



## Analysis of the Association Between Reward and Workplace Spirituality with Employee Performance

Sugeng Nugroho Hadi<sup>1\*</sup>, Bahtiar Efendi<sup>2</sup>, Salihah Khairawati<sup>3</sup>, Eni Candra Nurhayati<sup>4</sup>

<sup>1,3</sup>Sharia Business Management Study Program STEI Hamfara Yogyakarta,

<sup>2,4</sup> Economics and Business Faculty Universitas Sains Al Qur'an Wonosobo

**Corresponding Author:** Sugeng Nugroho Hadi [sugeng.en.ha@gmail.com](mailto:sugeng.en.ha@gmail.com)

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### ABSTRAK

It is unique when you want to know the effect of rewards and workplace spirituality on employee performance. Why? Because rewards, in the form of compensation and promotions, are proper if they have an effect on employee performance, but if only in the form of praise, it is not so significant. Likewise, workplace spirituality is very tentative. That is the uniqueness of this research. The object of research is at Waroeng Steak and Shake Yogyakarta. The research was conducted with a quantitative descriptive associative approach. The research instrument was a questionnaire distributed to a total of 120 respondents (employees). The results showed that there was a significant influence on the reward variable (0.580) and workplace spirituality (0.000) on employee performance; with the equation  $Y = 4.038 + 0.580 X_1 + 0.682 X_2$ . Determination (Adjusted R<sup>2</sup>) is 0.660 or 66%, which indicates that 66% of the value of Y is explained by X<sub>1</sub> and X<sub>2</sub> and the remaining 44% is explained by other factors. Another finding was that the company's efforts in providing rewards and in creating a spiritual workplace received a positive response from employees.

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## **INTRODUCTION**

The Badan Pusat Statistik (BPS) released data that in 2021 the Indonesian population will spend an average of IDR 1.26 million per month on consumption. If broken down by expenditure item, IDR 622.8 thousand is allocated to food consumption and IDR 641.7 thousand is used for non-food consumption. This means that 49.25% of people's average monthly expenditure is spent only on food consumption. Food and drink consumption, of course, is a business attraction in the culinary sector. Where the culinary business is currently one of the business trends that are most in demand by various groups of Indonesian society, this is also the case in Yogyakarta.

The culinary business in the Yogyakarta area is currently one of the fastest growing business lines. The [bappeda.jogjapro.go.id](http://bappeda.jogjapro.go.id) page writes, according to the DIY Tourism Office, in the last three years there have been fluctuations in the number of eateries and restaurants throughout the DIY area. In 2019-2020 there were 1,002 restaurants and 1,007 eateries, while in 2021 there were 307 restaurants and 1,198 eateries. The number of restaurants has decreased while the number of eateries has increased. Although both are places to eat, restaurants and eateries are different.

According to [beautynesia.id](http://beautynesia.id), restaurants come in a more charming and exclusive look. That's because restaurants have a high sense of taste when it comes to serving food. The interior design looks culturally modern, the tableware is also aesthetic. The management is managed by recruited professionals. Not surprisingly, the staff usually look more professional with customized uniforms that show the restaurant's own characteristics. In addition, there is a signature menu that is used as a specialty with prices that are generally more expensive. Different from restaurants, eateries usually present themselves as they are. The interior design is simple. The tableware used tends to be simple, and the price of the menu is also affordable because they target consumers from all backgrounds. The management system and standard rules are not too strict and structured. In fact, many eateries are managed by families so that the system, although still professional, seems more flexible. Waroeng Steak and Shake Yogyakarta is a restaurant, but at a price that is affordable to the general public.

Based on the results of study conducted by the Komisi Pengawas Persaingan Usaha (KPPU) regarding the development of the Index Persaingan Usaha (IPU) figure in 2021, it was stated that the IPU value had increased compared to the value in previous years. They also said that this score was included in the category of high business competition with a scale achievement of 4.81 point (scale 1-7).



Figure 1. Graph of IPU Development for 2018-2021  
 (Source: RI KPPU Annual Report)

Apart from that, the KPPU also explained the business competition climate in Indonesia in 2021, that the sector that has the highest business competition based on the IPU is the accommodation and food and beverage provision sector, followed by the wholesale and retail trade sector, car and motorbike repairs, financial and insurance service, health service and social activities, educational service, and so on.



