SPIRITUAL DIVERSITY TRAINING PROGRAMS IMPROVING ORGANIZATIONAL PERFORMANCE AN INDONESIAN CASE STUDY

Amelia Indrajaya
SEKOLAH TINGGI MANAJEMEN IPMI, JAKARTA, INDONESIA, Indonesia
Hamid Kazeroony
WALDEN UNIVERSITY, United States

Spiritual Diversity Training Programs Improving Organizational Performance: An Indonesian Case Study

Introduction and Background

Organizational performance depends on employees' commitment and how organizations use their resources to engage their employees in processes for producing goods and services. Inclusion in organizations requires acceptance of others through acknowledgement of individual differences and respecting these unique experiences and beliefs that are part of a diverse workplace (Kazeroony & Du Plessis, 2019). The literature often addresses how to overcome the challenges of gender, race, ethnicity, or disability to enable better organization performance, but it has not addressed the challenges of spiritual diversity and how to overcome them. Thus, this paper will address how spiritual diversity training programs can help improve organizational performance through an empirical case study in Indonesia.

Research has shown how acknowledging spiritual diversity in businesses has increased performance. In service industries where, emotional labor is required to build relations with customers in satisfying their business needs, managers have used spiritual inclusion as an intangible resource to improve organizational performance (Lee, Lovelace, & Manz, 2014). Additionally, in some service sectors such as health care, studies have shown that spiritual inclusion leads to community building where care becomes the focus, leading to improvements in organizational performance (Albuquerque, Cunha, Martins, & Sá., 2014). Though spiritual unity may not encompass all faith based on individual spiritual self-identification, when businesses allow convergence of spirituality into what they do, they can bridge together individuals, work, and performance (Brophy, 2015). Furthermore, Pawar (2016) showed a positive relationship between spirituality and emotional, psychological, and social well-being in the workplace. Petchsawang and Duchon (2012) also concluded that spirituality in organizations is the mediating factor in improving organizational performance.

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Problem Statement

Naim (2016) showed a positive relationship between spiritual leadership as an intangible organizational resource and organizational commitment and job satisfaction in Indonesia; however, the study presented two limitations. First, the quantitative methodological approach led to an assumption of a causal relationship (Creswell, 2014; Patton, 2015), which did not allow for understanding of the narrative of how individuals perceived the spirituality manifesting itself in organizational commitment. Second, the study did not reveal how individual employees and supervisors perceived the spiritual diversity training programs changed employees' commitment to the organization. In this study, the management problem is similar to Naim's (2016), though it was focused on relationship between spiritual diversity training programs and other issues that have not been addressed in research like individual employees' and supervisors' perceptions of changes in organizational performance (see Crook-Lyon et al., 2013; Rachel et al., 2012; Vogel, McMinn, Peterson, & Gathercoal, 2013).

Purpose of the Study

The purpose of this qualitative, single case exploratory study was to examine how spiritual diversity training programs in an organization resulted in higher individual commitment for improving organizational performance. The study sought explanation as to how the employees and supervisors perceived the effects of spiritual diversity training in improving their commitment to improve organizational performance.

Research Question

How do managers and employees perceive the spiritual diversity training programs result in improved organizational performance?

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Conceptual Framework

The person–environment (P–E) fit provides a conceptual frame where the person and

various environment interact, allowing for individual adaptability through the soft system as

illustrated in Figure 1. There are three dimensions of spirituality based on P–E fit theory: (a) the

individual level, creating personal meaning relating one's values to work; (b) the group level,

where individuals form a community, sharing connections based on their values; and (c) the

organizational level, where congruency of values and organizational goals results in a particular

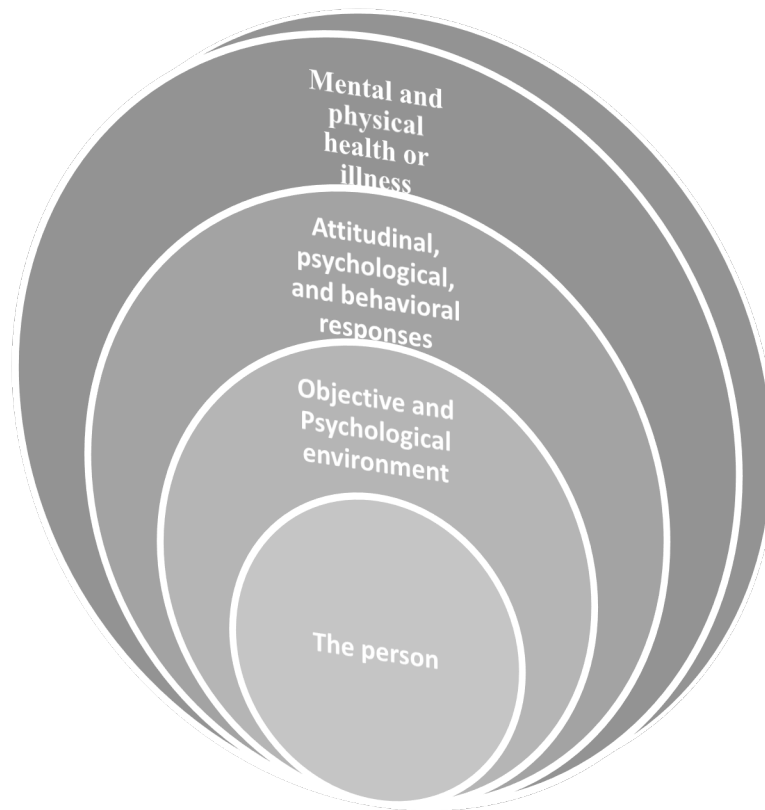direction for performance (Milliman, Gatling, & Bradley-Geist, 2017).

