

ANALYSIS OF ETHICAL CLIMATE, SPIRITUALITY IN THE WORKPLACE, AND ORGANIZATIONAL COMMITMENT TO DEVIANT BEHAVIOR OF ASN BLITAR REGENCY GOVERNMENT

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ABSTRACT

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

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

INTRODUCTION

The State Civil Apparatus (ASN) as the primary element of the state apparatus plays an important role in determining the quality of government in development and determining the success of organizational goals, so the Human Resources factor needs to be the main concern in the administration of government. The performance of civil servants is a benchmark for the success of bureaucratic implementation in accordance with Procedural Operating Standards (SOP), in line with the government's strategy in improving the quality of civil servants by strengthening work culture. One of the government's strategies with the concept of ASN Ber-Akhlaq as a branding employer. Including the government implementing ASN Berakhlaq to improve the quality of ASN performance and is associated with the Government's commitment. Given that Human Resources is an asset that is able to encourage creativity and new sustainable innovations in an organization, HR development is aimed at preparing competencies that are expected for changes in positions or positions in the long term as a form of anticipation if there is a possibility of change in the society or environment

of the institution concerned. Meanwhile, talking about the human resources of civil servants, of course, it cannot be separated from the problem of the quality of civil servants' performance which is still often problematic in every government agency due to factors such as lack of expertise to the lack of motivation of civil servants in providing services to the community. For this reason, it can be said that the success of the implementation of Regional Autonomy also depends heavily on the Human Resources handling sector or the ability of apparatus in the local government environment. So that every State Civil Apparatus (ASN) under the auspices of regional apparatus organizations must have high quality and professionalism.

With regard to the values of the code of ethics or ethical values attached to the performance of civil servants, Martin and Cullen (2006) define ethical climate as perceptions that prevail in organizations, and procedures that have ethical content. Ethical climate describes the ethical character of an organization and can guide employee behavior which can indirectly minimize employee unethical actions. In addition to the ethical climate dimension, another aspect of psychology that contributes and has a relatively

significant influence on the behavior (attitude) of civil servants is spirituality in the workplace. Robbins (2005) describes workplace spirituality as a new concept in management models and organizational behavior, especially organizational culture describes concepts of organizational behavior such as values, ethics, motivation, leadership and work/life balance. How environmental conditions in the workplace have a considerable influence on the smooth operation of an organization, as well as affect the productivity of the organization in general. Luthan (2006: 248) explained regarding organizational commitment that although employees have competence or expertise in their fields, if the employee concerned is not committed to his company, then the employee will not be able to work optimally.

As mentioned in UU No. 5 of 2014 concerning the State Civil Apparatus (ASN) stipulates that the State Civil Apparatus (ASN) as a profession is based on the principles of commitment, moral integrity, and responsibility to the public, every employee in the government environment both central and regional is required to have professional qualifications and competencies to serve the community. Conversely, the low commitment and integrity possessed by ASN, has a high potential for behavioral deviations in the workplace. Bennett & Robinson (2000) suggest that the concept of Workplace Defiant Behavior or deviation of behavior in the workplace is voluntary behavior that significantly violates organizational norms and can threaten the performance of organizations, individuals or even both.

The results of previous research that have been unearthed by the author explain various phenomena that cause deviance behavior. One of them is research on ethical climate phenomena (ethical climate). An ethical climate can improve relationships within an organization, employee attitudes and behaviors, and improve organizational performance (Elci and Alpkhan 2009). Wimbush and Shepard (1994) suggest that the ethical climate of any organization can be linked to the ethical behavior of employees, a variety of behaviors including counterproductive behaviors such as lateness, absenteeism, and weak performance. This supports the results of Bulutler and Oz's (2009) research that ethical climate is associated with counterproductive behavior or deviant behavior such as bullying someone. Results of other research on ethical climate and deviant behavior by Mayer et al. (2010) Wimbush and Shepard (1994) suggest that the ethical climate of any organization can be linked to the ethical

behavior of employees, a variety of behaviors including counterproductive behaviors such as lateness, absenteeism, and weak performance. This supports the results of Bulutler and Oz's (2009) research that ethical climate is associated with counterproductive behavior or deviant behavior such as bullying someone. Another study described by Vardi (2001) revealed a significant negative relationship between the ethical climate of organizations and the deviant behavior of organizations. The results of this study are known to be contrary to the results of research conducted by Alias and Rasdi (2014) which found that the ethical climate has a negative but not significant relationship with individual deviation, while the ethical climate does not affect organizational deviation. Another study conducted by Vardi (2001) also revealed that there is a significant negative relationship between the ethical climate of organizations and the deviant behavior of organizations. On the other hand, spirituality in the workplace also has a relationship with deviant behavior. According to the statement of Chand and Koul (2012), in dynamic conditions and continuous change a boss is required to create a comfortable work environment for his employees. In line with this, Robert and Jarret (2011) examined the significant influence between spirituality in the workplace and deviant behavior both individually and organizationally. The results stated that the higher the spirituality of employees, the less potential to carry out deviant behavior.

