



Work Engagement among Taman Pendidikan Al-Qur'an's Teachers: The Role of Religiosity

Hastinia Apriasari*, Yuli Fajar Susetyo

Faculty of Psychology, Universitas Gadjah Mada, Indonesia

Article History:

Received: August 1st, 2022
Revised: September 14th, 2022
Accepted: November 16th, 2022
Published: December 29th, 2022

Keywords:

Religiosity,
Teacher,
Work engagement

*Correspondence Address:

hastinia.a@mail.ugm.ac.id

Abstract: Work engagement is essential for non-formal education teachers, including Taman Pendidikan Al-Quran (TPA) teachers. Work engagement will improve the work performance of TPA teachers. The religiosity of TPA teachers is expected to play a key role in increasing work engagement. This study aims to examine the contribution of religiosity toward work engagement. The hypothesis proposed in this study is that religiosity can predict the level of work engagement. The subjects of this study are the TPA teachers, consisting of 84 females and 70 males who have a year of teaching experience minimally. The instrument used to collect the data is the Utrecht Work Engagement Scale (UWES) which has been modified, and the religiosity scale as well. Data are analyzed by simple regression analysis. Religiosity plays a role in 30.4 % of teachers' work engagement. In addition, the dimension of religiosity has the most significant role in the work engagement of the TPA teachers. The result shows that religiosity can predict work engagement for the TPA teachers.

INTRODUCTION

Taman Pendidikan Al-Qur'an (TPA) is an Islamic educational institution that organizes Qur'anic learning activities (Badan Koordinasi TKA-TPA, 2010). The TPA implementation process is managed by teachers called *ustadz/ustadzah*. They carry out the duties with full dedication. Even, they usually take the time to teach as the voluntary. Allocating time, energy, and resources to organize the landfill activities is a challenging task. Studies related to work engagement in voluntary are necessary to do. Voluntary work has a mission and goals to be achieved although it is not profit-oriented (Selander, 2015).

Ideally, the TPA teachers need the work engagement in carrying out their roles. In fact, the work engagement

among the teachers will bring a positive impact on the students' engagement in the learning process (Cardwell, 2011). Teachers with the work engagement have better work performance in the teaching practice (Bakker & Bal, 2010). Teachers' work engagement also can keep them committed to do their own duty and responsibility (Albdour & Altarawneh, 2014). Particularly, in the context of voluntary work, the work engagement can encourage individuals to be committed and have satisfaction in carrying out their work (Vecina et al., 2012).

The preliminary survey shows that the TPA teacher's erratic presence due to personal busyness and lack of teacher resources is the dominant answer. Apart from such results of the preliminary survey, research with a sample of the TPA

teachers states that the main problem faced is the lack of teacher resources (Basri, 2018; Hamer et.al, 2020). The turnover of teachers causes a shortage of teacher resources. Turnover is related to low work engagement. That is in line with the meta-analysis study conducted by Halbesleben (2010) which explains that individuals who have a high work engagement tend to have less intention to change their jobs.

Other studies also mention that the low quality of the teacher's teaching process due to low interest in improving the quality of teaching, learning activities that tend to be monotonous, and the lack of teacher initiative (Supriatno, Maya, & Priyatna, 2020). Teachers with high work engagement are more innovative in learning process and have professional development as well (Bakker & Bal, 2010). In addition, the teachers also carry out the task with enthusiasm.

Lohman explains that the problems arising in non-formal education teachers are the lack of time in doing learning and the lack of appreciation for the learning process that has been carried out (Lohman, 2000). Apart from those, incompetent teachers also become the other main problem faced by the TPA (Mulyono & Kresnaini, 2016). For further implication, lack of appreciation and competence of teachers can influence the work engagement of teachers (Bakker & Bal, 2010).

Conceptually, work engagement is more often defined as a positive, active, and satisfying work stage characterized by vigor, dedication, and absorption (Schaufeli & Bakker, 2004). In carrying out work, individuals are very enthusiastic and energetic (Halbesleben, 2010). Enthusiasm and high energy are important for individuals in the voluntary work (Selander, 2015). The study conducted by Vecina et al., (2012) proved that in the context of voluntary work, there are similarities in the dimensions of work engagement with other works, namely the

dimensions of vigor, dedication, and absorption. That research confirms that the concept of work engagement can be applied in voluntary work.

