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Construction of the Apparatus Taklim Assembly Model as an Instrument for Improving Spiritual Intelligence, Integrity, and Performance of Local Government Apparatus

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Abstract: This research aims to construct the Apparatus Taklim Council Model as an instrument to improve the spiritual intelligence, integrity, and performance of local government apparatus. The research uses the Research and Development (R&D) method with a 4D (Define, Design, Develop, Disseminate) development model. The research subjects consisted of 120 apparatus of the Sukabumi Regency Regional Government at the needs analysis stage and 40 apparatus at the limited trial stage. Data collection techniques were carried out through questionnaires, interviews, observations, documentation, and Focus Group Discussions (FGD). Data analysis used qualitative and quantitative approaches. The results showed that the initial condition of spiritual intelligence (68.4) and integrity (64.8) of the apparatus was still in the medium category, while the performance was in the good category (71.3). The developed model obtained an expert validation of 89.2% (very valid) and a practicality level of 85.6%. The results of the trial showed an increase in spiritual intelligence by 14.8 points, integrity by 16.4 points, and performance by 12.6 points, with a significance value of 0.000 (<0.05). These findings show that the Apparatus Taklim Assembly Model is effective as an instrument of spiritual guidance that is able to strengthen integrity and improve the performance of local government apparatus.

Keywords: Apparatus Taklim Council, Spiritual Intelligence, Integrity, Apparatus Performance, 4D Model.

INTRODUCTION

In the era of bureaucratic reform and strengthening governance, local government officials are required to have competencies that are not only technical and administrative, but also moral, ethical, and spiritual competencies. Bureaucratic reform places the apparatus as the spearhead of public services that must carry out their duties professionally, accountably, and with integrity. According to the Organisation for Economic Co-operation and Development, public integrity is one of the main foundations in building an effective and trustworthy government, because integrity determines the extent to which the apparatus is able to put the public interest above personal interests (OECD, 2017).

The bureaucratic phenomenon in Indonesia shows that various problems such as abuse of authority, low service ethics, weak accountability, and maladministrative practices are still the

main challenges in local governance. This condition shows that the development of the apparatus so far has still focused more on the aspects of hard skills and technical competence, while the aspects of spirituality and character formation have not been the main concern in the apparatus development system.

Secara konseptual, kecerdasan spiritual (spiritual intelligence) menjadi landasan penting dalam pembentukan karakter aparatur. Spiritual intelligence is the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context” (Zohar and Marshall 2000)

The quote affirms that spiritual intelligence is not just a dimension of religiosity, but is a fundamental ability to give meaning to actions and decisions. In the context of government apparatus, spiritual intelligence is an important factor in building awareness of responsibility, honesty, and service orientation to the community.

This view is reinforced by Emmons (2000) , who defines spiritual intelligence as the ability to use spiritual resources in solving life's problems and achieving meaningful goals. Emmons asserts that individuals with high spiritual intelligence tend to have stronger moral awareness, better self-control, and a clearer life orientation.

The integrity of the apparatus is not only measured by compliance with formal rules, but also by moral consistency in daily actions. In addition to integrity, the performance of the apparatus is also the main indicator of bureaucratic effectiveness. According to Armstrong (2021), performance is the result of work related to the achievement of organizational goals through individual and group contributions. Armstrong (2021) states that performance is not only about output, but also processes, behaviors, and the quality of individual contributions to the organization.

The relationship between spiritual intelligence and performance has been proven in various empirical studies. Research by Ariasanti et al. (2025) shows that spiritual intelligence plays a role as a reinforcing variable in increasing work loyalty and employee performance. The findings show that spirituality in the work environment contributes to increasing productivity, commitment, and service quality of apparatus.

In addition, research by Yudiatmaja et al. (2021) found that the religiosity of employees in the public sector has a positive influence on public service motivation and work performance. This shows that the dimension of spirituality has strategic relevance in shaping the work behavior of the apparatus.

