teachings well tends to be more trustworthy and happier with their work. The behavior of a Muslim is formed naturally and has been determined by Allah as written in the Koran, with the term "al-rushd" meaning maturity, wisdom, and faith (Adnan & Wan Chik, 2008). In Surat an-Nahl, Allah says, "Invite them to the path of your Lord with good wisdom and instruction, and debate with them in the best way." Indeed, "Your Lord knows best who deviates from his path, and He knows best who is guided" (An-Nahl, 125). Islamic personality is that which is formed based on the teachings of Islam and is characterized by the beauty of the morals that are displayed and practiced (An-Nabahn, 2013). In this study, to measure the personality of Muslims, researchers referred to Othman (2011), which states that there are three dimensions of Islamic personality, namely prayer, honesty, and

knowledge, and models based purely on the quantum method (Othman et al., 2014).

Research Conceptual Framework



Figure 1. Research Conceptual Framework

Research Hypothesis

Islamic Personality as a predictor on Work Deviant Behaviour

Personality, according to Baharudin, Kurdi, and Lionardo (2016), is one of the factors that contribute to workplace interpersonal conflict. Budiman, Hadinata, and Apriatna (2018) reported the results of research showing that Muslim personalities influence bullying behaviors in Islamic hospitals. Saroglou and Munoz-Garcia (2008) assumed that one indicator of one's religiosity can be seen from the revealed personality. Several studies were conducted to synchronize religion and personality. According to Dispose (2010), the teachings of Islam are one solution to overcome the failure of western theories to explain human behavior as a whole. Personality in Islam is identical with morals; good morals in Islam are called akhlakul karim. Akhlaqul Karimah in general has a temperament that contains elements of goodness. The characteristics consistent with morals, ethics, morality, dignity, and kindness in accordance with reference to the Quran and the Sunnah of the Prophet Muhammad (Ninin, 2022) This is because Islamic teachings are very comprehensive and can touch the deepest aspects of human life. Islam also places a high value on morality in human relationships.

Kozako, Safin, and Rahim (2013) believed that personality is one of the best triggers for WDB (Dalal, 2009; Giordano, Ones, & Viswesvaran, 2018). Personality aspects such as awareness also lay an important role in the occurrence of WDB; people who score low on awareness are most likely to be involved in WDB (Dalal, 2009). In addition, they have a tendency towards Machiavellianism, and ambitious people tend

to be more easily involved in WDB because they tend to cut corners and ignore the rational goodness that is in them, so they commit immoral acts such as being dishonest, betraying others, and being unethical (Vardi & Weitz, 2003; O'Boyle et al., 2012). Hence, the first hypothesis in this research is as follows:

H1: There is an influence of Islamic personality on workplace deviant behavior.

Spirituality in the Workplace as a Predictor of Workplace Deviant Behavior

The implementation of spirituality in the workplace in a directed and continuous manner will be able to minimize and prevent the occurrence of WDB among workers; this is because spirituality is an instrument that can act as a personal control measure of their existence in the organization (James et al., 2011). Weitz et al. (2012) stated that workplace spirituality can influence workplace deviant behavior. This finding also received support from Sulaiman and Bhatti (2013), who claimed that workplace spirituality can form positive work behaviors and prevent deviant behavior in an organization. In addition, organizations that appreciate the existence of workplace spirituality have a greater chance of improving performance both individually and in groups and organizations.

Adebayo et al. (2007), who had examined police officers, reported that there was a direct relationship between cynicism and deviant behavior in the workplace (Jiang et al., 2017; Li and Chen, 2018). According to Ahmad and Omar (2014), workplace spirituality can be used as a benchmark to control an employee's personal involvement in work behaviors that deviate from workplace norms. Therefore, it can be concluded that spirituality at work can reduce and prevent deviant behavior. Weitz et al. (2012) demonstrated empirically that spirituality at work results in positive behaviors and accomplishments for employees and all members of the organization (James et al. (2011); Sulaiman & Bhatti (2013)). Consequently, the second hypothesis in this research is as follows:

H2: There is an influence of workplace spirituality on workplace deviant behavior.