The elements of work engagement consist of three things: vigor, dedication, and absorption. Vigor is characterized by mental resilience, persistence, and high energy levels while working. Dedication is solid and enthusiastic involvement in a job and being proud and challenged in every job. Absorption is characterized by concentration and enjoyment, feeling that time passes quickly when working (Schaufeli et al., 2006).

The explanation above illustrates the importance of work engagement for the TPA teachers. However, research needs to examine predictors that affect the work engagement of the TPA teachers. To make sure, the researchers also conducted the preliminary survey to determine what kinds of characteristics may play a role in determining the TPA teachers' work engagement. The results of preliminary survey showed that there are some Islamic guidances in determining TPA teachers' work engagement, one of which is the afterlife orientation that becomes the main motivation for most participants. The orientation of hereafter such as intending teaching activities as a form of worship to seek the reward of the *jariyah* and Allah's pleasure. In the concept of psychology, this term is referred to as religiosity.

In the study of psychology, the terms religiosity and spirituality are often mutually associated with one another. Cook (2004) argued that spirituality is related to a transcendental relationship with a supreme being. In comparison, religiosity is when individuals adhere to certain religious beliefs (Booth, 2012). Even, Burkhart (2008) stated that spirituality can be manifested without any religion. From those explanations, this research focuses on the studies of religiosity. It is necessary in this study because it plays a determinant role in motivation a person to behave and act. In

this sense, the concept of religiosity is helpful to reveal the TPA teachers' work engagement.

By and large, a religiosity is a religious individual's relationship with God and is expressed by the religious teachings and doctrines as its sources and references in everyday life (Huber & Huber, 2012). More specifically, Glock and Stark as quoted by Holdcroft, (2006) identified that the religiosity, at least, has five dimensions, namely belief, ritual, experience, intellectual, and consequence.

Related to the work engagement, several studies have discussed the role of religiosity on it. Research conducted by Tennakoon & Lasanthika (2018) showed that the religiosity positively correlates with the work engagement. Meanwhile, the other study found that individuals who are committed to their religion are more willing to engage in social work (Harding et al., 2013).

In the job demands and resources (JD-R) model, the driving factors that play a role in the work engagement are personal resources and job resources. Personal resources include self-esteem, self-efficacy, and optimism (Bakker, 2011; Hobfoll et al., 2003). According to Bakker (2011), personal resources could be the pivotal factor for the work engagement. In this case, religiosity can also function as a personal resource (Brien et al., 2021; Taylor et al., 2014; Weiß & Süß, 2019). Weiß & Süß (2019) argued that religiosity is a unique personal resource as an influential factor for the work engagement.

In another study with civil servant subjects, for instance, the religiosity was positively correlated with the level of employee involvement when working (Ramaditya & Nazzario, 2020; Saleh et al., 2020). Spiritual resources related to the concept of religiosity in religious workers can be a significant predictor of the work engagement (Bickerton et al., 2014). The practical religiosity, altruism,

and belief significantly affect employee's work engagement (Brien et al., 2021).

Previous studies just studied the work engagement with subjects who work as civil servants (PNS) and employees in the industrial or banking sectors. Civil servants and employees usually get basic benefits in the process of their work. In contrast to civil servants and employees, the TPA teachers carry out their role as a form of social work or voluntary (Basri, 2018). Different types of work between the TPA teachers and civil servants or employees make this research necessary to do. This study also examines the work engagement of the teachers in the context of non-formal education. Previous studies have not yet analyzed certain variables as predictors of the work engagement in non-formal education teachers

From the previous explanation as above-mentioned, this study aims to determine and examine the roles of the religiosity on the TPA teachers' work engagement. The hypothesis proposed in this study is that religiosity can predict work engagement in the TPA teachers.

