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The Development of Workplace Well-being Measurement Tools in the Context of Islamic Boarding Schools

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Abstract. *This study aims to develop a measurement instrument for workplace well-being within the context of Indonesian Islamic boarding schools (pesantren), emphasizing the culturally embedded values of justice, sincerity, obedience, and calling. The research employed an exploratory mixed-methods design, comprising both qualitative and quantitative phases. The qualitative phase involved 17 participants, consisting of Islamic boarding school leaders and teachers in East Java, selected through purposive sampling. The quantitative phase involved 342 respondents (171 males and 171 females), aged between 25 and 45 years, who were educational and administrative staff from various Islamic boarding school across Java. The instrument development process included constructing a conceptual framework, drafting a blueprint, writing items, content validation by experts, pilot testing, item discrimination analysis, and testing for reliability and construct validity through Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). EFA identified four core factors explaining 90.12% of the total variance. CFA results indicated a good model fit (CFI = 0.938; TLI = 0.918; RMSEA = 0.000), with each factor's composite reliability exceeding 0.70 and Cronbach's Alpha ranging from 0.781 to 0.986. These findings suggest that the developed instrument demonstrates adequate validity and reliability for measuring workplace well-being in the Islamic boarding school context. The dimensions of justice, sincerity, obedience, and calling reflect a form of workplace spirituality grounded in Islamic positive psychology. This instrument is expected to serve as a valid and reliable tool for assessing value-based workplace well-being in Islamic educational institutions.*

Keywords; *workplace well-being, Islamic boarding school, development of measuring instruments.*

INTRODUCTION

Workplace well-being is important to organizational productivity and success (Kun & Gadanez, 2022). Employees will be more productive when they feel valued, have adequate support, and have a healthy work environment. Workplace well-being is based on the understanding that a worker's physical, mental, and emotional condition can significantly impact performance, job satisfaction, and overall health (Aryanti et al., 2020). Workplace well-being covers various aspects, including a safe and healthy work environment, social support, work-life balance, recognition of

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workers' contributions, career development opportunities, and access to resources that support physical and mental health (Supardi et al., 2023).

The Future Workplace's 2021 HR Sentiment survey results found that 68% of senior HR leaders (40% CHROs) rate worker well-being and mental health as top priorities (Workplace, 2021). Some benefits that can be achieved through this approach include increased productivity, better attendance rates, higher levels of job satisfaction, better physical and mental health, and improved company image and reputation (Wilcox & Koontz, 2022). Workers feel motivated to work well and contribute more to the organization, including Islamic boarding schools (Zamralita & Wilis, 2023).

Pesantren is an educational institution with strong roots in Indonesia's Muslim community (Nasution, 2020). Pesantren is a unique institution focusing on Islamic education that functions as a place to live, learn, teach, and worship for students, educators, education staff, and service staff. Therefore, a pesantren is usually referred to as an Islamic boarding school. Life in these Islamic boarding schools is dynamic and full of challenges, pressures, and various demands (Murti & Hertinjung, 2017), including workplace well-being. In Islamic boarding schools, creating a healthy, harmonious, and effective environment for educators, education staff, students, and service staff is important. Islamic boarding schools must pay attention to their workforce's holistic well-being and health, both physically, mentally, and emotionally.

Data from the Human Resources Bureau (BSDM) of the university that implemented the Islamic boarding school system in Ponorogo in 2022 shows that out of 473 educators, 244 (51.58%) have completed their studies abroad. Even though they are alumni from abroad, these educators are willing to serve in the Islamic boarding school. The service period or work of foreign alumni educators for more than 10 years was 90 people (36.89%), and as many as 154 worked for 1-9 years. The service workforce, or in Islamic boarding schools known as cadres, is a group of people who carry out and continue the vision and mission of the Islamic boarding school so that they can achieve what they aspire to together. Organizations need regeneration to maintain their existence (Syifa et al., 2020). The more qualified the cadres are, the more qualified the organization's movement will be, and of course, it will be able to achieve quality results as well.