However, the system of fostering local government apparatus has so far still focused more on formal training based on technical and managerial competencies. The spiritual development model of the apparatus is still sporadic, unstructured, and has not been integrated into the apparatus resource development system.

One potential approach to answer this need is the Apparatus Taklim Council. Substantively, the taklim assembly is a forum for religious learning that functions as a medium for internalizing values, building character, and strengthening spirituality. In the perspective of transformative learning, forums such as the taklim assembly can be a space for paradigm change in thinking and behavior of the apparatus.

Transformative learning allows a person to change their outlook, value system, and behavior patterns through critical reflection on life experiences. In the context of the government apparatus, the taklim assembly can be a means of value transformation that connects spirituality with integrity and work ethic (Mezirow 1997)

Practically, the apparatus taklim assembly can function as a model of systematic and sustainable spiritual development. Through the approach of religious studies, spiritual reflection, value mentoring, and moral habituation, the apparatus is expected not only to improve spiritually, but also to have high integrity and better performance.

However, the results of previous research studies show that there is no model of apparatus development based on the taklim assembly that has been scientifically constructed and

systematically tested as an instrument to improve the spiritual intelligence, integrity, and performance of local government apparatus. Previous research is still limited to testing the relationship between variables and has not produced an implementable operational model in the regional bureaucratic system.

Therefore, this research is important to be carried out to construct the model of the Apparatus Taklim Council as a strategic instrument in strengthening the spiritual intelligence, integrity, and performance of the local government apparatus. This model is expected to be an innovation in a more holistic apparatus development system, not only oriented to work competencies, but also to the formation of character and spiritual values as the foundation of a professional and integrity bureaucracy.

Studies on the relationship between spiritual intelligence, integrity, and employee performance have been widely conducted in various organizational contexts, both in the private and public sectors. However, most research still focuses on testing relationships between variables and has not developed a systematic model of spiritual formation in the context of government bureaucracy.

Research conducted by Ariasanti et al. (2025) found that spiritual intelligence plays a role as a moderator variable that strengthens the influence of job loyalty, individual characteristics, and external motivation on employee performance at the Lubuklinggau City Agriculture Office. The results of the study show that the spiritual dimension has a significant contribution in improving the performance of government employees, especially in the aspects of loyalty and work motivation. However, this study still uses an explanatory quantitative approach and does not offer a model of spiritual formation that can be systematically implemented in local government bureaucracy.

Another study by Hutabarat, Sitanggang, & Hutabarat (2024) explains that spiritual intelligence has a positive effect on employee performance and has a close relationship with mental health in work organizations. This study shows that spirituality has an influence on the quality of individual work, but the focus of the research is still limited to individual psychological relationships and has not touched on the aspect of collective coaching in government organizations.

Furthermore, research by Rahmawaty et al. (2021), which is indexed by Scopus, found that spiritual intelligence has a significant effect on employee performance through communication competence as a mediating variable. This research shows that spiritual intelligence is able to shape the quality of interpersonal relationships and the effectiveness of work communication, which has an impact on improving organizational performance. However, the research was carried out on Islamic microfinance institutions so that the context of government bureaucracy has not been the main focus.

Muhdar (2018) also shows that spiritual intelligence affects Organizational Citizenship Behavior (OCB) which then has an impact on employee performance. These findings reinforce the argument that spirituality can shape positive organizational behavior. However, this research was conducted in the Islamic banking sector, so that the characteristics of government bureaucracy have significant differences.

In addition, research by (Yudiatmaja et al. 2021) shows that religiosity has an influence on public service motivation and the performance of public sector employees. These results show that the aspect of religiosity has a close relationship with public service behavior. However, the research emphasizes more on the aspect of service motivation, not the construction of the spiritual development model of the apparatus.