METHOD

The sample selection uses convenience sampling in which the researcher chose respondents only based on their presence and willingness to participate. In addition, it also uses a purposive sampling technique that selects subjects based on the specific characteristics or traits determined before data collection (Etikan et al., 2016). The characteristics of the respondents determined are the TPA teachers who have, at least, a year of teaching experiences in Yogyakarta area. One year of experience is used as the respondent's criteria because it involves the stability of work engagement (Schaufeli et al., 2006).

The researchers received research ethics approval from the Ethics Commission of the Faculty of Psychology UGM. The next stage is the testing of measuring instruments who involve 77

participants. Researchers carried out tests of measuring instruments to evaluate the psychological scale that would be used in the study. Content validation tests were conducted to modify the work engagement scale to suit the context of the subject. Based on the content validation and scale testing results, it can

be concluded that the scale has met the rules and can be accepted psychometrically. The data retrieval was carried out online by using Google Forms, whose links have been distributed to the TPA teachers in the Yogyakarta through WhatsApp groups and personal chat.



Figure 1. Research Procedure

The measurement of work engagement uses the UWES (Utrecht Work Engagement Scale) scale (Schaufeli & Bakker, 2004). This scale has been adapted by Nurdiyani (2012) and modified by the researchers to suit the context of the subject. The term “work” is replaced with “teaching TPA” to adjust the participant context. There are 14 favorable items consisting of three aspects: vigor, dedication, and absorption. Based on experiments conducted by the researchers on 77 subjects, this scale has a reliability of 0.916 with a correlation coefficient that moves from 0.471 to 0.824. Item responses use a 0-6 likert scale starting from 0 = never, 1 = almost never, 2 = rarely, 3 = sometimes, 4 = often, 5 = very often, and 6 = always.

The measurement of religiosity uses a religiosity scale. The religiosity scale in this study uses the religiosity scale compiled by Hestiningrum (2011) and modified by Muslikhah (2011) based on the dimensions of Glock and Stark. This scale consists of 18 items (10 favorable items and 8 unfavorable items) with five dimensions: experiential, ritualistic, ideological, intellectual, and consequential. Based on experiments tested on 77 subjects, this scale has a

reliability of 0.843 with a correlation coefficient that moves from 0.301 - 0.676.

The analysis technique in this study used descriptive and inferential statistics with the help of IBM SPSS 21 software. The assumption verification was conducted through normality and linearity analysis. Hypothesis testing was carried out by using a simple linear analysis technique.

RESULT AND DISCUSSION

This study aims to determine and examine the roles of religiosity on the work engagement in the TPA teachers. The hypothesis proposed is that religiosity can predict the teacher work engagement. The results of this hypothesis test point out that religiosity can predict the work engagement of the TPA teachers.

This study involved 154 participants with an age range of 18-59 years. Those participants consist of 45.5 % male and 54.5 % female. Then, the participants based on teaching experience were 31.2 % (1-5 years), 26 % (5-10 years), 19.5 % (10-15 years), 13.6 % (15-20 years), and 9.7 % (more than 20 years).

The descriptive analysis was conducted before testing the hypothesis. The descriptive analysis of variable data can be seen in Table 1.

Table 1. Variable Data Description

Variable	N	Min	Maks	Mean	SD
Work Engagement	154	49	84	73.64	8.63
Religiosity	154	56	90	80.92	5.95

The categorization of data used five categories: very low, low, medium, high, and very high. The results showed that most of the participants in the study had the low work engagements (14.29 %), medium (62.34 %), and high (20.78 %). There were 96 (62.34 %) participants who had moderate work engagement and 4 (2.60 %) participants had very low work engagement. The next categorization was religiosity with low (13.64 %), moderate (65.58 %), and high (18.18 %). There were 101 (65.58 %) participants who had moderate religiosity and 4 (2.60 %) participants had very low religiosity.

Then, the researchers calculated the average value of each dimension of the religiosity and work engagement variable. The average value on the highest work engagement dimension was the dedication dimension with a value of 32.81. the next was the vigor dimension with a value of 26.19, and the absorption dimension (14.64). in addition, from the five dimensions of religiosity, it was known that the highest average value was the consequence dimension (21.49), The next is the ideological dimension (19.86), the intellectual dimension (13.58), and the experiential dimension (13.51). The smallest average value is the ritual dimension with a value of 12.48.

