RIPHAH
CENTRE OF
ISLAMIC BUSINESS

CrossMark

Hashanah Proactive Behavior to Change: An Internalization Of Islamic Values To Respond To The Rapid Change

Dwi Indriastuti [1*], Olivia Fachrunnisa[2]

[1,2] Department of Management, Faculty of Economics, UNISSULA, Semarang, Indonesia

Abstract

Purpose: This study explores employee behavior to support organizational change. Behavior to support change needs an employee's ability to respond the rapid change. The behavior-to-change concept lacks moral values as it is still considered as discretionary behavior

Method: The research uses qualitative research methodology with the Publish or Perish (PoP) application of Harzing to filter the articles and perform literature analysis systematically.

Results: The result of this study is introducing a new concept: Hashanah Proactive Behavior to Change (HPBTC). We define HPBTC as an employee's ability to respond to rapid change processes by using a good way to improve employee performance.

Implication: Islamic behavioral support is needed by employees to support, supervise and invite others to participate in change by helping other employees and being a good role model to inspire the environment and make the implementation of change successful.

KAUJIE Classification: 03, P0
JEL Classification: A2, P2

INTRODUCTION

Organizations need to see and understand each individual's behavior since organizational behavior is reflected in the behavior of members of the organization(Loku & Gogiqi, 2016). Individuals who support change within the organization can improve work results and increase organizational success in adopting change (Qin & Nembhard, 2015). Individual participation in the process of change is essential and closely related to the success of an organizational change. Some researchers have found that individuals will increase their willingness to change when they understand the need for change(Albrecht et al., 2020). The process of organizational change will cause various reactions from individuals, including positive reactions and ad*ãyāt* reactions ' '(Arif et al., 2020). One positive reaction is the behavior of supporting change. The success of a change is closely related on the behavior of employee that supports change so that change can go as expected and later improve

---

*Corresponding author: Dwi Indriastuti
†Email: dwiindriastuti@std.unissula.ac.id ; ORCID: 0000 0002 0199 1622

individual performance, job satisfaction, and emotional intelligence (Malik & Masood, 2015). However, in reality, the behavior to support change alone is not enough. Employees must be agile in responding to the change in line with the fast-changing of times. Evidence in some literature shows that many organizations have implemented change, but 70 percent of them have failed to change (Senge et al., 2001). Other literature also says that more than two-thirds of attempts to implement change failed '(Rafferty et al., 2009). In addition, employees tend to follow the change process if the organization has the same goals as employees' goals (Halkos & Bousinakis, 2012). This means that change is more often top-down and less initiative from the individuals (bottom-up), transactional and only worldly oriented. The most critical thing that determines the failure or success of change is the attitude and behavior of employees toward change ''(Ahmad & Cheng, 2018). Individual behavior is significant in the success of a change because support from individuals will contribute to organizational and individual performance in dealing with the change process (Indriastuti & Fachrunnisa, 2021).

The theory of change, especially behavior to support change that exists today, still has weaknesses and gaps that can be reexamined, it is still centered from top managers to employees (top-down) so that employees only receive instructions given (compliance) and passive no initiation takes place that comes from within himself —(Meyer & Hamilton, 2013). Therefore, it needs to be integrated with the concept of employee agility, where one of the dimensions is proactive. Proactiveness is an employee initiative to respond to change, seeking solutions to problems related to change. In addition, the theory of change also has other areas for improvement, namely the lack of moral values in championing the change. Change agents will use discretionary behavior (freedom to make decisions in every situation encountered) to fight for change —'(Fugate & Soenen, 2018). It means they will be free to make decisions in the situation, including using all ways such as giving punishment and threats if the employees do not want to follow the changes. Discretionary action would be more effective if it is done in a good way, by being a good role model who can drive other employees without compulsion. Being a good role model can be a driving force for change and an inspiration for the surrounding environment. As a result, the change process will be easier to implement. Besides that, good role models can also be a way of worshipping Allah SWT since when other people do good from our good guidance, we will also get the same reward as those who are doing good (HR Muslim). A good role model is to provide benefits for worldly goals and be an investment for life in the hereafter since Allah loves those who spread goodness (Qur'ān: Al-Anam 160). Therefore, we argue that it needs to be added with Islamic values, namely Hashanah. Hashanah is a behavior that wants to invite goodness with good deeds and words and by being a good role model for themselves, for others, and for the environment (Qur'ān: Al-Anam 160).

Organizational changes will not be successful without individual changes since organizations rely heavily on their staff to engage in behaviors that ultimately contribute to the success of the change process ''(Yulianingsih & Fachrunnisa, 2020). The individual change will only be more effective if it is prepared in advance (Indriastuti & Fachrunnisa, 2019), the first thing to change is the soft element such as people, and then the hard element such as method/technique (Waterman et al., 1980). Individuals who are ready to change

consider that the organization will be better if the organization makes changes, has a positive attitude towards the changes of the organization, and is willing to be involved in implementing change in the organization (Holt et al., 2007). However, employees who are not ready to change will fail with the pace of organizational change (Triaa et al., 2016). So the aspect of individual readiness to change is crucial, considering it will significantly influence the "behavior" of the individual. Behavior-supporting change is an action taken by employees to participate actively, want to facilitate and be ready to contribute to planned organizational change (Kim et al., 2011). An employee's behavior is also greatly influenced by the environment around him, especially the environment in which they work. A workplace based on spirituality will allow employees to find meaning in every job. Spirituality in the workplace is an awareness within employees that they find to find more meaning and goal in what they do, not just materialistic results. Workplace spirituality is interpreted as one's experience of connectedness to work and the workplace (Milliman et al., 2003). Workplace spirituality can foster employee attitudes and behavior, such as readiness for change and behavior supporting change, by facilitating workplace spirituality can increase the assimilation of congruent values between employees and the organization (Bosch Rabell & Bastons, 2020).

