

**A SPIRITUAL ANALYSIS OF THE ASN EAST JAVA PROVINCE  
WORKPLACE, THE ETHICAL APPROACH, AND THE ORGANIZATION'S  
DEDICATION TO ADDRESSING DEVIANT BEHAVIOR**

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**Abstract**

This research aims at examining and analyzing: (1) the effect of ethical climate on deviant behavior; (2) the effect of workplace spirituality on deviant behavior; (3) the effect of organizational commitment on deviant behavior; (4) the effect of ethical climate on workplace spirituality; (5) the effect of ethical climate on organizational commitment; (6) the effect of ethical climate on deviant behavior mediated by workplace spirituality; (7) the effect of ethical climate on deviant behavior mediated by organizational commitment. This research using quantitative study with SmartPLS analysis method, and the population is 207 people of the regional unit apparatus holding the structural positions of echelon 2b, 3a, and 3b in East Java Province Government, and 67 of them are taken as the samples. The results of the study show that ethical climate does not influence deviant behavior, but workplace spirituality affects deviant behavior. Meanwhile, organizational commitment does not affect deviant behavior, but ethical climate affects organizational commitment. In addition, ethical climate influences workplace spirituality, also the organizational commitment. Furthermore, the results of the study also reveal that the ethical climate influences deviant behavior mediated by workplace spirituality, but not through organizational commitment.

**Keywords:** Ethical Climate, Workplace Spirituality, Organizational Commitment, Deviant Behavior

## INTRODUCTION

Human Resources must be the top priority in government administration, since the State Civil Apparatus (ASN) is a crucial component of the state apparatus that affects the development of government and the achievement of organisational goals. Government officials' work is measured by how well bureaucratic processes are carried out according to Procedural Operating Standards (SOP). This aligns with the government's plan to enhance the calibre of government employees by fostering a more positive work environment. As a branding employer, ASN Ber-Akhlak is one of the government's strategies. Along with the government's dedication, ASN Berakhlak is being implemented to enhance the performance of ASN. Considering that human resources are a company's most valuable asset, they can inspire originality and long-term innovation. HR development programs aim to equip employees with the skills they'll need for future positions, as well as for preparing for societal or environmental shifts. Nonetheless, when we're discussing government agencies' human resources, we can't help but bring up the issue of civil servants' performance quality, which persists across the board owing to issues like under-training and uninspired service to the public. Thus, it is reasonable to assume that the Human Resources management sector's or the apparatus's capacity in the context of local government plays a significant role in determining whether or not Regional Autonomy is successfully implemented. As a result, the State Civil Apparatus (ASN) funded by regional apparatus organisations are required to adhere to strict standards of professionalism and quality.

Concerning the principles enshrined in the code of ethics or the ethical standards to which government employees are held in their work, Organisational norms and practices with an emphasis on ethics constitute what is known as an ethical atmosphere, according to Martin and Cullen (2006). When employees are guided by an organization's ethical climate, they are less likely to engage in unethical behaviour. Along with the ethical climate dimension, spirituality in the workplace is another area of psychology that plays a role and influences the attitude and behaviour of public workers to a reasonably large extent. Organisational culture defines ideas of organisational behaviour including values, ethics, motivation, leadership, and work/life balance; Robbins (2005) identifies workplace spirituality as a novel notion in management models and OB. The extent to which factors inherent to the employment environment impact not only the efficiency but also the overall output of an organisation. Concerning organisational commitment, Luthan (2006: 248) stated that workers won't be able to give their all for their employers no matter how knowledgeable they are in their professions.

All employees in the government, whether at the federal or regional level, are expected to possess the necessary qualifications and skills to effectively serve the community. This is in accordance with the provisions of UU No. 5 of 2014, which pertain to the State Civil Apparatus (ASN). The profession of State Civil Apparatus (ASN) is founded on the principles of dedication, honesty, and public responsibility. On the flip side, ASN's lack of dedication and honesty makes them prone to acting inappropriately at work. According to Bennett and Robinson (2000), the idea of Workplace Defiant Voluntary actions that severely breach established organisational standards and pose a risk to the success of either the organisation or its employees are known as "behaviour" or "deviation" in the workplace.

