DESIGN OF HUMAN RESOURCE DEVELOPMENT: SOCIAL COMMITMENT IN DEVELOPING MODELS 'SPIRITUAL WELL-BEING

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ABSTRACT:

This Paper reviews the literature on the theory of "spiritual well-being in relation to the development of dimensions of social commitment as part of the achievement wellness components at work. Criticism model of well- being and well- being generally relates to individualistic moral vision of the western country, the assumption that good human beings are happy human beings, as well difference in the views of well - being in collective culture and specifically the view of Islamic teaching.

The two main theories of spiritual well-being are presented and complemented by an Islamic concept of well- being. The review includes a comparison of western theories and Islamic concepts and the spirituality view of Muslim workers according to the empirical theory of Islamic work ethics. The result is that the spiritual well-being is related to transpersonal, interpersonal, and intrapersonal (existential and religiosity), all three are the foundation for development of personality and relationships in the workplace. Existing theories and concept limit their exploration to a person's psychological dimension without considering the social dimension of diversity (spirituality). Empirical facts show that there is a commitment in the workplace improve wider social welfare as reflection of religious awareness and happiness (spiritual).

INTRODUCTION:

The growth of spiritual awareness in the world of work both in the corporate environments is phenomenon that has long been united by observers in the field of social psychology and organizational behavior. The importance of pursuing the goals of workers spiritual awareness, firstly because spiritual awareness is a characteristics of well-being. Secondly, spirituality awareness not only maintains the physical and spiritual health of workers, but also has implications for overall business success. On the other hand there is empirical evidence that shows that companies perceived by workers to carry out social responsibility seriously have significant effect on workers" attachment to companies. Similarly workers who have high extra role tend to have high loyalty.

Krishnakumar and Neck's study , for example summarizes the spiritual perspective at the place of cooperation in three popular perspectives, each consisting of religious views, intrinsic-origin, existentialist perspective. The description of the concept views is summarized in table 1 .

Table 1 A prominent spiritual perspective at work

View	Description of views	concept
Intrinsic-origin	Something that comes from within the individual	Inner awareness
Religion	Special views of certain religions	Job / Vocation of Job (Cristian) Doing work with great devotion (Hinduism) Hard work and devotion (Buddha) Participation in continuing God's creation (Protestant) Cooperation and commitment to the organization (Islam) Feeling connected to others and universe / cooperation and togetherness (Tao and Confucianism)
Existentialist perspective	Look for the meaning of activities at workplace	Meaning of work The purpose of work in relation to satisfaction and productivity

Greenbag and Pargman say that physical and mental (well-ness) balance is the achievement of social, spiritual, and physical health integration an shown in the picture 1 :
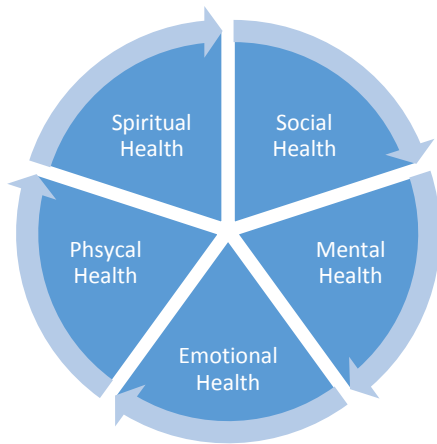
Picture 1. Wellness Wheel-Balanced (source: Tortt, 1996, page.21)

Well-ness in high level is achievement 0f integrative component of wellness components in everyday life patterns. The Perfection of this component is like a wheel that rotates on flat road and ignoring one of several components will result in a bumpy wheel. Someone who has a high level of wellness is able to integrate all components in healthy lifestyle.

The connection with spiritual well-being, according to P. Floyd and K. Jackson spiritual well-being is to understand oneself in relation to the concept of being widely and help to understand the meaning of life and help us make long-term goals based on broad perspective of time and values. Spiritual well-being gives direction and purpose to the physical, mental and social well-being and involved in developing aspects of one's spiritual aspects, as well as uniting these bonds to overall health (wellness) is spiritual growth.