Many experts offer ways to make change successful, but most focus on the organization or how management should do with its employees to make changes (Barclay, 2009). It means that there are two perspectives from which to focus on change. First is the focus on changing the organization at the organizational level. Attention must be paid to all processes involved in the organization. Secondly, the focus of change is the people in the organization. The second focus is usually more effective since an organization is a collection of people not just an entity.

Many studies have examined organizational change, but more research still needs to discuss changes initiated from within employees. In assessing change management from an Islamic perspective, starting from human explanations. Humans are caliphs of the earth (Qur'ān: Al Baqarah 30), so they become actors of change. Humans also become God's ambassadors on earth, where God teaches in religion that we must become better humans, if we don't change, then we will be crushed by change itself. Therefore in Islam, a human being must change for the better every day and aim not only for worldly goals but also aim for the life hereafter, solely hoping for the pleasure and reward of Allah SWT. Qur'ān in *Surah* Ar-Rad *ãyāt* 11 says that Allah will not change someone's destiny unless they change it themselves. As social beings, humans should not only think about themselves but also be able and willing to invite and set good examples for the environment around them.

The aim of this research is to build a theoretical model that can encourage individual behavior in supporting organizational change that impacts employee performance. Moreover, this research wants to contribute a theory related to the importance of the role of spirituality in an Islamic workplace to encourage the behavior to support change with mediating factors of individual readiness to change and ultimately have an impact on the human resources performance since a lack of research on the relationship between these variables. In addition, this research also will strengthen the organizational change process which is based on normative instructions and the practice of the Prophet Muhammad

(SAW), where the Prophet Muhammad (SAW) taught to set a good role model in life so that other people want to follow this goodness. He is not only considered the final prophet of Islam but also the best role model for humanity. This article is organized into several sections as follows. The first part is an introduction. The next part is a literature review, theory integration, proposition development, and end with a conclusion.

LITERATURE REVIEW

Organizational Change

Organizational change is a plan and action to change the behavior or results of organizational work (Helfrich et al., 2009). Every organization will experience change. one of the goals is to maintain a competitive advantage, improve performance, product and service quality, and develop employees (Cochran et al., 2002). Many experts offer change procedures, and most focus on the organization as a whole or how management should work with its employees to make changes (Barclay, 2009). It means that there are two perspectives from which to focus on change. First is the focus on changing the organization at the organizational level. Attention to all processes involved in the organization must be paid. The second is to focus change on the people within the organization. The second focus is usually more effective since an organization is not an entity but a collection of people. Most studies have proven that for change to be effective, change efforts must be focused on people because an organization is a collection of people working toward a common goal.

The change will be successful if the organization gets support from employees. However, organizations can do much more than that. During this time, the organization invested a lot of time and money in change. The change can be successful or not, depending on whether the employee wants to make the change or not. Therefore, employees should be the focus of the organization. As stated in some literature, employees are the most crucial aspect of an organization, so employees must also be essential to any organizational change. According to the seven steps of change presented by McKinsey, in organizational change, the internal aspects of the organization that need to be aligned if the organization wants to be successful consist of hard elements and soft elements. The hard elements consist of strategy, structure, system, and shared values, in contrast, the soft elements consist of the style of management, people (mindset and behavior of people), and skills of management (Waterman et al., 1980). The main focus of change in addition to the organizational structure and system must also focus on the mindset and behavior of its employees as part of the soft element, since employees are the first to be affected by the change, employees must also be the first to implement changes (Indriastuti & Fachrunnisa, 2021). It needs to do so that employees realize their importance and potential in efforts to change the organization. Therefore, every employee is expected to have behavior that can support the change process within the organization.

Individual's behavior is greatly influenced by the environment in which the individual exists. Individual behavior in organizations is a form of interaction between individual characteristics and organizational characteristics. Organizational behavior is primarily determined by individual behavior (Indriastuti & Fachrunnisa, 2019). Behavioral support for change refers to behavior consistent with the purpose of change. Behavior support to

change has three dimensions that are: compliance, cooperation, and championing (Herscovitch & Meyer, 2002). Behavior to support change can be defined as a series of behaviors of employees who feel attached and give support to the organization and a series of behaviors in line with the change to successful organizational changes —(Meyer & Hamilton, 2009). The first dimension of behavior supporting change is compliance, which refers to employees' willingness to do what is asked of them in implementing changes. The second dimension is cooperation, which refers to employee acceptance of the "spirit" of change and willingness to cooperate with the organization to make change successful. The third dimension is fighting for (Championing) refers to the willingness of the individual to accept change and "sell" it to others(Herscovitch & Meyer, 2002).

Employee Agility
In the current era of disruption and pandemic, challenges are becoming increasingly complex, and changes are accelerating in the work environment. Organizations must be able to address and respond to significant changes that occur if they want to survive. Therefore, organizations depend heavily on the changeability and agility of employees within the organization. Employee agility is one of the keys to the company's success so that the organization can be more responsive and adaptive in facing changes to survive and win the competition. Hence, agility is essential and has become necessary for organizations to deal with new situations or rapid changes. Based on (Petermann & Zacher, 2022), assessing agility for organizations is crucial, and this agility will become increasingly important in the next few years(Alavi & Wahab, 2013).

According to(Rafferty & Griffin, 2006), employee agility is assessed from a behavioral perspective. Agility is a behavior that can be observed in the workplace, which consists of three dimensions, namely proactivity, adaptability, and resilience. Proactivity is a behavior to initiate (starting activities to find out the solution to problems on the change process) and anticipatory is a behavior to sense and anticipate the problems related change and the activities of individuals that have positive impact to the environment. Adaptability is a behavior that constantly learning new skills, tasks and procedures to face change. Interpersonal adaptability described as the ability to get along and work with another employee from various professions, backgrounds and functions. Professional flexibility describes individual modifications to become better suited to the environment. Finally, resilience describes the ability of employees to cope with environmental change and function in stressful situations effectively.