Furthermore, the assumption is verified by testing normality and linearity. The normality test used One Sample Kolmogorov-Sminorv, which showed a significance value of 0.168 ($p > 0.05$). The results of the test showed that the

data were normally distributed. Thus, linearity testing was carried out to determine the linear relationship between the two variables, the results of which showed a significant level of $p = 0.000$ ($p < 0.05$). In addition, the significance level of deviation from linearity was 0.797 ($p > 0.05$). Based on the linearity test, religiosity had a linear relationship with the work engagement.

The next step was to test the hypothesis using simple linear regression analysis. Simple linear regression analysis was conducted to determine and examine the magnitude of the role of religiosity in predicting the teachers work engagement. The results of the analysis in Table 2 showed the R² value of 0.304. It means that the religiosity variable has a role in the work engagement variable of 30.4 %, while other variable outside this study explain the other 69.6 %.

Table 2. Simple Regression Analysis with Enter Method

Variable	R	R ²	p
Religiosity *	0.552	0.304	0.001
Work Engagement			

The regression coefficient value of the religiosity variable can be seen in Table 3 with the line equation $Y = 8.950 + 0.779X$. This equation shows that every increase in the score of religiosity will increase work engagement by 0.799. If the religiosity variable is omitted, a work engagement score of 8.950 will be obtained.

Table 3. Summary of Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	8.950	7.956		1.125	0.262
Religiosity	0.799	0.098	0.552	8.152	0.001

Additional analysis was carried out to see differences in teacher religiosity and work engagement in terms of gender using an independent sample t-test which can be seen in Table 4. The results showed that there was no significant difference between work engagement and religiosity for both males and females ($p > 0, 05$).

Table 4. Results of Analysis of Independent Sample T-test

Variabel	Gender	M	P
Work Engagement	Male	74.47	0.227
	Female	72.94	
Religiosity	Male	81.24	0.785
	Female	80.65	

The researcher also analyzed the role of each aspect of religiosity on the work engagement variable, which can be seen in Table 5. The results of multiple linear regression analysis showed that the consequences aspect significantly impacted work engagement ($p < 0.05$). The practical contribution of the consequence aspect is 15.5 %. Meanwhile, the ideological, intellectual, ritual, and experience aspects play a minor role. Thus, the ideological, intellectual, ritual, and experiential aspects will predict work engagement if carried out together with the consequences.

Table 5. Analysis of Religiosity Aspect

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	4.722	19.746		.239	.811
Belief	1.022	1.038	.071	.985	.326
Intellectual	.598	.499	.092	1.198	.233
Ritual	.547	.253	.158	2.160	.032
Experience	.830	.387	.165	2.147	.033
Consequence	1.045	.256	.322	4.073	.000

The teacher work engagement describes the condition of teachers who are involved and enthusiastic in the learning process. The teachers have high energy in carrying out their roles. This study aimed to determine and examine the roles of religiosity on the work engagement toward the TPA teachers. Religiosity is an important dimension that cannot be separated from human life, including in the workplace (Gebert et al., 2014).

The results of this study indicate that religiosity plays a role in the teacher work engagement. Based on the results of the regression analysis showed that religiosity contributed 30.4 %, while the other 69.6 % was explained by other variables not examined in this study. This finding is in line with the research conducted by Brien et al., (2021) which states that religiosity affects the employee work engagement.

Further research related to the job demands and resources (JD-R) model by Xanthopoulou et al. (2009) found that the relationship between resources and work engagement also moves in a cycle. When job resources are available to individuals, they are more capable of creating personal resources. Meanwhile, individuals with personal resources will be better able to create job resources (Xanthopoulou et al., 2009). Bakar et al., (2016) also explained that based on the JD-R model, religious activities such as religious training and religious worship in the workplace are part of job resources. These resources can increase the development of individual religiosity as a personal resource.

