



RELIGIOUS INTERNAL POLICY INTEGRATION STRATEGY: AN INNOVATIVE APPROACH TO THE PROTECTION OF WORKERS' RIGHTS IN EMPLOYMENT AGREEMENTS

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ARTICLE INFO

Keywords:

Employee Welfare; Human Resource Management; Religious Policies; Procedural Justice; Worker Rights.

ABSTRACT

Protecting workers' rights through internal policies that integrate religious values is a crucial innovative step in creating a fair, inclusive, and sustainable work environment in Indonesia. This study examines the strategy of integrating internal policies based on religious values as an innovative approach to protecting workers' rights in employment agreements. Using a mixed-methods explanatory sequential design, the study involved 15 multi-sector companies in Indonesia, along with 120 workers and 30 management/union representatives. Findings indicate that a strategy of multi-stakeholder collaboration and contextualizing abstract values into operational practices significantly increased job satisfaction (32%), procedural justice (41%), feelings of appreciation (38%), and employee retention (18%), while reducing stress symptoms (27%) and formal disputes (45%). The majority of workers (85%) supported the integration of universal, inclusive, and non-dogmatic religious values. The study also developed the RELIEF Evaluation Model (Religious Ethics-Led Impact Evaluation Framework) as a multidimensional framework for measuring the success of integration. The main contribution of this study is the provision of a tested collaborative implementation model, empirical evidence of holistic impact, and an innovative evaluation framework, which collectively enrich the literature on Ethical Human Resource Management and Employment Law.

A. INTRODUCTION

The integration of internal policies based on religious values offers a unique and innovative approach to realising equitable and sustainable industrial relations. This approach has the potential to transform workers' rights protections beyond formal legal compliance to substantive guarantees that create a more equitable work environment.¹ Justice is a fundamental value that is recognised in various cultures and religions.² In a corporate environment, fairness can translate into fairness and equality in business practices, which ensures that all stakeholders are treated fairly and equally. Moreover, compassion is a significant moral value in many religions, which encourages ethical behaviors such as charity and empathy. In the workplace, this can be manifested in the form of corporate social responsibility initiatives, employee well-being programs, and community engagement efforts that demonstrate the company's commitment to the well-being of others.³ Moreover, a deep understanding of the diversity of religious values allows for the creation of an inclusive work culture, which proactively supports workers' mental and emotional well-being, as well as fosters a sense of belonging and appreciation. Successful collaboration requires stakeholders to align their goals and work toward a common goal, instead of focusing on their differences. This alignment helps create a consistent and strong narrative for future policy.⁴ This integration strategy not only strengthens the protection of workers' rights but also becomes a catalyst for the responsibility of protecting employees' rights, which is essential to improve the company's reputation and financial performance. Organisations that manage employees responsibly, avoiding practices such as child labour and poor working conditions, will reap better business outcomes and reputational benefits.⁵

However, behind its great potential, there are knowledge and implementation gaps that are urgent to be addressed. First, the protection of the rights of religious workers is governed by various laws, such as Title VII of the Civil Rights Act of 1964 in the United States, which prohibits discrimination based on religion.⁶ However, the implementation and understanding of rights

¹ Jens Koehrsen and Christopher D. Ives, "The Multiple Roles of Religious Actors in Advancing a Sustainable Future," *Ambio* 54, no. 1 (2025): 1320.

² John Valk, "Universal/Particular Beliefs, Values, and Principles," in *Worldviews: A Comprehensive Approach to Knowing Self and Others* (Cham: Springer International Publishing, 2021), 213.

³ John Fraedrich, Othman Althawadi, and Ramin Bagherzadeh, "A Comparative Analysis of The UN Declaration, Global Business Compact, and Religious Morals in Determining Global Values for Business and Their Application to Islamic Marketing," *Journal of Islamic Marketing* 9, no. 4 (2018): 918.

⁴ Ryan N. Topping, *The Case for Catholic Education*, New York: Angelico Press, 2016.

⁵ Peter KC Lee, Antonio KW Lau, and T. C. E. Cheng, "Employee Rights Protection and Financial Performance," *Journal of Business Research* 66, no. 10 (2013): 1864.