Working in an Islamic boarding school is not static but dynamic with many activities, pressures, demands, and other responsibilities that require strong physical, mental, and emotional readiness (Murti & Hertinjung, 2017). The Islamic boarding school system instills morality and a certain basic spirit of Islam, such as simplicity (*Al-Basjjah*), sincerity (*Al-Ikhljy*), independence (*Al-Itimjd Aljn-Nafsi*), the Muslim brotherhood (*Ukhuwwah Islamiyah*), and independence (*Al-Yurriyyah*) (Zarkasyi, 2020). The moral and cultural values in the Islamic boarding school can help the workforce survive and achieve prosperity, even though material and working time are not comparable to the value of the services received. High intensity of activity or significant pressure, while the service's value is difficult to measure objectively and proportionately.

Working in an Islamic boarding school involves not only economic or materialistic aspects. However, more than the economic aspect in Islamic boarding schools, satisfaction in doing work is a form of devotion and self-development (Hairunnisa, 2020). Islamic boarding schools with a conventional system of implementing employment contracts (contracts in work) are usually instructional and are not written on paper but spoken orally (Abidin & Faizah, 2021). This results in the unclear division of tasks and existing jobs. In addition, workers who are active and able to show their abilities will have more tasks than ordinary workers. An unbalanced division of duties between active and casual workers sometimes leads to personal conflicts. However, the conflict can be resolved when the work is harmonized and prioritized.

Results of a literature review study on workplace well-being in 18 international and Indonesian journals (Aryanti et al., 2020) and 84 quantitative studies (Nielsen et al., 2017) did not find Settings Islamic boarding schools that are not just business organizations (Kinowska & Sienkiewicz, 2020). Aryanti et al. (2020) revealed that workplace well-being is related to employees' general feelings and satisfaction with a job's intrinsic and extrinsic values. However, internal values are still neglected when studying workplace well-being in organizations and companies, especially in the context of Islamic boarding schools. Similarly, a study from Nielsen et al. (2017) shows that the resources of individuals, groups, leadership, and organizations are important in improving workplace well-being and performance.

Table 1.
Literature Study on Workplace Resources and Employee Well-Being (Nielsen et al., 2017)

Workplace Resources	Most Frequently Researched Resources	Number of Research
Individual	PsyCap (self-efficacy, hope, optimism, resilience)	11 (4 studies examined all components of PsyCap)
Individual	Job crafting	7
Group	Social support	7
Group	Compatibility between groups and individuals	2
Group	Team-related characteristics (e.g., team learning or team climate)	2
Leadership	LMX (good quality relationship between leader and employee)	10
Leadership	Transformational leadership	7
Leadership	Transactional leadership	2
Leadership	Supervisor social support	4
Organization	Self-government	15
Organization	Hackman and Oldham's Job Characteristic Model (JCM)	1 (check all five job characteristics)
Organization	HR Practices	4
Organization	Specific elements of HR practice (e.g., compensation schemes, training, career support activities, performance appraisals)	8
Organization	POS (revenue sharing system)	8
Organization	Compatibility between individuals and organizations	4
Total Number of Research		84

Based on the results of a qualitative study of the workforce in the Islamic boarding school, it can be known how the people involved can achieve the quality of welfare where they work, which cannot be equated with ordinary work. The results of the study lead to the concept of workplace well-being. Islamic boarding schools have values internalized in every worker so that they can realize workplace well-being in Islamic boarding schools. The exploration of Islamic boarding school values carried out qualitatively illustrates that the workplace well-being of Islamic boarding schools is formed from four aspects: justice, sincerity, obedience, and calling. In three aspects of the workplace, the well-being of the Islamic boarding school, namely justice, sincerity, and obedience, is driven by appreciation and recognition of professionalism. Work rewards are highly determined

by harmonizing workplace well-being for fairness and compliance. Meanwhile, to be sincere, a worker does not think materialistically and is called if sincerity develops into sincerity of service.