Several phenomena that produce deviant behaviour are explained by the author's discovery of prior study findings. Studying climate phenomena from an ethical perspective

is one of them. Organisational performance, employee morale, and interpersonal relationships can all benefit from an ethical culture (Elci and Alpkın 2009). According to Wimbush and Shepard (1994), an organization's ethical climate is influenced by the ethical conduct of its employees. This conduct can include both positive and negative actions, such as punctuality, absence from work, and poor performance. This lends credence to the findings of Bulutler and Oz's (2009) study, which linked an unethical climate to antisocial conduct like bullying. Other studies on the topic of ethical climate and deviant behaviour have found that it is possible to establish a connection between an organization's ethical climate and the ethical behaviour of its employees. This includes both positive and negative behaviours, such as high levels of punctuality and low levels of performance. This lends credence to the findings of Bulutler and Oz's (2009) study, which linked an unethical climate to antisocial conduct like bullying. Vardi (2001) detailed an additional study that found a negative correlation between an organization's ethical climate and its deviant behaviour. The findings of this study go counter to those of Alias and Rasdi (2014), who discovered that ethical atmosphere does not influence organisational deviation, but does have a negative and non-significant association with individual deviation. Another study by Vardi (2001) found the same thing: a negative correlation between an organization's ethical climate and its deviant behaviour. Contrarily, there is a correlation between spirituality and aberrant behaviour in the workplace. In an ever-changing world, it is the boss's responsibility to make sure his staff are comfortable at work, say Chand and Koul (2012). Robert and Jarret (2011) found a strong correlation between religious beliefs held by employees and instances of organisational and individual deviance from the norm. According to the findings, employees' likelihood of not engaging in deviant behaviour decreases as their level of spirituality increases.

Drawing on a number of empirical research that the author has collected, this study seeks to examine how factors such as organisational commitment, spirituality at work, and ethical atmosphere impact the anti-social behaviour of government employees. Therefore, the author is driven to conduct research that can shed light on the phenomenon of deviant behaviour among government employees in East Java Province. This will enable the government to fulfil its vision and mission of providing public services and promoting development across all sectors, ultimately benefiting society as a whole.

## **REVIEW OF LITERATURE**

### **Ethical Climate**

An organization's "ethical climate" is the shared understanding of what constitutes ethical and immoral behaviour among its employees. A concept of right and wrong behaviour in the workplace that reflects the genuine principles of the organisation and shapes ethical decision-making for its members is described by Robbins S.P. (2015) as an ethical environment or ethical work climate.

The idea of climate is defined by Schneider and Rentsch (1988) in Ozer and Yilmaz (2011) as the organization's system for enforcing and rewarding regular, supported behaviours and actions. Budget discrepancies are thought to be less common in organisations with a more ethical culture, and more common in those with an immoral one. Caring, Law and Code, Rules, Instrumental, and Independence are the five factors that make up the Ethical Climate Questionnaire, which was developed by Victor and Cullen in 1988. The public trust in government workers and the trust placed in them can only be enhanced if those workers

are able to uphold personal moral convictions, show empathy for others, put organisational decisions in order of importance, and adhere to rules and laws.

### **Organizational Commitment**

According to Robbins and Judge (2015), when a person is committed to an organisation, they want to stay a member, and they also want to help achieve the organization's goals. According to Richard M. Steers (Sri Kuntjoro, 2002), an employee's commitment to their organisation is expressed through their identification with the organization's values, their willingness to work for the organization's benefit, and their desire to stay a member of the organisation. Disinterest in taking personal responsibility for one's actions is shown in a lack of dedication. According to Steers (1985; in Kuntjoro, 2002), an employee's level of organisational commitment is determined by their identification with the organization's values, their willingness to work towards the organization's goals, and their desire to stay a member of the organisation. Organisational commitment is defined in three aspects by Robbins and Judge (2015):

1. Emotional investment,
2. Dedication to persistence, and
3. Devotion to standards.

### **Workplace Spirituality**

In order to create an environment where employees can grow professionally and personally, an organization's leadership should prioritise providing constructive criticism, building strong relationships with coworkers, making employees feel safe, avoiding degrading assessments, and acknowledging employees' hopes, dreams, and emotions (Compton, 2005). Improving organisational commitment and individual and organisational performance can be achieved by increasing spirituality in the workplace, according to other research findings by Dehaghi et al. (2012). Spirituality in the workplace has the potential to boost organisational performance, according to studies conducted by Ashmos and Duchon (2000), Zamor (2003), Giacalone and Jurkiewicz (2003), and Fry (2005). Organisational performance can be improved by encouraging spirituality in the workplace, according to Krishnakumar and Neck (2002). This is because spirituality boosts creativity, honesty, personal happiness, and commitment. Several studies have shown that companies that encourage spirituality among their workers see an uptick in productivity and a decrease in losses. This highlights the significance of investigating bureaucratic workers' spirituality in the workplace.

### **Deviance in the Workplace**

Deviant behaviour in the workplace is defined as actions that endanger or threaten to disrupt established social standards by Vardi and Weiner (1996). Despite differing definitions, these actions have detrimental effects on individuals and the organisation as a whole (Judge and Scott, 2006; Maufi, 2011). They can also cause members to be dissatisfied, want to leave, lose trust in the organisation, steal from it, and so on (Bollin and Heatherly, 2001). Both the company and its employees suffer greatly when employees act deviantly on the job. Theft, sabotage, tardiness, and little contributions to the job are all examples of organisational deviance, according to Robinson and Bennett (2005), as referenced in Muafi (2011). Some examples of interpersonal deviance that can be seen in the workplace include being disrespectful, making fun of people, acting rudely, arguing, and even physically aggressive.