Employee agility is assessed through their behavior in increasing their ability to initiate changes within themselves and their communication skills in spreading the spirit of change to other employees and the environment around them. It is necessary to ensure that every employee is included in the process of organizational changes. Employees who have the agility to change tend to communicate with each other better for the success of the company (Petermann & Zacher, 2022).

Islamic Value: 'Hashanah'
Allah SWT sent the Prophet Muhammad SAW as a prophet and messenger and Uswatun

hashanah (a good role model) for his people. Allah SWT said: It means, "Indeed, there has been in (self) the Messenger of Allah a good role model for you." (QS Al-Ahzab: 21). Explains that Uswatun Hashanah is one of the terms in Islam which contains several meanings. In terms of etymology (language) and terms of terminology. "The meaning of uswatun hashanah in terms of etymology (language) is "a good role model" namely a way of life that is approved by Allah SWT which has been exemplified by Prophet Muhammad S.A.W. Meanwhile, the meaning according to terminology (terms) as stated by al-Ragib in Tafsir Rug al-Bayan is the meaning: Uswatun is the same as al-Qudwatu (follow-up), namely the condition in humans that can be followed by others, good or bad, while Hashanah is a good example and a good Sunnah".

As described in the al-Ma'any dictionary, in language, the word hashanah (حَسَنَةٌ) has four meanings; good deed, good speech, goodness, and favors. However, the meaning of this word is kindness. The plural is hasanat (حَسَنَاتٌ). In terminology, in the book al-Mufradat fi Gharib al-Qur'ān, al-Raghib al-Ashfahani explains that hashanah expressed as anything that pleases or delights. It can be the form of pleasure that humans get for themselves and their bodies in every condition.

RESEARCH METHOD

We used a qualitative method with the Publish or Perish (PoP) application from Harzing to filter relevant articles related to change and employee agility. This study uses article data from Scopus (1990 – 2021) and 100 articles from Google Scholar, using key terms, such as "change" and "employee agility" in the title or keywords. Furthermore, articles that were duplicated in Scopus and Google Scholar and less relevant related to the topic of change and employee agility were eliminated from the analysis. Meanwhile, the concept of hashanah takes references from the Qur'ān, Ḥadīth and interpretations from experts and from the dictionaries of Islamic scholars, and then we summarize and conclude it. The steps of the review methodology can be explained as follows:

a.   Search Strategy
We employed a comprehensive search strategy to identify relevant articles related to change end employee agility. The search was conducted using both Scopus and Google Scholar databases, covering the period from 1990 to 2021. Key search terms such as "change" and "employee agility" were used.

b.   Data Collection
Articles obtained from the search were collected and imported into the Publish or Perish (PoP) application developed by Harzing. This tool was utilized to manage and filter the articles obtained from both Scopus and Google Scholar databases.

c.   Screening Process
Following the initial search, duplicated articles between Scopus and Google Scholar were removed. Subsequently, articles that were deemed less relevant to the topic of change and employee agility were eliminated from further analysis. The screening process was conducted based on the relevance of article titles and keywords to the research topic.

d. Data Extraction

After the screening process, relevant articles from both Scopus and Google Scholar databases were selected for data extraction. Information extracted from each article included author names, titles, publication years, and key findings related to change and employee agility.

e. Quality Assessment

Quality assessment of the selected articles was conducted based on predetermined criteria, including the relevance of the content to the research topic, the methodological rigor, and the credibility of the findings. Articles meeting these criteria were retained for further analysis.

f. Data Synthesis

Data synthesis involved organizing and summarizing the key findings from the selected articles into thematic categories. These categories included theoretical perspectives, change management practices and employee agility practices.

h. Reporting

The findings of the study were reported in accordance with established reporting guidelines for systematic reviews. This involved providing clear and concise summaries of key findings, supported by evidence extracted from the selected articles.

Proposed Proposition and Conceptual Model
Hashanah Proactive Behavior to Change: An Effort of Integration and Internalization
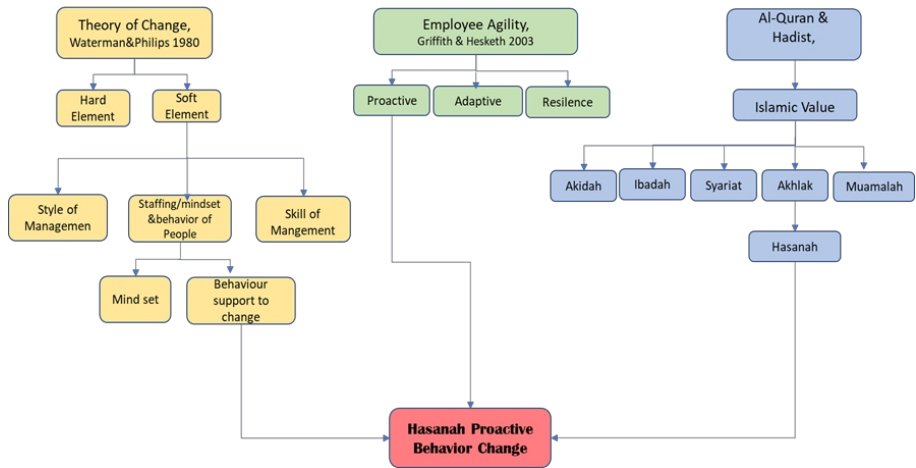
FIGURE 1. Hashanah Proactive Behavior to Change

Figure 1 describes a flow of thought from the integration of the Theory of Change, precisely behavior that supports change which is a response from the change process, with the concept of employee agility and Islamic values, namely Hashanah, thus forming Hashanah Proactive Behavior to Change.