Figure 2. Data on the Level of Business Competition in Indonesia  
 (Source: RI KPPU Annual Report)

The high level of competition or growth in the number of business ventures in the culinary sector creates encouragement for business people to continue to create innovation and improve the quality of their businesses in order to maintain and develop the sustainability of their business. The large number of restaurant and eatery businesses will certainly give rise to competition which requires companies to be able to think creatively,

innovatively and productively in order to survive. One of these business actor is Woreng Steak & Share Yogyakarta who realizes that the performance of his company is largely determine by the performance of the individual it. However, not all company managers understand how to manage human resources appropriately so that employees really mak an effective contribution to the company. Thus, having quality human resources with good performance is one of the important focuses of attention. Because they are an important asset that functions as a driving force to win the competition and also achieve the company's desired targets. One of the characteristics of quality human resources is characterized by good performance. According to Robin (in Kasmir, 2015), there are several factors that can affect performance, namely: ability, motivation, and opportunity.

Motivation is one of the factors, where motivation is something that raises the spirit or drive of work, either because of encouragement from within himself (intrinsic) or from outside (extrinsic). An example of a form of motivation from outside is from the company, which is capable of helping employees achieve good performance, one of which is by giving rewards or awards for the achievements made by an employee. Reward is a prize, award, or compensation that aims to make someone become even more active in their efforts to improve or increase the performance. In research by Nurul Asyiqin Noorazem, Sabiroh Md Sabri, Eliy Nazira Mat Nazir (2021), they argue that reward systems, both financial an non-financial, have become important for an organization in managing the performance of its employees can be an important factor in organizational success, when employees are motivated to work at a higher level productivity, the organization as a whole will run more efficiently and be more effective in achieving its goals. Therefore, organizations must critically understand what type of reward variable has a significant influence on employee performance.

Apart form rewards, getting quality employees with good performance is through implementing spirituality in the workplace. Spirituality in the workplace has been widely discussed over the past few decades and is a much-debate area of inquiry that has attracted the interest of practitioners and scholars. Previously, the workplace was described as a place where the goal of fulfilling task was of paramount importance. Over time, the definition of workplace has evolved to include different geographic and psychological aspects. Today, many organizations are suffering form lost business, strained customer relationship, delayed contracts, and employee turnover. Spirituality has now become an important tool for overcoming stress-related problems and solving business problems (Indradevi, 2020).

Jose Luis Daniel in his 2019 research on 156 workers in Mexico, found that elements of spirituality in the workplace were positively and significantly related to performance as a direct effect. When trust was included as a mediator, sense of community and meaningfulness of work was found to be positively and significantly related to trust, and trust was found to be positively and significantly related to job performance. Finally, trust partially mediates the relationship between meaningful work and job performance.



Employee Performance of Waroeng Steak & Shake Yogyakarta. Furthermore, this research will try to answer these three hypotheses.

## LITERATURE REVIEW

### *Performance*

Performance is the achievement of an employee's work output, or an employee's work behavior, or an employee's work performance in accordance with the role given to him by the company. Performance is the result of employee work that is assessed based on their willingness and ability to work, experience, sincerity, and time. Furthermore, performance is a combination of three important factors, namely the ability and interest of an employee, the ability and acceptance of the explanation of task and role delegation, and the level of employee motivation. (Rivai & Sagala, 2009; Hasibuan, 2013).

Good employee performance in quantity and quality is needed by the company to be able to achieve its goals and objectives effectively and efficiently. "Efficient" refers to the comparison between outputs and inputs. While "effective" shows the comparison between outputs and objectives. Efficiency can also be interpreted as the ability to do things right, while effectiveness can also be interpreted as the ability to do the right things. For it is on the hands of well-performing employees that the company can truly rely on. Furthermore, performance is a comparison of work results achieved by employees with predetermined standards (Henry Simamora, 2011: 339; Robbins, 2012: 260).

According to Robbins (1012), employee performance can be measured through five indicators. First, work quality; which can be seen from the results of employee performance measured by their willingness and ability to work. Second, work quantity; is the number of work units that employees can do, or the amount of work turnover that can be done, as well as employee initiatives in completing work. Third, work time; the standard time for completing a job, as well as the initiative to maximize time to do other work. Fourth, work effectiveness; a comparison of the resource utilization in the form of energy, money, technology, and raw materials with employee performance. Every resource spent must contribute to employee performance. Fifth, work independence; the ability of employees to work independently and their contribution to group work. In group work, employees are able to see the work that is their field.