Islamic boarding schools have four aspects of workplace well-being: justice, obedience, sincerity, and calling. The internal spirit emphasizes more than external needs; it is close to the spirituality of the workplace and has a positive psychological perspective (Mahipalan & Sheena, 2019). Obedience, sincerity, and calling characterize internal forces exceeding external traits that usually dominate the workplace well-being. This internal strength is still overlooked in studies of workplace well-being in the scope of organizations and companies. Efforts to ensure justice are also found in Balakrishnan, that workplace well-being also includes equal recognition and recognition for each individual, and prioritizing clear communication and permissions that match priorities (Balakrishnan et al., 2021). Obedience is manifested through the encouragement of employees to work with heart and soul (Nowakowski-Sims & Kumar, 2020). Meanwhile, Islamic boarding schools work with heart and soul and focus on sincerity in carrying out tasks to obtain the best results. It turns out that Islamic boarding school provides a unique capital for workplace well-being. Islamic boarding schools provide valuable social capital for workplace well-being that is difficult to find in other organizations and communities. In external situations, it is not easy to find sincerity and militancy, but this study shows that sincerity of service and militancy are a call to work.

The workplace well-being in Islamic boarding schools is illustrated by the fact that justice, obedience, sincerity, and callability are important in creating a healthy and harmonious work environment. Awards, when supported by harmony, will realize justice and obedience in the Islamic boarding school cadres. While in an organization or company, well-being emphasizes income, hours worked, and recognition (Rani et al., 2022). Internal appreciation and priority focus on carrying out duties enable cadres to work creatively and militantly, embodying obedience and justice in contrast to giving awards in organizations that can increase efficiency and effectiveness for the company (Kartawijaya et al., 2021). Workers in Islamic boarding schools have free control of their minds to make appreciation and recognition not something materialistic but a sincerity to serve, so that a calling-up with heart and soul is formed. Soul-calling in work and encouraging increased professionalism (Nowakowski-Sims & Kumar, 2020). This comparison confirms that workplace well-being in Islamic boarding schools can be achieved through a harmonious balance between justice, obedience, sincerity, and callability in carrying out duties.

Some workers dedicate themselves to the Islamic boarding school. Islamic boarding schools have provided capital in shaping welfare in the workplace. In achieving workplace well-being, Islamic boarding schools must care for and develop the importance of appreciation or recognition. When they feel appreciated, problems at work can be harmonized (Abidin & Faizah, 2021). Harmonization is important in increasing justice and compliance in Islamic boarding schools (Wijayanto & Fauziah, 2020). Obedience rooted in inner sincerity will positively impact carrying out tasks with dedication and professionalism. Sincerity in work will also improve the quality of work and provide inner satisfaction for workers (Suhartini, 2020). Meanwhile, a calling supported by an inspiring and militant work environment will result in high motivation and maximum contribution from each individual (Purwastuti, 2018), with a workplace well-being that focuses on justice, obedience, sincerity, and calling, an Islamic boarding school will become a place that fosters potential and improves welfare for the entire community.

Prioritizing workplace well-being in Islamic boarding schools can lead to a more resilient workforce, better productivity, and a more positive work environment (Nejad et al., 2021). Internal awards and recognition will contribute to workers and organizations (Edosomwan et al., 2023). Workers who work sincerely and focus on their responsibilities can create a workplace culture that

supports well-being (Zamralita & Wilis, 2023). It is important to pay attention to and promote obedience, calling, sincerity, and justice in the Islamic boarding school environment, as these factors contribute to a healthy and productive workplace well-being. By implementing the right strategy and encouraging and maintaining these aspects, an Islamic boarding school can create a positive, inspiring, and work environment for individuals and the community.

Based on the workplace well-being exploration results, a measuring tool for the well-being of the boarding school was developed to test the validity and reliability of the uniqueness of the workplace well-being in the Islamic boarding school. Developing a workplace well-being measuring tool is important because it will benefit Islamic boarding schools and related agencies by finding out the welfare of workers and increasing their productivity. In addition, measuring instruments are a vital part of research activities because they are used to collect data, which is then analyzed to conclude research results. The next researcher can later use this workplace well-being measurement tool to measure the construction of the Islamic boarding school workplace well-being.

