

The Role of Religiosity in Increasing the Productivity of Steel Industry Employees in Gresik-East Java: Study at P.T. Semenanjung Pangeran Agung

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Abstract: This study aims to determine the role and contribution of religiosity in increasing the productivity of steel industry employees. The method used is a case study with a qualitative descriptive approach. The results showed that in P.T. Semenanjung Pangeran Agung (SPA) religiosity plays a role in increasing employee productivity. Religiosity is reflected in 3 attitudes, namely: 1) Work is the actualization of worship, 2) Working because of God, and 3) Working effectively and efficiently. Concretely, the contribution of the role of religiosity in increasing the productivity of steel industry employees in P.T. SPA is the realization of quality work, namely the fulfillment of quality objectives at each stage of the production process to the final product produced as determined by the company. The definition of quality objectives includes: 1) Oriented to customer satisfaction, 2) Creating products that meet SNI quality standards, international and customer requirements, and 3) Improving effective work processes (on target) and efficient (effective), namely by minimizing the occurrence of any waste.

1 INTRODUCTION

The issue of religiosity and employee productivity is becoming a serious concern for experts. In a study conducted by Arnetz et al (2013) it was revealed that the values of spirituality and practices of worship (religiosity) in the workplace had a positive effect not only on the mental well-being of employees, but were also able to reduce the stress experienced by employees. In his study, confirmed by Arnetz et al (2013) that through the values of spirituality and worship practices (religiosity), the stress experienced by employees can be reduced to a lower level than before. This is evidenced by the decreased level of fatigue experienced by employees.

The study conducted by Arnetz et al (2013) also reveals clearly that there is a very significant relationship between the values of spirituality in the workplace and the practice of worship (religiosity) when working with employee health which includes mental well-being, work fatigue, and stress at workplace. The higher the spirituality value of employees in the workplace, the better the inner welfare of employees, work fatigue decreases, and job stress is reduced so that ultimately employee productivity returns to normal and even increases.

The study conducted by Arnetz et al (2013) reinforces previous studies conducted by Sulisty (2011) that in an organization, religious values have a very significant role in the productivity of employees. In his study, it was confirmed by Sulisty (2011) that religiosity is very important in improving organizational performance as seen from the increasing capability of innovation. Sulisty (2011) proves that the higher the level of employee religiosity, the more motivated the work will be, both from the aspect of the need for achievement, the need to have power, and the need to be affiliated. If employees have a need for high achievement and affiliation, the Islamic work ethic is also increasing. This can be seen from the increasing dedication to work, creativity in work, understanding the value or meaning of work, and collaboration. With the increase in dedication coupled with high creativity in the Islamic work ethic that exists in employees, the capability of innovation in the organization has also increased.

From experience, the results of initial observations and searches conducted by researchers found interesting phenomena to be observed, namely employees who work in the steel industry sector that perform positive activities outside of work, namely:

exercise; pursue hobbies (such as: farming and raising pets); participate in PHBI (Commemoration of Islamic Holidays); periodic recreation / spiritual tourism (such as: travel / pilgrimage guardian); fasting sunnah (such as: fasting Monday-Thursday and fasting David); follow religious studies (such as: Dhuha lectures every Sunday morning, Yasinan / mujahadah every Friday night), and perseverance in performing worship, both obligatory and sunnah, shows better productivity. Not only that, these positive activities were also able to improve good relations with God and with others, both at work and outside of work, such as with family at home. This is different from employees who, when experiencing stress, instead carry out immoral activities, such as alcohol, drugs, cheating, and gambling.

Various studies of experts as well as preliminary findings of the study indicate that employee productivity cannot be separated from the issue of religiosity. Therefore, researchers assume that religiosity plays an important role in increasing employee productivity in the steel industry.

2 LITERATURE REVIEW

2.1 Religiosity

Religiosity is a person's religious beliefs based on monotheism and how these beliefs have implications for everyday life. It is not uncommon for religiosity to be interpreted and known by beliefs that are practiced by ritual and tend to be good or can also be called morally. Therefore, Nashori and Mucharam (2007: 237) reiterated that for a Muslim, religiosity can be known from how far knowledge, belief, implementation and appreciation of Islam.

In Islam and for a Muslim, religiosity or religiosity is not only realized in the form of ritual worship, but also actualized in various other activities. As a comprehensive system, Islam encourages its adherents to be religious as a whole as the word of Allah SWT (QS. Al Baqarah: 208), namely: "O you who believe, enter into Islam as a whole, and do not join in the steps of Shaykh. Surely Syaithan is a real enemy to you."

Religiosity is related to cognition, namely religious knowledge or beliefs that influence what is done with attachment or emotional feelings about religion and / or behavior, such as: attendance at a place of worship, reading scriptures and praying. Someone who is said to be religious are those who try to understand life and life more deeply than the outward boundaries that move in the vertical dimension of life and transcend this life. Measurement of religiosity can be focused on

involvement in religion and behavior or on attitudes and orientation towards religion (Bastaman, 1995: 56).