Learning activities at the TPA are a form of religious activity. Existing religious activities include teaching the Qur'an, and worship together with the introduction of basic religious knowledge. This activity is expected to increase the

development of religiosity as a teacher's personal resource. The resources owned can play a key role in the teacher work engagement. The teachers with work engagements tend to be easier to identify and activate job and personal resources (Xanthopoulou et al., 2009).

The TPA teachers also carry out their roles voluntarily. In volunteer work, religiosity has an important role. Various studies have stated that both private and public religiosity is closely related to voluntary activities and even predicts more excellent voluntary activities (Paxton et al., 2014). Research by van Tienen et al., (2011) also supports how religiosity plays an influential role in formal and informal voluntary activities.

The learning process carried out by the TPA teachers is not only to pursue economic values. The value of religiosity that is held becomes a guide for teachers in carrying out their roles. Teachers carry out work as a part of worship. That aligns with Islamic values to make work a form of worship without expecting material rewards (Ishak & Osman, 2016).

In the Indonesian context, religion cannot be separated from individual life. Research by Febriansyah, (2019) found that religiosity has a vital role in the employee engagement in Indonesia. Individuals who view religion as an integral part of their lives tend to have a holistic view of life. They will include faith in every aspect of life, including in the workplace.

The results of work engagement categorization also show that the majority of teachers are in moderate condition. This can be influenced by other variables not examined in this study. These results can also indicate that the teacher work engagement is important to improve by considering job demand and job resource models. Job resources that can be increased in the context of TPA are things that can stimulate individual growth, learning and development (Bakker & Demerouti, 2007). However, as many as

20.78 % of teachers are in a condition of the high work engagement. This shows that the teachers have positive work enthusiasm, high work performance, and good competence in carrying out their roles (Sasmoko et al., 2014).

In this study, there are differences in the value of R square from previous studies. Research by Tennakoon & Lasanthika, (2018) with 115 individual subjects working in Sri Lanka shows the R square value of 87.6 %. In this study, the value of R square is 30.4 %. Meanwhile, the research of Saleh et al., (2020) related to the role of religiosity and work engagement of civil servants in Indonesia showed an R square value of 29.8%. The value of R square in the research of Saleh et al., (2020) is not much different from this study. The context of the subject and culture may make the differences and similarities in the R square value of this study with previous studies.

Calculating the average value of religiosity also indicates that the consequence dimension has the largest average value. In this study, the consequence dimension is also the most influential on work engagement. Dimensions of consequences include social behaviors driven by the teachings or views of life of the religion adopted. The values taught in the scriptures, the faith manifested in actions, and the individual's relationship with God will help to carry out voluntary work (Petrovic et. al., 2021). The study found that religiosity is related to altruism both in attitude and action (Nachiappan et al., 2018; Pessi, 2011).

Other religious values that can encourage social behavior include an attitude of responsibility and a consistent attitude in carrying out their duties. Responsibility means completing tasks properly, while consistent or *istikamah* means carrying out tasks on an ongoing basis (Ishak & Osman, 2016). The attitude of responsibility and consistency that is

owned will encourage the teachers to spend time, energy, and thoughts on the administration of TPA.

The results of religiosity data categorization showed that the majority of subjects were at a moderate level. It is because the dimension of religiosity in this study is included in individual religiosity. Van Tienen et al., (2011) argued that the dimensions such as intellectual, experience, and ritual are related to the religious values held by each individual (individual religiosity). In the social work or service, an individual involvement in religious communities is important (Van Tienen et al., 2011).

This study also made additional analysis to see differences in religiosity and work engagement by gender. The results show that there is no difference in religiosity and work engagement by gender. This result is different from previous research which found that there are differences in religiosity and work engagement based on gender (Rożnowski & Zarzycka, 2020). The difference in the results of this study could be due to differences in the characteristics of the research participants. The participants in this study were the TPA teachers who taught religious education, so diversity becomes an inseparable dimension in carrying out their work. Knotts (2003) explains that individuals who have a stronger religious commitment will find it easier to connect their faith and work.