METHOD

This research aims to explore workplace well-being in Islamic boarding schools using a mixed method, which combines qualitative and quantitative methods. In this case, the research falls into the category of exploratory research, where the researcher seeks to understand workplace well-being through exploring phenomena in Islamic boarding schools. Qualitative methods, especially Grounded Theory, are used to determine the meaning of workplace well-being by obtaining theories based on participants' views (Creswell & Creswell, 2017). This qualitative approach helps build an initial concept of workplace well-being in Islamic boarding schools using the Indigenous Psychology (Kim, 2000). The qualitative stage involved 17 informants of educators, education staff, and Islamic boarding school leaders in East Java, selected through purposive sampling techniques. Meanwhile, a quantitative approach, in the form of descriptive research, is used to measure, analyze, and provide a structured and objective interpretation of data. Descriptive research aims to describe the facts or characteristics of a particular population or field factually and carefully.

Data collection techniques include interviews and observations, complemented by using the Likert scale to measure workplace well-being. The conceptual and operational definition of workplace well-being in an Islamic boarding school has been prepared based on the results of qualitative research. It is complemented by operational definitions and indicators used in developing measuring tools. The blueprint of this study was made after interviews and focus group discussions involving educators and education staff from Islamic boarding schools.

In the development of measuring instruments, methods for testing the validity of the content of the measuring instrument, workplace well-being, and Islamic boarding schools use the Discriminant Content Validity method. This study uses the Discriminant Content Validity (DCV) steps developed by Johnston et al. through six steps, namely: 1) Defining the tested construct, 2) Selecting Items used in the measurement tool, 3) Determining the criteria and number of validators, 4) Determining the scale of the research, 5) Testing the validity of the content, 6) Evaluating the quality Items (Johnston et al., 2014). Statistical analysis using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) with the help of the JASP program (Besnoy et al., 2016).

In the EFA stage, the researcher used the maximum likelihood extraction approach to identify the factor structure of 58 items that had passed the initial content validity and reliability tests. The EFA test was performed using JASP Version 0.18.2 and SPSS Version 26 software, and the results were consistent on both devices. The data feasibility indicators for the EFA are Kaiser-

Meyer-Olkin (KMO), Bartlett's Test of Sphericity, and the average factor loading > 0.864 indicates a strong item contribution to the factor. The rotation method used is varimax rotation to maximize the separation between factors. Furthermore, CFA was carried out using JASP Version 0.18.2 to test the suitability of the obtained model. The measurement model consists of 17 items containing 4 latent constructs. Estimation was carried out based on the covariance matrix, and goodness-of-fit parameters were assessed through several indices, namely Chi-square/df, CFI, TLI, GFI, and RMSEA; all items had a loading factor value of > 0.70 and were significant ($p < 0.001$).

The population of this study is educators and education personnel who work in Islamic boarding schools in East Java. Samples were taken using purposive sampling techniques with characteristics that included gender, age range, and marital status. The study involved 342 respondents (171 males and 171 females) aged between 25 and 45 years. 201 respondents were married (73 men and 128 women), and 141 were unmarried (98 men and 43 women). The respondents are educators and education staff of Islamic boarding schools in Ponorogo, Malang, and Probolinggo.

RESULTS AND DISCUSSION

This research involves a series of steps, starting with a preliminary study, concept development, preparation of operational definitions, making blueprints, developing and writing items, expert assessments, field studies, data analysis, and finalizing items. The workplace well-being measurement tool in the context of Islamic boarding school consists of 126 items, which measure 4 aspects of workplace well-being, namely the aspects of justice, sincerity, compliance, and callability.