## RESEARCH METHOD

This study uses statistical analysis to probe the interrelationships among the following research variables: (1) ethical atmosphere; (2) spirituality in the workplace; (3) organisational commitment; and (4) deviant behaviour in the workplace. The methodology is quantitative and descriptive in nature. According to Mulyadi (2011), the purpose of explanatory study is to establish causality or influence between variables, as well as to test the hypothesis that two variables are related. The goal of quantitative research is to put a theory to the test through the use of numerical data analysed using statistical processes; this is achieved by measuring variables and looking for correlations between them (Creswell, 2017).

The East Java Province local government agencies were the sites of this research. All East Java Province government officials holding IIB, IIIA, or IIIB echelon posts, including those in the Secretariat, Departments, Regional Agencies, or Districts, make up the population of this study. Any items, events, or people that catch the eye of a researcher because of shared traits make up a population, says Ferdinand (2014). A total of 207 individuals were selected from a population of officials in the IIA, IIIA, and IIIB echelon levels, with a tolerance error limit of 0.1%. According to Singarimbun and Effendi (2011) and Fernand (2014), a sample is a representation of a subset of the population. From a total population of 207, 67 were selected for the sample based on calculations using the Slovin formula. The sample thus encompasses 32.4% of the overall population.

This study's variables include the Ethical Climate variable, which includes markers like Caring, Rules, Instrumental, Independence, Law and Ethical Code, and Rules. Normative commitment, affective commitment, and continuity commitment are measures of organisational commitment. Sense of Community, Inner Life, Value Similarity, and Meaningful Work are markers of Workplace Spirituality, the following variable. Interpersonal and organisational deviations are markers of workplace deviant behaviour, the last variable.

In this study, Partial Least Squares (PLS) is utilised as an analytical technique. PLS is a common way to estimate path models that incorporate latent variables with multiple indicators. The three main goals of this method are as follows: (1) ensuring the validity and reliability of indicators used to measure latent variables (confirmatory factor analysis); (2) testing the relationship model between latent variables (path analysis); and (3) obtaining a useful model for forecasting (structural model or regression analysis).

## RESULTS AND DISCUSSION

### General Characteristics of Respondents

Members of the East Java Province Government serving in Eselon 2b, 3a, and 3b participated as respondents in this research. According to the Slovin method, 67 people filled out the survey and were considered to have participated in the study. Respondents' gender, age, level of education, and duration in their present jobs were among the demographic variables used to construct the questionnaire. The bulk of the participants were men, and their ages ranged from 41 to 50. Their greatest level of education was a Master's degree (S2), and their typical tenure was between one and five years.

### Evaluation of the Measurement Model (External Model)

Through validity and reliability testing of the constructs, the measuring model (outer model) was evaluated. The indicators that make up the latent components were tested for

convergent and discriminant validity to ensure that the measuring model used in this study was valid. Composite reliability was used to assess reliability.

**Test for Validity**

According to Hair et al. (2014), a valid instrument is one with an r-value greater than 0.5. Therefore, all indicators of the latent variables are deemed invalid if the value of r is less than 0.5. When studying attitudes or behaviours, a valid instrument will have an error tolerance of at least 0.05.

**Tabel 1.**  
**Convergent Validity Test**

Variable	Indicator	Loading Factor	Description
Ethical Climate (X)	Caring	0,965	Valid
	Laws and Ethical Codes	0,894	Valid
	Rules	0,864	Valid
	Prioritizing Organizational Interests	0,895	Valid
	Principle Freedom	0,946	Valid
Workplace Spirituality (Y1)	Meaning of Work	0,900	Valid
	Community Feeling	0,870	Valid
	Normative Commitment	0,734	Valid
	Continuance Commitment	0,711	Valid
Organizational Commitment (Y2)	Affective Commitment	0,811	Valid
	Normative Commitment	0,832	Valid
Deviant Behavior (Z)	Continuance Commitment	0,877	Valid
	Interpersonal Deviance	0,924	Valid
	Organizational Deviance	0,848	Valid

Source: Analysis Results, 2003

All indicators of latent variables are considered legitimate if their outer loading values are greater than 0.5. This includes X1, Y1, Y2, and Z. Table 2 displays the results of the discriminant test. If, according to the Fornell-Larcker Criterion, the square root of the Average Variance Extracted (AVE) is greater than the correlation between the latent variables, then the indicator is said to have discriminant validity.