⁶ Robert Roberts, "Religion in The Public Workplace: A Primer for Public Employers," *Public Personnel Management* 52, no. 1 (2023): 119.

is often complex and inconsistent. Second, although existing studies show that religious and spiritual values in the workplace can improve employee well-being and potentially increase productivity, further empirical research is essential. This research should focus on diverse cultural and industry contexts to provide a comprehensive understanding of the long-term and sector-specific impacts of this approach. Third, many companies have diversity policies, but communication and implementation are often lacking. For example, while 65% of employees report their company has a diversity policy, only 55% feel it is communicated, and only 49% of companies include religions other than Christianity or Judaism in their policies.⁷ Fourth, there is no transparent and standardised evaluation model or framework to measure the success of this integration of religious policies. The absence of proper key performance indicators to assess impact and outcomes is an obstacle in conducting objective assessments and continuous improvement.⁸

Despite the existence of normative guarantees such as the Civil Rights Act of 1964, which prohibits discrimination based on religion, the practical implementation of these protections often reveals inconsistencies.⁹ This reflects a gap between *das sollen* (what should be, as mandated by law) and *das sein* (what occurs in practice), where organizational policies sometimes fail to uphold religious inclusivity in the workplace. Empirical data further demonstrate this gap, showing that although 65% of companies adopt diversity policies, only 49% extend meaningful accommodations for non-Christian and non-Jewish faiths.¹⁰

Based on these crucial gaps, this research was conducted with urgent reasons and clear objectives. First, implementing internal religious policies in the workplace involves a delicate balance between supporting religious expression while ensuring inclusivity and compliance with legal standards. The challenges include managing potential conflicts and ensuring policies do not lead to discrimination.¹¹ The impact can be positive, which improves employee well-being and organisational performance, or negative, leading to potential

⁷ Patricia Borstorff, and Kimber Arlington, "Protecting Religion in the Workplace? What Employees Think," *J. Legal Ethical & Regul. Issues* 14 (2011): 59.

⁸ David Parmenter, *Key performance indicators: developing, implementing, and using winning KPIs*, New Jersey: John Wiley & Sons, 2015.

⁹ Fahri Karakas, "Spirituality and performance in organizations: A literature review," *Journal of Business Ethics* 94, no. 1 (2010): 93.

¹⁰ Ki Seok Jeon and Byoung Kwon Choi, "Workplace Spirituality, Organizational Commitment And Life Satisfaction: The Moderating Role of Religious Affiliation," *Journal of Organizational Change Management* 34, no. 5 (2021): 1128.

¹¹ Patricia Borstorff, and Kimber Arlington, "Protecting Religion in the Workplace? What Employees Think," *J. Legal Ethical & Regul. Issues* 14 (2011): 61.

conflicts and operational challenges. Future research should focus on developing best practices to implement these policies effectively and fairly.¹²

While previous research highlights the role of religious values in enhancing employee well-being and increasing productivity, these studies are still limited to specific contexts and lack cross-cultural or cross-industry comparisons.¹³ Furthermore, previous research has not addressed how the integration of religious values-based policies can be implemented measurably through clear performance indicators. Therefore, there is an urgent need for studies that fill this gap and offer a more systematic approach to organizational practices.¹⁴

Recent studies have shown that integrating religious values into organizational governance can strengthen an inclusive work culture while enhancing a company's reputation.¹⁵ Several recent studies emphasize the importance of corporate social responsibility, diversity, and employee well-being programs as strategies for improving organizational performance. However, this research remains fragmented and often focuses on specific values. This situation opens up space for new research that connects theories of inclusivity, sustainability, and religious values within a more holistic framework.

From an academic perspective, this study contributes to the growing literature on the relationship between religious values, inclusive governance, and organizational sustainability. Practically, the results of this study can serve as a reference for policymakers and companies in designing policies that protect workers' rights while improving performance. Thus, this research is expected to strengthen legal systems and organizational practices to make them more equitable, inclusive, and sustainable.¹⁶

This comprehensive understanding of the "how" and "to what extent" is essential to formulate best practices that not only guarantee the well-being of workers holistically (physically, mentally, emotionally, financially) but also

¹² Aminun Nabil Ahmad Syahir, Mohd Syukri Zainal Abidin, Che Zarrina Sa'ari, and Muhamad Zulfadli Abdul Rahman, "Workplace Spirituality and Its Impact on Employee Well-Being: A Systematic Literature Review of Global Evidence," *Journal of Religion and Health* (2025): 14.

¹³ John Fraedrich, Othman Althawadi, and Ramin Bagherzadeh, "A Comparative Analysis of The UN Declaration, Global Business Compact, and Religious Morals in Determining Global Values for Business and Their Application to Islamic Marketing," *Journal of Islamic Marketing* 9, no. 4 (2018): 919.

¹⁴ Soukaina El Maachi, Rachid Saadane, and Abdellah Chehri, "Institutions as a Fundamental Cause for Long-Run Sustainability," *Journal of Risk and Financial Management* 18, no. 3 (2025): 118.

