THE IMPLEMENTATION OF ISLAMIC SPIRITUALITY AND ISLAMIC SOCIAL RESPONSIBILITY ON ISLAMIC BANKING EMPLOYEES, ITS IMPLICATION TOWARDS WORKPLACE DEVIANCE

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ABSTRACT

This study aims to analyze the effects of Islamic spirituality and Islamic social responsibility on workplace deviance. Series of data analysis techniques have been projected to achieve the goal. However, the techniques include descriptive statistical analysis through cross tabulation, comparative test and Partial Least Square (PLS) analysis. The results indicate that: 1) the characteristic of employee age determine the difference of Islamic spirituality implementation, 2) the difference of employee age determines the difference of Islamic social responsibility implementation, 3) the differences of biographical characteristics of Islamic banking employees covering gender differences, marital status, and age differences do not determine implementation of workplace deviance, 4) Implementation of Islamic piety concept which includes Islamic spirituality or personal piety, and social responsibility or social piety affect deviant behavior in the workplace. Social piety can reduce deviant behavior in the workplace. While personal piety is not able to reduce deviant behavior in the workplace.

KEYWORDS: Islamic spirituality, Islamic social responsibility, Workplace deviance

INTRODUCTION

Islamic banking in Indonesia is growing rapidly. Institutionally, the number of Islamic Commercial Bank and Islamic Business Unit has increased since 2009. In 2009, there are 6 Islamic Commercial Banks, 25 Islamic Business Units, and the total of assets reached IDR 66,1 billion, with market share 2.61 % (Karim Consulting, 2015). While on December 2016, Islamic banking in Indonesia has owned 13 Islamic Commercial Banks, 20 Islamic Business Units, the total of assets is IDR 356.5 billons with market share 4.67 %. Although market share of Islamic banking has more increasing trend, yet since 2016 its development has decreased and reached 2.9 % (Booklet Perbankan Indonesia, 2016).

The development of institution and assets also increases the networking numbers of Islamic banking offices and employees in Indonesia. The number of Islamic banking employees in 2014 is 45.818 people; while in December 2016, there are 54.329 people (SPS, December 2016). The number of Islamic banking employee shows the trend which increased quantitatively as well. However, it still needs improvement qualitatively. At least, this is what is recommended by Ascarya and Yumanita (2008) which relates with the result of research on quality of Islamic banking human resources in Indonesia compared with those in Malaysia. Siswanto (2013) also manifests the importance of human resource development trough changes in attitude and behaviour by the implementation of spirituality in workplace.

The development of human resources quality of Islamic banking becomes one of the priorities which involves in road map of Islamic banking 2015-2019 (OJK, 2015: xiv). It is in line with the phenomenon of Islamic banking problematic finance development in Indonesia. According to the report of the development of Islamic finance in 2015, it represents that the trend of Islamic banking problematic finance is more increasing. (OHK, 2015: 3). In 2011, the percentage of problematic finance has reached 2.77%. Even though it is still under 5%, but this increasing trend could be solved by developing the quality of human resources and managing deviant behaviour of human resources in workplace (workplace deviance).

Workplace deviance becomes a problem faced by several organisations. This behaviour is done by employees not only in a low level but also in managerial level. Some of these deviant behaviours are; theft, fraud, vandalism, sabotage, deliberates intent, and so on. Chirash and Mahapa (2012) reveal the loss of business organizations in the United States to millions of dollars due to such deviant behaviour. The loss caused by employees' deviant behaviour in the organization results not only in financial loss, but also in social loss. Bhatti et al (2016) explained that there are several studies on some factors resulting in workplace deviance and those researchers such as Colbert et al (2004); Fagbohungbe et al (2012), give a number of recommendations to fix workplace deviance. Even McCardle (2007) states that there is a gap research and attention from scholars to make workplace deviance as a study.