Workplace Spirituality as a Mediator and Islamic Personality as a Predictor of Workplace Deviant Behavior

Some previous studies tend to use the Big Five personality factors in measuring personality factors because the results of using the Big Five personality factors produce consistent research data when used for different populations, including children, students, and adults (McCrae et al., 2004). According to Bolton et al. (2010), extraversion, conscientiousness, and agreeableness are all reliable predictors of workplace deviant behavior, with agreeableness predicting workplace deviant interpersonal behavior and conscientiousness predicting workplace deviant organizational behavior. In the context of this study, researchers used Islamic personalities that referred to the Quran and Hadiths. This is under the opinion expressed by Othman (2011) that Islamic personality is formed based on the doctrine of the Qur'an and Hadith. A person who can live with the values of religious teachings will be able to provide goodness wherever he can and implement them in his life, such as at work. The implementation of religious values that have a positive impact on the workplace is a manifestation of workplace spirituality (Giacalone, 2003).

Pfeffer (2003) said that in implementing a spiritual workplace there are practical procedures, including applying a sense of organizational ownership and value, giving trust in the form of responsibility for decision making or autonomy, using an independent team, giving appreciation or collective understanding to employees, appreciating the efforts made by employees and helping to develop their talents and skills, paying attention to employee responsibilities for the family as well as social obligations, and helping employees to be integrated into organizational activities.

Khanifar et al. (2010) mentioned indicators of spirituality in the workplace, among others: the emergence of a sense of belonging in an organization, the harmony of individual values and organizational values, the existence of a sense of contribution to the organization, the emergence of a sense of pleasure when doing the right work, the presence of opportunities to meet inner needs, and the belief that God oversee human behavior and actions (Anggraini, 2017).

In the context of this study, workplace spirituality is not limited only to a predictor variable but can also act as a mediator between Islamic personality and deviant behavior. This has been proven empirically through several previous studies, such as Gomam et al. (2017), that workplace spirituality as a mediator between justice variables will predict deviant behavior in the workplace. Some researchers assume that understanding the meaning of "workplace spirituality" properly will have a positive impact on work processes in organizations. The greater the rewards and spiritual practices at work, the less likely employees will engage in deviant behavior at work, and employees would feel that they are given justice in acting and making decisions, resulting in a sense of satisfaction with work and high commitment to the organization (Golestanipour, 2016; Reza et al., 2010). In addition, when employees can live and apply spirituality in their workplaces, they tend to be able to increase positive achievements, such as increasing ethical behavior that is identical to the organization, and tend to avoid involvement in deviant behavior. Therefore, the third hypothesis in this research is as follows:

H3: Workplace spirituality has the ability to mediate between Islamic personality and workplace deviant behavior.

RESEARCH METHODS

This research used a quantitative research approach. Participants in this study were healthcare professionals who provided medical care in an Islamic hospital. The

proportional strata sampling approach was used to choose the study's sample. The proportional cluster sampling technique was used in this study, and the samples obtained for this study were 311 healthcare workers from the Islamic Hospital in Palembang.

Work-Deviant Behavior. Workplace Deviant Behavior was measured using a scale from Bennett and Robinson (2000) that consists of 28 items. Nine items that represent potential deviant behaviors most likely to occur in a Korean workplace were selected. Sample items include, "I worked on a personal matter instead of work for your employer." "Neglected to follow the boss's instructions." "Take an additional or longer break than is acceptable at the workplace."

Work Spiritualist. Workplace spirituality was measured using 21 items from Milliman et al.'s (2003) Spirituality of Work Scale (SWS). The measuring scale has three dimensions: meaningful work (6 items) A sample item or statement for measuring meaningful work is "My work is the most important right in my life," "value alignment" (8 items), "value alignment" is "I feel positive about the values of the organization," "employee sense of community" (7 items), "employee sense of community" is "I believe employees genuinely care about each other and To measure employees' agreement level with the statements, a seven-point rating scale was provided, ranging from (1) "strongly disagree" to (7) "strongly agree."