**Table 2.**  
**Discriminant Validity Test**

<b>Construct</b>	<b>Ethical Climate</b>	<b>Workplace Spirituality</b>	<b>Organizational Commitment</b>	<b>Deviant Behavior</b>
Ethical Climate				
Workplace Spirituality		0,808		
Organizational Commitment			0,841	
Deviant Behavior				0,887

Source: Analysis results, 2023

The connection between ethical climate and organisational commitment, deviant behaviour, and workplace spirituality is 0.914, which is smaller than the root of the average variance extracted (AVE) for these three variables. This also holds true for the AVE roots of the other variables. Thus, it can be inferred that the reliability test has met the rule of thumb for discriminant validity testing.

The Cronbach's Alpha coefficient is a measure of reliability (Sekaran, 2014). According to Malhotra (2012), research data is deemed adequate and trustworthy for use in data analysis if Cronbach's Alpha is higher than 0.6.

**Table 3.**  
**Reliability Test**

<b>Variable</b>	<b>Cronbach's Alpha</b>	<b>Composite Reliability</b>	<b>Average Variance Extracted (AVE)</b>
Ethical Climate	0,950	0,962	0,835
Workplace Spirituality	0,825	0,882	0,653
Organizational Commitment	0,794	0,878	0,706
Deviant Behavior	0,735	0,880	0,787

Source: Analysis results, 2023

Based on the above Table 3.6, it can be seen that all the variables used are reliable. The Ethical Climate, Workplace Spirituality, Organizational Commitment, and Deviant Behavior variables have Cronbach's Alpha coefficients greater than 0.6, so it can be concluded that the instruments/variables in this research have met the rule of thumb for construct validity and reliability and can proceed to hypothesis testing.

**Structural Model Evaluation (Inner Model)**

**Table 4.**  
**R Square Test**

<b>Variable</b>	<b>R-Square</b>
Workplace Spirituality	0,478

Organizational Commitment	0,760
Deviant Behavior	0,031

Source: Analysis results, 2023

The preceding table shows that the Ethical Climate (X) has a moderate (R-Square) impact on the Workplace Spirituality (Y1) variable. Workplace spirituality is impacted by 47.8% of the Ethical Climate variable, with the remaining 52.2% being influenced by other variables that were not considered in this study. The Ethical Climate (X) has a substantial influence on the Organisational Commitment (Y2) variable, which has a score of 0.760. In other words, other variables account for the remaining 24% of the variance in organisational commitment, while the Ethical Climate variable accounts for 76% of that variance. In addition, the Ethical Climate (X) has a weak/small effect on the Deviant Behaviour (Z), which has a score of 0.031. That is to say, according to the R-Square value, other independent factors account for 97% of the variation in Deviant Behaviour, but the Ethical Climate variable accounts for just 3%.

Figure 1 shows the flow diagram that came out of comparing the outer (measurement) model and the inner (structural) model.

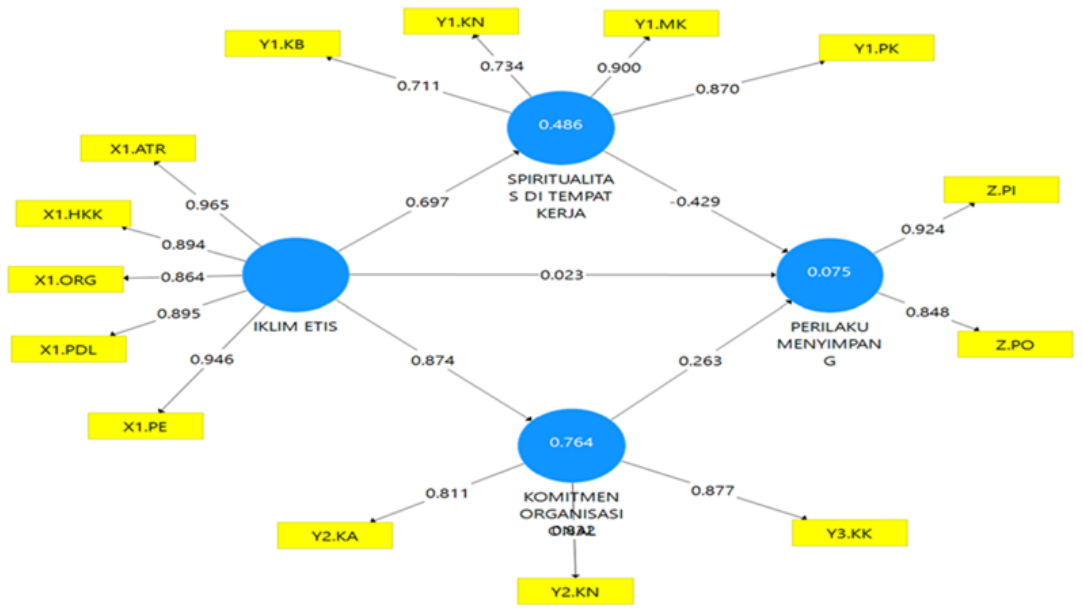


Figure 1.  
 Path Diagram

Source: Analysis results, 2023

Hypothesis Testing

Table 5.  
 Path Coefficients

Connection	Path Coefficients	t-Statistics	t-Table	P-Value	Description
X □ Z	0,023	0,093	1,980	0,926 > 0,05	Not Significant
Y1 □ Z	-0,429	2,484	1,980	0,013 < 0,05	Significant