One of the efforts to develop the quality of human resources and changes in behaviour is trough implementation of spirituality in workplace. Siswanto (2013) argues the implementation of spirituality in workplace could increase job satisfaction and organizational commitment of employees. According to some researchers, Sulaiman et al (2013), Bhatti et al (2015), job workplace deviance enables to resolve by implementing spirituality in workplace. Bhatti et al (2013) believes that Islamic spirituality and Islamic social responsibility can decrease workplace deviance.

This research is intended to acknowledge on how the implementation of Islamic spirituality and Islamic social spirituality on Islamic banking employee in Malang City-East Java. Besides, it also aims to analyse the implication of Islamic spirituality and Islamic social responsibility towards deviance workplace. To reach those aims,

data analysis techniques which are projected to reach those purposes oriented are used. Descriptive statistic analysis trough cross tabulation is beneficial to describe the implementation of each variables. Cross tabulation analysis could give a description of every variable related with several biographic characteristics which are needed. In addition, comparative test is done to determine level of significance from the result of cross tabulation. While to examine the implementation of Islamic spirituality and Islamic social responsibility variables towards deviance workplace, Partial Least Square (PLS) analysis through a series of analysis is used for the sake of reaching those aims.

The development of Islamic banking in Malang indicates trend which increases. The Head of Asbisindo East Java claims that Islamic banking market share in Malang almost reached 5%, it shows that the segment of Islamic banking market in Malang almost reached target determined by Indonesia Bank and higher than Islamic banking market share in East Java, which has not reached 4% (Radar Malang, 2016). The growth of Islamic banking in Malang could be seen as well from the growth of customer which reached 30%-40% for each year.

LITERATURE REVIEW

The changes of employees' job behaviour or attitude enable to create by the approach of implementing spirituality variable in workplace. Milliman, et al (2003) reveal that the dimension of workplace spirituality could increase the organisational commitment and job satisfaction. Robbins (2006: 746) mentions that workplace spirituality plays an important role to achieve the effectiveness of employees' organisation and attitude job. It is also shown by Siswanto (2013) stating that implementation of workplace spirituality is able to develop employees' attitude job and organisational commitment. While Bhatti, et al (2015) reveals that Islamic piety which consists of Islamic spirituality and Islamic social responsibility could decrease workplace deviance.

God gives high position for those having Islamic piety. The term 'Islamic Piety' has an important meaning since it refers to a position giving happiness which is not only in the world, but also in the hereafter (Bhatti, et al, 2015). Those having Islamic piety are called Muttaqien. Some definitions about Islamic piety are running God's command and staying away from His prohibitions.

Islamic piety consists of individual and social piety. Kamil, et al (2015) explains that Islamic piety has two dimensions, those are Islamic spirituality (IS) and Islamic social responsibility (ISR). Islamic spirituality is an activity of Moslem which is done in every single place and time in organisation based on the Islamic principles and values, such as the one who struggles consistently to seek God's bless and glory. Individual piety or Islamic spirituality is reflected on daily worship in both worship place and organisation.

Islamic social responsibility is all Moslem activities in organisations reflecting a condition which appreciates, lives in harmony, supports each other among human beings, organisation and ourselves, by continually remembering God (dzikrulloh) and struggling to seek God's bless (Kamil, et al, 2015). According to those arguments, Islamic spirituality or individual piety has a meaning of strengthening relationship between human being and God. While social piety involves human with human, human with nature, and human with this universe. Those piety dimensions complete concept of responsibility which is well-known in western concept.

Workplace deviance could be classified into interpersonal and organisational workplace deviance. Robbinson and Bennett (1995) declare that workplace deviance is a behaviour which is consciously and voluntarily done, can injure existing norms within organisation and disturb the survival of organisation, organisation's members, even both of them. Based on this insight, workplace deviance could be divided into interpersonal and organisational.

METHOD

This research is conducted at Islamic banking in Malang City. The subjects of research are Islamic banking employees in Malang City-East Java, Indonesia. The development of Islamic banking in Malang reveals an increasing trend. This is in line with what the Head of Bank Indonesia office Malang stated that the growth reaches 58,22 % or increases 10%-12% every year. It is because of society's interest of Great Malang (Malang City, Malang Regency, Batu City) towards Islamic Banking service is high enough (Tempo Interaktif, 2010).