Figure 1. Person–environment fit model. Based on "Person-environment fit theory: Some
history, recent developments, and future directions," by R. D. Caplan and R. Van Harrison, 1993,
Journal of Social Issues, 49(4), 253–275.

P–E fit is a similar integration and adaptation of individuals to environment that is based

on dynamic effects (Quick, Nelson, Quick, & Orman, 2001). P–E fit in an organization may be affected by various personal attributes and job characteristics and conditions (Goštautaitė & Bučiūnienė, 2010). P–E fit explains that congruency between employees' and an organization's values leads to higher employee commitment and improves performance (Kristof-Brown, Zimmerman, & Johnson, 2005). A recent meta-analysis of P–E fit theory also established culture as a mediating factor (Oh et al., 2014). In this study, the P–E fit theory helped explain how trainings on appreciating individual spiritual diversity could lead to congruency between individual value and organizational performance improvement goals. P–E fit theory also helped explain how individuals were able to reconstruct the organization they work in, based on their own perception and individual values, to improve organizational performance (see Su, Murdock, & Rounds, 2015).

Significance of the Study

The study is significant because it (a) explains how managers and employees perceive the effects of spiritual diversity training programs on organizational performance through employees' commitment, (b) shows how organizations in service industries may be able to use spiritual training programs to improve their culture by valuing their self-described individual spiritual identities, and (c) suggests how organizations can make a positive social change by recognizing and allowing for spiritual diversity.

Literature Review

Examining spirituality at work has been dated to around fifth century AD, and the rise of spirituality has been credited to the Protestant work ethics dated back to the industrial revolution (Benefiel, Fry, & Geigle, 2014). During the last three decades, there has been a growing interest in workplace spirituality regarding its importance to jobs and employees' interaction with their

work environment while remining true to their individual values based on P–E fit theory (Jurkiewicz & Giacalone, 2004; Kristof-Brown et al., 2005; O'Reilly et al., 1991; Oswick, 2009). There are wide-spread findings of relationship between spirituality and well-being (Garssen, Visser, & de Jager Meezenbroek, 2016). For instance, spirituality, meditation, and self-transcendence have been positively linked to improved biological health markers, whereas religiousness has shown a direct link to better health habit (Aldwin, Park, Jeong, & Nath, 2014). Studies have also shown a positive relationship between religiousness, spirituality, and better physical and emotional health (Masters & Hooker, 2013; Park & Slattery, 2013). Additionally, the direct relationship between spirituality and positive emotions has been demonstrated using the daily spiritual experience scale (Tong, 2017). Religiousness and spirituality have shown that when integrated, the dimensions of the well-being providing a sense of purpose in organizations emerges (Paloutzian, Emmons, & Keortge, 2003).

These positive findings on spirituality extend to organizational performance. Shinde and Fleck (2015) posited that empathy as a form of spirituality allows inclusion in an organization that becomes a performance enabler. Reder (1982) also found that organizations that possessed spiritual-based cultures were reaching optimal performance. Other findings have suggested that spirituality has improved performance (Duchon & Plowman, 2005; Elm, 2003; Fry, Hannah, Noel, & Walumbwa, 2011; Garcia-Zamor, 2003). Performance can be improved when organizations create an environment where employees can express their faith while respecting others (Hicks, 2003). When employees are energized, dedicated, and focused, they become committed to work, which improves organizational performance (Roof, 2015). This can be accomplished through spirituality, which has been established as connecting to workplace satisfaction (Gupta, Kumar, & Singh, 2013).

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Methodology

This research was conducted as a single exploratory embedded case study design to provide in-depth understanding of the phenomenon and examine views as well as and identify purposes, processes, and explanations (Patton, 2015; Yin, 2018). A case study is appropriate when a social phenomenon, such as spiritual diversity, requires in-depth and extensive examination answering *why* and *how* of the social situation (Yin, 2018). A single case study provided an in-depth investigation bound by space and time while drawing on multiple source of information (Dumez, 2015; Percy, Kostere, & Kostere, 2015). A case study also allowed for simultaneous evaluation of activities, individuals' engagement in a process, and analysis of dynamics producing particular outcomes (Stake et al., 1989). Case study data from interviews and documents allowed exploration of values and details that make the findings relevant to policy making (Denzin & Lincoln, 2018).

Though a case study was the best fit for the study, there are some drawbacks to note. Some scholars have argued the lack of generalizing based on single instances and that a case study is not a methodological choice but a choice of objects to be studied (Stake, 2005; Flyvbjerg, 2011). However, a case study allows intimate access in understanding the practice and the complexities of a situation (Miles, 2015), and it is a valid methodology where the researcher can sort out implied knowledge gained through perceptions (Gummesson, 2014). Additionally, a case study provides analytical generalizability but does not offer statistical generalizability (Yin, 2018) such as through sampling because the study does not involve not examining the pervasiveness of the phenomenon. In a single case study, the case is the sample and its significance is what makes the sampling relevant (Patton, 2015), as we will explain in the section on data collection. Though the selected method had challenges, it provided appropriate validity

and reliability.

Validity of the single case study research is embedded in the fact that is findings are based on direct observation of local events, documentations, and interviews, allowing direct report from what is researched to documentation (Erickson, 2012; Maxwell, 2012; Miles & Huberman, 1994). Additionally, triangulation provides validity by creating a bridge between the sources of data, theory perspectives, and methodology (Denzin & Lincoln, 2018: Patton 2015, Yin, 2013). The reliability, as noted by case study researchers (Yin, 2018), of this exploratory single case study is rooted in the explicit and transparent explanation of procedures and processes. To maintain reliability, we will explain the data collection setting, the nature of data collection, duration of data collection, and interpretation.