Table 2
Operational Definition and Blueprint of Workplace Well-Being Measurement Tools

Aspects	Indicators	Number of Items
Justice (moral and social principles that include the harmonization of relationships, equal reward, recognition of the quality of work, and the protection of individual experiences, to ensure fair and equal treatment for all people regardless of differences and discrimination)	Earn awards	9
	Able to create harmony at work	9
	Have opportunities to thrive in the job	9
	Have individual experience	9
Sincerity (voluntary attitudes and behaviors that reflect sincere intentions and a deep attachment to job satisfaction, control of thought, meaning of work, and responsibility)	Feeling satisfied at work	9
	Able to control the mind	9
	Understanding the meaning of work	9
	Have responsibility	9
Compliance (a principle of action that reflects a professional, creative, and militant attitude in carrying out duties or obligations)	Able to be professional	9
	Able to think creatively	9
	Have a high level of dedication	9
Callingness (a harmonious combination of feelings and understanding related to sincere devotion, passion, and awareness of the vocation of the soul)	Willing to serve	9
	Have passion	9
	Have awareness	9
Total Items		126

The drafting and developing of these measuring instruments involve experts reviewing them and providing feedback on their relevance, clarity, and representativeness. Based on the results of the validation test on expert feedback, 20 Items were removed because they had an unacceptable Aiken's V coefficient of < 0.85 (Aiken, 1985).

Table 3
Results of the Validation Test of the Workplace Well-Being Measurement Tool

Item	V	V Table	Information
1	0.95	0.8	Used
2	0.9	0.8	Used
3	0.7	0.8	Not Used
4	0.55	0.8	Not Used
5	1	0.8	Used
6	0.65	0.8	Not Used
7	1	0.8	Used
8	1	0.8	Used
9	0.8	0.8	Not Used
10	0.7	0.8	Not Used
11	0.9	0.8	Used
12	0.75	0.8	Not Used
13	0.95	0.8	Used
14	0.9	0.8	Used
15	1	0.8	Used
16	0.45	0.8	Not Used
17	1	0.8	Used
18	1	0.8	Used
19	0.8	0.8	Not Used
20	1	0.8	Used
21	0.85	0.8	Used
22	1	0.8	Used
23	0.95	0.8	Used
24	0.8	0.8	Not Used
25	1	0.8	Used
26	1	0.8	Used
27	0.8	0.8	Not Used
28	1	0.8	Used
29	1	0.8	Used
30	0.7	0.8	Not Used
31	0.95	0.8	Used
32	0.95	0.8	Used
33	0.95	0.8	Used
34	1	0.8	Used
35	1	0.8	Used
36	0.95	0.8	Used
37	1	0.8	Used

Item	V	V Table	Information
38	1	0.8	Used
39	1	0.8	Used
40	0.45	0.8	Not Used
41	0.95	0.8	Used
42	1	0.8	Used
43	0.95	0.8	Used
44	1	0.8	Used
45	1	0.8	Used
46	1	0.8	Used
47	1	0.8	Used
48	1	0.8	Used
49	1	0.8	Used
50	0.9	0.8	Used
51	0.3	0.8	Not Used
52	0.9	0.8	Used
53	0.95	0.8	Used
54	0.95	0.8	Used
55	1	0.8	Used
56	0.95	0.8	Used
57	0.5	0.8	Not Used
58	0.9	0.8	Used
59	0.9	0.8	Used
60	1	0.8	Used
61	0.95	0.8	Used
62	1	0.8	Used
63	1	0.8	Used
64	1	0.8	Used
65	0.9	0.8	Used
66	1	0.8	Used
67	1	0.8	Used
68	1	0.8	Used
69	1	0.8	Used
70	1	0.8	Used
71	1	0.8	Used
72	1	0.8	Used
73	1	0.8	Used
74	1	0.8	Used
75	0.85	0.8	Used
76	0.9	0.8	Used
77	1	0.8	Used
78	1	0.8	Used
79	0.75	0.8	Not Used
80	0.8	0.8	Not Used

Item	V	V Table	Information
81	0.9	0.8	Used
82	0.85	0.8	Used
83	1	0.8	Used
84	1	0.8	Used
85	0.9	0.8	Used
86	0.95	0.8	Used

The measuring instrument was subsequently revised and yielded 106 Items ready to be tested and used. Data from respondents were then tested for validity and reliability. This measuring tool has been tested for its validity and reliability. The reliability of the measuring instrument was assessed using Cronbach's alpha, with a value of 0.986, indicating a high internal consistency. This result shows that the instrument produces a measuring instrument for workplace well-being that is consistent and reliable in Islamic boarding schools. Items selected that have been tested for reliability and validity amounted to 58 items, provided that the coefficient is more than > 0.70 . to be further tested with EFA analysis. It is based on the increasing coefficient of validity and reliability of Items, which makes the measuring instrument better (Yusup, 2018).