The purpose of this paper is to study literature on the theory of spiritual well-being in relation to the development of the social dimension as part of achieving the components of wellness. Criticism delivered on the spiritual model of well-being and well-being generally has to do with western moral vision, the assumption that good human are beings are happy, as well as differences of well-being in collective culture, specifically the teaching in Islam. The table above shows that the spiritual outlook at work that stands out is commitment and cooperation. This shows that spiritual orientation of Islam in the workplace is more directed at social interest.

LITERATURE REVIEW:

In this study, the conventional definitions and theories of spiritual well-being and spiritual well-being concepts will be described according to Islamic experts. This study concludes with Amartya sen's understanding of commitment as the antithesis of rational self-interest, at the end of each sub-chapter a brief conclusion will be given.

1. Spiritual wellbeing:

Spiritual well-being has been identified as a special study of one's spiritual health in context that is more than just a philosophy of holistic care. Burkhad revealed that spiritual well-being is :

" A life that affirms are harmonious relationship or association with God, community, environment and self ; and process of being and becoming through existence; the health of all one's inner resources; spiritual wholeness as a unifying dimension of health; the process of transcendence the perception of life and meaning"

Palautzian and Ellison define spiritual well being as a personality development whose characteristics are related to sense of inner peace, compassion for others, respect for life, and appreciation of both unity and diversity. Spiritual well being (SWB) has two perspectives, namely religion well being (RWB), a perspectives that focuses on how individual feel their spiritual well-being which

is shown by a good relationship with the highest. Existential well-being (EWB) is a perspective that relates to relationships with other people, how well they independently are able to adapt to s0ciety and the environment. EWB involves the existential dimensions of life goals, connection with others, and satisfaction with life experience both positive and negative. Based on this analysis, it can be said that basically spiritual well-being includes three psychological aspect, namely intrapersonal, interpersonal and transpersonal. In the interpersonal aspect, it includes personality development that shows affection for others and respect for life (good relationship with fellow humans and environment), on trans personality aspects of personality development related to spiritual well-being shown by a good relationship with God (Almighty substance).

Two conventional models of spiritual well-being:

There are two spiritual models that have been developed regarding spiritual well-being namely the web system model and the cruciform model. According to Trott, the web System model was developed by stoll, Bank, Hungelman, and Burkadhi. Meanwhile, the cruciform model was developed by moberg Ellison and Palautzian.

The web system model is a conceptualization of spiritual well –being, Stoll, Banks, hungelman et al. In Hungelman et al study which uses grounded theory, it is revealed that there are three main keys to the spiritual well-being relationship, namely : 1} trust and relationship with the Almighty, 2) a broad network of support between family and friends and appreciation of the universe as a reminder of God's presence, and 3) an inner connection with sense of satisfaction, acceptance, a positive attitude and independent attitude (self-determination). The study also revealed three dimensions of time (1) past experiences with

parental influence, formal belief systems, and one's cultural heritage, (2) what is felt now, the presence of a sense of oneness that finds meaning and purpose in life situations and gives a sense of conformity between values and behavior. In life situations, and provide a sense of conformity between values and behavior and (3) the future is hope in hereafter, the ability to achieve goals in life, is simply described in Figure 2 :
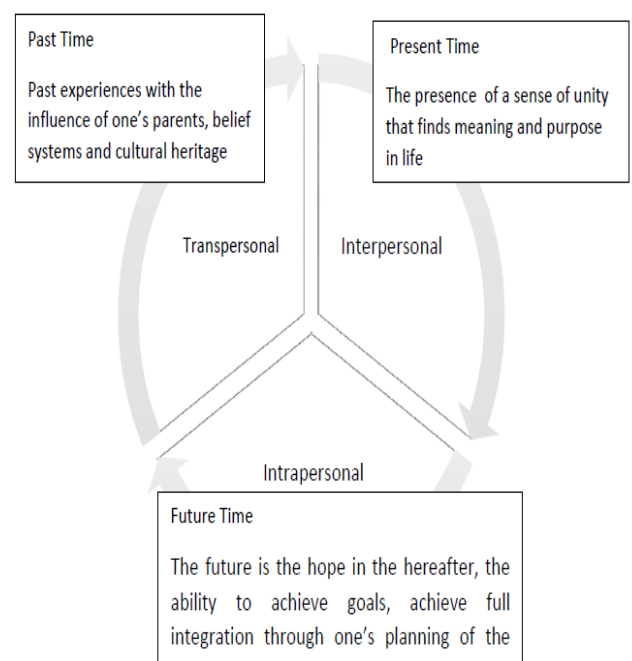