From various empirical studies compiled by the author, the focus of this study is to look at the influence of ethical climate, spirituality in the workplace, and organizational commitment to the deviant behavior of civil servants. So the author feels the need for research that can explain the phenomenon of deviant behavior in employees within the Blitar Regency Government in order to benefit from the implementation of the Government's vision and mission in carrying out the duties of public services and development in all fields, optimally for the welfare of all elements of society.

ETHICAL CLIMATE

Ethical climate refers to a set of norms within an organization that determines how individuals in the organization decide what is ethical or unethical. Robbins S.P (2015) states that ethical climate or ethical work climate is a concept of right and wrong behavior in the workplace, reflecting the actual organizational values and shaping ethical decision-making for its members.

Schneider and Rentsch (1988) in Ozer and Yilmaz (2011) describe the concept of climate as the organization's way of operationalizing expected routine behaviors and actions, which are supported and appreciated. It is believed that a more ethical organizational climate will likely reduce budget discrepancies, while an unethical organizational climate will likely increase budgetary discrepancies. There are five indicators to measure the ethical climate of an organization (Victor and Cullen, 1988) described in the Ethical Climate Questionnaire: Caring, Law and Code, Rules, Instrumental, and Independence. If government employees who serve the public can comply with ethical standards related to rules and applicable laws, demonstrate concern for others, prioritize organizational decisions, and hold firm personal moral convictions, their actions will have a positive impact on their work and the institution they represent.

ORGANIZATIONAL COMMITMENT

Robbins and Judge (2015) define commitment as a state in which an individual aligns themselves with the organization, its goals, and desires to maintain their membership in the organization. Richard M. Steers (Sri Kuntjoro, 2002) defines organizational commitment as the sense of identification (belief in organizational values), involvement (willingness to make efforts for the organization's interest), and loyalty (desire to remain a member of the respective organization) expressed by an employee towards their organization. Low commitment reflects a lack of responsibility in carrying out one's tasks. Steers (1985; in Kuntjoro, 2002) defines organizational commitment as the sense of identification (belief in organizational values), involvement (willingness to make efforts for the organization's interest), and loyalty (desire to remain a member of the respective organization) expressed by an employee towards their organization. Robbins & Judge (2015) define three dimensions of organizational commitment :

1. Affective commitment,
2. Continuance commitment, and
3. Normative commitment.

WORKPLACE SPIRITUALITY

According to Compton (2005), a good organizational climate that fosters individual development and positive performance is one that supports the development of competencies through feedback, involves supportive interpersonal relationships, promotes a sense of security, is free

from demeaning evaluations, and allows for recognition of individuals' aspirations and personal feelings. Other research findings by Dehaghi et al. (2012) indicate that by enhancing the spirituality in the workplace, organizational commitment and individual and organizational performance can be improved. Research by Ashmos and Duchon (2000), Zamor (2003), Giacalone and Jurkiewicz (2003), and Fry (2005) state that spirituality in the workplace can be used to enhance organizational performance. Krishnakumar and Neck (2002) state that fostering spirituality in the workplace can enhance creativity, honesty, personal satisfaction, and commitment, which in turn improves organizational performance. Several empirically conducted studies reveal that organizations that promote spirituality among their employees can enhance performance and profitability. Therefore, the examination of workplace spirituality for bureaucratic employees becomes an important aspect to consider.

Workplace Deviance

Vardi and Weiner (1996) state that deviant behavior in the workplace refers to behavior that poses a danger or potential harm to well-established social norms. Although defined differently, such behaviors have negative impacts on both individuals and overall organizational performance (Judge and Scott, 2006; Maufi, 2011), and can also lead to members' desire to leave, dissatisfaction, loss of organizational credibility, theft, etc. (Bollin and Heatherly, 2001). Deviant behavior in the workplace causes significant damages to both the organization and its members. Robinson and Bennert (2005) as cited in Maufi (2011) explain that organizational deviance encompasses behaviors between individuals and organizations, including theft, sabotage, lateness, and minor contributions to work. Interpersonal deviance refers to observable behaviors between individuals in the workplace, such as disrespecting others, mocking others, behaving rudely, engaging in arguments, and physical aggression.