Y2 □ Z	0,263	0,813	1,980	0,417 > 0,05	Not Significant
X □ Y1	0,697	15,538	1,980	0,000 < 0,05	Significant
X □ Y2	0,874	32,497	1,980	0,000 < 0,05	Significant

Source: Analysis result, 2023

Based on Table 5 above, the results of the hypothesis testing are as follows:

**1. The Effect of Ethical Climate on Deviant Behavior (H1):**

There is a 0.023 path coefficient between the research variables Ethical Climate (X) and Deviant Behaviour (Y), according to the initial hypothesis analysis. Having a p-value of 0.926 and a statistical value of 0.093. Since the t-statistic value is less than the t-table value of 1.980 and the P-value is higher than 0.05, it may be inferred that Ethical Climate either has no effect on deviant behaviour or a negative one. This proves that the organisational culture's emphasis on ethics does not deter public officials from engaging in unethical practices on the job. This leads us to reject hypothesis 1.

**2. The Effect of Spirituality in the Workplace on Deviant Behavior (H2):**

The second hypothesis test revealed a t-statistic of 2.484, a significance level/P-value of 0.013, and a path coefficient of -0.429 for the link between Spirituality in the Workplace (Y1) and Deviant Behaviour (Z). Spirituality in the workplace reduces antisocial conduct, since the t-statistics value is higher than the t-table value (1.980) and the P-Value (less than 0.05). What this means is that government employees are less likely to engage in antisocial behaviour when there is a high degree of spirituality in the workplace. As a result, we adopt hypothesis 2.

**3. The Effect of Organizational Commitment on Deviant Behavior (H3):**

Third hypothesis testing findings reveal a path coefficient of 0.263, t-statistic of 0.813, and significance level/P-value of 0.417 for the association between Organisational Commitment (Y2) and Deviant Behaviour (Z). A lack of correlation between organisational commitment and reduced deviant behaviour is supported by the t-statistics value of 1.980, which is smaller than the t-table value of 1.980, and the P-Value, which is bigger than 0.05. The findings of this analysis indicate that efforts to increase organisational commitment within a work unit will not be successful in reducing instances of deviant behaviour among government employees. That being the case, we can rule out hypothesis 3.

**4. The Effect of Ethical Climate on Spirituality in the Workplace (H4):**

With a t-statistic of 15.538 and a significance level/P-value of 0.000, the fourth hypothesis test found that the variable Ethical Climate (X) is related to Spirituality in the Workplace (Y1) with a path coefficient of 0.697. Given that the t-statistic is larger than the t-table value (1.980) and the p-value is less than 0.05, it can be concluded that Ethical Climate positively affects Workplace Spirituality. The level of spirituality exhibited by public officials in the workplace is positively correlated with the ethical atmosphere of their organisation or unit. Another way it can do this is by creating a more spiritual work environment through the promotion of ethical policies. The results support hypothesis 4.

**5. The Effect of Ethical Climate on Organizational Commitment (H5):**

A t-statistic of 32.494, a significance level/P-value of 0.000, and a path coefficient of 0.874 were the results of the fifth hypothesis test, which evaluated the link between the

Ethical Climate variable (X) and Organisational Commitment (Y2). Ethical atmosphere positively affects organisational commitment, since the t-statistic is more than the t-table value of 1.980 and the P-Value is less than 0.05. It follows that employees are more invested in their organisation when they see a strong commitment to ethics at work. Therefore, boosting the ethical climate might increase employees' dedication to the organisation. This leads us to believe hypothesis 5.

**6. The Effect of Ethical Climate on Deviant Behavior through Workplace Spirituality (H6):**

The sixth hypothesis test found a negative indirect route coefficient of -0.299, a t-statistic of 2.398, and a P-value of 0.017 between the Ethical Climate (X) and Deviant Behaviour (Z) through Workplace Spirituality (Y1). Results showing a t-statistic greater than the t-table value (1.980) and a P-value less than 0.05 suggest that spirituality in the workplace mediates the effect of ethical climate on anti-social behaviour. Put simply, the relationship between the level of deviant behaviour and the ethical climate in the workplace is moderated by workplace spirituality. The results support hypothesis 6.