Data Collection Setting

Data collection was done at Telkom, Indonesia, a publicly traded company whose headquarters are in Jakarta. The Indonesian government owns more than 50% of its stocks, and it has a hierarchal corporate structure and a matrix line of authority (Telkom Indonesia, 2017). The company operates in a country with a population of 262 million people, of which over 87% are Muslims (Central Intelligence Agency, 2018).

Data Collection

Data collection included interviewing 10 employees and 10 supervisors at the Telkom Indonesia's headquarters. The interviews were mediated and facilitated by the company's human resources; though the primary investigator was known to the company based on previous research in the company. The interviews were triangulated with internal and external available documents and videos relevant to Telkom Indonesia's spiritual training. The data collection process presented limitation to findings because we were not able to directly access the

population to select a random sample. Therefore, the findings could be skewed because sampling took place as a part of the interviewees' selection. Second, as the demographic information suggests in Table 1, the interviewees were from the top rather than the bottom of the organization, making a realistic assessment of a wider and more objective inclusion of different employee bands.

Internal documents included three syllabi providing spiritual awareness for Muslims, Christians, and Hindu and a corporate training video titled "From Corporate to Character." Each syllabus contained detailed religious information and connection to spirituality, self-worth, and inner peace written over 171 pages. External artifacts included videos, titled, "Yusuf Muhammad [Chief Spiritual Capital Management Telkom] - ISCD Seminar," "Spirituality in Work (SiW) Batch 27 TELKOM | Radiks Training & Consulting," a web page titled, "Spiritual Capital Management: From Character to Commerce," and a PowerPoint presentation titled, "Spiritual Capital Management PT.Telkom Indonesia,Tbk." Data collection was conducted within 2 months. The data collection was in Indonesian language (bahasa). The data were translated into American English, which required collaborative effort in translating the literal and figurative meaning of the words spoken by the participants.

Data Interpretation Process

The data from interviews were examined by manual coding of the emerging of key personal values and how they fit the environment (Telkom Indonesia), assessing the P–E fit as the result of diversity training. The following procedures took place during data interpretation:

- Coding of emerging keywords from the employees' interviews.

- Coding of emerging keywords from the supervisors' interviews.

- Examination and review of any internal company documents about spiritual diversity

> training and why they do it.

- Examination of any external documentation such as anything written about the company's diversity training, spiritual diversity training, the company's work environment, pr the company's commitment to employees well-being.

- Translation of data from Indonesian (bahasa) into American English with a particular attention to literal and figuraive meaning of the words used. The researchers were careful and cross-checked the meanings to make sure the expression used by interviewees were correctly stated when hand-coding the key words.

Table 1

Interviewees' Demographic Information

Code	Category	Religion	Level band	Length of work	Gender
E-1	Employee	Islam	3	25 years	Male
E-2	Employee	Islam	3	26 years	Male
E-3	Employee	Islam	4	16 years	Male
E-4	Employee	Hindu	2	25 years	Male
E-5	Employee	Islam	3	22 years	Female
E-6	Employee	Islam	3	28 years	Male
E-7	Employee	Islam	3	30 years	Male
E-8	Employee	Islam	3	30 years	Male
E-9	Employee	Catholic	3		Female
E-10	Employee	Islam	2	25 years	Female
M-1	Manager	Islam	3	26 years	Male
M-2	Manager	Islam	4	16 years	Male
M-3	Manager	Hindu	2	25 years	Male
M-4	Manager	Islam	1	25 years	Male
M-5	Manager	Islam	3	31 years	Male
M-6	Manager	Islam	3	28 years	Male
M-7	Manager	Islam	3	34 years	Female
M-8	Manager	Islam	3	33 years	Male
M-9	Manager	Islam	3	28 years	Male
M-10	Manager	Catholic	3		Female

Note. Based on self-completed data by interviewees. The band shows the hierarchal position of the interviewees where 1 is the highest and 7 is the lowest.

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As shown in Table 1, the sample included 70% of male employees and 80% of the male

managers, and 80% of employees and managers were Muslims. Based on the length of services

as stated by 90% of the participants, their years of service at the company was more than 16

years. Therefore, the sample was skewed by the organizational hierarchy, religion, and number

of years of service. However, when comparing the number of Muslim participants with overall

Indonesian population, the religious representation was representative of the larger community.

Coding of employees interviews. The following key words emerged based on the

description of personal values from employees' interviews and elimination of repeated concepts

and words (Appendix B): *awareness, gratitude to God, performance, servanthood, commitment,*

giving the best, teamwork, happy, service, training, commitment, grateful, spiritual self-identity,

commitment, sharing, connectedness, being accountable, strive for betterment, piety, principles,

enjoyment, giving one's best, noble goal, synergy, mastering one's identity, combining the heart

and mind, work is equal to worship, character, inspiration, and *kindness to earn the love of*

higher being.

Coding of managers' interviews. The following key words emerged based on the

description of changes in employees as described by managers' interviews and elimination of

repeated concepts and words (Appendix C): *motivated, retraining, commitment, happy, loyal,*

sense of spirituality, giving one's best, collaboration, positive, service, synergy, piety,

consequence, solidarity, trust, honesty, engagement, teamwork, bond, enthusiasm, and

awareness, kindness.