RESEARCH METHODOLOGY

This research utilizes a quantitative approach with explanatory research to analyze the causal relationship between research variables: (1) ethical climate, (2) workplace spirituality, (3) organizational commitment, and (4) workplace deviant behavior using statistical analysis. Mulyadi (2011) stated that explanatory research is used to test the relationship between variables or determine whether variables are associated with each other

and whether a variable is influenced or caused by another variable. Meanwhile, quantitative research is a method used to test a specific theory by examining correlations between variables measured using research instruments so that numerical data can be analyzed based on statistical procedures (Creswell, 2017).

This study was conducted in the local government agencies in Blitar Regency, East Java Province. The population of this study consists of all officials in the IIb, IIIa, and IIIb echelon positions within the Blitar Regency government, including those in the Secretariat, Departments, Regional Agencies, and Districts in Blitar Regency. According to Ferdinand (2014), a population is a collection of all elements in the form of events, things, or persons with similar characteristics that capture the attention of a researcher. From a total population of officials in the IIa, IIIa, and IIIb echelon positions, a sample of 207 individuals was taken using a tolerance error limit of 0.1%. A sample is a subset of the population (Singarimbun and Effendi, 2011) or a subset of the population (Ferdinand, 2014). Based on calculations using the Slovin formula, a sample of 67 individuals was obtained from the total population of 207 individuals. Therefore, the sample represents 32.4% of the total population.

The variables in this study consist of the Ethical Climate variable with indicators such as Caring, Law and Ethical Code, Rules, Instrumental, and Independence. The Organizational Commitment variable with indicators of Affective Commitment, Normative Commitment, and Continuance Commitment. The next variable is Workplace Spirituality with indicators such as Meaningful Works, Sense of Community, Value Similarity, and Inner Life. The last variable is Workplace Deviant Behavior with indicators such as Interpersonal Deviance and Organizational Deviance.

In this study, the analysis technique used is Partial Least Squares (PLS) as a common method

for estimating the path model that uses latent variables with multiple indicators, namely: (1) Validity testing and reliability of latent variable measurement indicators (confirmatory factor analysis); (2) Testing the relationship model between latent variables (path analysis); (3) Obtaining a useful model for forecasting (structural model or regression analysis).

GENERAL CHARACTERISTICS OF RESPONDENTS

The respondents in this study were officials in the Blitar Regency Government with positions in Eselon 2b, 3a, and 3b. A total of 67 individuals participated in the study and completed the questionnaire, which was determined based on the Slovin formula. Based on the questionnaire, the characteristics of the respondents were determined based on gender, age, highest education level, and length of tenure in their current positions. The majority of the respondents were males in the age range of 41 - 50 years, with a highest education level of S2 (Master's degree), and an average tenure ranging from 1 - 5 years.

MEASUREMENT MODEL EVALUATION (OUTER MODEL)

The evaluation of the measurement model (outer model) was conducted through validity and reliability tests of the constructs. The validity of the measurement model in this study was evaluated through convergent validity and discriminant validity of the indicators that form the latent constructs. Reliability was evaluated using composite reliability.

Validity Test

Hair et al. (2014) stated that an instrument is considered valid if the value of $r > 0.5$. So, if the value of $r < 0.5$, all indicators of the latent variables are considered invalid. An instrument is considered valid if it meets the error tolerance of alpha 0.05 for research on behavior or attitude.

Tabel 1. Convergen Validity Test

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

Source: Analysis Results, 2003

If the outer loading values of all indicators X1, Y1, Y2, and Z are > 0.5 , then all latent variable indicators are valid. Meanwhile, the results of the discriminant test can be seen in Table 2. An indicator is considered to have discriminant

validity if the square root of the AVE (Average Variance Extracted) is higher than the correlation between the latent variables (based on the Fornell-Larcker Criterion).

Tabel 2. Discriminant Validity Test

Construct	Ethical Climate	Workplace Spirituality	Organizational Commitment	Deviant Behavior
Ethical Climate	0,914			
Workplace Spirituality		0,808		
Organizational Commitment			0,841	
Deviant Behavior				0,887

Source: Analysis results, 2023

The Ethical Climate correlation appears to be smaller than the root of the Average Variance Extracted (AVE) for Organizational Commitment, Deviant Behavior, and Workplace Spirituality, which is 0.914. The same applies to the other variables' AVE roots. Therefore, it can be concluded that the rule of thumb for discriminant validity testing has been met.

Reliability Test

Reliability can be measured by calculating the Cronbach's Alpha coefficient (Sekaran, 2014). If the Cronbach's Alpha is greater than 0.6, the research data is considered good enough and reliable for use as input in the data analysis process (Malhotra, 2012).