This research uses quantitative approach with positivism paradigm. This paradigm claimes that there is a causal relationship and departs from deterministic philosophy (Siswanto, 2012). Deterministic philosophy believes that cause determines result or outcome.

Quantitative approach is used in this research to examine the theory about Islamic piety dimension towards workplace deviance. Piety dimension is as influencing variable, while workplace deviance is as independent variable. This dimension includes Islamic spirituality and Islamic social responsibility.

Quantitative approach has series of specific process. (Veal, 2005:25) argues that quantitative approach in research consists of data collecting and numeric data analysis process. Based on numerical evidence, the research hypothesis could be decided. In order to give an accurate and reliable conclusion, it needs a big sample. This research uses sample in arrange between 30-100 respondents based on the recommendations from Hair, et al (1998: 12-13) that sample which is bigger than 100 has a big enough ability in examining statistically.

Population of research is all Islamic Banking employees in Malang City, while sample of the research is a part of population obtained by series of sampling technique. Sampling technique in this research is obtained by random sampling of

Islamic banking employees in Bank Jatim Syariah (Islamic East Java Bank). The number of research sample is 31 employees in average. To obtain the data, accidental sampling is used in this research. The researcher gives an instrument to Islamic banking employees and those whom are met is asked to fill questionnaire prepared.

Variable in this research involves Islamic piety dimension which consists of Islamic spirituality, Islamic social responsibility and workplace deviance. Islamic spirituality is an activity of Moslem done in all places or times in organisation based on Islamic principles and values (Kamil, et al, 2015). It consists of several indicators, those are: belief, worship, taubat and dzikrulloh (remembering God).

Islamic social responsibility is all Moslem activities in organisation reflecting a condition which appreciates, lives in harmony, supports each other among human being, organisation and ourselves, with consistently remembering God as always (dzikrulloh) and struggles to seek God's bless (Kamil, et al 2015). Indicators of Islamic social responsibility are patience, good-controlling, forgiving, giving, fare, integrity and loving family.

Workplace deviance is a behaviour which is consciously and voluntarily done, can injure existing norms within organisation and disturb the survival of organisation, organisation's members, even both of them (Robbinson and Bennett, 1995). Indicator of this behaviour is classified into personal and organisational behaviour.

To analyse the data, cross tabulation analysis, comparative analysis and partial least square are used. Cross tabulation is one of the methods in descriptive statistics to describe variables in the research in order to give description on the correlation between variables at glance. Commonly, cross tabulation is very useful to explain biographic characteristics information of research respondent with variables researched. For instance, how the implementation of Islamic spirituality based on gender. Trough cross tabulation, information related those could be obtained. To determine the significance of the implementation from variables researched based on its biographical characteristics, so comparative analysis with varieties analysis test or t-test are needed.

To analyse the effect or implication of Islamic spirituality variable and Islamic responsibility towards workplace deviance, partial least square (PLS) analysis is used. Several benefits of PLS analyses are: 1) It does not assume normal distribution, 2) It a flexible sample measurement; 3) It is designed to examine prediction. In the fourth aim of research, basically, this research predicts the effect of implementation of Islamic spirituality and Islamic social responsibility towards workplace deviance. Thus, some analysis devices utilized in this research are projected enable to answer research problems and achieve aim of research oriented.

RESULTS AND DISCUSSION

Validity test is a test of question item homogeneity for each variable. Actually, validity relates with the problem "whether the instrument is meant to measure something indeed could measure accurately thing which will be measured". In short, it can be stated that validity of research instrument problematize whether this instrument could measure what is going to measure. Significance test is measured by comparing probability value for each correlation in the significance level 5%. If correlation probability is smaller than 5%, so those question items are not valid. In this research, if it is found that question instrument is not valid so those items will be thrown.