Coding of employee and manager interviews for environmental fit. The following

key words emerged based on the description of improvements in organizational performance as

described in managers' and employees' interviews and elimination of repeated concepts and

words (Appendix B & C): *long term goal, reciprocity, happiness, positivity, spirituality, unity, sharing vision, individuality, accountable to self,* and *results*. Coding and translations were done in American English. It is important to note that figuratively, the key words such as *giving one's best*, *happiness*, and *accountable to self* implied job satisfaction.

Data Triangulation

As Figure 2 shows, when individual spirituality becomes the focus of organization's training, individuals' self-awareness of their spirituality leads to appreciation of higher goals and how the organization values their individual higher goals, cementing their commitment to organization and leading to better organization performance. The match in employee and manger perceptions of the emerging improvement in organizational performance confirmed this finding. External documents provided additional confirmation about the success of the spiritual diversity training by offering the training program to other organizations.
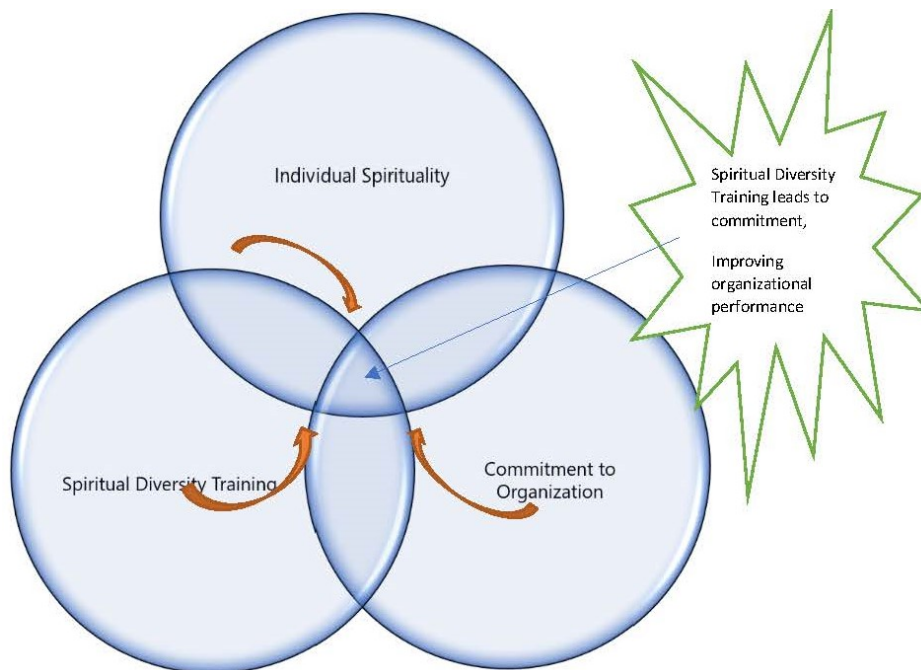

Figure 2. Depiction of spiritual Training programs leading to improved organizational performance at Telkom, Indonesia.

Meaning in Data Collected

Using Edwards and Billsberry's (2010) model, our data were collected through triangulation to determine how salient individual values helped employees become committed to their work, improving organizational performance. This study's findings were consistent with the findings that when employees arrive at self-actualization that they are relevant and have spiritual self-identity within an organization, they develop a mental attitude that helps them adapt to their work environment, resulting in job satisfaction and improved organizational performance (Dierendonck, 2012). Furthermore, the findings were consistent with Hensen (2013), who determined that P–E fit theory can help explain the nature of influence of personal values on the environment. Supervisors observed organizational commitment leading to job satisfaction and improvement in performance when spiritual training programs provided individuals with the sense of spiritual self-identity they can adhere to their own values while being inspired to work for a spiritual purpose.

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Conclusion and Recommendations

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Our findings were consistent with other studies (Brophy, 2015; Lee, Lovelace, & Manz, 2014; Roof, 2015) that linked spirituality, personal values in the workplace, and organizational performance. Our research also confirmed, based on perception of managers and employees, that spiritualty in the workplace leads to contentment and a sense of individual and social well-being (Pawar, 2016). Spirituality acts as a mediator, leading to increased commitment, job satisfaction, and improved organizational performance.

While probing perceptions through triangulation of sources, our case study led to results that demonstrated reality as it appeared (see Aczel, 2015). However, our single case study

conclusions included two limitations: (a) as Petchsawang and Duchon, (2012) noted, dominant country culture influences the underlying thinking of individuals, which may skew the findings, making it inapplicable to other countries; and (b) it only offers analytical generalizability (Yin, 2018).To determine the statistical generalizability, further research such as comparative quantitative studies, could use a spiritual climate scale as used by Doram et al. (2017), which would have helped assess our findings quantitatively.

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Appendix A

Questions for employees

1. How has spiritual diversity training has changed the way you feel about your organization? Why?

2. How spiritual diversity training has changed the way you work for your organization? Why?

3. How has spiritual diversity training has changed your commitment to your organization? Share with us why.

4. How has spiritual diversity training has changed the way you work with others in this organization? Has the change affected the way you work? Can you share with us how?

Questions for managers

1. How has spiritual diversity training has changed the way your employees feel about the organization? Why?

2. How spiritual diversity training has changed the way your employees perform their work for your organization? Why?

3. How has spiritual diversity training has changed your employees' commitment to the organization? Share with us why you think that is.

4. How has spiritual diversity training has changed the way your employees work with others in this organization? Has the change affected the way they work? Can you share with us how?