¹⁵ Kelly L. Zellars, Pamela L. Perrewé, and Jeremy R. Brees, "The Multiple Roles of Spirituality in Occupational Stress and Well-Being," in *Handbook of Workplace Spirituality and Organizational Performance* (London: Routledge, 2010), 248.

¹⁶ Jillian Williamson Yarbrough and Leslie Ramos Salazar, "How Employees' Motivated Needs Relate to Employees' Personal and Workplace Spirituality," *Journal of Organizational Effectiveness: People and Performance* 12, no. 3 (2025): 739.

support increased productivity and organisational sustainability. The main objective of this research is to create an inclusive and equitable work environment, which is a multifaceted approach that requires the integration of inclusive governance, value-based management, employee well-being, and inclusive leadership. These strategies not only drive social and economic sustainability, but also improve organisational performance and stability. By adopting these principles, organisations can contribute to a more just and sustainable society.¹⁷ Thus, this research is expected to provide a roadmap both academically and practically for companies that are committed to harmonising noble values with ethical and sustainable business practices.

B. RESEARCH METHODS

This study applies a mixed-methods explanatory sequential design to achieve epistemological integration between quantitative and qualitative approaches.¹⁸ The initial phase uses a cross-sectional comparative-correlational design to test the significant differences between the experimental group (religious policy implementation company) and the aligned control group through the propensity score matching technique. In contrast, the qualitative phase adopts interpretive phenomenology to explore the subjective dimension of the actor's experience. Data integration is facilitated through embedded analysis strategies with convergent triangulation, ensuring holistic mapping of multidimensional phenomena.

The legal approach applied in this study is mainly conceptual, grounded in legal concepts that underpin the integration of quantitative and qualitative methodologies to holistically understand the phenomenon of religious HR policy implementation in Indonesian enterprises. By exploring these concepts through empirical data and interpretive phenomenology, the approach transcends purely doctrinal review of regulations, instead situating legal principles within lived experiences.

The target population includes Indonesian medium-sized enterprises (assets >Rp500 billion) with documented religious HR policies, selected through multistage purposive sampling based on policy document verification. The final sample consisted of 15 sectorally stratified enterprise clusters (manufacturing=6, services=5, finance=4), with 120 workers recruited via proportional stratified random sampling (response rate 93.7%) and 30 key management/union informants selected through criteria-based purposive

¹⁷ Allison Metz, Kirsten Kainz, and Annette Boaz, "Intervening for Sustainable Change: Tailoring Strategies to Align with Values and Principles of Communities," *Frontiers in health services* 2 (2023): 99.

¹⁸ Tadej Košmerl, "Kombinirani raziskovalni pristopi kot način združevanja kvalitativnih in kvantitativnih metod," *Sodobna pedagogika* 72, no. 1 (2021): 93.

sampling.¹⁹ A parallel control group (n=15) was formed with matched-pair characteristics to neutralise contextual disruptive variables.

Research instruments include: (1) Minnesota Satisfaction Questionnaire ($\alpha=.88$), General Health Questionnaire-12 ($\alpha=.91$), and Colquitt's (2001) adaptive procedural justice scale ($\alpha=.87$); (2) Observational protocols - Policy Compliance Audit Matrix (37 indicators) and Operational Metric Dashboard; and (3) Qualitative guidance - semi-structured interview protocol based on the SEIQoL-DW framework and FGD guidance with nominal group techniques.

The legal reasoning method used in the research is abductive, combining both inductive and deductive elements. The study starts with empirical quantitative testing, then interprets subjective experiences qualitatively, integrating the findings to build comprehensive legal insights that reflect complex social realities beyond mere normative prescriptions.

The legal materials analyzed include policy documents of religious HR practices within Indonesian medium-sized enterprises, relevant labor and corporate regulations, and institutional frameworks governing HR policies in state and private sectors. These materials serve as the foundation for comparing formal legal norms against actual policy implementation and lived outcomes.

C. DISCUSSION

Table 1 shows that the findings of this study highlight how the integration of religious values into company policies can be systematically implemented through multi-stakeholder collaboration and the contextualization of abstract values into practical steps. The study involved 15 multi-sector companies in Indonesia, with 150 respondents consisting of employees and management representatives. The policies were overseen by a dedicated committee and translated into a fair wage system, overwork prevention mechanisms, and well-being counseling. Compliance was linked to incentives, including a social sustainability bonus.²⁰ The results showed significant improvements in job satisfaction, fairness, and retention, alongside reduced stress and conflict. The majority of employees (85%) supported the initiative, provided it remained universal, non-dogmatic, and well-being-oriented. The RELIEF evaluation model further ensures accountability through measurable dimensions of well-being, governance, and inclusiveness.