Based on previous research studies, there are several research gaps that are an important basis for this research. Contextually, previous research has been conducted more on the private sector, education, and financial institutions, while studies on local government apparatus are still limited, even though bureaucracy has different characteristics, work systems, and integrity challenges. Conceptually, previous research generally only placed spiritual intelligence as a

single variable that influences performance, so it has not integrated spiritual intelligence, integrity, and performance in a single complete coaching model. Methodologically, the majority of research uses a correlational quantitative approach that only produces statistical relationships between variables, not to mention the development of an applicable coaching model through the Research and Development (R&D) approach. In addition, there is practically no model of the Apparatus Taklim Council that is systematically designed as an instrument of spiritual development in the local government apparatus development system. Therefore, this research is here to fill this gap through the construction of a more integrative, applicable, and contextual model of spiritual development of the apparatus. Thus, the novelty of this research lies in the development of a model of spiritual development of the apparatus based on the taklim assembly that integrates three main dimensions, namely spiritual intelligence, integrity, and performance of local government apparatus, especially in the apparatus of the Sukabumi Regency Regional Government.

METHOD

This research uses a Research and Development (R&D) approach with a 4D development model (Four-D Model) developed by Sivasailam Thiagarajan, Dorothy S. Semmel, and Melvyn I. Semmel. The 4D model consists of four main stages, namely define, design, develop, and deploy, which are systematically designed to produce a valid, practical, and effective model. This model is considered relevant because it provides an operational framework developed in developing a training model, including the spiritual training model of the apparatus (Thiagarajan, Semmel, & Semmel 1974, Indaryanti et al. 2025).

The selection of R&D methods in this study is based on the main purpose of the research, which is to construct and develop the Apparatus Taklim Assembly Model as an instrument to improve the spiritual intelligence, integrity, and performance of local government apparatus. In contrast to explanatory research that only tests the relationship between variables, the R&D method allows researchers to produce contextual models as well as operational models that can be implemented in government apparatus training systems.

At the definition stage, the researcher conducted a needs analysis of the condition of the Sukabumi Regency Regional Government apparatus. This analysis aims to identify actual conditions related to spiritual intelligence, integrity, and apparatus performance, as well as map various bureaucratic issues related to work ethics, discipline, accountability, and internalization of spiritual values in the implementation of government duties. In addition, a policy analysis was carried out regarding the development of ASN competencies, as well as a literature study on the theory of spiritual intelligence, integrity, performance, transformative learning, and spiritual training as the basis for the concept of model development.

The second stage is design, which involves designing an initial prototype of the Apparatus Taklim Assembly Model. At this stage, the model is structured in a systemic framework consisting of input, process, output, and outcome components. The input components include participants (apparatus), facilitators, spiritual training materials, training curriculum, and learning media. The process component includes the implementation of Islamic studies, integrity value development, spiritual reflection, mentoring, and strengthening of a work culture based on spiritual values. The expected output is to increase the spiritual intelligence of the apparatus, while the outcome is in the form of improving the integrity and performance of local government apparatus.

The third stage is development, namely the stage of validation and refinement of the model. At this stage, the prototype model is validated by experts consisting of human resource management experts, Islamic education experts, public administration experts, and local government practitioners. Validation was carried out to assess aspects of the substance, systematics, implementation, and relevance of the model to the needs of local government bureaucracy. After the validation process, the model is revised based on the input of the

validators, then a limited trial is carried out to the Sukabumi Regency Regional Government apparatus to assess the level of practicality and effectiveness of the model.

The fourth stage is dissemination, which is the implementation of the model that has been developed within the Sukabumi Regency Regional Government. At this stage, the model is socialized to regional apparatus organizations (OPD), limited implementation, evaluation of implementation results, and policy recommendations to strengthen the training of spiritual apparatus in the local government.

The research subjects in this study are Sukabumi Regency Regional Government employees who were selected purposively based on their involvement in the government bureaucratic system and employee training activities. Supporting informants include leaders of regional apparatus organizations, personnel sections, spiritual coaches, and structural officials who have links to the development apparatus.

Data collection techniques are carried out through in-depth interviews, observations, documentation, and questionnaire dissemination. Interviews are used to explore the needs, problems, and perceptions of the apparatus towards spiritual training. Observations are used to observe work behaviors, organizational culture, and training practices that have been running. Documentation is used to analyze the policies and training programs of the apparatus. Meanwhile, the questionnaire was used to measure the level of spiritual intelligence, integrity, and performance of the apparatus before and after the implementation of the model.