Appendix B

Employees' interview excerpts

Code	Main Points	Person key values	Environment fit
E-1	1. The feeling toward the organization change. One most significant thing is the awareness, that whatever our intention while working, if we continue on asking why, at the end eventually we found that The Creator is behind all the noble intention. In this training the process of revelation is facilitated, until participants are all aware, that their noble intention must be aligned with the spiritual values of servanthood the way of the Creator. Employees realized that working is in the way of showing gratitude to God. The feeling is always gratitude and thankful of Allah (God). Whether we earn little or a lot, we do not complaint as long as we have done everything in our power, everything happens for a reason. All worldly goods are just God's way of testing you as a trust bearer. God trusted you to take care of children, family, house, cars and all belongings. If one day He decides to take it back, you should not have any heart feeling and grudges. After all, you were given a temporary trust to take care of it. You are being evaluated on how well you have earned His trust. Our domain is just to try the best we could, but other than that God decides the rest, therefore we are never disappointed as long as we have done our best. In the training the participants found out that if the goal is short term, it will not be flourishing and long lasting. It would be only be for short term goals which sacrifices the long-term goals.	Feeling: awareness, gratitude to God,	Long term goal
	2. Now that we feel that work is a form of servanthood toward the creator, we work with full of gratitude. If we are not getting what we were expecting for, we are still positive and convince by improving the strategy it will work next time. If we are getting our achievement, we are not losing control and say that we are grateful by keep improving ourself. The key word is in the process. The form of gratitude is shown by doing our best. For us to be meaningful to everyone around us. We are dishonored, if we are trusted with so many things, but not giving back enough. The more you give the more you receive.	Performance: servanthood	Reciprocity
	3. Now we have no options, wherever you are deployed you need to give your best. Life is short, every seconds are opportunities. We need to make sure that work itself is enjoyable. So like when we go hiking we are doing a hard work, but enjoying every seconds. We will be called back by Allah (God) at any time. Therefore there is no time to waste, let's be grateful. The ultimate happiness is how we feel grateful by showing a high commitment to what we do.	Commitment: giving the best	Happiness

	4. When we work with others. If we give positive and good things, we tend to receive also positive and good things. If it is not as expected, we can try to counsel him, but if nothings change, maybe that is his capacity, so we solve the problem in a different way. The most important thing everyone is involved happily in the job.	Teamwork, happy	Positivity
E-2	1. In general, there is change in the way we feel at work. Before, we work like robot, under lots of pressure. Trying to achieve the KEY PERFORMANCE INDICATOR we work from 7 to 5, and it becomes the routine. After the training we release the tense of work, because now everything becomes spiritual and because of Allah The Creator everything can be calm. Theoretically if we work as a service to the Creator, it becomes part of the worship. If you cannot see Allah (the God) then you should be convinced that Allah always sees you. If you have this feeling that Allah is always watching then you will only work by giving the best.	Service	Spirituality
	2. In a team of 5-10 people. Maybe only 1-2 who have joined the training. The successful impact of the training has to be differentiated. The impact toward individuals can easily be seen, at least on how their individual worship becomes better. But to see a general impact, would be more difficult. Everyone in the unit should be going through the same spiritual training to get an optimal impact. It can be seen from the employees' face, they feel happy and peaceful.	Team, training, happy	Unity
	3. With the belief that Allah is watching, everyone just perform their best and be highly committed.	Commitment	Spirituality
	4. If more people can join the training then more people can share the same vision and work hand in hand. Spirituality level will be higher after joining the training program. Everyone share the high spirit of always giving the best.	Sharing spirituality	Sharing vision
E-3	1. We cannot take for granted, all these things we have enjoyed in life. Just like we forgot to appreciate having a thumb. Even though we cannot imagine life without one. Before we have this habits of self-pitying ourselves, even though lots of others are less fortunate. We forgot to be grateful for whatever we have in life. God have granted all these things based on our effort. We have to earn all this, by doing our best. Now we see everything in a different angle. What if we do not have this job. Now we don't take this job for granted anymore.	Grateful	Positivity
	2. Our work in this organization is like our baby project. We have a high degree of self-belonging, so we have to safe-guard the job. For example, even though it is the company's vehicle, but we take care of it as if it is our own. Therefore, we need to have assertiveness to say what needs to be improved. In my own work scope, this is already done, but in the bigger context of PT Telkom, I think developing assertiveness is still a challenge.	Spiritual self-identity	Individuality

	3. The training have changed the mindset. Just like being trusted to take care a valuable thing. Automatically we need to have high commitment. This is possible because everyone have shared the same vision.	Commitment	Shared vision
	4. Before we only see our own job. If I am done with mine, who cares about others. But now, it is like part of the same body. We cannot work well, if all parts of the body does not perform well. We have to share everything toward one GOAL. Everyone needs to collaborate happily for the same purpose. Feelings can only last for a while. But if we do it in our daily life it becomes a habit. It becomes the value. The value becomes culture. Even though the understanding and pace of everyone is different.	Sharing	Unity
E-4	1. Significant change in the way we feel about organization. Before the training it was all about the mundane / worldly view. Now it is about developing the spirit. 4 R. Raga / Physics, Ratio, Intellectual, Rasa, Emotional Intelligence and Ruh, Spiritual Intelligent. The spirit is connected to the Creator. In Hindhuism belief, we are all interconnected. We share the same brotherhood as one Nation Indonesia, One Planet, Earth. This feeling of interconnection has manifested in a positive perspective toward the organization.	Connectedness	Spirituality
	2. It has impacted toward the way we perform to the company. We are now performing as if it is a continuous assessment toward us by the Creator. We are not envious anymore about other people, we are constantly busy to challenge ourselves to be better. Today is better than yesterday. Tomorrow is better than today.	Service	Unity
	3. Pak Made's dissertation is about the impact of vision toward commitment. As long as the mission and vision are obviously stated through the training and employees share the same vision, then they will have higher commitment to the organization.	Sharing	Sharing vision
	4. The way they work with others becomes better and even excellent since now they look at themselves as part of people sharing the same vision.	Sharing	Unity
E-5	1. Mostly the change is individual change, in feeling toward one's Creator. Not directly toward the company. The immediate impact is toward individual piety. Spiritual behavior is showing more piety. Resulting in an improved relationship to God.	Spiritual self-identity	Spirituality
	2. The way we work becomes better. The environment surrounding us becomes important including the organization. It is influencing the work quality positively to different extends.		Positivity
	3. We become aware of our responsibility. We try to do our responsibility with the best possible way. The optimum impact is not achieved because not all employees	Being accountable	Accountability to self