TABLE 1: Proposed Measurement for HPBC

No.	Dimensions	Indicators
1.	Hashanah Proactive Compliance Behavior to Change	The behavior to accept change and seek solutions to any problems of change by inviting and setting good examples through words and actions.
		The behavior to accept change and always self-motivated either by inviting and setting a good example, both through words and deeds.
		The behavior of being willing to accept change and having a high curiosity by inviting and giving good examples.
		The behavior to accept change and able to collaborate by inviting and setting a good example, both through words and changes.
2.	Hashanah Proactive Cooperation Behavior to Change	The behavior to cooperate in dealing with change and finding solutions to any problems of change by inviting and setting a good example, both through words and deeds.
		The behavior to cooperate in dealing with change and always self-motivated either by inviting and setting a good example, both through words and change
		The behavior of wanting to cooperate in dealing with change and having curiosity by inviting and setting good examples
		The behavior of willingness to cooperate in facing change and being able to collaborate by inviting and setting a good example, both through words and changes
3.	Hashanah Proactive Championing Behavior to Change	The behavior of wanting to fight for change and finding solutions to any problems of change by inviting and setting a good example, both through words and actions
		The behavior to fight for change and always self-motivated either by inviting and setting a good example, both through words and change
		The behavior of wanting to fight for change and having curiosity by inviting and setting good examples
		The behavior of wanting to fight for change and being able to collaborate by inviting and setting a good example, both through words and changes

The change support behavior offered by (Herscovitch & Meyer, 2002) still needs to improve in compliance dimensions. Employees will receive and carry out instructions, only make minimal or average efforts and show little initiative —"(Fugate & Soenen, 2018). The other dimension is fighting for (championing). Change agents will use

discretionary behavior (freedom to make decisions in every situation encountered) to fight for change —"(Fugate & Soenen, 2018). It means that this dimension of championing will be free to make decisions in the situation, including using all ways such as giving punishment and threats if you do not want to follow the changes, discretionary action will be more effective if it is done in a good way, by being a good role model that can drive other employees without any sense of compulsion. Hence, the theory of change, especially behavior that supports change, needs to be integrated with the concept of employee agility and Hashanah values. Good employees should think about themselves and other people, and the environment around them by setting a good example so that they can drive other employees and follow the changes together without any sense of compulsion.

Based on the weaknesses of the theory of change, especially the behavior support to change above, it is necessary to add Islamic values, to complement the theory of change. Hashanah comes from the word Uswatun Hashanah (good role model), by inviting and setting an example through good words and deeds to others and the environment around them. The integration of the three called Hashanah Proactive Behavior to Change, which we defined as the behavior of employees to support changes agilely by inviting and providing exemplary words and deeds based on sound values solely to hope for the blessing of Allah SWT, that has dimensions and characteristics as described in table 1.
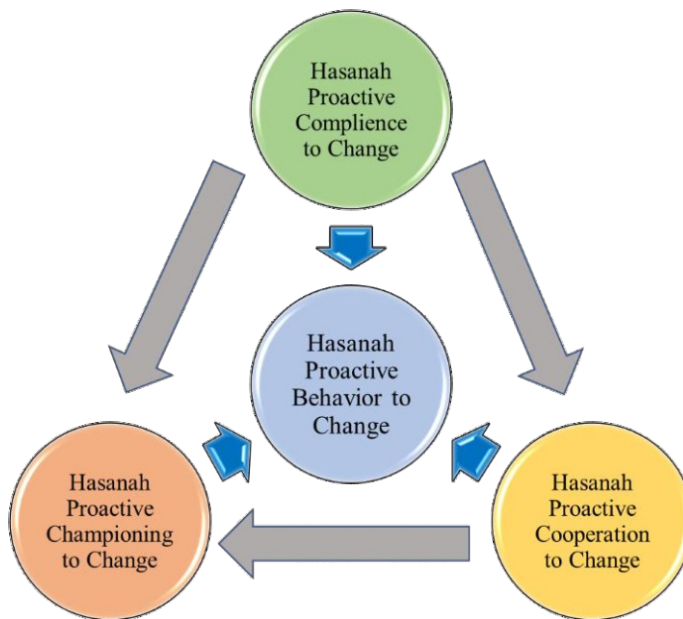
FIGURE 2. HPBC and its Dimensions

Based on Figure 2, the Hashanah Proactive Compliance to Change dimension is the first dimension that will affect the other dimensions. This dimension is significant because before an individual works with an organization and wants to campaign for change, the individual must be willing to accept change within themself first. After that, there will be a desire to cooperate and campaign for change, eventually building Hashanah Proactive Behavior to Change.

Proposition Development
Islamic Workplace Spirituality

Spirituality in the workplace (WPS) has great attention from many experts in the development of HRM, in the early 1990s. WPS helps individuals find meaning and purpose in their work, maintains and strengthens employee relations with the organization, and also to congruent individual values with organizational values (Sodikin et al., 2021). (Indriastuti & Fachrunnisa, 2024) stated that spirituality in the workplace has created a more productive work environment. WPS offers work meaningfully, increases simplicity, and embodies a greater sense of totality, connectedness in the workplace, and ethical and moral values. (Arbussa et al., 2017) describe WPS as construct and knowledge among the employees which internally stimulates individuals within the organization. Workplace spirituality includes feelings of kindness, compassion, confidence, trust, morality and harmony. WPS could increase and make the team more effective and productive in the organization (Indriastuti & Fachrunnisa, 2024). WPS also could develop a sense of collaboration, responsibility, creativity, charity, and high levels of individual productivity to achieve organizational objectives and purposes """(Niati et al., 2021; Sodikin et al., 2021; Sudarti et al., 2021; Yulianingsih & Fachrunnisa.,2023).