Research variables consist of Islamic spirituality, Islamic social responsibility and workplace deviance. Islamic spirituality is an activity of Moslem which is done in every single place and time in organisation based on the Islamic principles and values, such as the one who struggles consistently to seek God's bless and glory. Individual piety or Islamic spirituality is reflected on daily worship in both worship place and organisation. Islamic social responsibility is all Moslem activities in organisations reflecting a condition which appreciates, lives in harmony, supports each other among human beings, organisation and ourselves, by continually remembering God (dzikrulloh) and struggling to seek God's bless (Kamil, et al, 2015). Based on those opinions, Islamic spirituality or individual piety has a meaning of strengthening relationship between human being and God. While social piety involves human with human, human with nature, and human with this universe.

The result of validity test on research instrument: Islamic spirituality, Islamic social responsibility, and workplace deviance.

Table 1. Validity Test Result of Islamic Spirituality

		x11	x12	x13	x14	x15	x16	Total_x1
x11	Pearson Correlation	1	.517**	.548**	.572**	.442*	.371*	.732**
	Sig. (2-tailed)		.003	.001	.001	.013	.040	.000
	N	31	31	31	31	31	31	31
x12	Pearson Correlation	.517**	1	.521**	.672**	.677**	.589**	.850**
	Sig. (2-tailed)	.003		.003	.000	.000	.000	.000
	N	31	31	31	31	31	31	31
x13	Pearson Correlation	.548**	.521**	1	.746**	.441*	.146	.690**
	Sig. (2-tailed)	.001	.003		.000	.013	.434	.000
	N	31	31	31	31	31	31	31
x14	Pearson Correlation	.572**	.672**	.746**	1	.571**	.382*	.824**
	Sig. (2-tailed)	.001	.000	.000		.001	.034	.000
	N	31	31	31	31	31	31	31
x15	Pearson Correlation	.442*	.677**	.441*	.571**	1	.726**	.844**
	Sig. (2-tailed)	.013	.000	.013	.001		.000	.000
	N	31	31	31	31	31	31	31
x16	Pearson Correlation	.371*	.589**	.146	.382*	.726**	1	.725**

	Sig. (2-tailed)	.040	.000	.434	.034	.000		.000
	N	31	31	31	31	31	31	31
total_x1	Pearson Correlation	.732**	.850**	.690**	.824**	.844**	.725**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	
	N	31	31	31	31	31	31	31

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

The result of validity test on Islamic social responsibility could be seen from the table below:

Table 2. Validity Test Result of Islamic Social responsibility

		x21	x22	x23	x24	x25	Total_x2
x21	Pearson Correlation	1	.501**	.573**	.111	.071	.529**
	Sig. (2-tailed)		.004	.001	.552	.703	.002
	N	31	31	31	31	31	31
x22	Pearson Correlation	.501**	1	.402*	.227	.232	.608**
	Sig. (2-tailed)	.004		.025	.220	.210	.000
	N	31	31	31	31	31	31
x23	Pearson Correlation	.573**	.402*	1	.100	-.013	.472**
	Sig. (2-tailed)	.001	.025		.593	.944	.007
	N	31	31	31	31	31	31
x24	Pearson Correlation	.111	.227	.100	1	.426*	.673**
	Sig. (2-tailed)	.552	.220	.593		.017	.000
	N	31	31	31	31	31	31
x25	Pearson Correlation	.071	.232	-.013	.426*	1	.760**
	Sig. (2-tailed)	.703	.210	.944	.017		.000
	N	31	31	31	31	31	31
total_x2	Pearson Correlation	.529**	.608**	.472**	.673**	.760**	1
	Sig. (2-tailed)	.002	.000	.007	.000	.000	
	N	31	31	31	31	31	31

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

The result of validity test of research instrument indicates that instrument used to measure indicator of Islamic spirituality has been claimed 'valid', it can be seen from probability of person correlation, those six items of Islamic spirituality are 0,1 %.