Rivai (2012: 43) adds indicators to measure employee performance with work commitment. Finally, it can be concluded that performance is a set of work values of an employee, namely the value of independence, the value of effectiveness, the value of timeliness, the value of quantity and the value of work quality; which, if incorporated, becomes the value of work commitment.

### *The Relationship Between Performance and Reward*

The definition of reward linguistically comes from English which means award or gift, beneficial (Hendra Yuliawan, 2006). There are several terms for rewards beyond wages, salaries, and incentives. A reward can be an award, whatever its name may be, from company leaders to employees in the form of additional revenue as an effort to further appreciate employee performance. To

reward the performance made by employees, it is necessary to measure it. Thus, performance is measured as a basis for rewarding employees. Reward can be a salary increase, or a job promotion, or any allowance.

A modern performance management system is needed to support a performance-based pay system, also known as result-oriented pay. The implementation of this payroll system requires companies to have what is called modernization of management performance. High-performing organizations try to create reward, incentive, and salary systems that have a clear relationship with knowledge, skills, and individual contributions to organizational performance (Mahmudi, 2007).

Performance is a crucial issue in the relationship between superiors and subordinates in a particular organization. Allah SWT provides encouragement to provide incentives for people who are able to show optimal or good performance. Allah SWT says, "Whosoever acts righteously - whether a man or a woman - and embraces belief, We will surely grant him a good life; and will surely grant such persons their reward according to the best of their deeds." (QS. An-Nahl 16: Verse 97).

This is confirmed by Allah in the Qur'an Surah al-Kahf verse 30, "As for those who believe and do good, We certainly never deny the reward of those who are best in deeds." Regardless, for good deeds, Allah will definitely reward them with great or unpredictable rewards. The spectrum of Islam in encouraging employees to work well and of quality will certainly bring goodness too. That is Allah's guarantee in the world, and in the hereafter will get the blessings of heaven. Meldona (2009) believes that employees should be given their full rights. If a reward must be given, it must be in accordance with the employee's efforts. Hence, employees with good performance should be rewarded to appreciate and honor their achievements.

The purpose of giving rewards is, among others, to: (a) bond the cooperation between managers and employees, (b) employee job satisfaction, (c) employee recruitment becomes effective if the reward system is adequately set; (d) motivate the work of employees; (e) employee stability becomes more secure because turnover is relatively small in the presence of fair and appropriate rewards; and (f) employee discipline with sufficient rewards (Ni Wayan, et al. 2012). Thus it can be concluded that reward is any form of appreciation that is able to improve or motivate employee performance.

### ***Workplace Spirituality***

Workplace spirituality is employees' self-understanding of their existence as social beings as well as spiritual beings. There is a feeling in employees to fully rely on God when working. Everything done by employees always feels supervised and judged by God Almighty. This will foster a sense of togetherness with other employees, feeling the meaning of cooperation and working together (Ashmos and Duchon, 2000).

Workplace spirituality is an aspect that makes employees liberated by formal work rules that provide opportunities to deal with moral, ethical, and humanitarian rules that boil down to justice and honesty. In the shade of

workplace spirituality, everything becomes more egalitarian. Jalil (2013) has the assumption that business is no longer a battlefield but an ecosystem, company is a partnership and not a machine, the face of management is no longer a controller but a service, managers are not supervisors but coaches, employees are not helpers but colleagues, motivation is not something scary but a vision that gives hope, and change is not suffering but growth.

Giacalone & Jurkiewicz in Miller & Ewest (2011), state that workplace spirituality is a framework of transcendental values embodied in a corporate culture that gives employees the freedom to feel the meaning of their presence and others to work in a corps, to achieve mutual hope. Thus, it can be concluded that workplace spirituality is an awareness that exists within employees, feels connected to God, and is meaningful at work, forming a more positive perception of the organization where employees will benefit from change and achieve better adjustments.