**7. The Effect of Ethical Climate on Deviant Behavior through Organizational Commitment (H7):**

With a t-statistic of 0.807 and a P-value of 0.420, the seventh hypothesis test reveals that there is a positive association between the Ethical Climate variable (X) and Deviant Behaviour (Z) through Organisational Commitment (Y2). The indirect route coefficient for this relationship is 0.230. Organisational Commitment does not mediate the influence of Ethical Climate on Deviant Behaviour, since the t-statistic is smaller than the t-table value (1.980) and the P-Value is bigger than 0.05. So, when it comes to the relationship between ethical climate and deviant behaviour, organisational commitment is not a moderating factor. As a result, we can rule out hypothesis 7.

**The Impact of Moral Atmosphere on Antisocial Conduct**

Insignificant results were obtained from the investigation about the impact of ethical climate on the deviant behaviour of public officials in the workplace. The fact that the path coefficient for the effect of ethical climate on antisocial behaviour is positive but statistically insignificant lends credence to this idea. This data provides empirical evidence that a reduction in deviant behaviour among public officials is not achieved by implementing an ethical climate in the organisational units of East Java Province. Put simply, enhancing the ethical climate does not necessarily lead to a decrease in deviant behaviour among employees in East Java Province's public officials.

So, whether we're talking about individual or organisational deviation, ethical atmosphere isn't a critical factor in lowering it. When it comes to interpersonal deviance, the empirical data reveal that employees in East Java Province still engage in behaviours such being disrespectful to coworkers, discussing personal lives of colleagues, and spreading rumours about others. With an average indicator score of 2.7, employees are still carrying out nearly all items pertaining to organisational deviance. Ethical atmosphere is associated with employee deviance or unproductive actions, according to prior research by Bulutler and Oz(2009), Mayer et al.(2010), and Elciel et al. (2013), which contradicts or contradicts these findings.

Furthermore, studies done in government agencies by Danreoli and Lefkowitz (2008) have demonstrated that an ethical atmosphere within an organisation is a critical factor that influences how employees act. In contrast to what Mitchell and Chan (2002) say, I believe

that people who have high ethical standards will not engage in dysfunctional or deviant behaviour. Similarly, Gibson et al. (1991) found that a group of features of the workplace can affect how workers act while on the job, whether those qualities are directly perceived or not. This means that the ethical environment and other organisationally constructed climates will have an impact on employee conduct if they are not well implemented.

This study's unexpected finding is that fostering an ethical culture at work does not necessarily lead to a decrease in employee dishonesty. To rephrase, it is not the case that an ethical climate helps to decrease antisocial conduct. It is still possible to decrease the amount of deviant behaviour by improving the ethical climate in the workplace. This can be accomplished by measures such as clear and consistent disciplinary action from upper management, clear and consistent communication of roles and responsibilities among workers, opportunities for professional growth and development, and effective supervision.

### **A Look at How Spirituality Affects Employee Deviance on the Job**

According to the findings, spirituality in the workplace significantly and negatively affects antisocial conduct. What this means is that employee deviance decreases as the quality of spirituality in the workplace increases. Put simply, fostering a more spiritual work environment can help decrease instances of aberrant behaviour on both an individual and a group level.

When asked about spirituality in the workplace, respondents overwhelmingly cited employees' inner lives as an important indicator that must be upheld. This includes, but is not limited to, their beliefs and faith in the positive impact of their work (4.1) and their view of their work as a kind of worship (4.0). Having said that, it is important to take note of the average values of the respondents' answers. In particular, the lowest mean for the indicator of shared values (3.6) is concerning the office or organisation that has failed to add value to all of its employees and where employees do not believe their individual objectives are in line with those of the company. Employees are more likely to be consistent in their job when they feel that the organisation is adding value to their lives and when they have common goals with both the company and themselves.

Meanwhile, several respondents voiced the need for institutional assistance that can add value to employees' spirituality in the workplace in the open-ended questionnaire answers. Problems like a top-down leadership style that forces employees to do what the boss wants them to do without giving them a chance to express their own opinions or ideas about the workplace are common examples of employees' unfulfilled institutional desires. As a result, workers start to doubt whether their objectives really mesh with those of the company.

Also, some people are still unhappy with the way upper-level leaders treat their subordinates, which is influenced by their likes and dislikes. Consequently, workers feel that their employer is not rewarding them adequately for the dedication and effort they have put in.

This study's findings corroborate those of Robert and Jarret (2011), who also discovered a correlation between spirituality and aberrant behaviour on the job. Furthermore, Rahman et al. (2014) found that employees who reported high levels of spirituality at work were less likely to engage in deviant behaviour. A study conducted by Rahman et al. (2014) found that employees who prioritise spirituality in the workplace are less likely to engage in workplace misbehaviour.