Figure 2 Illustration of web model of spiritual well-being,

In connection with the second model, the cruciform model Moberg et al, conceptualizes spiritual well-being as an effective understanding of the meaning of god and the meaning of humanity where the religious dimension is vertical and existential as horizontal. Furthermore, this model of spiritual well-being is the affirmation of noble life and growth through God, self society and the environment. Spiritual well – being consists of existential well – being is basically something in life lived out of self-interest. Meanwhile, religious well-being is theological orientation to

indicate one's joy and satisfaction or experience in dealing with God. Furthermore the nation of spiritual well=being refers to subjective perceptual phenomena, perceptual phenomena that show several indications of a person's quality of life. A simple illustration is shown in figure 3
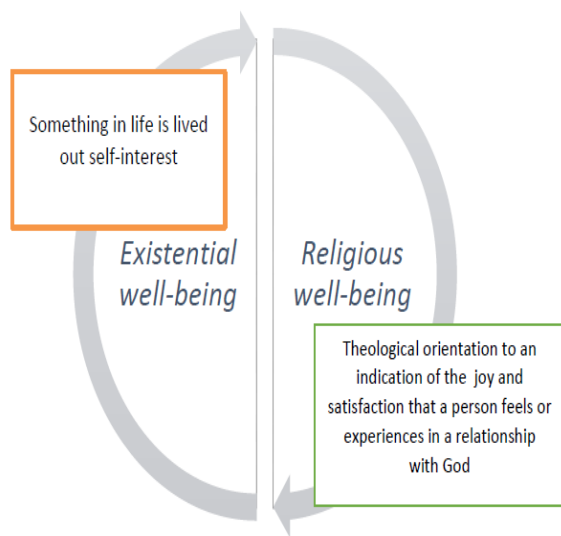

Figure 3 Ilustrasi *Cruciform Model Spiritual Well-Being*

The conclusion is that the two models of spiritual well-being, namely the cruciform model and web model, emphasize the attitudes and views of worker on the quality of their relationship for the benefit of developing personality.

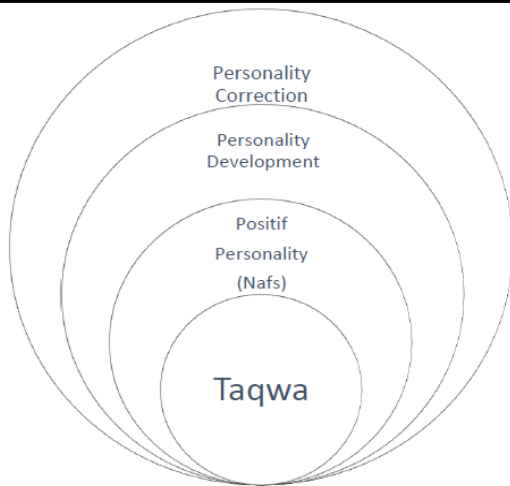B.The Concept of Islamic spiritual well-being according to Kasule

The model of spiritual well being in other terms, the psychological well-being describes by the Kasule, according him the Quran uses the term *Al Inshirah Sadr* to refer to as the of psychological imbalance. The Quran collects the term *Al Aldhaq Sadr*. Throughout the verses relating to psychological well being in the Qur'an are associated with the concept of devotion. And vice versa mental of psychological imbalance is associated with immorality. The implication is that those who live according to Allah's guidance will be balance by strengthening faith and piety and worship and avoiding immorality.