According to Jalil (2013) and Ashmos & Duchon (2000), there are three dimensions of workplace spirituality. First, meaningful of work, which is something that provides meaning at work. It provides an overview of the employee's interaction with their work throughout the day. This spirit will lead employees to enjoy work, feel alive because of work, and find meaning about working to live (survival). Second, sense of community, which is something that makes employees have a deep relationship with others; things that describe the relationship of individualism, freedom of expression, relationships, mutual support for one another, and connected in one goal. Third, alignment with organization, which is something that raises employees' awareness of the company's goals. This will ignite the enthusiasm of employees to not only make the company the best but also a company with integrity, a company that is able to improve the welfare of employees, customers, and society.

Jalil (2013) suggests that the implementation of workplace spirituality will impact creativity, honesty and trust, personal fulfillment, and commitment; which will further influence organizational performance. Therefore, it can be concluded that workplace spirituality is an atmosphere of environmental spirituality that can bring employees to work according to their conscience, that is good and right according to divine guidance.

## **METHODOLOGY**

### **Types of research**

This research is an applied research with a survey method. This research uses a quantitative approach, more precisely a qualitative one that is scaled through scoring on the questionnaire statements/answers. Meanwhile, according to the level of explanation, this research is an associative research that aims to determine the relationship between two or more variables (Sugiyono, 2012).

This research uses a saturation sampling technique or population research, namely a research with all members of the population as respondents. Some also refer to this kind of research as census research. During data collection, the author used questionnaires and interviews with a total of 120 respondents from Waroeng Steak and Shake employees in Yogyakarta.

### Variables and Operational Definition Variables

This research uses two variables, namely the dependent variable (in this case the Employee Performance variable); and the independent variable (in this case the Reward variable and the Workplace Spirituality variable). The operational definitions of the variables are as follows:

Table 1. Operational Definition Variables

Variable	Operational Definition	Indicator
<i>Employee Performance</i>	Work behavior displayed by employees as work performance in accordance with their role in the company (Rivai, 2009).	Quantity, Quality, Timeliness, Effectiveness, Independence, Commitment
<i>Reward</i>	A form of reward that motivates employees to work sincerely, correctly, and properly (Wibowo, 2013).	Incentives, bonuses, formal recognition from leaders, praise, promotion.
<i>Workplace spirituality</i>	Self-understanding of employees as spiritual beings, who work together with a common goal, as well as a common feeling of mutual success. (Ashmos Duchon, 2000)	Meaningful work, Sense of community, Alignment of values

### Data Analysis Method

As is appropriate for quantitative research, this research data is taken in the form of scoring and then processed with a statistical approach. The data analysis method used is multiple liner regression to determine this parameter:

$$Y = a + b_1X_1 + b_2X_2 + e$$

Where:

Y = Employee performance

a = constant

b<sub>1</sub> = Reward regression coefficient

b<sub>2</sub> = Workplace spirituality regression coefficient

X<sub>1</sub> = Reward

X<sub>2</sub> = Workplace spirituality

Before the multiple regression test, it is preceded by an instrument test to obtain data validity (validity test) and instrument reliability (reliability test). A classical assumption test was also conducted, considering that the analysis used multiple regressions, by conducting the following tests: data normality, linearity, multicollinearity, and heteroscedacity.

## RESEARCH RESULT

### Respondent Characteristics

Of the 120 respondents, we obtained the following respondent characteristics after sorting. From gender characteristics, 90% of employees are male and 10% of employees are female. From age characteristics, 79% of employees are between 20-30 years old, 19% are >30-40 years old, and more

than 40 years old are 2%. In terms of length of service, <6 months is 25%; >6 months-1 year is 38%; >1-2 years is 12%; more than 2 years is 25%.

### Instrument Test

#### Validity Test

The step to identify the quality of an instrument is to test its validity. If  $r$ -statistic  $>$   $r$ -table, then the instrument item can be said to be valid. Otherwise, if  $r$ -statistic  $<$   $r$ -table, then the instrument is said to be invalid. For a total of 120 respondents, the  $r$ -table value is 0.1779.