¹⁹ Lisbeth Josefina Reales Chacón, Gabriela Estefanía Robalino Morales, Andrea Carolina Peñafiel Luna, Jorge Humberto Cárdenas Medina, and Paul Fernando Cantuña-Vallejo, "El Muestreo Intencional No Probabilístico como herramienta de la investigación científica en carreras de Ciencias de la Salud," *Universidad y Sociedad* 14, no. 5 (2022): 686.

²⁰ Kalaa Chenji and Raghavendra Sode, "Synergizing workplace spirituality: fostering happiness, hardiness and psychological well-being in organizations," *Industrial and Commercial Training* 56, no. 4 (2024): 395.

Table 1. Comprehensive Summary of Research Findings

Research Aspects	Sub-Category	Key Findings	Implementation Examples/Details
Research Sample	Company	15 multi-sector companies (manufacturing, services, finance) in Indonesia	6 Manufacturing - 5 Services - 4 Finance
	Respond	120 employees + 30 management/union representatives	Employee-management ratio: 4:1
Integration Strategy	Multi-stakeholder collaboration model	Special committees (HR, interfaith workers, unions, religious leaders) oversee the policy cycle.	Collaboration Clause Right to Rest for Meaningful Worship - Prohibition of Discrimination on Faith - Reconciliation-Based Dispute Mediation
	Contextualisation of Values	Translating abstract values → operational practices	Fair Wages = MSEs + Decent Living Costs (kifayah) + Performance - Overwork Prevention System (Mizan) - Mental Welfare Counselling (itmi'nan)
	Integrated Incentives	Policy compliance is integrated into manager performance appraisals and material/non-material incentives.	Social sustainability bonus up to 15% of basic salary
Impact on Workers	Quantitative	Significant improvement ($p < 0.05$) vs control:	Job satisfaction ↑32% - Procedural fairness ↑41% - Feeling valued ↑38% - Symptoms of stress ↓27% - Employee retention ↑18%
	Qualitative	Increased sense of psychological security, humane treatment, and appreciation of an inclusive environment	Management reports 45% reduction in formal disputes - Increase in voluntary compliance.
Employee Perception	Admission Survey	85% support the integration of religious values on the condition that: 1. Universal & Inclusive 2. non-dogmatis 3. Real benefits	Key factors of acceptance: 1. Transparency & participation 2. Focus on universal ethical values 3. Real welfare benefits
Evaluation Model (RELIEF)	Assessment Dimensions	6-dimensional evaluation framework with measurable indicators:	Compliance clauses, reduction of complaints - Employee Wellbeing: Satisfaction, mental health - Leadership & Culture: Management integrity - Innovation & Productivity: Operational efficiency - Ethical

Research Aspects	Sub-Category	Key Findings	Implementation Examples/Details
			Governance: Policy accountability - Fairness & Inclusivity: Employee participation

Table 2. Integration Strategy Implementation Details

Strategy	Key Mechanism	Proof of Success	Sector-Specific Examples
Collaboration Model	Rotation of committee members every 2 years - Workers' representative veto	92% of clauses agreed by consensus - Reduced dispute resolution time by 60%	Committee drafts clause "Respect of the Holidays of 6 Religions"
Contextualisation of Values	Monthly value translation workshops - Real-time workload dashboard	78% of workers understand value-based rights - Overwork incidence down 33%	The automatic mizan system stops the engine during overtime > 3 hours
Integrated Incentives	30% of the weight of the manager's KPI assessment - Charter "Ethics of Leadership" each quarter	100% of work units meet wellbeing targets - Manager turnover down 41%	Sustainability bonus paid as an education fund for workers' children

The implementation of the integration strategy demonstrated tangible progress through the collaborative, values-based, and incentive mechanisms described in Table 2. The collaborative model, supported by rotating committees and veto power, achieved 92% consensus on policy clauses and reduced dispute resolution time by 60%, as exemplified by the clause on respect for interfaith holidays. Values contextualization workshops and workload monitoring improved workers' understanding of their rights and reduced excessive workload by 33%, with the "mizan" system as evidence. Meanwhile, integrated incentives linked to managers' KPIs boosted well-being, reduced employee turnover, and funded workers' children's education.