### **Organizational Dedication and Its Impact on Anti-Deviant Conduct**

The findings indicate that organizational dedication has no discernible impact on antisocial conduct. What this means is that the East Java Province ASN has implemented some

organisational commitment points for the Local Government Agency in East Java Province (employees in positions 2b, 3a, and 3b), but that organisational commitment does not impact the reduction of deviant behaviour in the workplace. Put another way, employees do not believe that organisational commitment may inspire them to refrain from engaging in anti-social behaviour. According to the data, employees have not been motivated or encouraged to avoid aberrant behaviour by emotional commitment, normative commitment, or continuity commitment.

Appelbaum (2007) discovered a negative correlation between organisational commitment and deviant behaviour, whether it be interpersonal or organisational deviance. This finding is clearly at odds with that. Similarly, Spector and Fox (2002) and Dalal (2005) both state that employees who are highly committed to their organisation are less likely to have a negative attitude. At the same time, according to Locke's (1968) Goal Setting Theory, workers will exhibit a highly committed attitude towards their work if they know that their efforts directly impact the organization's objectives. The idea behind this is that an individual's actions on the job will be shaped by their familiarity with the organization's desired outcomes. In an ideal world, workers who are really committed to their jobs wouldn't do things like act deviantly when on the clock.

Workers at the East Java Province Local Government Agency have clearly put organisational commitment into practice, according to the data. According to the research, all three indices of organisational commitment—*affective commitment*, *normative commitment*, and *continuation commitment*—have been rated well (ranging from 3.41 to 4.20). Loyalty to the organisation is demonstrated by obeying all orders and tasks given by superiors and by adhering to all regulations applicable to ASN (Civil Servants). High affective commitment is demonstrated when employees are happy in their career at the office and have a strong attachment to their job.

### **Workplace Spirituality and the Impact of Ethical Climate**

The findings of the calculation test demonstrate that spirituality in the workplace is positively and significantly affected by ethical climate. What this signifies is that the regional authorities in East Java Province have successfully created an ethical climate, which has led to a rise in spirituality among their staff. The research findings indicate that, according to the model test results and the mean values, the most important components of an ethical climate that should be upheld and improved are rules, concern, and prioritising organisational interests. This is especially true when it comes to leaders paying attention to the well-being of their employees, following the relevant standard operating procedures and civil service regulations, and employees consistently putting the needs of the office or organisation ahead of their own.

However, there is room for improvement in the personal implementation of ethical principles in the workplace due to its low mean value. Consequently, if the leadership of the East Java Province Government effectively and maximally enforces the relevant laws and regulations, and if employees of the various regional agencies and departments work diligently, they will experience a spiritual upliftment in the workplace.

There is substantial empirical evidence linking spirituality to an ethical climate in the workplace. Employees are more likely to be happy and engaged in their work from the moment they clock in until they clock out when their workplace regularly shows concern for their rights and welfare. Similarly, when people in the office act ethically, it fosters a sense of community and cooperation among workers, who help each other follow company policy and any relevant standard operating procedures (SOPs) to accomplish the organization's objectives.

### **How an Organization's Moral Climate Influences Employee Devotion**

Ethical climate positively affects organisational commitment, according to the study's findings. Employees in the East Java Province regional office have demonstrated a strong dedication to the organisation by fostering an ethical climate in their job activities. In order for institutions to achieve their aims and objectives, it is crucial that employees fully commit to them. An organization's ability to accomplish its goals is directly correlated to the level of employee commitment it has. Conducive and effective tactics are required to cultivate organisational commitment in order to foster staff commitment. The results of this study demonstrate a strong correlation between ethical environment and organisational commitment, suggesting that when a work unit has a positive ethical climate, employees are highly committed to the organisation as a whole. At the conative level, employees decide whether they are committed or not when they work in an environment that makes them pleased (affective) with their organisation. Concern, regulations, and the prioritisation of organisational interests emerged as major indicators when tested inside the ethical context. R-Square results reveal that 76% of the ethical climate variable can impact organisational commitment, indicating that ethical climate effectively contributes to commitment. This proves that ethical climate does play a role in organisational commitment, but it's important to think about which ethical climate indicators are most important for the work unit because they determine how committed employees are. Organisational leaders should take into account a number of indicators in affective commitment, normative commitment, and continuance commitment, as shown by empirical results. These indicators include things like responsibility, job satisfaction, career maintenance, and remaining committed to working to the fullest.

Mowday, Porter, and Steers (1982) found that employees will have reduced intents to quit the organisation if they have a sense of ownership, stability, purpose and meaning in life, efficacy, and a positive self-image. This research confirms and agrees with their findings. Morrison agrees with Widodo (2010) that organisational commitment plays a significant role in determining turnover.