CONCLUSION

This study concludes that the religiosity of the TPA teachers plays a significant role in the work engagement. Religiosity shows as many as 30.4 % of the teacher work engagement. In addition, the dimension of the consequences of the religiosity variable is the dimension that has the most significant role in the work engagement of TPA teachers. Therefore, the hypothesis in this study is accepted. The results of the additional analysis also showed that there was no difference in

religiosity and work engagement in terms of gender.

For future research, it is expected to include other variables that may play a role in teacher work engagement in the TPA. For example, the next researcher could include variables from the factors driving work engagement in non-formal education, such as personality factors, self-efficacy, initiative, and love of the profession. Thus, the researchers need to consider an individual and collective religiosity as a variable for work engagement. In addition, it is necessary to examine teachers' work engagement with subjects from other non-formal education teachers in Indonesia. It will help enrich the study of the work engagement for non-formal education teachers.

REFERENCES

- Albdour, A. A., & Altarawneh, I. I. (2014). Employee engagement and organizational commitment: Evidence from Jordan. *International Journal of Business*, 19(2), 192–212.
- Badan Koordinasi TKA-TPA. (2010). *Pedoman pengelolaan dan kurikulum implementatif TKA-TPA DIY*. Penerbitan Badko TKA-TPA.
- Bakar, R. A., Cooke, F. L., & Muenjohn, N. (2016). Religiosity as a source of influence on work engagement: A study of the Malaysian Finance industry. *The International Journal of Human Resource Management*, 29(18), 2632–2658. <https://doi.org/10.1080/09585192.2016.1254103>
- Bakker, A. B. (2011). An evidence-based model of work engagement. *Current Directions in Psychological Science*, 20(4), 265–269. <https://doi.org/10.1177/0963721411414534>
- Bakker, A. B., & Bal, P. M. (2010). Weekly work engagement and performance: A study among starting teachers. *Journal of Occupational and Organizational Psychology*,

- 83(1), 189–206.
<https://doi.org/10.1348/096317909X402596>
- Bakker, A. B., & Demerouti, E. (2007). The job demands-resources model: State of the art. *Journal of Managerial Psychology*, 22(3), 309–328.
<https://doi.org/10.1108/02683940710733115>
- Basri, B. (2018). Problematika pendidikan TK Al-Qur'an dalam menyiapkan generasi qur'ani di Kota Balikpapan. *Jurnal Pendidikan Islam Indonesia*, 3(1), 11–17.
<https://doi.org/10.35316/jpii.v3i1.82>
- Bickerton, G. R., Miner, M. H., Dowson, M., & Griffin, B. (2014). Spiritual resources and work engagement among religious workers: A three-wave longitudinal study. *Journal of Occupational and Organizational Psychology*, 87(2), 370–391.
<https://doi.org/10.1111/joop.12052>
- Booth, L. (2012). *Spirituality and recovery: A classic introduction to the difference between spirituality and religion in the process of healing*. Health Communications.
- Brien, A. R., Suhartanto, D., Sarah, I. S., Suhaeni, T., Setiawan, & Raksayudha, A. M. . (2021). The role of religiosity on employee engagement and performance: The perspective of Muslim employees. *International Journal Of Applied Business Research*, 3(1), 1–13.
<https://doi.org/10.35313/ijabr.v3i1.109>
- Burkhart, L., & Hogan, N. (2008). An experiential theory of spiritual care in nursing practice. *Qualitative Health Research*, 18(7), 928–938.
- Cardwell, M. E. (2011). *Patterns of relationships between teacher engagement and student engagement*. St. John Fisher College.
- Cook, C. H. (2004). Addiction and spirituality. *Addiction*, 99(5), 539–551.
<https://doi.org/doi:10.1111/j.13600443.2004.00715.x>
- Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1.
<https://doi.org/10.11648/j.ajtas.20160501.11>
- Febriansyah, H. (2019). Does the religion influence the employee engagement in Indonesian context? *Proceedings of The 8th MAC*.
<https://doi.org/10.18196/mb.10180>
- Gebert, D., Boerner, S., Kearney, E., King, J. E., Zhang, K., & Zhang, K. (2014). Expressing religious identities in the workplace: Analyzing a neglected diversity dimension. *Human Relations*, 67(5), 543–563.
<https://doi.org/10.1177/0018726713496830>
- Halbesleben, J. R. B. (2010). A meta-analysis of work engagement: Relationships with burnout, demands, resources, and consequences. In M. . Bakker A.B. and Leiter (Ed.), *Work Engagement: A Handbook of Essential Theory and Research* (pp. 102–117). Psychology Press.
- Hamer, W., Pujakesuma, T. A. R., Lisdiana, A., Purwasih, A., Karsiwan, K., & Wardani, W. (2020). Menyiapkan sumber daya manusia unggul melalui penanaman nilai-nilai religius pada kegiatan keagamaan di Desa Pulau Pehawang Kecamatan Marga Punduh. *Dedikasi: Jurnal Pengabdian Masyarakat*, 2(1), 42–54.
- Harding, S. R. T., Carollo, O., Schamberger, A., & Soderstrom, K. C.-. (2013). Values and religiosity as predictors of engagement in social justice. *Journal of Prevention and Intervention in the Community*, 41(4), 255–266.