Table 3. Implementation Impact by Sector

Sector	Quantitative Impact	Qualitative Impact	Key Challenges
Manufactory	Retention ↑22% - Productivity ↑15% - Sick leave ↓18%	Increased cross-shift team cohesiveness - 67% decrease in verbal abuse complaints	Shift system adaptation - Resistance of old-line managers
Service	Customer satisfaction ↑27% - ESQ (Emotional Spiritual Quotient) ↑39%	Increased service empathy - Recognition as a national "Top Employer"	Integration with ISO certification standards
Finance	Number of reports of ethics violations ↑: 310% - Recruitment fees ↓35%	Transformation of the "speak-up" culture - Industry awards for HR policy innovation	Limitations of worship spaces in small branches

Table 3 describes the sectoral impacts of this implementation, showing both measurable progress and emerging challenges. In the manufacturing sector, retention increased by 22%, productivity by 15%, and sick leave decreased by 18%, along with stronger team cohesion and a reduction in complaints about abuse of authority, although resistance from senior managers remained. The service sector saw a 27% increase in customer satisfaction and a 39% increase in ESQ, which earned national recognition, but still struggled with ISO integration. In the financial sector, reports of ethical violations jumped 310% signalling a cultural shift while recruitment costs decreased by 35%, but branch-level prayer rooms remained a persistent obstacle. 15 multi-sector companies (manufacturing, services, finance) in Indonesia that have implemented internal policies with religious nuances, along with 120 workers and 30 management/trade union representatives.

1. Theoretical Foundation of Religious Value Integration in Human Resources Management

The research identifies several key strategies for the successful integration of religious values.²¹ First, a collaborative approach involving various stakeholders (Stakeholder Synergy Model) has proven to be the most effective. Companies with high success rates form special committees consisting of human resource management, worker representatives from various religions and levels, trade unions, and counsellors or religious leaders as ethical facilitators.²² The Committee plays an active role in all stages of policy, from formulation to evaluation, producing employment agreement clauses and supporting policies (such as grievance procedures and welfare programs) that contextually internalise universal religious values (such as justice, honesty, respect, compassion).²³ Examples of concrete results include "Right to Rest for Meaningful Worship" (including flexibility of schedules and facilities), "Prohibition of Faith-Based Discrimination", and "Mediation and Reconciliation-Based Dispute Resolution Mechanisms". Second, the success of translating abstract religious values into the language of operational policies and standard procedures (SOPs) is a complex but important challenge.

Several studies have shown that the integration of religious values into management and policy practices can provide a competitive advantage and

²¹ Badrinarayan Shankar Pawar, "Workplace spirituality and employee well-being: an empirical examination," *Employee relations* 38, no. 6 (2016): 978

²² Tantalo, Caterina, and Richard L. Priem. "Value creation through stakeholder synergy," *Strategic management journal* 37, no. 2 (2016): 317.

²³ Maria Grazia Martino, *The State as an Actor in Religion Policy*, Wiesbaden: Springer, 2015.

enhance ethics and public service values.²⁴ Examples of successful translation include the clause "Fair and Decent Wage", whose definition goes beyond the regional minimum wage (UMP/UMK) by considering the cost of living (kifayah) and performance; a "Balance-Based Workload Supervision (mizan)" mechanism to prevent overwork; and the "Mental Welfare Support (itmi'nan)" program, such as value-based counselling. Third, companies that successfully integrate compliance (standards-based) with integrity (value-based) in their management systems can improve the overall organisational ethical framework. This combination can be achieved through specific instruments and methods that align the two approaches, thereby providing added value for the Company.²⁵

2. Strategy Implementation and Challenges of Religious Value Integration in the Workplace

Globalisation has shifted authority from government to capital, which undermines national efforts to promote job security and affects the well-being of people around the world. This requires international labour standards to protect social welfare and reduce unemployment, poverty, and social exclusion.²⁶ The strategic implementation of welfare programs, effective management control systems, and data-driven decision-making significantly improves the protection of workers' rights and their welfare. These strategies result in measurable improvements in employee satisfaction, productivity, and overall business performance, as evidenced by quantitative data from various studies.²⁷ Quantitative data from the survey showed a statistically significant improvement ($p < 0.05$) in various indicators in the implementation company compared to the comparison group. The increase included Job Satisfaction (32%), Perception of Procedural Justice (41%), and Feelings of Respect for Human Dignity (38%), while Work Stress Symptoms decreased (27%). The Worker Retention Rate was also recorded 18% higher. Qualitative findings from in-depth interviews reinforce this data, where workers report increased psychological security, feelings of being treated humanely, and appreciation for a more inclusive work environment as well as Respect for beliefs. From the

²⁴ Kristiana Susilowati, Lieli Suharti, and Agus Sugiarto, "Unlocking sustainable competitive advantage in healthcare: How workplace values, service culture, and capabilities drive excellence in hospitals," *Edelweiss Applied Science and Technology* 9, no. 4 (2025): 668.

²⁵ Timo Herold and Florentin Schlegel, "Value-Based Compliance: Integrating Integrity and Compliance Management," in *Value-Oriented Leadership in Theory and Practice: Concepts-Study Results-Practical Insights* (Berlin, Heidelberg: Springer Berlin Heidelberg, 2023), 117.