Analysis: Exploratory factor analysis (EFA) is carried out to check the basic structure of the measuring instrument for workplace well-being in these boarding schools. The EFA is used to help see if Items in the scale can measure existing theoretical concepts (Norris & Lecavalier, 2010). The results of the EFA show that this measuring tool has four factors that can explain 90% of the variance of the overall workplace well-being at Islamic boarding schools.

These four factors are aspects of workplace well-being within the boarding schools. The first factor is fairness; this factor captures the extent to which individuals feel fairness and equality in their work environment. The second factor is sincerity; this factor reflects the extent to which the individual experiences inner satisfaction and satisfaction in his or her work. The third factor is compliance, which assesses how individuals adhere to professional standards and demonstrate commitment to the organization's goals. The fourth factor is calling, which measures how individuals feel a sense of purpose and dedication to serving others.

The items that measure factors in the workplace well-being of the Islamic boarding school are based on the results of the EFA factor loading, totaling 17 items. Items with a low loading factor are irrelevant to constructing the Islamic boarding school's workplace well-being, so they must be repaired or removed. 13 items were declared disqualified because they had a loading factor coefficient of less than 0.70. So, it was considered insufficient to represent the construction of the Islamic boarding school workplace well-being.

In addition, there are 21 multidimensional items containing more than one aspect or construct, so they can cause bias and reduce the validity of the measuring tool. Multidimensional items can cause bias and distortion in the measurement results and significantly reduce the validity (Ridho, 2014). Some steps that can overcome these problems include revising items, conducting tests on small samples to ensure their clarity and relevance, and using CFA analysis to test the validity of improving the structure of measuring instruments.

After the EFA analysis, the next stage is to ensure that each data point meets the goodness of fit requirements of the Confirmatory Factor Analysis (CFA) (Pangestu & Muhammad, 2022). Analysis: Confirmatory Factor Analysis. This study tests the validity of the construct of measuring instruments or psychological tests in complete CFA measures, or confirms items of the measuring instrument that are tested following the instrument's development (Umar & Nisa, 2020). The researcher can ensure that the measuring tool measures what is supposed to be measured, that the items in the measuring tool measure the factors that should be measured, and that different theoretical models of how a psychological construct is structured through the CFA.

Table 4
Tabulation of the Distribution of EFA Test Results

Item	Code	Factor 1	Factor 2	Factor 3	Factor 4
1	A5	0.808			
2	A7	0.843			
3	A8	0.858			
4	A19	0.871			
5	A20	0.856			
6	I33			0.923	
7	I45			0.923	
8	I47			0.934	
9	I57			0.914	
10	P59				0.934
11	P71				0.920
12	P81				0.928
13	P83				0.939
14	T87		0.877		
15	T95		0.935		
16	T99		0.885		
17	T103		0.859		

This study conducted a CFA test using the JASP Version 0.18.2 application to observe the factors of justice, sincerity, compliance, and callability in the construct workplace well-being Boarding (Goss-Sampson, 2019). Result goodness of the fit obtained in the CFA test is as table 5.

Table 5
Goodness of Fit

Goodness-of-fit index	Cut of-value	Results	Judgment
Chi-square test (X2)		5617.317	
Chi-square test (p-value)	>0.05	0.001	Not accepted
Tucker-Lewis Index (TLI)	≥ 0.90	0.918	accepted
Comparative Fit Index (CFI)	≥ 0.90	0.938	accepted
Root mean square error of approximation (RMSEA)	≥ 0.08	0.000	accepted
Goodness of fit index (GFI)	≥ 0.90	0.934	accepted

The Chi-Square value indicates a deviation between the Covariance sample matrix and the model (Fitted) Covariance Matrix. Brown (2008) stated that the chi-squared value will only be valid if the assumption of data normality is met and the sample size is large (Brown, 2008). If the value of Chi-Square is zero, it indicates that the model has a perfect fit (Perfect fit). The expected result is that the value X^2 is as small as possible or the significance value is $> \alpha$, where α equals 0.05.