### **The Role of Spirituality in Fostering an Ethical Workplace and Its Impact on Employee Deviance**

Data study has shown that spirituality at work is a moderating variable between an organization's ethical climate and instances of deviant behaviour. Although the path analysis did not find any direct effect of ethical climate on deviant behaviour, it did find that spirituality in the workplace mediated the effect of ethical climate on deviant behaviour. By incorporating spirituality into the workplace, a positive ethical climate can decrease the level of aberrant behaviour among East Java Province's regional apparatus personnel. That is to say, signs of work meaning, community, shared values, and inner life can impact a reduction in workplace deviance. Both individual and organisational deviance have been effectively enforced by employees, according to empirical research. This study's findings go counter to those of Gul and Doh (2004) and Neal (2000), who held the view that spirituality in the workplace cannot mitigate deviant behaviour in the name of ethical climate ideals.

Spirituality in the workplace can mediate the reduction of deviant behaviour, according to the author's research. Optimal patterns of implementing spirituality into the workplace and enforcing ethical climate components should further decrease the likelihood of employees in government organisations engaging in deviant behaviour.

## **The Role of Organisational Commitment in Influencing the Ethical Climate and the Rate of Deviant Behaviour**

Nonsignificantly, organisational commitment was found to be a favourable outcome in the path analysis that examined the influence of ethical climate on deviant behaviour. This finding is derived from the application of the indirect impact coefficient to the relationship between ethical atmosphere and deviant behaviour caused by organisational commitment. While there is a positively significant route coefficient between an ethical climate and organisational commitment, there is a positively nonsignificant path coefficient between organisational commitment and deviant behaviour. In addition, it is well-established that there is no positive correlation between ethical climate and deviant behaviour. The local administration of East Java Province has integrated organisational commitment into its employees' everyday job operations. Care for employees, doing work in compliance with laws, ethical codes, and regulations, and putting the organization's interests ahead of personal interests and freedom are all ways that the ethical climate is thought to be effectively applied, to increase organizational commitment from employees. People still don't think organisational commitment—as measured by markers like affective commitment, normative commitment, and continuation commitment—can mediate the decline in antisocial conduct. People are more likely to be dedicated to their work for a company if they work in an ethical environment. According to studies conducted by Cullen (2003), Ambrose (2007), Fariba (2014), and Schwepker (2005), there is a correlation between an ethical climate and organisational commitment.

Nonetheless, the study's findings contradict the theoretical underpinnings of earlier work by Gill et al. (2014), which established that dedication is a robust indicator of antisocial conduct. Appelbaum (2007) also found a negative correlation between organisational commitment and interpersonal and organisational deviant behaviour. But interestingly, in East Java Province, both the quality of organisational commitment and its indirect mediating effect on ethical climate have not been successful in lowering the incidence of deviant behaviour.

## **CONCLUSION**

Several inferences are possible from the study's findings. First, there has been no discernible improvement in deviant behaviour among East Java Province Government employees after instituting an ethical climate, which encompasses a climate of care, a climate of rules, a climate of prioritising organisational interests, and a climate of freedom from ethical principles. What this means is that an ethical climate, no matter how well implemented, will not guarantee that employees will not act unethically when on the job. Good Governance and Good Government cannot be achieved just through an ethical climate that discourages such behaviours among public workers (ASN). Additionally, fostering an ethical climate that values compassion, rule-following, and putting the organization's interests first will lead to a rise in spirituality in the workplace. To further improve public servants morale on the job, it is essential to educate them on legal considerations, ethical norms, and the independence of ethical principles. The East Java Province Government is committed to fostering an ethical climate in all of its work units. By doing so, they hope to enhance spirituality in the workplace. Third, organisational commitment has little effect on ASN aberrant behaviour in the East Java Province Government. This shows that either an increase or a decrease in organisational commitment does not necessarily lead to a decrease in deviant behaviours. Achieving Good Governance and Good Government requires more

than just increasing organisational commitment to curb deviant acts. Finally, the ethical atmosphere has a role in encouraging employees to be loyal, obedient, and responsible, which in turn depends on organisational commitment (which encompasses emotional, normative, and continuous commitment). When employees' professional and personal expectations are fulfilled, their connection to their institution grows stronger. This suggests that a strong ethical climate, when put into place, might enhance this commitment. Fifth, an ethical climate has a favourable effect on workplace spirituality, which includes workplace purpose, community, shared values, and inner life.

Spirituality in the workplace is positively correlated with an organization's ethical climate. As a mediator between the ethical milieu and deviant behaviour, spirituality in the workplace mediates the sixth point. Through increased spirituality in the workplace, the ethical climate in the East Java Province Government can tangentially lessen organisational and interpersonal aberrant behaviours. Finally, dedication to the organisation can rise in tandem with an ethical climate, but it is not a moderator between the two. Put another way, fostering an ethical climate may increase employees' dedication to the company, but it won't cut down on deviant behaviour in the workplace or between coworkers.

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