²⁶ Ellen Roskam, "Work security in a global economy," *New Solutions: A Journal of Environmental and Occupational Health Policy* 13, no. 1 (2003): 23.

²⁷ Kelly L. Zellars, Pamela L. Perrewé, and Jeremy R. Brees, "The Multiple Roles of Spirituality in Occupational Stress and Well-Being," in *Handbook of Workplace Spirituality and Organizational Performance* (London: Routledge, 2010), 249.

management side, there was reported a 45% decrease in formal labor disputes and an increase in voluntary compliance with regulations.

Most workers have a positive perception of the integration of religious values in the workplace. For example, one study found that employees' spiritual values and practices in the workplace were positively correlated with mental well-being and low work stress, indicating a positive view of such integration.²⁸ Workers prefer the integration of religious values that are universal and inclusive. This means that the integration must not take sides with certain religions, but must accommodate various religious beliefs. For example, a study found that only 49% of companies incorporate religions other than Christianity or Judaism, indicating the need for more inclusive practices.²⁹ Companies need to be proactive in clearly communicating their diversity policies and ensuring that they accommodate a wide range of religious practices to avoid discrimination and encourage acceptance. In conclusion, the majority of workers (85%) are likely to have a positive perception of integrating religious values in the workplace if their application is universal, inclusive, and does not impose certain religious rituals. This approach encourages the creation of a respectful and supportive work environment, thereby increasing acceptance and overall well-being.

Based on the overall findings, a comprehensive evaluation framework called RELIEF (Religious Ethics-Led Impact Evaluation Framework) was developed to measure the success of integration. The framework assesses impact through five key dimensions with measurable indicators: Rights Protection, including compliance with specific clauses and complaint trends; Employee Wellbeing, measured through surveys of satisfaction, mental health, and retention rates; Leadership & Culture, assessing perceptions of fairness, inclusivity, and management integrity; Innovation & Productivity, monitoring the emergence of new ideas, efficiency, and attendance rates; and Ethical Governance, which evaluates policy transparency, accountability, and reputational sustainability. The Fairness & Inclusivity dimension is also integrated, measuring perceptions of non-discrimination and participation rates.³⁰

The findings of this study make significant and novel contributions to the discourse on workers' rights protection and value-based human resource

²⁸ Bengt B. Arnetz, Matthew Ventimiglia, Pamela Beech, Valerie DeMarinis, Johan Lökk, and Judith E. Arnetz, "Spiritual values and practices in the workplace and employee stress and mental well-being," *Journal of Management, Spirituality & Religion* 10, no. 3 (2013): 279.

²⁹ Patricia Borstorff, and Kimber Arlington, "Protecting Religion in the Workplace? What Employees Think," *J. Legal Ethical & Regul. Issues* 14 (2011): 65.

³⁰ Soukaina El Maachi, Rachid Saadane, and Abdellah Chehri, "Institutions as a Fundamental Cause for Long-Run Sustainability," *Journal of Risk and Financial Management* 18, no. 3 (2025): 124.

management, particularly through the lens of religious internal policy integration.³¹ Overcoming Implementation Gaps and Offering Concrete Strategies. This research directly answers the critical knowledge gap revealed in the introduction, namely, that Religious and spiritual commitment contribute significantly to the psychological and emotional well-being of employees.

This relationship is mediated by factors such as religious beliefs and career vocations, which highlight the importance of intrinsic values in improving job satisfaction and performance.^{32,33} Its main novelty lies in the discovery and strengthening of empirical evidence on the Multi-Stakeholder Collaboration Model as a foundation for success. This finding goes further than previous research, which generally only exposes policies with religious nuances on the surface or focuses on personal spiritual aspects.³⁴ This model ensures that the resulting policies are not one-sided instructions (top-down) or just imaginary, but responsive to the real needs of workers and rooted in common principles that all parties respect. This significantly increases policy legitimacy and voluntary compliance.

In addition, translating abstract values into policy operational guidance, such as concrete definitions of "fair wages" or "balanced workloads", is an innovative practical contribution.³⁵ This contribution provides the need for clear and actionable guidelines that can be seamlessly integrated into organisational processes, ensuring that values are not only theoretical but also practical, applicative blueprints that can be adopted directly by the Company.³⁶

Proving Holistic Impact and Answering Empirical Evidence Gaps, this study presents previously scarce strong empirical evidence on the positive impact of implementing inclusive policies based on religious values. Its novelty lies in the demonstration of a cause-and-effect relationship (albeit in a specific research design) between implementation strategies and multidimensional improvements. These improvements include both the protection of workers'

³¹ Manuel J. Tejada, "Exploring the Supportive Effects of Spiritual Well-Being on Job Satisfaction Given Adverse Work Conditions," *Journal of Business Ethics* 131, no. 1 (2015): 177.