Table 3. Reliability Test

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

Source: Analysis results, 2023

Based on the above Table 3.6, it can be seen that all the variables used are reliable. The Ethical Climate, Workplace Spirituality, Organizational Commitment, and Deviant Behavior variables have Cronbach's Alpha

coefficients greater than 0.6, so it can be concluded that the instruments/variables in this research have met the rule of thumb for construct validity and reliability and can proceed to hypothesis testing.

STRUCTURAL MODEL EVALUATION (INNER MODEL)

Table 4. R Square Test

Variable	R-Square
Workplace Spirituality	0,478
Organizational Commitment	0,760
Deviant Behavior	0,031

Source: Analysis results, 2023

Based on the above table, the R-Square value for the variable Workplace Spirituality (Y1) influenced by the Ethical Climate (X) has a score of 0.478 (moderate). This means that 47.8% of the Ethical Climate variable can affect Workplace Spirituality, while the remaining 52.2% is influenced by other variables not included in this study. For the variable Organizational Commitment (Y2) influenced by the Ethical Climate (X), it has a score of 0.760 (strong). This means that 76% of the Ethical Climate variable can have an impact on Organizational Commitment, while the remaining 24% is influenced by other

variables not included in this study. Furthermore, for the Deviant Behavior variable (Z) influenced by the Ethical Climate (X), it has a score of 0.031 (weak/small). In other words, the R-Square value indicates that the Ethical Climate variable only has a 3% influence on Deviant Behavior, while the remaining 97% is influenced by other independent variables not included in this study.

Figure 1 represents the path diagram resulting from the evaluation of the measurement model (outer model) and the structural model (inner model).

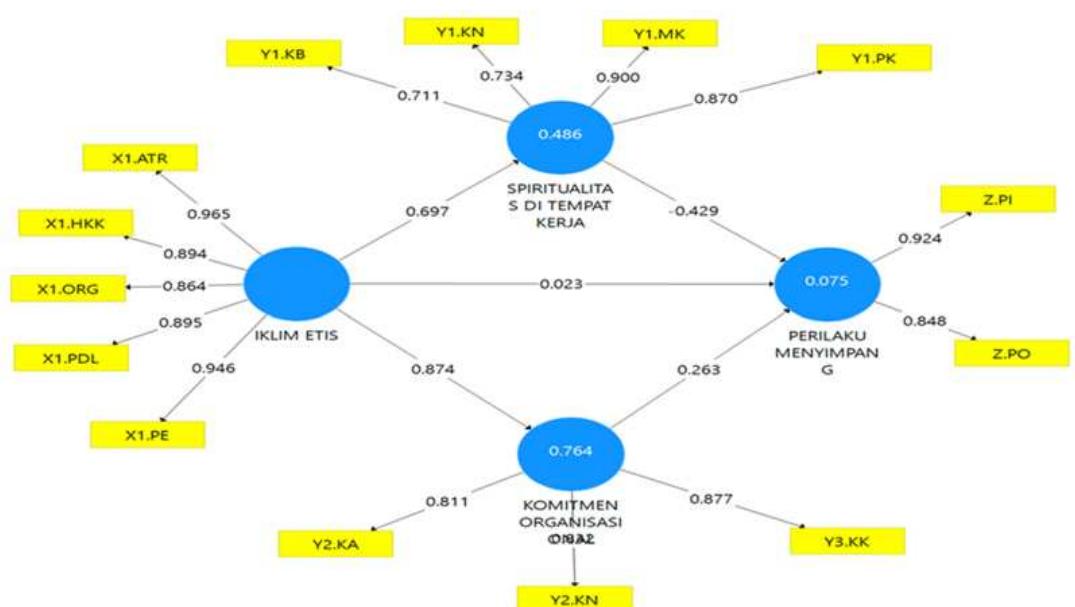


Figure 1. Path Diagram
Source: Analysis results, 2023

HYPOTHESIS TESTING

Table 5. Path Coefficients

Connection	Path Coefficients	t-Statistics	t-Table	P-Value	Description
X → Z	0,023	0,093	1,980	0,926 > 0,05	Not Significant
Y1 → Z	-0,429	2,484	1,980	0,013 < 0,05	Significant
Y2 → Z	0,263	0,813	1,980	0,417 > 0,05	Not Significant
X → Y1	0,697	15,538	1,980	0,000 < 0,05	Significant
X → Y2	0,874	32,497	1,980	0,000 < 0,05	Significant

Source: Analysis result, 2023

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

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

The analysis of the first hypothesis shows that the relationship between the research variable Ethical Climate (X) and Deviant Behavior (Y) has a path coefficient of 0.023. With a statistic value of 0.093 and a P-Value of 0.926. Considering that the t-statistics value is smaller than the t-table value of 1.980 and the P-Value is greater than 0.05, it means that Ethical Climate has a negative influence or no impact on deviant behavior. This indicates that the Ethical Climate in the environment/work unit has no effect on reducing deviant behavior of civil servants in the workplace. Therefore, hypothesis 1 is rejected.