Whereas the smallest  $r$ -statistic value for the reward variable is in instrument item X14, namely 0.537 and the largest is in instrument item X11, namely 0.839, all of which are greater than 0.1779. For the work spirituality variable, the smallest  $r$ -statistic on instrument item X22 is 0.687 and the largest is on instrument item X23 which is 0.834. For the employee performance variable, the smallest  $r$ -statistic is in instrument item Y3, namely 0.664 and the largest is in instrument item Y1, namely 0.842. All three variables'  $r$ -statistic values are greater than 0.1779, therefore all instruments are declared valid.

#### Reliability Test

Likewise, the step to identify the instrument's constancy is to test its reliability. It is said to be reliable when the Cronbach Alpha value is  $>$  0.7. Test results for the reward variable obtained a reliability value of 0.909, for the work spirituality variable obtained a reliability value of 0.910, and for the employee performance variable obtained a reliability value of 0.908. The overall reliability value is above 0.9 and greater than Cronbach Alpha 0.7 thus it can be stated that all instruments are highly reliable.

### Classical Assumption Test

#### Normality Test

This test aims to determine whether in the regression model, confounding or residual variables have a normal distribution. The test value can be seen from the acquisition of the Kolmogorov Smirnov coefficient; if it is less than 0.05, the data is declared normally distributed and suitable for analysis using a regression model.

Table 2. Normality Test Results

		Unstandardized Residual
N		120
Normal Parameters <sup>a,b</sup>	Mean	,0000000
	Std. Deviation	1,51827309
Most Extreme Differences	Absolute	,069
	Positive	,049
	Negative	-,069
Kolmogorov-Smirnov Z		,754
Asymp. Sig. (2-tailed)		,620

It can be seen in the table above that the normality data processing obtained a Kolmogorov Smirnov coefficient value of 0.620 which is greater than 0.05. Thus it can be stated that the data is normally distributed.

### Multicollinearity Test

To test the presence or absence of multicollinearity symptoms that cause the data to not qualify for BLUE, the researchers conducted a multicollinearity test. Multicollinearity can be seen from the tolerance value and Variance Inflation Factor (VIF). Regression is free from multicollinearity if the tolerance value  $< 1$  and  $VIF < 5$  (Santoso, 2000).

Table 3. Multicollinearity

Variable	Tolerance	VIF
Reward	0,472	2,121
Workplace Spirituality	0,472	2,121

The data from Table 2 above shows that the acquisition of tolerance value is 0.472 (smaller than 1) and VIF is 2.121 (smaller than 5). With this data acquisition, it can be stated that there is no multicollinearity, therefore the data meets the prerequisites to be processed in the regression model.

### Heteroscedasticity Test

The test is used to determine whether the model does not occur heteroscedasticity or not. It is said that there is no heteroscedasticity when there is no pattern formed.

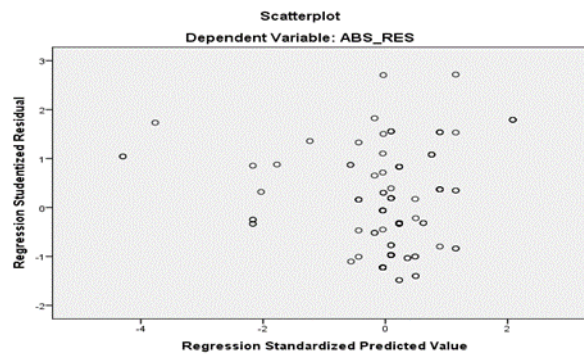


Figure 4. Distribution of Heteroscedasticity

It appears in the figure above that the distribution of data points is above and below 0, spread between point -2 and point 3, and the data is more likely to spread or does not form certain patterns. Forming a pattern means that the points are clustered to form a circular or square pattern or something else. Thus, it can be stated that the pattern indicates that there is no heteroscedasticity. As such, the data fulfills the prerequisites to be processed in the regression model.

### Hypothesis Test

Hypothesis testing is carried out to obtain a decision to accept or reject the hypothesis based on the significance value and comparison of the t-statistic with the t-table. If the significance  $< 0.05$  or t-statistic value is greater than t-table then H1 is accepted and H0 is rejected. Alternatively, if the significance  $< 0.05$  and F-statistic is greater than F-table then H1 is accepted and H0 is rejected.