³² Muhammad Awais Bhatti and Ariff Syah Juhari, "Exploring the Interplay of Religious Commitment and Spirituality on Psychological and Emotional Well-Being in the Workplace," *European Journal for Philosophy of Religion* 17, no. 1 (2025): 110.

³³ Jeffery D. Houghton, Richard A. Oxarart, and Luke A. Langlinais, "Disrupting the Dysfunction: Workplace Spirituality, Dispositional Influences, and Job Satisfaction," *Journal of Management, Spirituality & Religion* 20, no. 5 (2023): 429.

³⁴ Robert Roberts, "Religion in The Public Workplace: A Primer for Public Employers," *Public Personnel Management* 52, no. 1 (2023): 120.

³⁵ Samaneh Heidari, Maarten Jensen, and Frank Dignum, "Simulations with Values," in *Advances in Social Simulation: Looking in the Mirror* (Cham: Springer International Publishing, 2020), 201–215.

³⁶ Nihit Goyal and Kaveri Iychettira, "Value Change, Value Conflict, and Policy Innovation: Understanding the Opposition to the Market-Based Economic Dispatch of Electricity Scheme in India Using the Multiple Streams Framework," *Science and Engineering Ethics* 28, no. 6 (2022): 58.

substantive rights (such as procedural justice, remuneration, and security) and their psycho-social well-being (human dignity, psychological security, mental health). The fact that this approach is also correlated with a reduction in labour disputes, increased employee retention, and improved productivity (albeit at a moderate level) further strengthens its business case.³⁷ These findings suggest that value-based approaches in business often address doubts regarding their relevance in practice. Some of the key challenges faced include administrative burdens, complexity of data collection and validation, and understanding the relevance of data to deals.³⁸ However, research shows that this approach can be successful if applied with the principles of inclusivity and concrete benefits felt by workers.

This research emphasises the importance of integrating stakeholder theory into human resource management practices. This integration helps understand the involvement of various stakeholders in the human resource management process and how their involvement can be improved.³⁹ This research proposes a model and framework that integrates ethical considerations into human resource management. For example, the development of socially responsible human resource policies and the validation of these policies through empirical research.⁴⁰ Second, this study expands the scope of Stakeholder Theory. This study proves that acknowledging and involving workers (as well as representations of their beliefs) as core stakeholders in policy formulation results in more sustainable and equitable outcomes. Third, the RELIEF Evaluation Model developed contributes a new theoretical-contextual assessment framework. The framework innovatively integrates the ethical-religious dimension with conventional HR and business performance indicators.

3. Policy Reconstruction, Reform, and Recommendation for Religious Value-Based Human Resources Management

A Guide to an Inclusive and Sustainable Workplace The research findings provide much-needed applicable direction from various parties. For Companies Presented a comprehensive implementation roadmap includes the establishment of a multi-stakeholder collaborative committee, management

³⁷ Alabdali Alab, Mahmoud A., and Abdulrahman S. Basahal, "Strategies for Mitigating Labor Disputes in the Private Sector: Insights from Saudi HR and Legal Experts," *Employee Responsibilities and Rights Journal* (2024): 14.

³⁸ Michael D. Dalzell, "An Old-Fashioned Notion: Stand Behind Your Wares," *Managed care (Langhorne, Pa.)* 26, no. 1 (2017): 8.

³⁹ Cecilia Casalegno, Chiara Civera, and Jerome Couturier, "Applying A Company Stakeholder Responsibility Approach to HR Management: The External Human Resources Model," *European Journal of International Management* 19, no. 4 (2023): 539.

⁴⁰ Jesus Barrena-Martínez, Macarena López-Fernández, and Pedro Miguel Romero-Fernández, "Socially responsible human resource policies and practices: Academic and professional validation," *European research on management and business economics* 23, no. 1 (2017): 57.

training on universal values, revision of work agreements and values-based SOPs, integration of ethical commitments into incentive and accountability systems, and the use of the RELIEF Model for continuous evaluation.⁴¹ This strategy not only improves worker well-being but also builds an authentic CSR reputation and business sustainability. For Workers and Unions, provides a foundation and evidence-based advocacy tools to champion more equitable and humane labour policies, rooted in shared values that are universally recognised. For Policymakers, it provides an empirical basis for drafting guidelines or designing incentives (e.g., fiscal or reputational incentives) for companies that actively implement inclusive value-based practices, fostering a more ethical work ecosystem.⁴²