	have the chance to join the training. And each participants who join are not getting the same magnitude of impact. So it is not In my case I even influence my whole family to be pious. We went to do pilgrimage as a family.		
	4. We are trying to be better. But we cannot force other people to be better. What matters is how we try and give our best.	Strive for betterment	Accountability to self
E-6	1. I don't think it is a matter of changing the feeling. But after the training we become more religious. Now that we know the concept. We felt if we are not doing our best, it is to our own lost, so we Just Do It.	Improvement ins one's own spirituality	Spirituality
	2. It is not about how you work. But for example. Before the training, you are taking company time for your personal benefit. Now we are not doing that to the company. If I don't fulfill my promise to the company, I am betraying Allah (God) I have gone through two different spiritual courses. I don't really like the one where it was dramatized until the situation becomes awkward where everyone is crying. But the other one is more rational and challenge our way of thinking. And make us found the revelation ourselves. This one is the training approach that I like. Telkom is using both internal (the rational version) and the other one is outsourced to a national level popular spiritual training. I preferred the internal training, not the dramatic one. The direct easy to be seen impact, is to the individuals piety. To the organization the change is more intangible.	Spiritual training, piety	Accountability to self
	3. Now I am doing my job based on the Principles of my belief. If it is against I will not do it. For example, before we use to sign some work assignment out of town, without even doing it. But now I would not sign anything like that anymore.	Principles	Sharing vision
	4. Before we work together for a fictive project for the money. Now we only collaborate for meaningful project.	Collaboration	Unity
E-7	1. Now I enjoy my work. We develop a better character. We understand ourselves better. We need to be closer to Allah. Not just pursuing money but pursuing meaningful purpose. Money is just the by impact. The real purpose is to give the best to the organization, community and environment and the universe. As the saying in Islam Rahmatan lil Alamin, which means a Moslem should be a blessing not just for themselves, but also to the community, the country, the environment and the universe. This way we are flourishing. And we will end our life full with blessing.	Enjoyment	Happiness
	2. It has changed the way we see the organization. We are not productive. We need to give our best.	Giving one's best	Accountability to self
	3. If we work sincerely for a noble goal, then we will be committed totally in doing our job.	Noble goal	

	4. It is not about changing the way we work together. But the ending becomes win-win solution. It is not a competition anymore but a synergy and collaboration. If we see them as competitors, it is really shallow mindset. But if we see them as a collaborator, we become open minded. We try to understand their character and understand how to work well with them.	Synergy	Unity
E-8	1. Even if we go through the training, but if we are not practicing a routine and consistent ritual of getting close to the Creator, this impact of the training would not last long. This includes on the understanding of all the detailed religious practices. If a Moslem for example is not practicing as a totality of the teaching, then the impact would not be eternally. All these effort of practicing the totality of Islamic teaching, for example, could not mastered by oneself. One need a master trainer, who show the way and teach the way. One can be an apprentice until one can practice it as part of their life style and later can himself becomes a master of religious practice.	Spiritual self-identity, mastering one's identity	Spirituality
	2. As long as all the religious practice is conducted consistently, for sure the performance will be improving and not waning. But if the routine practice is forgone, easily it will be forgotten, therefore would need continuous training as a reminder. So this routine is the key to keep the soul charged.	Training is the key	
	3. The religious routine / practice comprised of two things. The one through the heart, and the one with the saying. If both are conducted simultaneously then, it will function as a purifier, where the evil desire will be gone and one becomes purified. Achieving this is the ultimate goal where the commitment will be eternal.	Combining the heart and mind	Shared vision
	4. Again how you work with the others in a team, is based on how good is the practice of religious teaching is implemented consistently. This again should be done through a mentor / a master guru. And to keep the quality, all the good deeds need to be maintained with the ritual practices. When we are doing the spiritual training without the ritual practice. Then it will be just the packaging. We need to have a holistic approach. Including the mindfulness practice and all the religious practices. Once you are doing it as a routine, you will maintain the closeness to Allah the Creator. And your eyes would be shine through His Eyes, you hand would be strengthened by His hand and all your team work will be blessed by His Blessings.	Team	Unity
E-9	1. We now feel that work is worship. So we feel the need to do work with kindness.	Work is equal to worship	
	2. Yes it has changed the way we work for organization. The training is like a reminder. It is the process of developing character. We develop a character of being productive. Without the reminder, quality of performance can be lower. This is like recharging our soul. This training is a charging	Character	Accountability to self