### Effect of Reward on Performance Test

Table 4. Regression Coefficient Test Results

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	4,038	1,331		3,034	,003
Reward	,580	,089	,506	6,505	,000
Workplace Spirituality	,682	,144	,370	4,751	,000

Based on the data from Table 4 above, the t-statistic value of the reward variable is 6.505 which is greater than the t-table of 1.980, with a regression coefficient of 0.580, and probability (p) = 0.000. This result states that it accepts H11 and rejects H01, meaning that rewards have a positive and significant effect on Performance.

### Effect of Workplace Spirituality on Performance Test

Still using the data as Table 3 above, the t-statistic value for the workplace spirituality variable is 4.751 which is greater than the t-table of 1.980, with a regression coefficient of 0.682 and probability (p) = 0.000  $< 0.05$ . This states that accept H12 and reject H02, meaning that Workplace Spirituality has a positive and significant effect on Performance.

**Effect of Reward and Workplace Spirituality on Performance Test**

Table 5. Anofa

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	546,053	2	273,027	116,451	,000
Residual	274,313	117	2,345		
Total	820,367	119			

From the F-test results, as shown in the table above, F-statistic of 116.451 is obtained which is greater than F-table of 19.49, with a probability (p) of 0.000. Thus it can be stated that accept H13 and reject H03. This means that rewards and workplace spirituality collectively have a positive and significant effect on performance.

**Regression Test**

**Determination Equation**

The coefficient of determination (R<sup>2</sup>) is to determine the degree of explanatory power of the dependent variable on the independent variable. The R<sup>2</sup> value is said to be good if it is greater than 0.5 because the square value ranges from 0 to 1. If R<sup>2</sup> = 1, this means that the percentage contribution of variables X1 and X2 to the increase and decrease in variable Y is 100% and no other factors affect variable Y. Conversely, if R<sup>2</sup> = 0, it means that it cannot be used to make predictions of variable Y. The calculation of the coefficient of determination (R<sup>2</sup>) basically measures the degree of explanatory power of the variation of the dependent variable.

Table 6. Coefficient of Determination

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,816 <sup>a</sup>	,666	,660	1,531

The data in Table 6 above shows that the Adjusted R<sup>2</sup> value is 0.660 or 66%, meaning that the Reward (X1) and Workplace Spirituality (X2) variables collectively affect the Employee Performance (Y) variable by 66%. The remaining 34% is influenced by other variables not included in the research model.

### Regression Equation

The regression equation reflects the projection of the influence of reward variables and workplace spirituality on employee performance variables. According to the data from Table 4 above, the value of the multiple linear regression equation is:

$$Y = 4,038 + 0,580 X1 + 0,682 X2$$

The regression equation can be interpreted as follows::

- a. The constant is 4.038, meaning that the value of the dependent variable Y (employee performance) is 4.038 without being influenced by the coefficient unit of the independent variables X1 (reward) and X2 (workplace spirituality).
- b. The regression coefficient of the reward variable (X1) is 0.580, meaning that if the other independent variables are constant and the reward variable increases by one unit, the Y value (4,038) will increase by 0.580 units.
- c. The workplace spirituality (X2) regression coefficient is 0.682, meaning that if the other independent variables are constant and the workplace spirituality variable increases by one unit, the Y value (4,038) will increase by 0.682 units

### DISCUSSION

The finding of a regression constant value of 4.038, which is the value of the employee performance variable, reinforces the theory of Rivai & Sagala (2009) and Hasibuan (2013) which states that performance is a manifestation of three factors, namely employee ability and interest, ability and willingness to accept delegation of tasks and roles, and high employee motivation. The factors "employee ability and interest" and "ability and willingness to accept delegated tasks" are represented by the workplace spiritual variable, while the "employee motivation" factor is represented by the reward variable. The contribution made by the two independent variables, namely reward and workplace spirituality, to employee performance is significant and quite high, namely 66% (Adjusted R<sup>2</sup>), with coefficients of 0.580 and 0.682 respectively.

The regression constant value of 4.038 will continue to increase in line with the increase in units of X1 (reward) and X2 (workplace spirituality), from one unit to infinity units.  $Y = 4.038 + 0.580X1 + 0.682X2$ , when X1 and X2 are 0 (zero), the constant value of employee performance will be 4.038; when X1 and X2 are one unit, the value of employee performance will be 5.3062; when X1 and X2 are two units, the value of employee performance will be 6.562; and so on, the value of employee performance will increase according to the units of X1 and X2. This proves that the association between rewards and workplace spirituality with employee performance is positive and significant.