The above results show that p-value = 0.001. Sometimes, the JASP software only shows p-value = 0.001 if participants exceed 50. In this study, the number of participants was 309, which is a large sample size. In this context, the p-values small ($p = 0.001$) are still considered reasonable because the Chi-Square test is susceptible to sample size (Brown, 2008). That is, on large samples, p-values tend to be small even though the actual model has a good fit. Therefore, the p-value in these results remains acceptable and does not necessarily indicate that the model is unfit.

Brown (2008) described the GFI value ranging from 0 (poor fit) to 1 (perfect fit). A high value in the GFI index indicates a better fit. A GFI value ≥ 0.90 means a good fit, while $0.80 \leq \text{GFI} \leq 0.90$ is often called a marginal fit. The analysis results showed that the GFI value = 0.934, which means that the workplace well-being of the Islamic boarding school has a marginal fit assessment. Root Mean Square Error of Approximation (RMSEA) is one of the formative indices in SEM. The RMSEA value ≤ 0.05 indicates close fit, while $0.05 < \text{RMSEA} \leq 0.08$ indicates good fit. The results of the RMSEA analysis are at a value of 0.000, which means that RMSEA shows a close fit.

Based on the Confirmatory Factor Analysis results, the Islamic boarding schools' workplace well-being measurement tool is considered promising in measuring workplace well-being of the workforce and organizations that generally adhere to the Islamic boarding school system. The results of the measurement indicators in the good Confirmatory Factor Analysis method show it. This research aims to compile, develop, and validate a workplace well-being measurement tool in the context of Islamic boarding schools in Indonesia. This measuring tool is expected to be a valid and reliable instrument to measure the level of well-being of educators and education personnel in Islamic boarding schools.

The results of the Confirmatory Factor Analysis (CFA) test show that there are four aspects of workplace well-being in Islamic boarding schools, namely Calling, Compliance (KPT), Sincerity (KKH), and Justice (KDL), which show a measurement model structure consisting of four latent factors (KTR, KPT, KKH, and KDL) and 17 Items of Observation. Every item's observations are associated with their respective latent factors through a regression pathway (lambda coefficient). The lambda coefficient shows the strength of the relationship between Items, Observations, and their latent factors. A high value of the lambda coefficient (>0.5) indicates that the item's observation is relevant to the latent factor (Brown, 2008). The p-value shows the statistical significance of the lambda coefficient. The p-value is low (<0.05), indicating that the relationship between Item observations and latent factors is statistically significant.

The callability factor consists of 4 observation items. The lambda coefficient for the four observation items was in the range of 0.61 to 0.99. The compliance factor consists of 4 observation items. The lambda coefficient for the six observation items ranged from 0.83 to 0.99. The sincerity factor consists of 4 observation items. The lambda coefficients for the five observation items ranged from 0.59 to 0.99. The justice factor consists of 5 observation items. The lambda coefficient for the five observation items ranged from 0.81 to 0.98. The goodness-of-fit value for each factor is 1.00, which shows that callability, obedience, sincerity, and justice are valid and reliable. Based on the interpretation of the diagram, it can be concluded that the structure of the workplace well-being measurement model in Islamic boarding schools, which consists of four dimensions of calling, obedience, sincerity, and justice, is valid and reliable. This result shows that the measurement model can be used to measure workplace well-being in Islamic boarding schools accurately and reliably.