Islam views spirituality as a relationship between individual actions and their ultimate goal, which is to worship Allah (Sodikin et al., 2021). Islamic spirituality (IS) is defined as a dimension for humans to be connected to Allah, which ultimately influences personal self-esteem, a general sense of meaning, and a link between creatures and nature (Indriastuti & Fachrunnisa, 2024). Therefore, spirituality has become a core subject in life, incorporating rituals, beliefs, knowledge, and behavior in everyday life (Septianingsih & Fachrunnisa, 2021). In addition, (Khan et al., 2010) describes Islamic Spirituality as a theory embedded in piety (*Taqwá*) where the concept of *Taqwá* is defined as a human attitude to avoid Allah's punishment by perfecting all His commands, obeying His instructions and altogether avoiding His prohibitions.

Individual Readiness to Change

Individual readiness to change is a readiness within organization changes and facing that change. According to (Indriastuti & Fachrunnisa, 2021) individual readiness is individuals prepared to participate in different organizational activities. Individual readiness to change also defined as a trigger to behavior of the individual, either support or resistance to organizational changes (Holt et al., 2007). Individual readiness to change is considered as an individual willingness to participate in the activity prepared by the organization after the experience of change in the organization. The first thing that should be changed is preparing the employee to accept change because basically humans are the subject and object of change. According to (Rafferty & Griffin, 2006), readiness to change will affect individual behavior positively. The target elements of change focus on the human element (people) as a central element outside of method and objective factors. Nonetheless, two important aspects need to be studied in improving employee behavior, namely internal aspects that are employees and external aspects that are technology/work methods '(Tjahjono et al.,

2019). Since people are the first to be affected by change, therefore the human factor takes precedence over other aspects.

Individual readiness to change will be a driving force for making changes that give positive results (Desplaces, 2005). One of the positive things about individual readiness in facing change is increasing performance. The better the individual is prepared to deal with change, the better the performance will be produced (Indriastuti & Fachrunnisa, 2019). Employees must be prepared in advance before facing change. Recent research on individual readiness change is identified through an individual's positive attitude toward change. Whether individuals feel the way of work or procedures to support change, employee's perception of the organization changes, and the self-confidence of individuals to face the changes. Individual attitudes towards change can be seen from the individual's response to these changes, whether they accept or reject change. Individual readiness to face change will influence individuals' perceptions, feelings, and attention as reflected in their attitudes and behavior. According to (Indriastuti & Fachrunnisa, 2021), readiness to change is affected by organizational members' willingness to follow and absorb new technology and knowledge. The same research by '(Yulianingsih & Fachrunnisa, 2020) proved that individual readiness to change positively correlates with behavior-supporting change.

Hashanah Proactive Behavior to Change
Hashanah Proactive Behavior to Change is a new concept to fill the deficiencies of the theory of change, especially behavior-supporting change with the concept of employee agility and Islamic value. The concept of Hashanah's Proactive Behavior to Change provides a new color in building behavior to support change agilely by providing good examples to support changes based on Islamic values. In addition, a more comprehensive achievement orientation, namely long-term benefit and goodness, is not only limited to the organization's interest but to investment in happiness in the hereafter.

This article proposes a new concept, namely Hashanah Proactive Behavior to Change in solving organizational change problems, behavior to support agilely by inviting and providing exemplary words and actions based on sound values, solely expecting the blessing of Allah. SWT. Hashanah Proactive Behavior to Change consists of three dimensions. The first is Hashanah Proactive Compliance Behavior to Change, the second is Hashanah Proactive Cooperation Behavior to Change, and the third is Hashanah Proactive Championing Behavior to Change.

Employee Performance
The main factor determining the success of an organization lies on human resources, so the achievements of the organization cannot be separated from the achievements of each individual in it. According to (Indriastuti & Fachrunnisa, 2021), performance is an optimal achievement by an employee's potential, which is always the concern of organizational leaders. This performance describes the extent of a person's activities in carrying out tasks and trying to achieve the goals set. Therefore, assessment of performance is the result achieved by the individual according to the standards that apply in the job question, and job

performance is part of the work results regarding what is produced by the individual from work behavior.

Performance appraisal in developing human resources is critical since every employee wants appreciation and fair treatment from the organization's leader. In this regard, (Indriastuti & Fachrunnisa, 2021) measures performance with indicators: (1) Quality, can be measured by the perception of individu of the quality of work and the perfection of employees on do their tasks on their skills and abilities. (2) Quantity can be measured by the amount of number of units, and the number of completed activity. (3) Timeliness can be measured by the level of activity to complete at the stated time and coordination of both output results and the times. (4) Effectiveness is the use of organizational resources (energy, money, technology, and raw materials) maximized with the intention of increasing each unit's results in using resources. (5) Independence, is the level where the individual's commitment with the individual's duties and responsibilities towards the organization.

Based on the study of (Russell, 2003), there are six essential criteria or dimensions for measuring performance: 1. Quality is related to processes or results that are near perfect/ideal in fulfilling the intent or purpose; 2. Quantity is identical to the number of products produced; 3. Timeliness is defined as the need of time to complete activities or produce products; 4. Cost-effectiveness is related to the use of organizational resources such as people, money, materials, and technology in obtaining results or reducing waste in using organizational resources; 5. Supervisor attention is related to the individual's ability to complete work without supervision or intervention from supervisors or leaders; 6. Finally, the interpersonal impact is related to the ability to increase feelings of self-worth, goodwill, and cooperation among fellow workers and subordinates. Based on some of these meanings, it concluded that employee performance is the success of an employee's achievement of the responsibilities that are given to them.