Islamic Personality. Othman (2011) proposed the Ummatic Personality Inventory (UPI), which is divided into three main components: prayers (30 items), honesty (28 items), and knowledge (11 items).

This research was conducted for 3 months, starting from the 10th of November 2019 to the 10th of January 2020, at two Islamic hospitals in the city of Palembang, South Sumatra. Statistical analysis was conducted by using SPSS and Amos 23 to determine descriptive statistical analysis,

confirmatory factor analysis (CFA), and structural equation modeling (SEM).

RESULTS AND DISCUSSION

Data Description of Respondents

The Data Description of Respondents are shown in Table 1 below:

Table 1. Data Description of Respondents

No	Identity	Quantity	Percent (%)
1	The Occupation		
	Doctor	93	29.9
	Nurse	171	55.9
	Pharmacist	16	5.1
	Nutritionists	11	3.5
	Administrative staff	20	6.4
2	Sex		
	Male	137	44
	Female	174	56
3	Education		
	Diploma	99	32
	Degree	149	48
	Master	61	20
4	Length of working		
	< 5 years	84	27
	6 – 15 years	208	67
	> 15 years	19	6
	Total	311	100

Data of Research Variable

Results from the examination of research variable data revealed that the respondent's overall WDB level was low (Mean = 2.24, SP = 0.87). Overall, respondents' levels of workplace spirituality were high (Mean = 5.95, SD = 1.02). Given the results of the analysis of the Islamic Personality variable data, it was demonstrated that every respondent's Islamic personality tend to be high (Mean = 4.45, SD = 0.82). Table 2 below summarizes the investigation's findings:

Table 2. Data Description of Research Variable

No	Variable	Mean	SD	Level
1	Workplace Deviant Behavior	2.24	0.87	Low
2	Workplace Spirituality	5.95	1.02	High
3	Islamic Personality	4.55	0.82	High

Confirmatory Factor Analysis (CFA)

Three assessment models—the WDB, Workplace Spirituality, and Islamic Personality—were examined in this study using CFA analysis. The investigation's findings are shown in table 3 below:

Table 3. Outcomes of Confirmatory Factor Analysis (CFA)

Construct	Item	$Li \geq 0.7$	AVE (≥ 0.5)	CR (≥ 0.7)	Alpha Cronbach
WDB	WDI1	.86	.66	.91	.98
	WDI2	.90			
	WDI3	.83			
	WDI4	.65			
	WDI5	.80			
	WDO6	.72	.60	.92	
	WDO7	.78			
	WDO8	.78			
	WDO9	.80			
	WDO10	.77			
	WDO11	.77			
	WDO12	.76			
	WDO13	.82			
Workplace Spirituality	WS1	.90	.80	.89	.90
	WS2	.89			
	WS3	.83			
	WS4	.72	.68	.89	
	WS5	.89			
	WS6	.89			
	WS7	.74	.66	.80	
	WS8	.73			
	WS9	.87			
Islamic Personality	IP1	.76	.65	.93	.91
	IP2	.79			
	IP3	.86			
	IP4	.84			
	IP5	.72			
	IP6	.82			
	IP7	.82			
	IP8	.79	.60	.90	
	IP9	.70			
	IP10	.80			
	IP11	.77			
	IP12	.72			
	IP13	.83			
	IP14	.82	.60	.91	
	IP16	.79			
	IP17	.70			
	IP18	.80			
	IP19	.77			
	IP20	.72			
	IP21	.83			

Hypothesis Testing

Prior to evaluating SEM, one must determine the validity of the measurement model, and the model's output is the identification of the measurement theory that dictates how the set of measured variables administers the contraction (Hair et al., 2013). As a result, the measurement models for

WDB, workplace spirituality, and Islamic personality were merged into the measurement model evaluated in this research. Figure 2 below illustrates the study's measurement model:

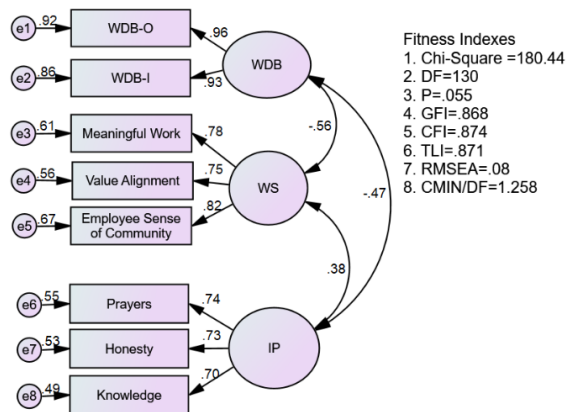


Figure 2. Measurement Hypothesis Model

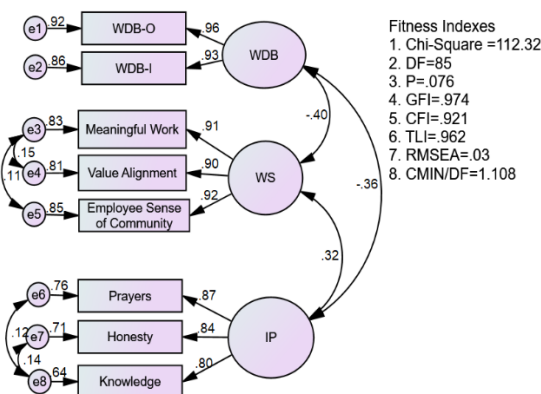


Figure 3. Measurement Modification Model

Furthermore, the WDB, Workplace Spirituality, and Islamic Personality measuring models were used to create the SEM model in this study. The following three hypotheses will be tested by the research utilizing structural equation modeling.

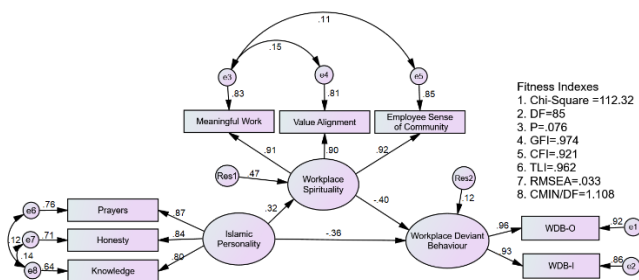


Figure 4. Structural Modeling Validity

It was demonstrated in the SEM model's Goodness of Fit measurements

throughout the data interpretation process. The outcomes are shown in Table 4 below:

Table 4. Result of Goodness of fit Measures

GOF Index	Cut-Off	Hypothesis Model	Modification Model
RMSEA	< .08	.08	.03
CFI	> .90	.874	.921
TLI	> .90	.871	.962
GFI	> .90	.868	.974
CMIN/DF	< .2	1.258	1.180

Table 5. Result of Structural Equation Modeling Validity

Construct	Li (>.07)	AVE (>.05)	CR (>.07)	Alpha Cronbac h
Workplace Deviant Behaviour				
WDB-I	0.930	.89	.94	.986
WDB-O	0.957			
Workplace Spirituality				
Meaningfu l Work	0.912	.83	.94	.934
Value Alignment	0.903			
Employee Sense of Communit y	0.923			
Islamic Personality				
Prayers	.87	.70	.88	.931
Honesty	.83			
Knowledge	.80			

Table 6. The Standardized Regression Weights and Significance

Construct	Path	β	Estimate	S.E.	C.R.	Result
WS	<---	IP	.317	.087	6.324	*** Significant
WDB	<---	WS	-.403	.095	-8.141	*** Significant
WDB	<---	IP	-.363	.089	-7.350	*** Significant

Table 6 above showed that the study determined whether the Islamic Personality (IP) factor imposed a negative influence on workplace deviant behavior ($=-0.40$) and a positive effect on workplace spirituality ($=0.32$) with (p 0.001). Furthermore, it showed that workplace spirituality instantly caused a negative impression on WDB ($p = -0.36$). The results of the study also showed that Islamic personality had a direct impact on workplace deviant behavior patterns along with

workplace spirituality. In addition, Islamic personality had a secondary impact on WDB through the use of workplace spirituality as a mediator. The following results were shown in Table 8.