The result of validity test of research instrument reveals that those five question items utilized to measure indicator of Islamic social responsibility has been called valid. It can be shown from probability value from Pearson correlation of Islamic social responsibility four items is less than 0,1%. The result of validity test on workplace deviance can be seen in the table below:

Table 3. Validity Test Result of Workplace Deviance

		y11	y12	y13	y14	Total_y
y11	Pearson Correlation	1	.637**	.376*	-.473**	.755**
	Sig. (2-tailed)		.000	.037	.007	.000
	N	31	31	31	31	31
y12	Pearson Correlation	.637**	1	.583**	-.156	.889**
	Sig. (2-tailed)	.000		.001	.403	.000
	N	31	31	31	31	31
y13	Pearson Correlation	.376*	.583**	1	-.081	.770**
	Sig. (2-tailed)	.037	.001		.664	.000
	N	31	31	31	31	31
y14	Pearson Correlation	-.473**	-.156	-.081	1	-.050
	Sig. (2-tailed)	.007	.403	.664		.791
	N	31	31	31	31	31
total_y	Pearson Correlation	.755**	.889**	.770**	-.050	1
	Sig. (2-tailed)	.000	.000	.000	.791	
	N	31	31	31	31	31

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

The result of research instrument validity test shows that those four questions items are used to measure indicator of workplace is called valid. It can be seen from probability value of pearson correlation of four items workplace deviance which is less than 0.1 %.

Reliability test is used to examine consistency of research instrument. Based on the result of Islamic spirituality instrument reliability analysis shows that value of cronbach's alpha from 6 question items reveals 0.866 value. Instrument which has good reliability level if cronbach's alpha value is between 0.8 – 1. The result shows that the Islamic social responsibility has 0.766 cronbach's alpha value. Therefore, instrument of all instruments used in this research have fulfilled standard of reliable and good instrument.

Table 4. Reliability Test Result

Instrument	*Cronbach's Alpha*
Islamic spirituality	0,866
Islamic social responsibility	0,538
Workplace deviance	0,766

Based on the result of research instrument reliability analysis indicates that cronbach's alpha value is in the range 0.535-0.866. The result of reliability explains that research instrument which is used is reliable and valid. Biographical characteristics as a physical characteristic belonged by respondent including gender, marital status, job period and education. Those biographical characteristics are used to analyse implementation of Islamic spirituality, Islamic social

responsibility, and workplace deviance. To know whether implementation of Islamic spirituality, Islamic social responsibility and workplace deviance have difference considered from gender, marital status, age and education, comparative test of t-test analysis and analysis of variants (Anova) are used. To know whether gender has a role in implementing Islamic social responsibility and workplace deviance, t-test is used. T-test is used to examine two groups of respondent which are male and female.

Based on the result of analysis, it shows that implementation of Islamic spirituality in Islamic banking according to male group is 5.4043, while respondent from female group is 5.2170. Average value of Islamic social responsibility in Islamic banking according to male group is 5.3619, while for female group is 4.9200.

Table 5. Descriptive analysis

Implementation of Islamic spirituality, Islamic social responsibility, workplace deviance based on gender					
	Gender	N	Mean	Std. Deviation	Std. Error Mean
Islamic spirituality	Men	21	5.4043	.66616	.14537
	Women	10	5.2170	1.51186	.47809
Islamic social responsibility	Men	21	5.3619	.62488	.13636
	Women	10	4.9200	.66800	.21124
Workplace deviance	Men	21	2.4129	1.26044	.27505
	Women	10	2.5010	1.05801	.33457

To determine whether those two averages are different in reality are seen by comparing value of t-probability is measured and compared with alpha score 5%. The result of t test analysis for each variable can be seen in the table below.

Table 6. Comparative analysis based on gender

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Islamic spirituality	Equal variances assumed	2.757	.108	.484	29	.632
	Equal variances not assumed			.375	10.700	.715
Islamic social responsibility	Equal variances assumed	.017	.898	1.801	29	.082
	Equal variances not assumed			1.758	16.754	.097
Workplace deviance	Equal variances assumed	.366	.550	-.191	29	.850
	Equal variances not assumed			-.204	20.966	.841

The result of the analysis shows that t-value of Islamic spirituality variable implementation is 0.715. As a consequence, there is no difference on the implementation of Islamic spirituality based on gender, even though male group has more positive perception towards implementation of Islamic spirituality compared by female group.