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

The results of the second hypothesis testing show that the relationship between the variable Spirituality in the Workplace (Y1) and Deviant Behavior (Z) has a path coefficient of -0.429, with a t-statistic value of 2.484 and a significance level/P-Value of 0.013. Considering that the t-statistics value is greater than the t-table value of 1.980 and the P-Value is smaller than 0.05, it means that spirituality in the workplace has a negative influence on deviant behavior. In other words, the higher the quality of spirituality in the workplace, the lower the level of deviant behavior of civil servants. Thus, hypothesis 2 is accepted.

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

The results of the third hypothesis testing show that the relationship between the variable Organizational Commitment (Y2) and Deviant Behavior (Z) has a path coefficient of 0.263, with a t-statistic value of 0.813 and a significance level/P-Value of 0.417. Considering that the t-statistics value is smaller than the t-table value of 1.980 and

the P-Value is greater than 0.05, it can be concluded that organizational commitment does not influence the reduction of deviant behavior. This analysis result states that reinforcing organizational commitment in the work unit cannot suppress/reduce the indication of deviant behavior of civil servants. Therefore, hypothesis 3 is rejected.

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

The results of the fourth hypothesis testing show that the relationship between the variable Ethical Climate (X) and Spirituality in the Workplace (Y1) has a path coefficient of 0.697, with a t-statistic value of 15.538 and a significance level/P-Value of 0.000. Considering that the t-statistics value is greater than the t-table value of 1.980 and the P-Value is smaller than 0.05, it means that Ethical Climate has a positive influence on Spirituality in the Workplace. It can be concluded that the higher the ethical climate in an organizational/unit of work, the better the level of spirituality that civil servants possess in the workplace. Or by implementing a good ethical climate, it can enhance spirituality in the workplace. Thus, hypothesis 4 is accepted.

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

The results of the fifth hypothesis test indicate that the relationship between the Ethical Climate variable (X) and Organizational Commitment (Y2) has a path coefficient of 0.874, with a t-statistic value of 32.494 and a significance level/P-Value of 0.000. Considering that the t-statistic is larger than the t-table value of 1.980 and the P-Value is smaller than 0.05, this means that ethical climate has a positive influence on organizational commitment. It can be concluded that the higher the ethical climate within an organizational unit/work unit, the higher the organizational commitment of employees.

Increasing the quality of ethical climate can thus enhance employees' organizational commitment. Therefore, hypothesis 5 is accepted.

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

The results of the sixth hypothesis test show that the relationship between the Ethical Climate variable (X) and Deviant Behavior (Z) through Workplace Spirituality (Y1) has an indirect path coefficient of -0.299 (negative), with a t-statistic value of 2.398 and a P-Value of 0.017. Considering that the t-statistic is larger than the t-table value (1.980) and the P-Value is smaller than 0.05, it can be concluded that workplace spirituality plays a mediating role in the influence of ethical climate on deviant behavior. In other words, Workplace Spirituality mediates the influence of Ethical Climate on the level of Deviant Behavior. Thus, hypothesis 6 is accepted.

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

The results of the seventh hypothesis test show that the relationship between the Ethical Climate variable (X) and Deviant Behavior (Z) through Organizational Commitment (Y2) has an indirect path coefficient of 0.230 (positive), with a t-statistic value of 0.807 and a P-Value of 0.420. Considering that the t-statistic is smaller than the t-table value (1.980) and the P-Value is larger than 0.05, it can be concluded that Organizational Commitment does not mediate the influence of Ethical Climate on Deviant Behavior. In other words, Organizational Commitment does not play a mediating role in the influence of Ethical Climate on the level of Deviant Behavior. Therefore, hypothesis 7 is rejected.

DISCUSSION

The Effect of Ethical Climate on Deviant Behavior

The analysis results regarding the influence of ethical climate on deviant behavior of civil servants in the workplace showed insignificant results. This is indicated by the path coefficient of the influence of ethical climate on deviant behavior showing a positive but insignificant result. Empirically, this suggests that the implementation of ethical climate, done well and effectively in the organizational units of Blitar Regency, does not have an impact on reducing the level of deviant behavior among civil servants. In other words, for civil servants in Blitar Regency,