Mental and psychological well-being is largely influenced and based on personality is the totality of individual behavior with a system of certain tendencies in interacting with the sequence of situations (tendency means consistency) each personality is different, personality capital for the community which is considered ideal of society and universally described by the Qur'an and prophet's *Sunnah.*

The Quran describes in very clear terms about a paradoxical growth and development. A human being consist of body and soul, matter and spirit. It is a unique balance between two contradictions that make humans a perfect creation. The original condition of humans are that from their nature, they are born in a natural state with holiness (fitrah al Islam). However, humans have potential to be good or bad depending on initial environment (from an early age) how this potential is increased.

The essence of a person is the *nafs* (lust) and not the physical body, so personality or behavior is the *nafs* itself. Furthermore, Kasule explores the verses of the Qur'an related to *nafs*. The Quran has explained several concepts about the *nafs , nafs Al maraatib. Nafs ammarah* (inclination to evil), *Nafs Lawwamah* (conscience and concern with moral honesty), *nash mulhamah* (inspired for faith and *taqwa)*, and *nafs qona'ah* (satisfied with what experienced), *nafs mutmainah* (calm), *nafs radhiyah* (appreciative), *nafs kamilah* (perfect). The *Nafs* (lust) can be purified by acts of worship, avoiding was forbidden, awareness of the creator and contemplating His creation. An individual cannot succeed alone, living in a true community surrounded by other people is important to motivate and encourage purity of heart.

Picture 4 The ilustration of Islamic Spiritual Well-Being Kasule

Societies and individuals who seek to enhance the positive attributes of the nafs and qalb enjoy good mental and psychological health. The Qur'an has explained the positive attributes of *the nafs* : such as giving preference to others, faith (*imaan nafs*), fear of Allah (*takwa al Nafs)*, the positive attributes of *qalb (salamat al qalb)*, chastity (*thaharat al qalb*), kindness (*rahmat al qalb*),gentleness (*lin al qalb)*, openness (*inshirah al qalb)*.

The *nafs* can take corrective actions to increase and strengthen himself to be obedient and surrender to Allah for His pleasure (*al –nafs bai'ulillah)*, cleaning of lust (*nafs al tazkiyat)*, changes to improve oneself (*taghyir ma bi al nafs)* and repentance (*tawbat al nafs*)
The conclusion is that the personality built by Kasule on the concept of well-being leads to individual piety behavior, namely strengthening the intrapersonal behavior itself.

c. Social commitment

In fact, the meaning of commitment itself has a social meaning when viewed from the normative (responsibility) and effective (attachment and similarity value) aspect of organizational commitment in the organizational theory. However, the social commitment referred to social problems outside the context of responsibility for duties, business smoothness or organizational goals. As emphasized by sent that commitment is the antithesis of rational self interest as stated :

"if you feel bad knowing that a friend of yours is suffering, we are talking sympathy, if you feel yourself bad about it, but think you have to do something about it then this is a case of commitment"
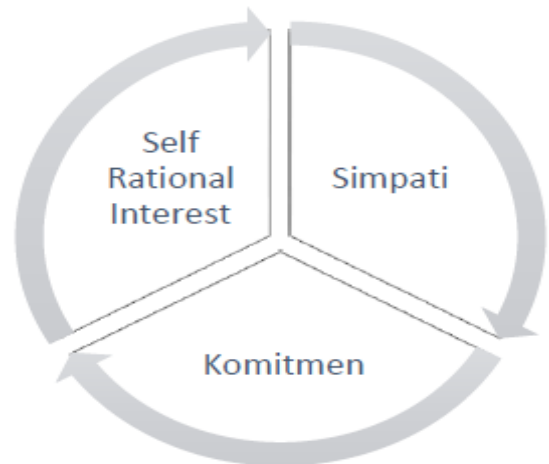

Figure 5
Self Rational Interest, Sympathy and commitment

Based on Sen"s argument, it can be said that commitment has a social and moral dimension that is not only related to internal organizational interests but also more broadly related to social and moral responsibility outside the organization, so that the perspective and paradigm of thinking and action is very decisive.