	system.		
	3. There is a change of commitment toward organization. At the end of the training, we had to make a list of commitment. How do we work to please Him. This is work beyond compliance.	Commitment	
	4. When we want to do good deeds and kindness. We will solve any evolving problems. This includes the group problem situation. We will work toward developing working relationship with the other team members. Everything will be better.	Working relationship	Shared vision
E-10	1. Now the feelings is full of gratitude. One of the challenges in the spiritual training is to go to the cancer half way house. We were astonished to see that the cancer patient is so strong and still optimistic. We the one granted with health should do much better. We met volunteers where 38 of her patients died while on her lap. We were inspired by her empathy and kindness. We feel gratitude and hope that we can be strong to enlightened everyone around us.	Gratitude, inspiration	Spirituality
	2. Now we believe that everything is based on our good deeds. Even though we have planned for everything, but the most important thing is how we earned how we have planted the seeds of kindness. Sometimes when you are stuck, you need to see inside, maybe we need to do more good deeds to earn it. So now we strive to do good deeds and give our best, and plant the seeds of kindness to earn His love.	Kindness to earn the love of higher being	Happiness
	3. The commitment is higher because the way we see everything as an opportunity to please Him by doing beyond compliance and become highly committed	Commitment not compliance	Spirituality
	4. Now everyone in team are giving contribution to work without any objections. Everyone initiate to volunteer and share their best contribution.	Contribution	Shared vision

Appendix C

Supervisors' Interview excerpts

Code	Main Points	Person key values	Environment fit
M-1	1. After training, the feeling is change and motivated to give their best. But after a while several months if not maintained this is degradable.	Motivated	Accountable to Self
	2. In the first couple months the work will be great, but after a while it can deteriorate. Now the spiritual capital division is not giving support it will be gone after a while. Now Sekarang pelatihan dari pusat dalam bentuk SCM sudah dihentikan dan sering ditanyakan kapan pelatihan dilaksanakan.	Retraining	
	3. In the beginning high commitment, but in order to maintain, additional efforts need to be conducted. We need a refreshing training to recharge the energy.	Commitment	
	4. Employees with happy faces after the training is just like people who came back home from a successful pilgrimage. The positivity is conducive for the team work.	Happy	Happiness
M-2	1. The employees become more loyal. They remind each other and apply the culture of Telkom Way which is really in line with the spiritual training by the Spiritual Capital Management team (SCM team). It is not easy to change the vision and mission, now it is no longer highly bureaucratic. The way to change the culture is supported through this Spiritual training. Employees need to go pilgrimage. Company facilitated this and all employees go through selection process. This is also done through evaluating their job performance. How she/he feels and acts for the organization.	Loyal	Shared vision
	2. Every employees are different and unique. But once they become spiritual. For example, in Islam, everyone pray at least five times a day. They believe that God is watching us. This creates a motivation to excel.	Sense of spirituality	Spirituality
	3. When life is like a test of obedience of giving the best. Then the boss is just the facilitator. The employees are engaged since they see the work as worship.	Giving one's best	
	4. As a manager I am just a friend to my subordinates. A friend who shows the way. Now they don't have silo thinking, everyone collaborate for one purpose. All units are integrated.	Collaboration	Unity

M-3	1. They get positive feeling, everyone feels they are on the same holly vision under the corporation guidance. Spiritual guidance are published for the employees from different religious background all aligned to the vision of always giving the best.	Positive	Positivity
	2. Now all facilities for spiritual need is given. Every religious get their space to practice spirituality. Employees are nurtured to unleash their utmost potential. But of course performance is also depended upon competences. Organization has to work on the competences as well.	Spirituality	Spirituality
	3. The employee's commitment has changed. Now even the family is influenced to think differently. The employees also spread this new paradigm shift to their own family. Now the development is conducted through all levels 4 R, Raga (physical), Rasio (intellectual), Rasa (emotional) and Ruh (spiritual). All these create a new commitment even in the family level. All are supportive to enable the employees to give their best to the holly vision they pursue.	Commitment	Unity
	4. Before employees were comparing themselves to each other. A lot of resentment over the success of other employees. Backbiting was common. But now they realize the competition is in oneself. How you can be more successful today compared to tomorrow. And how tomorrow you are able to give and serve even better. So from competition they move to collaboration.	Service	Unity
M-4	1. Mostly the employees feel more committed to the organization. They realize that God is watching. But after a while 50% of the employees will fall back to their usual bad habits, given there is not enough support from the organization.	Commitment	Accountable to self
	2. They do perform better after the training. Nevertheless, this is not just a one-time training, but it should be a continuous value based support from the organization which becomes embedded in the corporate culture.	Ongoing training	
	3. They are more committed. Employees would show higher commitment due to the new belief.	Commitment	Accountable to self
	4. They now see the opportunity to synergize with one another and see it as a valuable opportunity to do good deed and help each other to achieve common goals.	Synergy	Unity
M-5	1. Right after they went through the training, they tend to care more. The obvious change is easily shown through the ritual and piety and the closer relationship with the Creator. The impact is mostly seen through the individual piety.	Piety	Spirituality