Data analysis was carried out qualitatively and quantitatively. Qualitative data were analyzed using the interactive model of Matthew B. Miles and A. Michael Huberman which included data reduction, data presentation, and conclusion drawn. Quantitative data were analyzed using descriptive analysis, validity tests, reliability tests, and model effectiveness tests to determine changes in the level of spiritual intelligence, integrity, and performance of the apparatus after the application of the model.

The success of the model is determined based on three main indicators, namely the validity of the model based on expert judgment, the practicality of the model based on user response, and the effectiveness of the model based on the improvement of spiritual intelligence, integrity, and performance of the apparatus. Thus, this research is expected to produce a model for spiritual apparatus development that is applicable, contextual, and relevant to the needs of strengthening bureaucratic integrity within the Sukabumi Regency Regional Government.

RESULTS AND DISCUSSION

This research uses the Research and Development (R&D) method with the development of a 4D model (Define, Design, Develop, Disseminate) to construct the Apparatus Taklim Assembly Model as an instrument to improve the spiritual intelligence, integrity, and performance of the Regional Government apparatus of West Java Regency. The results of the research are presented based on the stages of model development.

1. Define Stage (Needs Analysis)

At the definition stage, the researcher conducted a needs analysis of 120 Sukabumi Regency Regional Government officials to identify the initial conditions of spiritual intelligence, integrity, and apparatus performance. The results of the initial measurement showed that the spiritual intelligence of the apparatus was still in the medium category with an average score of 68.4. The highest dimension is found in spiritual self-awareness (72.1), while the lowest dimension is in the consistency of values in work (61.7). In terms of integrity, the average score was 64.8 with the responsibility indicator as the highest score (70.5), while consistency of work ethics was the lowest indicator (58.9). Meanwhile, in the performance variable, the average score was 71.3 with work quality as the highest indicator (75.2).

Table 1. Initial Conditions of Research Variables

<i>Variabel</i>	Indicator	Average Score	Category
<i>Spiritual Intelligence</i>	Spiritual Self	72,1	Medium
	The meaning of work as worship	69,4	Medium
	Consistency of values in work	61,7	Medium
<i>Average Integrity</i>		68,4	Medium
	Honesty	65,8	Medium
	Responsibilities	70,5	Medium
	Consistency of work ethic	58,9	Medium
<i>Average Performance</i>		64,8	Medium
	Quality of work	75,2	Good
	Work discipline	66,1	Medium
	Productivity	72,6	Good
<i>Average</i>		71,3	Good

Source : Survey results processed

In addition to quantitative data, in-depth interviews with 15 informants resulted in the finding that the development of spiritual apparatus so far is still incidental and unstructured. As many as 73% of respondents stated that spiritual training has not been carried out systematically, 68% stated that there is no formal spiritual training forum, and 79% want to strengthen integrity based on religious values.

Table 2. Qualitative Findings of the Define Stage

<i>Aspects of the Findings</i>	Percentage	Key Findings
<i>Spiritual formation is still incidental</i>	73%	Not built yet
<i>There is no formal spiritual forum yet</i>	68%	Not interested
<i>Requires faith-based integrity enforcement</i>	79%	Much needed
<i>Awareness of the importance of work spirituality</i>	82%	Height

Source : Survey results processed

These findings show that there is a real need for a more systematic model of training of spiritual apparatus.

2. Design Stage (Design Model)

Based on the results of the needs analysis, an initial prototype of the Taklim Apparatus Assembly Model was prepared consisting of input, process, output, and outcome components. This model was designed through a Focus Group Discussion (FGD) with eight stakeholders consisting of regional officials, staffing, spiritual coaches, and academics. The results of the FGD showed an average approval rate of 86.95%, which shows that the model is considered relevant and feasible to implement.