RESEARCH METHODOLOGY:

This research use literature study. Two main theories of spiritual well-being are presented and complemented by an Islamic concept of wellbeing. This review includes a comparison of western theory and Islamic concepts and spirituality of moslem workers according to empirical theory of Islamic work ethics. The data is completed through electronic and non-electronic journals, especially those

relating to empirical research data the dimensions of worker's social commitment.

DISCUSSION:

The theories and concepts of spiritual well- being described in this literature study are basically related to personality and relationship cruciform models and web models are more likely to be oriented to the exploration of existential dimensions in the form of good relationships horizontally relationship. While the Kasule concept tends to be oriented towards the exploration of the dimension of religiosity, namely good behavior (personality), the next step is to explore the spirituality of well –being that is oriented towards social interests.

According to *Mahmudah*, in principle the whole teachings of Islam have transcendental (awereness of *Ilahiah)*, moral (*akhlaq*) an social (righteous deeds) dimensions. The tendency for social –well – being in Islam is based on design and main principles to ensure individual and social happiness. The design and main principles include social equality, mutual respect , mutual advice.

In Ali"s Research, in order to develop a measurement scale for Islamic work ethics, it was found that the Islamic workers' view of the main spiritual ethical values in workplace is commitment and cooperation in question is the responsibility for work and good deeds, where the desire to improve social welfare common interests is fulfilled. The elements of Islamic work spiritual ethics are not only related to religious commitment and social commitment but also a source of happiness (well-being) as explained. ….."that work is a responsibility and charity in order to meet the needs of life by balancing social and individual life. Work is a free human activity and is a source of respect, satisfaction and fulfillment. Commitment to work also includes the desire to improve the people and social welfare. If a person is committed to work and avoids unethical ways

of accumulating wealth, it will reduce problems in society. Creative and collaborative work is not only source of happiness but also a noble deed.

The finding is further strengthened by the critical studies undertaken to explore the ethical (spiritual) has economic, moral and social dimensions. Workers see work as not end in itself but interpreted as a place to develop personal and social relationship.

DISCLOSURE:

The spiritual dimension of well-being is related to one's transpersonal, interpersonal and intrapersonal (existence and religiosity). These three become the foundation for the development of personality and relationships is the workplace. The existing theories and concepts limit their exploration to the psychological dimension without considering the social dimension of iversity (spirituality). Empirical fact show that there is a commitment from workers in the workplace to improve wider social welfare as a reflection of religious (spiritual) awareness and happiness. The dimensions of personality, relationship and social commitment in the spiritual well-being model are illustrated in Picture : 6
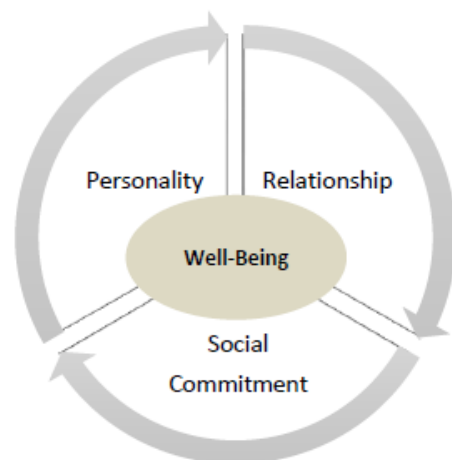
Picture 6 Dimention of Spiritual Well-Being Personality, Relationship, dan Social Commitment

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