improving the ethical climate does not automatically decrease deviant behavior among employees. Therefore, ethical climate is not a significant variable in reducing deviant behavior, whether it is individual or organizational deviance. The empirical results show that for interpersonal deviance, employees in the Blitar District government still exhibit behaviors such as offending coworkers, communicating rudely, discussing colleagues' personal lives, and gossiping about others. As for organizational deviance, almost all deviant behavior items are still being carried out by employees (with an average indicator value of 2.7). These research findings differ or are inconsistent with previous studies by Bulutler and Oz (2009), Mayer et al. (2010), and Elciel et al. (2013), which explain that ethical climate is related to deviant behavior or counterproductive employee behavior. Additionally, research conducted by Danreoli and Lefkowitz (2008) in government organizations has proven that an organizational ethical climate is an important element that has implications for employee behavior. This differs from the opinion of Mitchelli and Chan (2002) that someone with high ethical standards believes they will not engage in dysfunctional or deviant behavior. Similarly, the research findings of Gibson et al. (1991) state that a set of work environment characteristics directly or indirectly perceived by employees can influence their behavior at work. This means that if the created climate within the organization, including the ethical climate, is not well-implemented, it will affect employee behavior.

Contrary to expectations, this research found something different, that the implementation of an ethical climate in the workplace does not automatically reduce employee deviant behavior. In other words, an ethical climate does not have an impact on reducing deviant behavior. However, the ethical climate in the workplace still needs improvement as it still has the potential to reduce the level of deviant behavior. This can be achieved through factors such as firmness of leadership in giving sanctions to employees who violate discipline, understanding of rules and job descriptions among employees, employee competence improvement, employee development, and strengthening of supervision function.

The Effect of Spirituality in the Workplace on Deviant Behavior

The analysis results indicate that spirituality in the workplace has a negative and

significant influence on deviant behavior. This means that the higher the quality of spirituality in the workplace, the lower the level of deviant behavior among employees. In other words, the improvement of spirituality in the workplace is a contributing factor in reducing deviant behavior, both at an individual and organizational level.

The respondents' answers regarding the variable of spirituality in the workplace show that the most dominant indicator that needs to be maintained is inner life, especially the beliefs/faith that employees hold about their work's ability to have a positive impact (4.1), as well as considering work as a form of worship (4.0). However, the average values of respondents' answers need to be noted, particularly the lowest mean obtained for the indicator of shared values (3.6) regarding the organization/office that has not provided added value to all its employees, and employees do not feel that their personal goals align with the organization's goals. Although the organization providing added value for employees and having shared goals between the organization and personal goals are motivations and high spirits for employees to be consistent in their work.

Meanwhile, from the open-ended questionnaire results, some respondents expressed that the aspect of spirituality in the workplace also needs institutional support that can provide added value for employees. Often, employees' personal desires related to their institutions have not been met satisfactorily, such as not being able to freely express ideas and concepts related to work, and other factors like a top-down leadership style where employees can only follow the leader's will without being able to voice their opinions. This situation causes employees to feel that their personal goals are not aligned with the organization's goals. Additionally, there are still some respondents who are disappointed with the like/dislike patterns exhibited by higher-level leaders towards subordinates, which affects how employees are treated. As a result, employees perceive an imbalance between the loyalty and performance they have given compared to what they have received from the institution they work for.

This research is consistent with the study by Robert and Jarret (2011), which found that spirituality in the workplace correlates with deviant behavior at work. Additionally, research by Rahman et al. (2014) suggests that high levels of spirituality in the workplace are associated with low levels of deviant behavior. Rahman et al. (2014) discovered that employees who have high

spirituality in the workplace tend to exhibit low levels of workplace deviance.

The Effect of Organizational Commitment on Deviant Behavior

Based on the analysis results, it is shown that organizational commitment does not have a significant effect on deviant behavior. This means that for employees of the Local Government Agency in Blitar Regency, represented by employees in positions 2b, 3a, and 3b, some points of organizational commitment have been implemented by the Blitar Regency ASN, but employees' commitment to the organization does not influence the reduction of deviant behavior in the workplace. In other words, the variable of organizational commitment is perceived to be unable to encourage/motivate employees to avoid deviant behavior. Empirical evidence shows that affective commitment, normative commitment, and continuance commitment have not been able to motivate or encourage employees to avoid deviant behavior.

This is certainly different/inconsistent with the research findings of Appelbaum (2007) who found that organizational commitment is negatively related to deviant behavior, both interpersonal and organizational deviance. Similarly, Dalal (2005), Spector and Fox (2002) explain that employees with strong organizational commitment tend to have relatively little negative attitude. Meanwhile, based on Locke's (1968) Goal Setting Theory, employees who understand that the organization's goals depend on their performance and the work they do will show a work attitude that is full of high commitment. The basic concept is that someone who understands the goals expected by the organization will influence their work behavior. Ideally, employees with high commitment are not inclined to engage in behaviors that demonstrate low commitment, such as deviant behavior in the workplace.