Muhammad Ihsan (2019) in his research with the title "The Effect of Reward and Punishment on Employee Performance at PT Adira Dinamika Multi Finance Perawang Satellite Siak Branch" found that rewards have a significant effect on employee performance. Likewise, the results of other research related to the effect of rewards on employee performance are generally positive and significant. The acquisition of the reward coefficient value in this research is quite

substantial, namely 0.580 (beta 0.506) with a significance of 0.000. This proves that the more employees understand the benefits of the rewards received, the greater the awareness to work hard, smart, and sincere to provide the best performance. This will certainly benefit the company, because the quality of employee performance will contribute to the success rate of a company.

A work atmosphere that inspires and encourages passion supports the growth of employee performance. The attitude of Waroeng Steak & Shake Yogyakarta owner who provides breadth and flexibility of work spirituality has created a new culture within the work of its employees. This is in accordance with Giacalone & Jurkiewicz's theory (Miller & Ewest, 2011) that corporate values are demonstrated by a culture that encourages employees' transcendent experiences through connectivity between employees and work and with other employees, resulting in a feeling of completeness and happiness. They feel enjoyable at work. When prayers are done and work is up to standard, their work lives will certainly feel comfortable.

The result of this research is strengthened by the research of Marwan, Rajak, and Abubakar (2019). Spirituality in the workplace has been able to improve employee performance. In the realm of employees' ability to find the meaning of work life, there needs to be communication and cooperation with employees at work. In other words, the factors that contribute to workplace spirituality are meaningful work, a sense of belonging, and value congruence, which will provide meaningful input on work outcomes and employee work behavior. As the concept of employee performance according to Campbell JP (1990), that a result and work behavior need to be distinguished because work output and work behavior can be influenced by system factors in the company. With the presence of spirituality in the workplace, an employee will be able to perform in accordance with the company's goals and behave well according to the company's interests.

Pradhan, Panigrahy, and Jena (2015) in their research stated that spirituality in the workplace will make employees be creative, refine processes, improve customer service, be more honest and trust the company, and have high commitment; which ultimately leads to improved company performance. Therefore, the implementation of workplace spirituality that has been done by the company, in this case Waroeng Steak & Shake Yogyakarta, has received a positive response from employees. Spirituality in the workplace that is already alive needs to be revived to become a culture, which will ultimately make the company resilient to all management disasters. The healthy way to guide such development is through attention to the spiritual needs of human nature that must be fulfilled, including at work.

Ancok (1994) and Najati (1982) state that the spiritual need of an employee is fitrah, or humane, depending on the ability and maturity of the individual. However, it is clear that the life of spirituality in the workplace has fostered a new spirit of work that continues to be renewed, thus affecting the psychic of employees at work whose value is significant to affect performance improvement (McCormick, Donald W, 1994; Strawbridge, William J. et al, 1997; Mitroff, Ian I., Elizabeth A Denton, 1999; Lewis, Jeffrey S., Gary D. Geroy, 2000).

Workplace spirituality in Islam is seen as a religious motivation, as something that is fitrah in human life; that humans as His creation must worship in totality, supplicate, ask for His forgiveness and protection, ask for His good sustenance, and ask for His assistance when facing trials and tribulations in their lives. Total submission to the Almighty is the key to spaciousness and peace of mind. Humans as creatures, as creations, of course, by getting closer to the Creator (Allah SwT), only then everything will become a vitalizing life force, which can be used for the power of work and performance (Najati, 2001).

Islam since more than 14 centuries ago has emphasized the life experience of all human beings and the nobility of working. Qur'an Surah Hud verse 6 states that in the heavens, at the height of Allah's power, there is sustenance and everything He has promised. Likewise, in Qur'an Surah al-Ankabut verse 60, Allah states that He is the One who guarantees and takes care of the sustenance for the animals and the sustenance for us. Had the people of those societies been faithful and mindful 'of Allah', We would have overwhelmed them with blessings from heaven and earth. (QS al-7'raf 7:96). There are still many verses that motivate people to pursue work, perform, and work according to standards so that life becomes more rewarding. There are many more verses that motivate people to pursue work, perform, and work according to standards so that life becomes more alive; a life full of benefits, tranquility, safety, and comfort. Relying on Allah SwT for sustenance is not an apathy, not a fatalistic and passive attitude, but an encouragement to work seriously and steadily by relying only on Him for help. Therefore, rewards and workplace spirituality from the company are closely related to employee performance and effort.