The recommended legal solution for this study is to strengthen existing labor regulations by explicitly mandating the integration of stakeholder participation, particularly workers and their faith representatives, in the formulation of human resource policies.⁴³ This could be supported by introducing new regulatory frameworks that incentivize companies to adopt ethical, values-based human resource management practices, such as tax breaks or public recognition schemes. Furthermore, establishing legal requirements for continuous evaluation using frameworks such as the RELIEF Model could also ensure accountability and transparency. Such reforms would embed ethical and inclusive governance into labor law, promoting worker well-being and sustainable business performance.⁴⁴

Limitations and Future Research Directions This research has several limitations, especially its focus on companies that already have an initial commitment to value integration, as well as geographic scope and industry sectors that can still be expanded. Important future research agendas include: (1) Longitudinal studies to test the long-term resilience of positive impacts; (2) In-depth exploration of implementation challenges and opportunities in the informal sector that often go unnoticed; (3) Cross-country and cross-cultural comparative research to understand the influence of socio-cultural contexts; (4) Further development and validation of the RELIEF Model in various

⁴¹ Sania Ashraf, Carolyn Moore, Vaibhav Gupta, Anir Chowdhury, Abul K. Azad, Neelu Singh, David Hagan, and Alain B. Labrique, "Overview of a multi-stakeholder dialogue around Shared Services for Health: the Digital Health Opportunity in Bangladesh," *Health Research policy and systems* 13, no. 1 (2015): 79.

⁴² Elham Zare and M. Beheshtifar, "Effect of Spirituality in Workplace on Job Performance," *J Contemp Res Bus* 5, no. 2 (2013): 250.

⁴³ Jillian Williamson Yarbrough and Leslie Ramos Salazar, "How Employees' Motivated Needs Relate to Employees' Personal and Workplace Spirituality," *Journal of Organizational Effectiveness: People and Performance* 12, no. 3 (2025): 740.

⁴⁴ Tamer Koburtay, Dima Jamali, and Abdullah Aljafari, "Religion, Spirituality, and Well-Being: A Systematic Literature Review and Futuristic Agenda," *Business Ethics, the Environment & Responsibility* 32, no. 1 (2023): 346.

industrial and regional contexts to improve its robustness; and (5) In-depth investigation of the role of transformational leadership as a catalyst in driving the effective integration of these values at various levels of the organisation.

This study successfully identified innovative and effective integration strategies of religious internal policies (especially the Multi-Stakeholder Collaboration Model and Value Operational Contextualization), demonstrated its empirically positive impact on the protection of workers' rights and welfare, and developed a new evaluation tool (RELIEF Model). The novelty of the research lies in: (1) the provision of tested and contextual collaborative implementation models to fill practical gaps; (2) Empirical proof of the holistic impact of this approach; (3) Development of a multidimensional evaluation framework that integrates ethics and performance.⁴⁵ These findings not only make a significant contribution to the academic literature in the field of Ethical HRM and Employment Law, but also highlight the importance of integrating ethical and sustainable practices into human resource management (HRM) to create a fair, inclusive, and socio-economically sustainable work environment. These practices not only contribute to the academic literature but also provide a practical roadmap for organisations that want to achieve those goals. This evidence underscores the need for ongoing research and strategic implementation to address gaps and improve the effectiveness of MSDM practices in promoting sustainability and inclusivity.⁴⁶

D. CONCLUSION

This study successfully identified innovative and effective strategies for integrating religious values-based internal policies, primarily through the Multi-Stakeholder Collaboration Model and Value Operational Contextualization. Empirically, the study proves the significant positive impact of this approach on the protection of workers' rights and well-being, demonstrated by increased job satisfaction, procedural fairness, feelings of being valued, reduced stress symptoms, and increased worker retention. In addition, the study also developed a new evaluation tool, the RELIEF Model (Religious Ethics-Led Impact Evaluation Framework), which is a multidimensional framework to measure the success of this integration. The novelty of this research lies in the provision of a tested and contextual collaborative implementation model to fill practical gaps, empirical proof of the holistic impact of this approach, as well as the development of a multidimensional evaluation framework that integrates ethics and performance. These findings not only make a significant

⁴⁵ Tejeda, "Exploring the supportive effects of spiritual well-being on job satisfaction given adverse work conditions," 173.

⁴⁶ Joanna Purgał-Popiela, "Sustainability in Human Resource Management Practices Used by Small and Medium-Sized Enterprises: A Systematic Review," *Central European Management Journal* 33, no. 1 (2025): 93.

contribution to the academic literature in the field of Ethical Human Resource Management and Employment Law, but also underscore the importance of integrating ethical and sustainable practices into HRM to create a fair, inclusive, and socio-economically sustainable work environment.

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