The empirical results actually show that organizational commitment has been well implemented by the employees of the Local Government Agency in Blitar Regency. Out of the three indicators in the organizational commitment variable, namely affective commitment, normative commitment, and continuance commitment, they have been implemented effectively according to the research results with a good rating (range 3.41 - 4.20). High affective commitment is manifested in the employees' happiness in their career at the office and their strong sense of attachment to the job, while loyalty to the organization is shown

through adherence to all rules applicable to ASN (Civil Servants) and obedience to the orders and tasks given by superiors.

The Effect of Ethical Climate on Spirituality in the Workplace

Based on the calculation test results, it shows that ethical climate has a positive and significant impact on the variable of spirituality in the workplace. This means that employees of the regional authorities in Blitar District have implemented an ethical climate effectively, leading to an increase in spirituality in the workplace. Based on the research results, both the model test results and the mean values, the most dominant aspects of the ethical climate that should be maintained and enhanced are concern, rules, and prioritizing organizational interests, particularly regarding the leaders' attention to employee welfare, working according to the applicable SOP and civil service regulations, and employees constantly prioritizing the interests of the office/organization over personal interests. However, the personal application of ethical principles in the office environment needs to be improved because it still has a low mean value. In this regard, employees of the Blitar Regency Government, whether in the Department or Regional Agencies, will feel an increase in spirituality in their workplace if the applicable laws and regulations are implemented effectively and maximally by the leadership, and if they are disciplined in their work.

Empirically, a strong relationship can be observed between ethical climate and spirituality in the workplace. When the office where employees work consistently pays attention to employees' rights and welfare, it is certain that employees will show happiness in their work, and they will become more enthusiastic in performing their duties from the beginning of the day until the end of office hours. Similarly, a good personal application of ethical principles in the office environment can create a sense of family in the workplace, supporting each other in adhering to the rules and applicable SOPs so that the organization's goals can be achieved.

The Effect of Ethical Climate on Organizational Commitment

The analysis results indicate that ethical climate has a positive influence on organizational commitment. This means that the employees of the regional office in Kabupaten Blitar have effectively implemented an ethical climate in their

workplace activities, which has a positive impact on increasing organizational commitment. Employee commitment is highly necessary for institutions to enhance the effectiveness of their goals and objectives. Without employee commitment, an organization cannot effectively achieve its targets. To foster employee commitment, conducive and effective strategies are needed to cultivate organizational commitment as well. The findings of this study show that the relationship between ethical climate and organizational commitment has a significant influence, indicating that when a good ethical climate is present in a work unit, employee commitment towards the organization is also high. When employees can work in an environment that makes them happy (affective) with their organization, they will decide at the conative level (behavior) whether they will be committed or not. The results obtained from testing each indicator within the ethical climate show that the aspects of concern, rules, and prioritization of organizational interests are significant. The effective contribution of ethical climate to organizational commitment, as indicated by the R-Square results, shows that 76 percent of the ethical climate variable can influence organizational commitment. This demonstrates that ethical climate actually has a significant contribution to organizational commitment, but it is also necessary to consider which indicators within the ethical climate play a more prominent role in the work unit, as they will be determining factors in the level of employee commitment. Meanwhile, from empirical results, several indicators in affective commitment, normative commitment, and continuance commitment, such as responsibility, job satisfaction as a civil servant, maintaining a career as a civil servant, and remaining committed to working to the fullest, should indeed be considered by organizational leaders.

This research supports and agrees with the findings of Mowday, Porter, and Steers (1982), who revealed that employees who have a sense of ownership, security, purpose and meaning in life, efficacy, and positive self-image will have lower intentions to quit the organization. The same is expressed by Morrison (in Widodo, 2010) that organizational commitment is an important factor influencing turnover.

The Effect of Ethical Climate on Deviant Behavior through Spirituality in the Workplace

Based on the results of data analysis, it is known that there is an influence between the

ethical climate and deviant behavior through the variable of spirituality in the workplace. The results of the path analysis of the effect of ethical climate on deviant behavior directly do not show an effect, but the ethical climate has an influence on deviant behavior when mediated by spirituality in the workplace. For regional apparatus employees in Blitar Regency, implementing a good ethical climate can reduce the level of deviant behavior, through the application of spirituality in the workplace. In other words, indicators of the meaning of work, feelings of community, common values, and inner life are able to influence a decrease in deviant behavior in the workplace. Empirical evidence proves that individual deviance and organizational deviance have also been well enforced by employees. The results of this study contradict the opinion of Gul and Doh (2004); Neal (2000) that ethical climate values cannot reduce deviant behavior through spirituality in the workplace.

From the results of the research conducted by the author, spirituality in the workplace can be used as a mediation to reduce deviant behavior. With optimal patterns of enforcement of ethical climate aspects and the application of spirituality aspects in the workplace, it is expected to further reduce the potential for deviant behavior of employees in government organizations.