Proposition 1

A spiritual experience in the workplace is positively related to employee work attitudes such as intuition, creativity, honesty, trust, personal fulfilment, organizational commitment, organizational performance, customer orientation, adaptability, service orientation, job satisfaction, reducing intention to leave, member behavior organization and work engagement "(Yulianingsih & Fachrunnisa, 2020). Evidence shows that employees are increasingly inclined to embrace and support organizational change when their personal, ethical, and life goals align significantly with the organization's mission (Halkos & Bousinakis, 2012). The domain of workplace spirituality is increasingly recognized as a significant field of inquiry and has become more legitimate and mainstream for organizational studies. However, studies have not tested whether employees' workplace spirituality experiences influence their readiness to change and innovative work behavior at the individual level. There are relationships between workplace spirituality and innovative work behavior in different contexts, workplace spirituality is modelled as a single construct, reflecting many outcomes(Milliman et al., 2003).

Islamic workplace spirituality will affect the spiritual level of the individuals in it, this is in accordance with the research of(Karunisa & Fachrunnisa, 2021) there is a relationship

between workplace spirituality, individual spirituality, and organizational performance. Individuals who have a level of spirituality will seek the meaning of every work they do so that these individuals will try to give their best, try to develop strong relationships with co-workers related to work and will have harmony between the beliefs within themselves and organizational values (Indriastuti & Fachrunnisa, 2024). Individuals who are aligned with organizational values will be better prepared to deal with organizational change and will have behaviors that will support change. Based on (Aboobaker et al., 2022), spirituality in the workplace will influence individual readiness to change. Islamic Spirituality in the workplace also influences individual behavior to support change within the organization which is in accordance with Islamic religious values. Based on (Indriastuti & Fachrunnisa, 2024), it is said that individual spiritual development induces changes in employee behavior which will ultimately result in organizational change.

Proposition 1: Islamic Workplace Spirituality as a precursor that will influence individual readiness to change and shape Hashanah Proactive Behavior to Change behavior. If a workplace has a working atmosphere full of Islamic spirit, it can increase the assimilation of congruent values between employees and the organization, employee will seek the meaning of every work they do, so that they will try to give their best, try to develop strong relationships with co-workers related to work and will have harmony between beliefs within themselves and organization so that individuals will be ready to face the change and will have behavior support to change based on Islamic values.
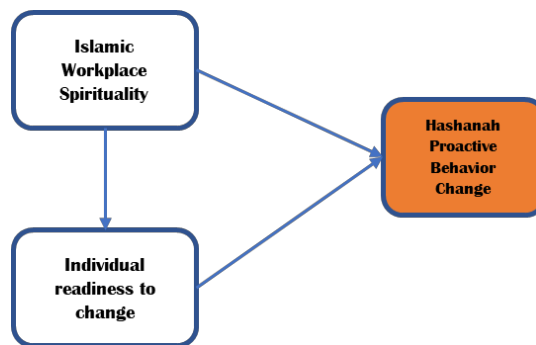

FIGURE 3. Proposition 1

Proposition 2

The critical thing that determines the failure or success of change is the attitude and behavior of employees to change ""(Ahmad & Cheng, 2018). According to (Armenakis & Harris, 2009), changes made by organizations will succeed if individuals in it also want to change. Individual change will not be effective if not to be prepared. So, the first thing that must be changed is the people, and then following aspects such as techniques and methods (Waterman et al., 1980). Individuals with behavior support change will perform well because they will be more excited and enthusiastic about face change "(Yulianingsih & Fachrunnisa, 2020). If the employee has passion and enthusiasm in supporting change, then the employee will have positive characteristics for change organization and

implementation of change organization. This positive characteristics in looking at the change process, will influence performance of employee during the change process going on.

Proposition 2. An employee who has Hashanah proactive behavior change will have an agile behavior in responding to the rapid change by using a good way is predicted will have a good performance. Since the change initiatives come from within the employees themselves to find solutions to any problems that arise during the change process, based on Islamic values by inviting good behaviors and words, become a good role model that can drive and inspire other employees, so they will follow the changes together without any sense of compulsion so it will improve employee performance.
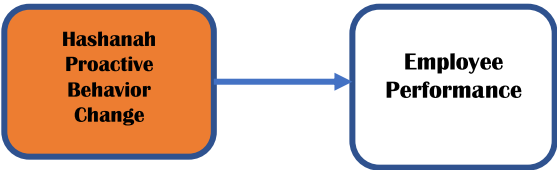

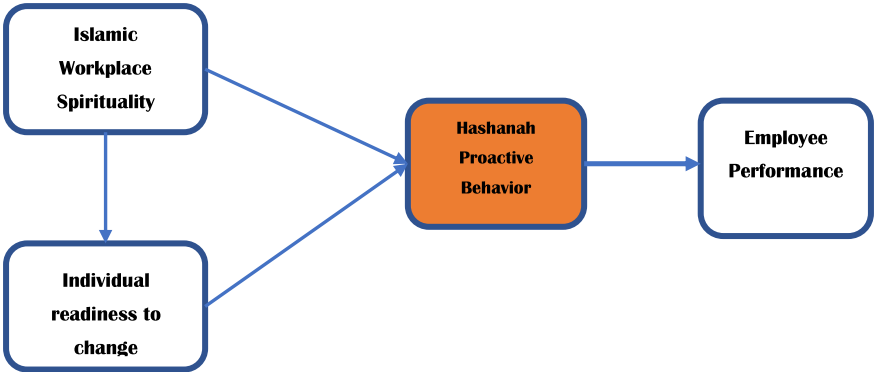**FIGURE 4.** Proposition 2

Conceptual Model

FIGURE 5. Conceptual Model

Islamic Workplace Spirituality will influence individual readiness to change and shape Hashanah Proactive Behavior to Change behavior. Individuals ready to face change will form Hashanah Proactive Behavior to Change. Hashanah Proactive Behavior to Change will affect the employee's performance.