	2. If the system of reward and punishment in the company is not functioning well, the impact would not be significant. Senior leaders, for example is without an appropriate control and evaluation system, and is lacking of the system of positive / negative reinforcement. They do have a better focus toward target achievement. But the evaluation are showing average output.	Consequence	Results
	3. There is a significant improvement in commitment. If we compare to the old culture of Perumtel (previously PT Telkom was called Perumtel) the change is significant. Employees are reminded that God is watching and this has improved employees awareness.	Commitment	Unity
	4. The solidarity among the team members is improved. The role of leaders and the cultural background are also influential. If the company accommodate frequent employees' gathering the team work will even be greater.	Solidarity	Unity
M-6	1. After the training, the level of trust of employees toward organization becomes higher. And they are not complaining to the company if the company is declining and not getting bonus as predicted, because now they trust the company. Now they are motivated and feel that work is part of worship.	Trust	Unity
	2. When they are reporting they are not manipulating the data just to please the boss. Even though the achievement is only below target, they will report just as is, because now they know the essence of working is only counted as worship when you do it meaningfully and rightfully.	Honesty	
	3. They now have a new intention of work as part of servanthood to God, therefore sincerity, and honesty becomes the new commitment.	Service	Accountable to self
	4. Before the way they work depend on who is the boss, and who is the working partners. If the boss and the team is favourable then they can work well. Now, they work for holly intention not depending upon who are the member of the teams. Even the problems with partners will be seen as a challenge and a test to qualify to a higher degree of piety.	Service to higher power	Spirituality
M-7	1. There is a change in the feeling toward organization. They become more loyal. Spiritual training is actually emphasizing the Telkom Culture which is the Telkom Way. Now Telkom is not Government owned company but Public Owned company, therefore the vision and mission has to be changed and bureaucracy has to be cut off. This training is a great way to help change the culture.		

	2. There are different impacts toward different people. But one thing in general, they are more pious. If they pray with a better quality, they will be convinced that Allah is watching, and therefore would do a better job. There is also extra support. For example, one of the motivation for employees is that company will pay them to perform pilgrimage. Good performance will be granted Umrah for example.	Piety	Spirituality
	3. Now the manager just need to open up paradigm. Employees take more participation and initiatives. If we see the attendance level. It is showing an increasing number. And if you see the initiatives also increases. This is possible because they are now looking at work as part of worship.	Engagement	
	4. Even though I am a manager, but I look upon my subordinates as friends. They are working in a team, not with silo thinking as before. Now everyone tend to be more integrated.	Teamwork	Unity
M-8	1. After joining the training, there are employees who immediately send emails about the benefits of the training. Employees who were less motivated and less creative became motivated and more creative. 50 percents of employees who attended the training experienced significant changes. 30 percent of employees who attended the training experienced changes and 20 percent experienced subtle changes.	Motivation	Motivation
	2. The main thing in the training was shifting the paradigm. Based on the new corrected spiritual paradigm, they feel that work is worship, must serve with all their best effort. Otherwise it will not be accounted as part of a worship. So the performance exceeded what it is commanded from the boss. We must work as well as possible. This is the Telkom way. The slogan is: Integrity, enthusiastic and totality. Those who already understand the new paradigm about work, will form into new habits, inherent in the character.	Service	Accountable to self
	3. Company always has turbulence. Every external change must be followed by organizational change, business model, strategy, and culture changes. So that the accountability of an activity from the organization is clear. Now after the training they are well organized and committed, they can easily adjust to the changes and feel comfortable in the organization. They feel the need to secure the organization because they feel safe and committed and the employees have the commitment to secure and defend the organization. They don't mind if they are assigned to work anywhere in the organization.		
	4. With colleagues and other units, they create more bonding. They might have problems individually, but once they work in a team, they can overcome the weaknesses through their synergy. They feel more of the togetherness and there is no more silo thinking between them. They are supporting each other and becomes one unity.	Bond	Unity

M-9	1. In terms of behavior, after the training, the participants became more enthusiastic in doing their work. There is an awareness that we need to involve God in terms of planning, purifying the intentions and also in terms of improving the processes. There is also an awareness, that doing something is not only mastering the technical matter, but there is also something spiritual beyond human power, such as the feeling of God's helping hand when in trouble. If all employees worship properly according to their religions. The employees believe that God will do the rest by moving the consumers hearts to choose Telkom products, through the purity of the services conducted by the employees. They believe that how close one feels to one's God, accompanied by a process of hard work, will eventually pay off.	Enthusiasm	Spirituality
	2. There is an awareness that there is something that must be dedicated to God. So when they are working, there is no justification to do other then the best dedication, because this is something to be dedicated to The Creator and it has to be done with a good process and behavior.	Awareness	
	3. Organizations are always changing. I see from current practices that they maintain integrity, brought by the value from these spiritual trainings. The easiest way to see it is from their attendance and we can easily see and evaluate from the data. Values are now embedded. It comes from an awareness. From the realm of the heart, it will be difficult to falter. These spiritual belief already entered to the subconscious mind. Doing everything is now comfortable with the feeling of kindness in the heart. When it has become a habit even though it is a wrongdoing, people will be comfortable with the mistake because it has become a habit by doing it over and over again. Likewise with kindness. If it has been repeated over and over again it will become a new lifestyle. This training cuts the cycle of those bad habits and move it to the new lifestyle of kindness.	Kindness	Happiness
	4. The team work and solidarity are easily seen, where employees are helping each other and supporting one other shown by the slogan of the management. Solid, speed, smart. Because of the emergence of this awareness, we are not just changing mindset but also touching the spirit. If the spirit has been touched it will be even easier than the mindset.	Teamwork, solidarity	Unity
M-10	1. I have seen employees who feels and perform better. But there are some occasions where the training was not conducted the way the employees would like it to be, therefore, the feeling is more like questioning. Not really buying the ideas of the way the training was conducted. Some of the questions are like: I don't really buy the ideas, that these kinds of trainings will get people to do good deeds. ETC.		Happiness

2. When we talk about performance it depends on the responsibility of each individuals. This is based on the previous history of work. If the employee have accepted the responsibility, then he'/she would be obliged to fulfill his/her responsibilities.		Accountable to self
3. The employees are committed to work to achieve target.	Commitment	
4. Team work remains well, even though the employee was not satisfied with the way the training was conducted. The training is more like a reminder, to go back the righteous path.	Teamwork	Unity