The Effect of Ethical Climate on Deviant Behavior through Organizational Commitment

The results of the path analysis on the influence of ethical climate on deviant behavior through organizational commitment showed a nonsignificant positive outcome. This result is based on the calculation of the indirect effect coefficient of the path from ethical climate to deviant behavior through organizational commitment. The path coefficient from ethical climate to organizational commitment is positively significant, while the path coefficient from organizational commitment to deviant behavior is positively nonsignificant. Moreover, the direct effect of ethical climate on deviant behavior is also known to be positively nonsignificant. For employees in the local government of Blitar Regency, organizational commitment has been implemented in their daily activities in the workplace. The ethical climate is believed to be effectively applied through caring for employees, conducting work in accordance with laws, ethical codes, and regulations, prioritizing the interests of the organization over personal interests and freedom, in order to enhance employees'

organizational commitment. However, organizational commitment with its indicators of affective commitment, normative commitment, and continuance commitment is perceived to not yet be able to serve as a mediating path to reduce deviant behavior. If individuals in an organization operate within a proper ethical climate, it is certain that they will have commitment towards the organization. This supports the research findings on the relationship between ethical climate and organizational commitment (Cullen, 2003; Ambrose, 2007; Fariba, 2014; Schlepker, 2005).

However, the results of this study do not support the theoretical basis used in previous research by Gill et al. (2014), which found that commitment is a strong predictor of deviant behavior. Similarly, Appelbaum (2007) revealed that organizational commitment is negatively related to both interpersonal and organizational deviant behavior. However, in reality, it is interesting to note that the quality of organizational commitment directly is unable to reduce the level of deviant behavior, and likewise, the variable of organizational commitment indirectly is not yet able to mediate the ethical climate in reducing the level of deviant behavior in the Blitar Regency.

CONCLUSION

Based on the results of the above study, the following conclusions can be drawn:

1. The implementation of an ethical climate that includes a climate of care, a climate of laws and ethical codes, a climate of rules, a climate of prioritizing organizational interests, and a climate of freedom from ethical principles has no effect on reducing the level of deviant behavior among employees of the Blitar Regency Government. This means that even though the ethical climate is implemented optimally or not, it does not automatically make employees avoid deviant behavior in the work environment. To realize Good Governance and Good Government, based on this research - aspects of the ethical climate have not been able to make an ASN avoid deviant behavior.
2. Spirituality in the workplace will increase if the application of the ethical climate is dominated by aspects of caring, rules, and prioritizing the interests of the organization. In addition, socialization of legal aspects and ethical codes and freedom of ethical principles for civil servants is also a priority to increase the spirit of ASN at work. With the maximum application of the ethical climate in all work

units of the Blitar Regency Government, spirituality in the workplace can also increase.

3. ASN deviant behavior within the Blitar Regency Government is not influenced by organizational commitment. This means that even though organizational commitment has increased or decreased, it does not automatically make ASN avoid elements of deviant behavior. To realize Good Governance and Good Government, increasing the values of organizational commitment in employees is not enough to make ASN avoid deviant behavior.
4. In order to increase employee commitment to the organization/ institution through affective commitment, normative commitment, and continuance commitment, the extent to which the ethical climate is implemented properly and optimally is one of the important factors to consider. Employees' commitment to continue working with loyalty, obedience, loyalty, and responsibility to their institutions will strengthen if employees feel that their desires can be fulfilled. Thus, a good application of the ethical climate concept can further increase employee commitment to the institution where they work.
5. Workplace spirituality contains aspects of the meaning of work, feelings of community, common values, and inner life that are interrelated with the ethical climate. Where the ethical climate has a significant positive influence on spirituality in the workplace. The better the ethical climate applied in the workplace, the higher the spirituality of employees in that environment.
6. Workplace spirituality with aspects of the meaning of work, feelings of community, common values, and inner life can mediate the influence of ethical climate on deviant behavior. For employees in the Blitar District Government, the implementation of ethical climate formed through a climate of care, a climate of laws and ethical codes, a climate of rules, a climate of prioritizing organizational interests, and a climate of freedom from ethical principles can only indirectly affect the decrease in deviant behavior both interpersonal deviation and organizational deviation through the mediation of spirituality in the workplace.
7. Organizational commitment includes affective commitment, normative commitment, and continuance commitment cannot be used as mediation for the influence of ethical climate on deviant behavior. For employees in the Blitar Regency Government, the implementation of an

ethical climate can increase organizational commitment, but organizational commitment cannot have an influence on reducing deviant behavior, both interpersonal deviation and organizational deviation.

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