The result of analysis shows that t value of Islamic social responsibility variable 1.758, with the level of probability 0.097. Based on the result of analysis, it shows that there is no difference implementation from Islamic social responsibility variable from gender. While for male group has a bigger perception compared female group.

The result of the analysis reveals that t-value of workplace deviance is -0.204, with the level of probability 0.841. Thus, there is no difference on workplace deviance of Islamic banking based on gender. While for the male respondent has a lower deviance rather than female group.

To acknowledge whether marital status has a role in implementing Islamic spirituality, Islamic social responsibility, and workplace deviance, t-test is used. It is used to examine two groups of respondent, those are single and married.
Based on the result of analysis, it shows that average value of implementing Islamic spirituality in Islamic banking based on married group is 5.5327, while for single group is 5.1669. Average value of Islamic social responsibility variable in Islamic banking based on married group is 5.2133, while for single group is 5.2250. Average score for workplace deviance in Islamic banking based on married group is 2.2893, while for single group is 2.5838.

Table 7. Respondent descriptive data based on marital status

	Marital status	N	Mean	Std. Deviation	Std. Error Mean
	Group Statistics				
Islamic spirituality	Single	15	5.5327	.80641	.20821
	Married	16	5.1669	1.14148	.28537
Islamic social responsibility	Single	15	5.2133	.57801	.14924
	Married	16	5.2250	.75144	.18786
Workplace deviance	Single	15	2.2893	1.11910	.28895
	Married	16	2.5838	1.25689	.31422

To determine whether those both averages are different in a real, we can see it by comparing t-probability value compared alpha value 5%. The result of analysis from t-test of each variable can be seen from this table.

Table 8. Comparative analysis based on marital status

		Levene's Test for Equality of Variances		T-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Islamic spirituality	Equal variances assumed	.075	.786	1.024	29	.314
	Equal variances not assumed			1.035	27.018	.310
Islamic social responsibility	Equal variances assumed	.422	.521	-.048	29	.962
	Equal variances not assumed			-.049	27.971	.962
Workplace deviance	Equal variances assumed	.001	.978	-.687	29	.498

The result of analysis describes that t-value of implementing Islamic spirituality in Islamic banking is 1.035, with the level of probability 0.310. Therefore, there is no difference in implementing Islamic spirituality in Islamic banking based on marital status. While for married group, they have more positive perception toward implementation of Islamic spirituality in Islamic banking rather that single respondent.

The result of analysis indicates that t-value of Islamic social responsibility variable in Islamic banking is 0.049, with the level of probability 0.969. Based on the result of analysis, it reveals that there is no distinguish in implementing Islamic social responsibility variable in Islamic banking based on marital status. Married group has a higher perception towards implementation on Islamic social responsibility in Islamic banking rather that married respondent.

The result of the analysis shows that t-value of workplace deviance variable is -0.690, with the level of probability 0.496. Therefore, there is no difference on workplace deviance of Islamic banking based on marital status. Married group has a lower workplace deviance rather that single respondent.

To acknowledge whether or not the age has a role in implementing Islamic spirituality, Islamic social responsibility and workplace deviance, ANOVA (analysis of variance) is used. Anova test is used to examine more than two samples based on the level and age classification. To determine whether those both averages are different in a reality, it is seen by comparing F-probability value and alpha value 5%. The result of F-test for each variable can be seen in this table below.

**Table 9. Comparative analysis based on age**

	ANOVA					
		Sum of Squares	df	Mean Square	F	Sig.
Islamic spirituality	Between Groups	20.334	11	1.849	3.756	.006
	Within Groups	9.351	19	.492		
	Total	29.685	30			
Islamic social responsibility	Between Groups	7.338	11	.667	2.181	.065
	Within Groups	5.811	19	.306		
	Total	13.148	30			
Workplace deviance	Between Groups	24.580	11	2.235	2.451	.042
	Within Groups	17.322	19	.912		
	Total	41.901	30			

The result of the analysis explains that F value of Islamic spirituality variable is 3.756 with the level of probability 0.006. Thus, there is a difference on implementation of Islamic spirituality based on the age. The result of the analysis reveals that F value of Islamic social responsibility is 2.181, with the level of probability 0.065. According to the result of the analysis, it shows that there is no difference in implementing Islamic social responsibility on the age.