CONCLUSION

This article focuses on an important part that has yet to be touched on by management, namely the part that includes changes initiated by individuals in organizations. Employees must have the ability to change in harmony with organizational changes. Employees are the first to be affected by the change process. Therefore, employees must be the first to change so that employees are the spearhead of change. Everyone is an Agent of Change for

themselves and must be able to transmit the spirit of change to others and the environment around them by inviting good behavior and words by setting a good role model that can drive and inspire other employees, so they follow the changes together without any sense of compulsion by prioritizing Hashanah Proactive Behavior to Change is carried out solely expecting the blessing of Allah SWT.

Hashanah Proactive Behavior to Change provides a new concept in building behavior to support change by initiating change from within the employees and setting a good example for themselves and their environment. A more comprehensive achievement orientation, with long-term benefits and goodness not only limited to the organization's interests but also the employees themselves and the surrounding environment so that it can become a way to invest in happiness in this world and in the hereafter. There still needs to be more research on organizational change that focuses on employees who are integrated with Islamic values, while most research still focuses on organizational change. Further research is needed to test both the validity and reliability of this new concept.

REFERENCES:

Aboobaker, N., Zakkariya, K. A., & Edward, M. (2022). Workplace spirituality and employees' readiness for change as precursors to innovative work behaviour: an empirical examination. *International Journal of Intelligent Enterprise,* 9(1), 6-23. https://doi.org/10.1504/ijie.2020.10029265

Ahmad, A. B., & Cheng, Z. (2018). The Role of Change Content, Context, Process, and Leadership in Understanding Employees' Commitment to Change: The Case of Public Organizations in Kurdistan Region of Iraq. *Public Personnel Management*, *47*(2), 195–216. https://doi.org/10.1177/0091026017753645

Alavi, S., & Wahab, D. A. (2013). A review on workforce agility. *Research Journal of Applied Sciences, Engineering and Technology*, *5*(16), 4195–4199. https://doi.org/10.19026/rjaset.5.4647

Albrecht, S. L., Connaughton, S., Foster, K., Furlong, S., & Yeow, C. J. L. (2020). Change Engagement, Change Resources, and Change Demands: A Model for Positive Employee Orientations to Organizational Change. *Frontiers in Psychology*, *11*(November), 1–11. https://doi.org/10.3389/fpsyg.2020.531944

Arbussa, A., Bikfalvi, A., & Marquès, P. (2017). Strategic agility-driven business model renewal: the case of an SME. *Management Decision*. *55*(2), 271-293. https://doi.org/10.1108/MD-05-2016-0355

Arif, S., Kundi, O., & Khan, M. S. (2020). What is the effect of Organizational Justice and Perceived Organizational and Supervisor Support on Employee's Level of Trust? *SEISENSE Journal of Management*, *3*(1), 47–63. https://doi.org/10.33215/sjom.v3i1.263

Armenakis, A. A., & Harris, S. G. (2009). Reflections: our Journey in Organizational Change Research and Practice. *Journal of Change Management*, *9*(2), 127–142. https://doi.org/10.1080/14697010902879079

Barclay, A. (2009). Employee Change Agents: The Foundation for Effective Organizational Change. *International Business Research*, *2*(4), 3–7. https://doi.org/10.5539/ibr.v2n4p3

Bosch Rabell, M., & Bastons, M. (2020). Spirituality as reinforcement of people-focused work: a philosophical foundation. *Journal of Management, Spirituality and Religion*, *17*(5), 403–418. https://doi.org/10.1080/14766086.2020.1764380

Cochran, J. K., Bromley, M. L., & Swando, M. J. (2002). Sheriff's deputies' receptivity to organizational change. *Policing*, *25*(3), 507–529. https://doi.org/10.1108/13639510210437014

Desplaces, D. (2005). A Multilevel Approach to Individual Readiness to Change. *Journal of Behavioral and Applied Management*, *7*(1). https://doi.org/10.21818/001c.14568

Fugate, M., & Soenen, G. (2018). Predictors and processes related to employees' change-related compliance and championing. *Personnel Psychology*, *71*(1), 109–132. https://doi.org/10.1111/peps.12235

Halkos, George & Bousinakis, Dimitrios. (2012). Importance and influence of organizational changes on companies and their employees. *Journal of Advanced Research in Management*. *3*(2) 90.

Helfrich, C. D., Li, Y. F., Sharp, N. D., & Sales, A. E. (2009). Organizational readiness to change assessment (ORCA): Development of an instrument based on the promoting action on research in health services (PARIHS) framework. *Implementation Science*, *4*(1), 1–13. https://doi.org/10.1186/1748-5908-4-38

Herscovitch, L., & Meyer, J. P. (2002). Commitment to organizational change: extension of a three-component model. *Journal of applied psychology*, *87*(3), 474. https://doi.org/10.1037//0021-9010.87.3.474

Holt, D. T., Armenakis, A. A., Feild, H. S., & Harris, S. G. (2007). Readiness for organizational change: The systematic development of a scale. *Journal of Applied Behavioral Science*, *43*(2), 232–255. https://doi.org/10.1177/0021886306295295

Indriastuti, D., & Fachrunnisa, O. (2019). Triple Psycho-Organizational Supports for Change Management Process. *International Journal of Economics, Business and Accounting Research (IJEBAR)*, *3*(04), 294–306. https://doi.org/10.29040/ijebar.v3i04.613

Indriastuti, D., & Fachrunnisa, O. (2021). Achieving Organizational Change: Preparing Individuals to Change and their Impact on Performance. *Public Organization Review*, *21*(3), 377–391. https://doi.org/10.1007/s11115-020-00494-1

Indriastuti, D., & Fachrunnisa, O. (2024). Complementing Self-Determination Theory: Need for Spirituality to Enhance Work Engagement. *Change Management*, *24*(1), 1–26. https://doi.org/10.18848/2327-798X/CGP/v24i01/1-26