In this study, what is meant by employee religiosity in the steel industry is the behavior of Muslim employees that work is an actualization of worship carried out regardless of the material by promoting effectiveness (on target) and efficiency (appropriate).

2.2 Productivity

Productivity implies an understanding of economic, philosophical, and system concepts. Economic concepts, productivity with regard to human business or activities to produce goods or services that are useful for meeting the needs of human life and society in general. Philosophical concepts, productivity contains a view of life and a mental attitude that always strives to improve the quality of life where the situation today must be better than yesterday and the quality of life of tomorrow must be better than today. This gives encouragement to try to develop themselves. The system concept, productivity provides a guideline for thinking that achieving a goal must have cooperation or integration of the relevant elements as a system (Anoraga, 2004: 175).

In this study, what is meant by the productivity of Muslim employees in the steel industry is a mental attitude to produce quality work.

3 METHODOLOGY

3.1 Research Methods

The method used in this study is a case study. Study methods or case studies are methods that intensively study a symptom that occurs in one or several places as a whole (Bhattacharjee, 2012: 93).

Judging from the type of research, this research is qualitative research. Qualitative methods are used to examine the condition of natural objects (the opponent is an experiment) where the researcher as a key instrument, data source sampling is done purposively and snowball, data collection techniques with triangulation (combined), data analysis is inductive / qualitative and the research results are more stressful meaning rather than generalization (Sugiyono, 2011: 15).

The qualitative method in this study emphasizes the researcher to pay attention to the process, the researcher as the main instrument of data collection and analysis so that researchers are directly involved in the field work. The research findings were reviewed descriptively and it was hoped that data and

information from steel industry employees could be obtained that revealed the role of religiosity in increasing productivity.

3.2 Data Resource

To obtain the data needed in this study, the researchers used the following data sources:

1. Primary data is data sourced from informants who are considered to know about the role of religiosity in increasing employee productivity.
2. Secondary data or field data, namely data sourced from the research field. Researchers went directly to the steel industry as the object of research, namely P.T. SPA. This is done in order to observe employees as research subjects.
3. Library data (library research), which is a data source that is used to find a theoretical basis for research issues, namely religiosity and productivity. The source of this literature data is literature from books, magazines, and relevant publications for reference.

3.3 Method of Collecting Data

Data collection methods used in this study were carried out through:

1. Observation. That is, researchers see and listen to what is done and said or discussed by informants in their daily activities, both before, during, and after. During observation, all that is heard and seen by the researcher when the informants do this activity is retold or recorded so that it is data or research information that can support, supplement or add information from the interview. Researchers also participated directly as observers (participant observers). As for the advantages of participation observation as confirmed by Bungin (2008: 16) is that researchers really dive in and take part directly in the research so that the accuracy of the data that is successfully obtained is reliable.
2. In-depth interviews. In this study, there were 2 parties involved as informants at P.T. SPA. The first is the employee and the second is the management represented by the general affairs

manager. Interview guidelines are prepared before the interview is conducted with reference to the research objectives. Documentation, in the form of information from PT. SPA, such as: internal and external quality audits.

3.4 Data Analysis Method

The data obtained were analyzed using qualitative techniques. Qualitative analysis is used to analyze: comparative (comparing several theories), deductive (drawing conclusions from general circumstances to specific things), and inductive (learning something to determine general conclusions) regarding words, images, and phenomena which cannot be quantified. These data were then analyzed so that it obtained an overview of the role of religiosity in increasing the productivity of steel industry employees of PT. SPA in Gresik-East Java.

4 RESULT

Concretely, the religiosity that exists in Muslim employees contributes to increasing productivity. This finding is evidenced by the confirmation made by the researcher to the general affairs manager of P.T. SPA where the company also realizes the importance of religiosity values to be adopted into the work culture.

Since its inception, the company has designed a quality-based work culture that adopts religious values such as: sincere and honest; enthusiasm and cooperation; thankful and self-correction. The attitudes and behaviors that reflect productivity can also be seen in the commitment and quality policy, namely:

1. Oriented to customer satisfaction
2. Creating products that meet SNI quality standards, international quality standards and customer requirements,
3. Improving effective work processes and efficient. Schematically, the role model of religiosity in increasing employee productivity in P.T. SPA can be seen in Figure 1.

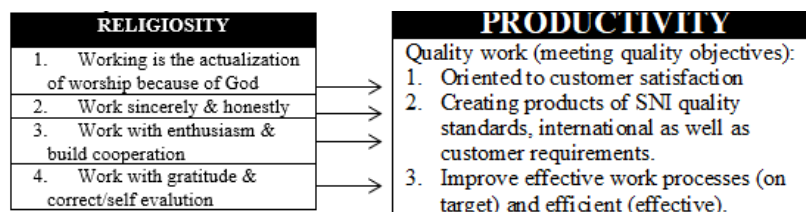


Figure 1: Role model of religiosity in increasing the productivity of steel industry employees at P.T. SPA

Concretely, confirmed by P.T management. SPA that the contribution of Muslim employees' religiosity is the production of quality work, while what is meant by quality work is the achievement of quality goals. The more religious Muslim employees on P.T. SPA, the more potential the achievement of quality objectives in accordance with their respective divisions or sections.