Table 7. Exogenous construct, Direct Effect, Indirect Effect and Total Effect

Exogenous constructs	Standardized Direct Effects	Standardized Indirect Effects	Standardized Total Effects
Islamic Personality	-.36	-.13	-. 0,23
Workplace Spirituality	-.40		

Table 8 showed that there was an effect of Islamic personality factor ($\beta = -0.046$ ***, $p < 0.001$) on workplace deviant behavior. It is evident that workplace spirituality in this research was represented as an intermediate variable, as it can lessen the secondary effect of Islamic personality factor $\beta = -0.23$ to $\beta = -0.046$ ***, $p < 0.001$. Its results are as follows in Table 9 below.

Table 8. Result of Research Finding

No	Hypothesis	Result
H1	There is an influence of Islamic personality on Workplace Deviant Behavior	Approved
H2	There is an influence of Workplace spirituality on Workplace Deviant Behavior	Approved
H3	There is a mediating capacity of workplace spirituality between Islamic personality and workplace deviant behavior	Approved

CONCLUSION

This study investigated Islamic Personality and Workplace Spirituality and WDB of Healthcare workers in Islamic Hospital. The findings of this study have emphatically proven the role of Islamic personality and workplace spirituality in overcoming and preventing WDB. It is important to pay extensive attention to WDB to prevent it from happening, otherwise it will adversely affect the organization, such as a

decrease in productivity, increased costs, loss or damage to property arising from theft, and the tendency of high employee turnover (Leblanc & Kelloway, 2002).

According to the study's findings, Islamic personality had a negative relationship with WDB, which means that the better the application of Islamic personality, the lower the tendency of WDB is. Islam is a religion based on the principle of transforming human behavior into that of perfect beings. In connection with hospital management, it is necessary to create a program in the form of spiritual guidance for each employee to truly implement this Islamic personality in the workplace. The findings of this study indicated that Islamic personalities and workplace spirituality are significantly related to WDB; these findings are in harmony with al-Quran Surah Ali-Imran (3): 159, which said: "It is because of the grace of Allah that you behave gently toward them." If you are being hard, they will distance themselves from your surroundings. Therefore, forgive them, ask forgiveness for them, and consult with them in that matter. Then, if you have made up your mind, fear Allah. Indeed, Allah loves those who put their trust in Him. Furthermore, the hadith of Muslim history received from Abu Hurairah r.a. that the Rasulullah SAW has said: "A Muslim's right to a Muslim has six matters: when you meet him, you should greet him when he invites you; you must fulfill it when he asks for advice; you should advise him when he sneezes, then he says, "Thank God;" you should pray for him; if he is sick, The practice and application of both in life will provide kindness and well-being, especially in realizing blessings for the environment, especially at workplaces, and realizing work is prayer.

WDB at work can cause personal losses such as uncomfortable feeling and organizational losses such as decreased work

performance (Keashly et al., 1994). This study suggests effective methods for reducing and avoiding specific WDB in the health care sector. Management needs to create a standard operating system by providing opportunities for employees to worship at work and rewarding those who can comply with established rules. The results of this study have also proven that an Islamic personality can reduce the occurrence of this WDB.

The findings of this study are expected to help health care providers prevent WDB by increasing the spiritual awareness of all employees involved in health care in hospitals and providing spiritual guidance to all employees through training in religious skills. Another important thing is to encourage all employees to be able to apply the spirituality they have in the organizational environment.

The results of this study have proved empirically that Islamic personality and workplace spirituality are important factors in tackling the occurrence of deviant behavior in the workplace. Real strategies and efforts are needed to develop an organizational climate and culture based on Islamic teachings. Islamic hospitals are icons of health services that are based on Islam; therefore, the promulgation of Islamic values become a necessity both in individual service as well as in organizations to create a working atmosphere that is both religious and humane and instilling collective awareness that places working as a worship.

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