Karunisa, B. A., & Fachrunnisa, O. (2021). Understanding Islamic Values in Meaning of Work for Millennial Generation. *International Journal of Academic Research in Business and Social Sciences*, *11*(18). https://doi.org/10.6007/ijarbss/v11-i18/11431

Khan, B., Farooq, A., & Hussain, Z. (2010). Human resource management: An Islamic perspective. *Asia-Pacific Journal of Business Administration*, *2*(1), 17–34. https://doi.org/10.1108/17574321011037558

Kim, T. G., Hornung, S., & Rousseau, D. M. (2011). Change-supportive employee behavior: Antecedents and the moderating role of time. *Journal of Management*, *37*(6), 1664–1693. https://doi.org/10.1177/0149206310364243

Loku, Afrim & Gogiqi, Fatlum. (2016). Factors of Individual Behavior in An Organization and its performance at work. *The International Journal of Business & Management*. *4*(5). 65-70.

Malik, S. Z., & Masood, S. (2015). Emotional Intelligence and Resistance to Change: Mediating role of Psychological Capital in Telecom Sector of Pakistan. *Soc Sci Pakistan Journal of Commerce and Social Sciences*, *9*(2), 485–502.

Meyer, J., & Hamilton, L. (2013). Commitment to organizational change: Theory, research, principles, and practice. In *The psychology of organizational change: Viewing change from the employee's perspective* (pp. 43-64). http://dx.doi.org/10.1017/CBO9781139096690.005

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, *16*(4), 426–447. https://doi.org/10.1108/09534810310484172

Niati, A., Fachrunnisa, O., & Sodikin, M. (2021). Muthmai'nnah Adaptive Capability: A Conceptual Review. In *Lecture Notes in Networks and Systems* (Vol. 278). Springer International Publishing. https://doi.org/10.1007/978-3-030-79725-6_31

Petermann, M. K. H., & Zacher, H. (2022). Workforce Agility: Development and Validation of a Multidimensional Measure. *Frontiers in Psychology*, *13*(March). https://doi.org/10.3389/fpsyg.2022.841862

Qin, R., & Nembhard, D. A. (2015). Workforce agility in operations management. *Surveys in Operations Research and Management Science, 20*(2), 55-69. https://doi.org/10.1016/j.sorms.2015.11.001

Rafferty, A. E., & Griffin, M. A. (2006). Perceptions of organizational change: A stress and coping perspective. *Journal of Applied Psychology*, *91*(5), 1154–1162. https://doi.org/10.1037/0021-9010.91.5.1154

Rafferty, A. E., Jimmieson, N. L., & Restubog, S. L. D. (2013). When leadership meets organizational change: The influence of the top management team and supervisory leaders on change appraisals, change attitudes, and adjustment to change. *The psychology of organizational change: Viewing change from the employee's perspective, 145-172.* https://doi.org/10.1017/CBO9781139096690.011

Russell, J. A. (2003). Core Affect and the Psychological Construction of Emotion. *Psychological Review*, *110*(1), 145–172. https://doi.org/10.1037/0033-295X.110.1.145

Senge, P., Kleiner, A., Roberts, C., Ross, R., Roth, G., & Smith, B. (2001). The dance of change: The challenges to sustaining momentum in learning organizations. *Group Facilitation, 3*, 82.

Septianingsih, S., & Fachrunnisa, O. (2021). The Meaning of Work and Career as Calling: A Model to Determine Millennial's Career Satisfaction. *Jurnal Intelek*, *16*(2), 206–217. https://doi.org/10.24191/ji.v16i2.408

Sodikin, M., Fachrunnisa, O., & Niati, A. (2021). Towards spiritual wellbeing in organization: linking Ihsan achievement oriented leadership and knowledge sharing behaviour. In *Complex, Intelligent and Software Intensive Systems: Proceedings of the 15th International Conference on Complex, Intelligent and Software Intensive Systems (CISIS-2021)* (pp. 455-463). Springer International Publishing. https://doi.org/10.1007/978-3-030-79725-6_45

Sudarti, K., Fachrunnisa, O., Hendar, & Adhiatma, A. (2021). Religious value co-creation: A strategy to strengthen customer engagement. In L. Barolli, K. Yim, & T. Enokido (Eds.), *Complex, intelligent, and software intensive systems. CISIS 2021. Lecture notes in networks and systems* (Vol. 278). Springer, Cham. https://doi.org/10.1007/978-3-030-79725-6_41

Tjahjono, H. K., Fachrunnisa, O., & Palupi, M. (2019). Configuration of organisational justice and social capital: Their impact on satisfaction and commitment. *International Journal of Business Excellence*, *17*(3), 336–360. https://doi.org/10.1504/IJBEX.2019.097957

Triaa, W., Gzara, L., & Verjus, H. (2016, August). Organizational agility key factors for dynamic business process management. In *2016 IEEE 18th Conference on Business*

Informatics (CBI) (Vol. 1, pp. 64-73). IEEE. https://ieeexplore.ieee.org/abstract/document/7780301/

Waterman, R. H., Peters, T. J., & Phillips, J. R. (1980). Structure is not organization. *Business Horizons*, *23*(3), 14–26. https://doi.org/10.1016/0007-6813(80)90027-0

Yulianingsih, D. I., & Fachrunnisa, O. (2020). Encouraging Behavior Support To Change: the Role of Individual Readiness To Change and Commitment To Change. *International Journal of Economics, Business and Accounting Research (IJEBAR)*, *4*(02), 270–282. https://doi.org/10.29040/ijebar.v4i02.672

Yulianingsih, D. I., & Fachrunnisa, O. (2023). Nafsul Ihtisab Change Agility: A Foundation to Spread the Spirit of Change. In *Islamic Sustainable Finance, Law and Innovation: Opportunities and Challenges* (pp. 23-31). Cham: Springer Nature Switzerland.

****