5 DISCUSSION

In this study, the attitude studied is the religiosity of Muslim employees working in the steel industry. The religiosity is based at the same time reflected by 3 things, namely working is the actualization of worship, working for God and working effectively and efficiently. These three attitudes of religiosity can be explained as follows:

1. Work is the actualization of worship.
Luth (2001: 22-24) asserts that all forms of human activity that are good are good deeds or worship. As an actualization, the work contains the value of worship if done by fulfilling the following conditions:
 - a. Ikhlas, namely merging the body, mind (mind) and heart (heart) in the task or activity while purifying the intention because of Allah alone and not for prestige let alone seeking profit. Working is worship to Allah SWT, then sincerity must be imprinted in work.
 - b. Love, that is the feeling of longing to get peace or happiness when meeting the person who is being asked. Loving work is a must because in it we can get material and spiritual added value in the form of experience to fulfill life's needs. In a broader paradigm, working well is a psychological reflection of our love for the Almighty. That is, Allah SWT does tell us to work and do good deeds so that when this work order is obeyed we mean that we love Him and love ourselves.
 - c. Istiqomah, which is to remain diligent in favor of the right. Because work is worship, we have to be istiqomah, not to justify any means to earn income. We must be istiqomah in the sense of remaining on the right side according to what is commanded by religion.
 - d. Willing to sacrifice. Working as worship requires sacrifice in terms of time, energy, thoughts, possessions and feelings. Worship is a struggle or jihad in the way of Allah. Therefore, willingness to sacrifice and

willingness to accept all trials are also worth worship.

- e. Spending wealth on the right path, which is to spend part of the sustenance received in the form of zakat, infaq, alms and others. This act is nothing more than an effort to thank God for the blessings that have been given. If work is worship and worship can only be realized by working then the legal status of worship is basically mandatory.
2. Working because of God
Intention to work only because Allah will realize that:
 - a. Allah is monitoring the work
 - b. Allah should be the goal
 - c. all that is obtained must be grateful,
 - d. sustenance must be used and spent on the right path, and
 - e. realize anything what is obtained is that there must be accountability to God. This awareness guides us to always serve God so that they avoid fraudulent actions in search of sustenance.
 3. Work effectively and efficiently
To understand that work must be done effectively and efficiently, the Messenger of Allah affirms the criteria of charity (work) which must be a principle in carrying out activities (Fachrurrozi and Mahyudin, 2016: 113), namely:
 - a. Charity must be done itqan, namely quality, both process and product,
 - b. Quality measures must refer to what competencies are produced
 - c. Charity must be carried out with an effective and efficient system and standard which in Arabic terminology is called nasyath which means agility, full of enthusiasm. Effective and efficient relate to costs and time used without reducing quality. Do not because they feel sold in the market then the products and services are lowered
 - d. Charity (work) must be in accordance with the field according to eligibility and propriety. This contains the element of intelligence in choosing an environment, including a religious environment because the environment in the workplace will help shape attitudes and behavior, both crafts, sincerity and sincerity. This means that the place of work will influence the rise and fall of one's faith. Therefore, the choice of job orientation must be based on the integrity of faith and the flourishing of the level of

diversity, not solely oriented to the material, position and position.

It seems clear that attitudes, especially religiosity, have an important influence on behavior, namely productivity. A person's attitude usually causes the person to behave in a certain way (Wibowo, 2015: 54). In this study, the religiosity of Muslim employees in the steel industry has a significant effect on their productivity. The significance of the influence of religiosity can be seen in its role in increasing productivity. In other words, religiosity contributes to increasing productivity.

6 CONCLUSIONS

1. At P.T. SPA, religiosity plays a role in increasing employee productivity. Religiosity is reflected in 3 attitudes, namely: 1) Work is the actualization of worship, 2) Working because of God, and 3) Working effectively and efficiently. The three attitudes of religiosity mentioned above have consistency that is in line with the work culture adopted and guided by the company, namely: 1) Working with sincerity and honesty, 2) Working by keeping the spirit and building cooperation, and 3) Working with gratitude and always correct / evaluate themselves.
2. Concretely, the contribution of religiosity in increasing the productivity of steel industry employees at P.T. SPA is the realization of quality work. The meaning is the fulfillment of quality objectives at each stage of the production process to the final product produced as determined by the company. The definition of quality objectives above includes: 1) Oriented to customer satisfaction, 2) Creating products that meet SNI quality standards, international quality standards and customer requirements, and 3) Improving effective work processes (on target) and efficient (right guna), namely by reducing or minimizing the occurrence of any waste.

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