- <https://doi.org/10.1080/10852352.2013.818489>
- Hestiningrum, E. (2011). *Hubungan antara penerimaan diri dan religiusitas terhadap kualitas hidup pada wanita lanjut usia*. Universitas Gadjah Mada.
- Hobfoll, S. E., Johnson, R. J., Ennis, N., & Jackson, A. P. (2003). Resource loss, resource gain, and emotional outcomes among inner city women. *Journal of Personality and Social Psychology*, 84(3), 632–643. <https://doi.org/10.1037/0022-3514.84.3.632>
- Holdcroft, B. B. (2006). What is religiosity. *Catholic Education: A Journal of Inquiry and Practice*, 10(1), 89–103. <https://doi.org/10.15365/joce.1001082013>
- Huber, S., & Huber, O. W. (2012). The centrality of religiosity scale (CRS). *Religions*, 3(3), 710–724. <https://doi.org/10.3390/rel3030710>
- Ishak, A. H., & Osman, M. R. (2016). A systematic literature review on Islamic values applied in quality management context. *Journal of Business Ethics*, 138(1), 103–112. <https://doi.org/10.1007/s10551-015-2619-z>
- Knotts, T. L. (2003). Relation between employees' religiosity and job involvement. *Psychological Reports*, 93(3), 867–875. <https://doi.org/10.2466/pr0.2003.93.3.867>
- Lohman, M. C. (2000). Environmental inhibitors to informal learning in the workplace: A case study of public school teachers. *Adult Education Quarterly*, 50(2), 83–101.
- Mulyono, S., & Kresnaini, E. (2016). Memetakan perubahan organisasi dalam desain learning organization pada usaha kecil menengah di Kota Malang. *Jurnal Ekonomi Dan Bisnis*, 18(1), 101. <https://doi.org/10.24914/jeb.v18i1.270>
- Muslikhah, N. (2011). *Peran religiusitas dan keseimbangan kerja-keluarga terhadap kesejahteraan psikologis ibu bekerja*. Universitas Gadjah Mada.
- Nachiappan, S., Ganaprakasam, C., & Suffian, S. (2018). Examining the role of religion in developing altruism and self-esteem among youth. *Muallim Journal of Social Sciences and Humanities (MJSSH)*, 2(1), 74–83.
- Nurdiyani, I. (2012). *Pengaruh kualitas kehidupan kerja dan kepemimpinan transformasional terhadap keterikatan kerja pada perawat*. Universitas Gadjah Mada.
- Paxton, P., Reith, N. E., & Glanville, J. L. (2014). Volunteering and the dimensions of religiosity: A cross-national analysis. *Review of Religious Research*, 56(4), 597–625. <https://doi.org/10.1007/s13644-014-0169-y>
- Pessi, A. B. (2011). Religiosity and altruism: Exploring the link and its relation to happiness. *Journal of Contemporary Religion*, 26(1), 1–18. <https://doi.org/10.1080/13537903.2011.539835>
- Petrovic, K., Chapman, C. M., & Schofield, T. P. (2021). Religiosity and volunteering over time: Religious service attendance is associated with the likelihood of volunteering, and religious importance with time spent volunteering. *Psychology of Religion and Spirituality*, 13(2), 136.
- Ramaditya, M., & Nazzario, G. (2020). Faktor faktor yang memberikan implikasi terhadap keterikatan pekerja. *Jurnal Riset Manajemen Dan Bisnis (JRMB) Fakultas Ekonomi*, 5(2), 61–72.
- Rożnowski, B., & Zarzycka, B. (2020). Centrality of religiosity as a predictor of work orientation styles and work engagement: A moderating