After validation, the trial was limited to 40 apparatus for eight weeks. The results of the pre-test and post-test showed a significant improvement in all research variables.

Table 5. Limited Trial Results

<i>Variabel</i>	To the	Past tests	Improvement
<i>Spiritual Intelligence</i>	67,8	82,6	+14,8
<i>Integrity</i>	63,9	80,3	+16,4
<i>Performance</i>	70,5	83,1	+12,6

Source : Source : Results of research data processing

Statistically, all variables showed a significance value of 0.000 (<0.05), which means the model is effective.

Table 6. Effectiveness Test

<i>Variabel</i>	Significance (p-value)	Verdict
<i>Spiritual Intelligence</i>	0.000	Signifikan
<i>Integrity</i>	0.000	Signifikan
<i>Performance</i>	0.000	Signifikan

Source : Source : Results of research data processing

Qualitatively, participants conveyed changes in work behavior, especially in the aspects of responsibility, honesty, and discipline.

Table 7. Qualitative Findings of the Trial

<i>Theme</i>	Hours	Meaning
<i>Increased awareness of work trust</i>	18	Worship orientation increases
<i>Caution at work</i>	15	Increased integrity
<i>Increased work discipline</i>	17	Improved performance
<i>Increased honesty</i>	16	Work morale is increasing

Source : Source : Results of research data processing

One of the participants said:

"After participating in the taklim assembly, I feel more aware that work is a mandate and must be accounted for, not only to my subordinates but also to God." This statement shows the existence of a value transformation that supports Jack Mezirow's transformative learning theory.

The results of the study show that the Apparatus Taklim Assembly Model is effective in improving spiritual intelligence, integrity, and apparatus performance. The increase in spiritual intelligence by 14.8 points shows that the spiritual training forum is able to build awareness of the meaning of work as a form of worship and trust. These findings are in line with the theories of Danah Zohar and Ian Marshall which emphasize the importance of spiritual intelligence in shaping the meaning and value of life.

The increase in integrity by 16.4 points shows that the internalization of spiritual values is able to strengthen the ethical behavior of the apparatus. This supports the view of the Organization for Economic Co-operation and Development that public integrity requires consistency between values and actions.

The increase in performance of 12.6 points shows that spirituality has a direct impact on the productivity and quality of work of the apparatus. Apparatus that has a trust-based work orientation tends to be more disciplined and responsible.

Overall, this model was judged successful based on indicators of validity (89.2%), practicality (85.6%), and effectiveness (statistically significant).

Table 8. Model Success Indicators

Indicator	Results	Status
<i>Model Validitas</i>	89,2%	Achieved
<i>Model Practicality</i>	85,6%	Achieved
<i>Model effectiveness</i>	Signifikan	Achieved
<i>Increased spiritual intelligence</i>	+14,8	Achieved
<i>Improved integrity</i>	+16,4	Achieved
<i>Performance enhancement</i>	+12,6	Achieved

Source : Source : Results of research data processing

Thus, the Apparatus Taklim Council Model can be recommended as a model of spiritual coaching that is applicable, integrative, and relevant to support the enforcement of the integrity and performance of the Sukabumi Regency Regional Government apparatus.

CONCLUSION

Based on the results of the implementation and evaluation of the activities, it can be concluded that the program has shown positive achievements and is able to meet most of the goals that have been set. This success can be seen from the implementation of all stages of activities according to plan, the active participation of the parties involved, and the achievement of the expected output. Key supporting factors include structured planning, implementation commitment, and adequate resource support. However, there are still several obstacles such as time constraints, coordination that is not fully optimal, and the need to improve technical capabilities in the implementation of activities.

Based on these findings, improvement and strengthening steps are needed to increase the effectiveness of program implementation in the future. Efforts that can be made include strengthening program planning to be more adaptive to field needs, improving coordination and communication between related parties, and developing human resource capacity through continuous training and mentoring. In addition, the monitoring and evaluation system needs to be improved so that the implementation process can be more measurable, obstacles can be identified early, and program results can have a more optimal and sustainable impact.

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