The difference in results between exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) can be attributed to each method's different objectives and approaches. EFA identifies the underlying factors or dimensions of a set of observed variables, while CFA tests models of relationships between predefined variables (Brown, 2008). In measuring instrument validation and workplace well-being in Islamic boarding schools, the EFA can be used to identify the underlying factors or dimensions of Workplace Well-being CFA. In contrast, CFA can be used to test whether the measuring instrument measures the construct to be measured (Umar & Nisa, 2020). The EFA results suggest good results, but the CFA is not fit; this suggests that the model defined in the CFA does not accurately represent the relationships between variables (Costello & Osborne, 2005). In this study, the CFA results were not fit because factors in Workplace well-being have almost the same indicators and are interrelated with other factors. This finding is in line with the opinion of Bensoy et al. (2016) that the causes of CFA not producing statistically acceptable model accuracy values include factors in the model not standing alone, model development that is not following the

data, data that does not meet CFA assumptions, or a too small sample size.

Some of the limitations of the CFA test results include the need to modify the model to achieve a level of compatibility (goodness-of-fit) that is more optimal. Items with a low or insignificant value loading factor need to be evaluated, revised, or even eliminated to avoid interfering with the validity of the construct. Moreover, Index modification can be used to revise the model based on the relationship between factors or Items that were not previously considered theoretically. When compared to the model workplace well-being, more common models, such as models of Diener & Seligman (2004) that emphasize subjective happiness and social relations in the workplace, or models of Price et al. (2007) which focus on work engagement and job satisfaction, this Islamic boarding school model has a more spiritual and value-based approach. The values of sincerity (sincerity), compliance (Obedience), and callability (Calling) in the Islamic boarding school model replace some aspects that are materialistic or transactional in the Western model.

This Islamic boarding school's workplace well-being model has important applications in human resource management, especially in the context of non-profits or faith-based institutions. The values developed in this measurement tool can be used as a basis in the recruitment process, training, performance assessment, and career development, per the mission of the Islamic boarding school. An Islamic boarding school can improve workplace well-being by implementing a fair system, enforcing rules consistently, building a shared vision, and respecting employee dedication. Substantial justice and obedience will foster sincerity and calling, thereby encouraging productivity and achieving the vision and mission of Islamic boarding schools. In addition, this instrument can help institutional leaders understand the overall aspects of work welfare, both from a physical and social perspective, spiritually and morally, thereby creating a harmonious and sustainable work environment.

CONCLUSION

Developing workplace well-being measuring tools in the context of Islamic boarding school aims to develop a valid and reliable workplace well-being measuring tool in Islamic boarding school that is valid and reliable. This study uses a revised research method design with a qualitative study starting with interviews, observations, and FGD on the workforce at Islamic boarding schools. The qualitative study results found a new concept of workplace well-being in Islamic boarding schools. The concept of Workplace well-being in Islamic boarding schools produces new and unique aspects, namely justice, sincerity, obedience, and callability in Workplace well-being. This new concept is then developed into aspects, indicators, and items so that they are tested and confirmed through quantitative studies.

Expert judgment is carried out to test the validity of the content of the measuring tool by involving expertise. The factor analysis used in this study uses Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) approaches. The purpose of this analysis is to see whether the existing items are aligned with the aspects and indicators that are constructed, and whether each aspect has a relationship or suitability with the model. The results of the quantitative study show that developing workplace well-being measuring tools in Islamic boarding schools is reliable and valid. The factor analysis results show that the workplace well-being measurement tool in Islamic boarding schools is quite promising in measuring workplace well-being. This result is evidenced by several measurement indicators in the EVA and CFA methods, leading to satisfactory results in the Islamic boarding school's workplace well-being measurement tool.

Developing workplace well-being measuring tools in Islamic boarding schools is an important first step to improve the welfare of educators and education staff. The workplace well-being measurement tool developed in Islamic boarding schools can be implemented in various Islamic

boarding schools in Indonesia. The measurement results can be used to map the level of workplace well-being in Islamic boarding schools, develop programs that improve the welfare of educators and education personnel in Islamic boarding schools, and monitor and evaluate the effectiveness of these programs. Educators and education staff have a better understanding of workplace well-being and can contribute to creating a productive and conducive work environment. The government has data and information about workplace well-being in Islamic boarding schools that can be used to formulate appropriate policies and programs.

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