Islam inspires employees to utilize the potential that Allah SwT has given them to work within reasonable limits according to their abilities. Islam also inspires to work with full earnestness (jihad), work earnestly and earnestly work, to obtain rewards in accordance with their seriousness in work (morality) and da'wah in the frame of devotion to Allah SwT. Islam emphasizes the call to work by explaining the nobility of work which contains the virtues and pleasures of life. The Holy Qur'an inspires work for humans to get an honorable position. Allah SwT has categorized human beings into different degrees, so that some of them, in the higher degrees, can make use of others in the lower degrees (QS Az-Zukhruf 43:32) to work. Allah makes it quite clear in this verse that there is a work structure: there are leaders and those who are led, there are managers and employees.

The guarantee of Allah's sustenance is in the performance of each individual; the performance of managers as measured by their managerial behavior, and the performance of employees as measured by what they can do. That is His grace, we are expected to sincerely accept it, that the manager's salary is certainly greater than the employee's salary, even though it seems that the employee has worked tirelessly. The key is that everyone must be obliged to accept according to fitrah. The sustenance from work is from Allah even if it is small, so the key is gratitude. Whoever is grateful then Allah will increase his blessings, whoever disbelieves then there is a very painful punishment. As Allah SwT says, "And for each of them a degree according to what they have done, and

that Allah may suffice for them (the reward) of their works, and they shall not be wronged" (Al-Ahqaf 46:19).

The Qur'anic foundation is clear about rewards, workplace spirituality, and performance. It feels un-Islamic when it doesn't feature its Sunnah foundation. There are two hadith that can be used in this regard. Namely, the hadith stated, "Verily among sins there are sins that are not erased by prayer, charity, and Hajj. But they are expiated by laboring to earn a living." Hence, working or earning a living to the point of exhaustion can expiate sins, where the accumulation of sins will hinder the descent of sustenance. The dignity of man lies in his ability to work, which in an effort to fulfill his needs is highly favored by Allah, because "Verily Allah Ta'ala is pleased to see His servant who is tired and exhausted from working to seek halal sustenance" (An-Nawawi, 1979: 259, 261). Therefore, it is reprehensible behavior when a manager takes away the wages of employees, and there is a threat of a very painful punishment from Allah SwT.

Humans or employees need continuous motivation, ranging from mere appreciation for work achievements, to large salaries as a stimulus to improve work. There is a difference between Western and Islamic motivation. While Western motivation is more about material stimulation, Islam offers more on the spiritual aspect. The effectiveness of these spiritual incentives has proven to be stronger than material incentives. In the view of Ulama (jumhur) and psychologists, it is said that spiritual motivation is more effective than others because spiritual motivation will reach more to the spiritual power capable of moving human potential to work according to the will of Allah. Working in an organized and measured manner, while still relying on Allah's provisions. If it has to happen, it happens. However, it does not deny the material and financial motivation in humans. (Wibisono, 2010).

## **CONCLUSIONS AND RECOMMENDATIONS**

Based on the results of this research and discussion of the effect of rewards and workplace spirituality on performance, it can be concluded that:

1. Reward has a positive and significant effect on employee performance. This means that if the company gives awards in the form of anything that is beneficial to employees, employees will be more motivated to show the best performance in carrying out their duties.
2. Workplace spirituality has a positive and significant effect on employee performance. This indicates that what is done by the company gets a positive response from employees, meaning that workplace spirituality is indeed very important and needed. For this reason, it needs to be maintained.
3. Simultaneously, both rewards and workplace spirituality have a positive and significant effect on employee performance.
4. The impact of rewards and workplace spirituality on employee performance is 66% in the equation  $Y = 4.038 + 0.58 X_1 + 0.682 X_2$ .

## **ADVANCED RESEARCH**

This research still has limitations so it is necessary to carry out further research related to the topic "Analysis of the Association Between Reward and Workplace Spirituality with Employee Performance" to perfect this research, as well as increase insight for readers.

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