The result of the analysis indicates that F-value of workplace deviance variable is 2.451 with the level of probability 0.042. As a consequence, there is difference on job satisfaction of Islamic banking employee based on the age.

To analyse the effect or implication of Islamic spirituality and Islamic responsibility variable towards workplace deviance, partial least square analysis is used. Several benefits of PLS analyses are: 1) It does not assume normal distribution, 2) It is a flexible sample measurement; 3) It is designed to examine prediction. In the fourth aim of research, basically, this research predicts the effect of implementation on Islamic spirituality and Islamic social responsibility towards workplace deviance. Thus, some analysis devices used in this research are projected enable to answer research problems and achieve aim of research oriented.

The result of the analysis uses PLS 2.0 software reveals that implementation on Islamic spirituality has a negative impact towards workplace deviance. Role of implementation on Islamic spirituality is shown by negative coefficient value (-0.4424). It means that, the higher Islamic spirituality is implemented, the lower the workplace deviance. It is not in line with the findings on the implementation of Islamic social responsibility which has a positive coefficient. In short, this finding shows that the higher Islamic social responsibility, the higher workplace deviance. This is the result of analysis from each tract based on smart PLS 2 test.
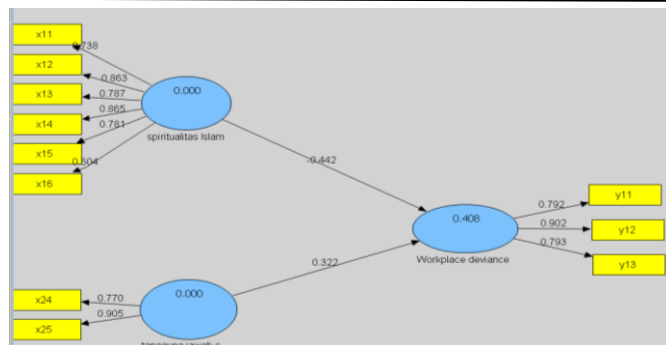
Picture 1. The result of coefficient test

Positive value on standard coefficient value reveals that there is a positive correlation, means that the development of applying Islamic social responsibility will enable to develop workplace deviance. Significance value for each variable can be seen from this table below.

Table 10. Values each variable

Path Coefficient	Koefisien	T Statistics
Islamic Social Responsibility -> Worplace Deviance	0.3223	3.7781
Islamic Spirituality -> Worplace Deviance	-0.4424	4.5018

CONCLUSION

This research is intended to analyse implementation of Islamic piety concept consisting Islamic spirituality and Islamic social responsibility towards workplace deviance. According to the result of research, the finding shows that: 1) Characteristics of age determines the implementation of Islamic spirituality. While the difference of gender and marital status does not determine the difference on the implementation of Islamic spirituality, 2) The difference of employees' age determines the implementation of Islamic social responsibility, 3) The difference of biographical characteristics of Islamic banking employee consisting gender, marital status, and age do not determine the implementation of workplace deviance. 3) Implementation of Islamic piety concept including Islamic spirituality or individual piety and social responsibility or social piety influence workplace deviance. Social piety can decrease workplace deviance while individual piety cannot decrease workplace deviance.

According to the result of research on implementation of individual and social piety toward workplace deviance, the suggestions are: 1) Individual piety development cannot decrease workplace deviance. Even it is as variable which is able to decrease workplace deviance. Therefore, the effort to revitalize individual piety trough internalizing individual piety needs to develop more trough tauhid based human resource development program, 2) The result of the research is still limited on a small sample, so for further research, it is suggested to do a research in a

bigger sample and focus on internalizing Islamic spirituality, 3) The decrease of workplace deviance also needs to be seen by entering other attitude variable, such as job satisfaction, organizational commitment, OCB, internal motivation, and so on.

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