- role of gender. *Religions*, 11(8), 1–12.
<https://doi.org/10.3390/rel11080387>
- Saleh, C., Hayat, H., Sumartono, S., & Pratiwi, R. N. (2020). Moderating of religiosity on reward and engagement: Empirical study in Indonesia public service. *Journal of Asian Finance, Economics and Business*, 7(6), 287–296.
<https://doi.org/10.13106/JAFEB.2020.VOL7.NO6.287>
- Sasmoko, Indrianti, Y., Khan, A., Nurkamto, J., Harsoyo, Y., Mimba, N. P. S. H., & Goni, A. M. (2014). Construct theoretical: Indonesian teacher engagement index (ITEL). *Man In India*, 97(19), 91–97.
- Schaufeli, W. B., & Bakker, A. B. (2004). Utrecht work engagement scale preliminary manual version 1.1. In *Occupational Health Psychology Unit*. Utrecht University.
<https://doi.org/10.1037/t01350-000>
- Schaufeli, W. B., Bakker, A. B., & Salanova, M. (2006). The measurement of work engagement with a short questionnaire: A cross-national study. *Educational and Psychological Measurement*, 66(4), 701–716.
<https://doi.org/10.1177/0013164405282471>
- Selander, K. (2015). Work engagement in the third sector. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 26(4), 1391–1411.
<https://doi.org/10.1007/s11266-014-9465-y>
- Supriatno, N., Maya, R., & Priyatna, M. (2020). Implementasi metode Iqro' dalam mengatasi buta huruf al-quran pada peserta didik dewasa: Studi kasus di taman pendidikan al-qur'an masjid sindang raya tamansari kabupaten bogor tahun ajaran 2019/2020. *Prosa IAI: Prosiding Al Hidayah Pendidikan Agama Islam*, 2(2), 93–100.
- Taylor, E. J., Park, C. G., & Pfeiffer, J. B. (2014). Nurse religiosity and spiritual care. *Journal of Advanced Nursing*, 70(11), 2612–2621.
<https://doi.org/10.1111/jan.12446>
- Tennakoon, N., & Lasanthika, J. (2018). Religiosity and engagement: Clarifying the relationship. *International Journal of Commerce and Management Research*, 4(1), 52–57.
<https://doi.org/10.22271/manage>
- Tienen, M. Van, Scheepers, P., Reitsma, J., & Schilderman, H. (2011). The role of religiosity for formal and informal volunteering in the Netherlands. *Voluntas: International Journal of Voluntary and Nonprofit Organizations*, 22(3), 365–389.
<https://doi.org/10.1007/s11266-010-9160-6>
- Vecina, M. L., Chacón, F., Sueiro, M., & Barrón, A. (2012). Volunteer engagement: Does engagement predict the degree of satisfaction among new volunteers and the commitment of those who have been active longer? *Applied Psychology*, 61(1), 130–148.
<https://doi.org/10.1111/j.1464-0597.2011.00460.x>
- Weiβ, E. E., & Süß, S. (2019). Protective faith? The role of religiosity in the stressor-strain relationship in helping professions. *International Journal of Human Resource Management*, 30(16), 2418–2444.
<https://doi.org/10.1080/09585192.2017.1325387>
- Xanthopoulou, D., Bakker, A. B., Demerouti, E., & Schaufeli, W. B. (2009). Reciprocal relationships between job resources, personal resources, and work engagement. *Journal of Vocational Behavior*, 74(3), 235–244.
<https://doi.org/10.1016/j.jvb.2008.11.003>