



Muthmainnah Adaptive Capability: Conceptualization, Scale Development and Validation

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ABSTRACT

In response to change and the organizational environment, it is necessary to have employees who are adaptive and possesses the resilience in interacting with changes. The characteristics of millennial employees are prone to cause disharmony when responding to change and building work relationships. This requires transcendental meaning to form a personality that is religious and has a positive character in achieving performance. This research aims to develop a new concept of employee adaptive ability based on Islamic spiritual values, namely Muthmainnah Adaptive Capability that includes its dimensions and measurements. We collect data from 117 employees who work in public institutions in Central Java, Indonesia. We test the validity and reliability of measurements using Exploratory Factor Analysis and Confirmatory Factor Analysis. The results of this study improve the literature on human resource development, especially on employee adaptability. The analysis reveal 21 indicators that define Muthmainnah Adaptive Capability.

JEL Classification: L20

Keywords: Individual Adaptive Capability; Muthmainnah Adaptive Capability; Employee Adaptability

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INTRODUCTION

From an Islamic perspective, the value of spirituality is used as a bridge between an individual and Allah SWT in which the general practices and activities of individuals are based on the Qur'an (Zandi et al., 2013). This study aims to find a new concept for performance optimization and changes in personal qualities that involve the spiritual value of employees at the workplace. Employees at work normally showcases their ability of KSOs (Knowledge, Skill, and Other Characteristics) and also of other adaptive skills to achieve a maximum performance. In order to improve employees' performance in dealing with dynamic situations, the inclusion of spiritual values may be considered because it encompasses several important elements such as calm inner mind and divine truth, which are very much needed.

In facing disruption and uncertainty, organizations require employees who can work adaptively to bring about better change. A hefty workload in the organization will result in more complex employee interactions (Tom and Lievens, 2014). Employees who have adaptive behavior can evaluate the past, including the abilities and weaknesses and will bring the organization into success (Lumpkin and Achen, 2018). Employees are urged to effectively handle both personal and interpersonal emotions to drive the organization forward. Achieving a meaningful life involves harmonizing all elements within the organization. This ensures that each member is personally committed to overcoming all the challenges. (Astin and Keen, 2006). Maximizing the employees' performance is needed as one of the keys to the strength and sustainability of a business (Al-Matari et al., 2014). Through cognitive abilities, we will be able to manage feelings and emotions within ourselves. In reviewing the literature on adaptive abilities, it is observed that organizations lean towards employees' outer performance abilities and materiality (Pulakos et al., 2000; Johnson, 2001; McArdle et al., 2007; Griffin, et al., 2010; Shoss et al., 2011; Charbonnier-Voirin and Roussel, 2012; Hamtiaux et al., 2013; Park and Park, 2019). The attainment of adaptive ability shows more physical, material form and contains transactional elements (Aydin, 2020). This ability is not based on religious values. The achievement of adaptive skills through this transactional method will lead to competition among individuals, which has consequences for situations and organizational culture that are not conducive. The building of individual awareness to exercise mutual competence and empathy remains based on personal interests that lead to material results. As such, these individuals do not attain a sense of calmness at work, which may cause work conflict and stress (Miron, 2019). Leading such a life will always be filled with competition regardless of the elements of worship.

The discussion on adaptive ability was also carried out by Park and Park (2019) who focuses on 34 articles from 1999 to 2016 that places emphasis on the achievement of material performance results at the individual level which does not include the aspects or levels of adaptability that lead to the afterlife. This means that studies on existing adaptive abilities remain focused on physical abilities, skills, and knowledge and do not involve religious values. The involvement of religious values in building individual adaptability is still limited and further study is needed. The integration of religious values is significant as several studies indicate that the implementation of religious values in the workplace can not only increase the goals and expectations of employees at a broader level (Markow and Klenke, 2005) but can also encourage ethical behavior with the backing of a vertical relationship with God which then forms the basis of decision-making processes or strategic actions (Vasconcelos, 2009). Furthermore, when the implementation is carried out collectively it can boost the overall organizational effectiveness (Chen et al., 2012). In the context of millennial workers, it was also found that the inclusions of spiritual values in the workplace induce a positive meaning of career development and the quality of the meaning of work for employees (Septianingsih and Fachrunnisa, 2021). In addition, the diversity of generations in the workplace must be able to be accommodated and require good adaptive abilities from the millennial workforces. This is important because the optimal level of cohesiveness and excellent integrative skills of the workforce in the diversity of generations are important elements for achieving effective organizational goals (Nnamboozee and Parumasur, 2016).

In dealing with work pressure, several studies have discussed religious coping strategies, for example Mahamid and Bdier (2021) examined dealing with stress during the coronavirus, Krägeloh et al. (2012) tested the level of spirituality and religious coping in undergraduate subjects at universities in New Zealand, and Del Castillo and Alino (2020) explored religious coping in the context of Christianity. Nevertheless, these studies did not specifically discuss the role of religious value in individual adaptive abilities. As changes will continue to occur in the workplace, stress is unavoidable. Based on the Conservation of Resources Theory (COR), individuals will gain success when they attempt to create and improve their own characteristics (i.e., self-

potential, mastery, self-esteem) and also social conditions (i.e., ownership, togetherness). Such conditions will enable reinforcement and simultaneously avoid loss of existing characteristics and circumstances (Hobfoll, 1989). Hence, the foundation lies in the ongoing enhancement of individual adaptive capabilities, as they serve as a resource for attaining extensive and enduring reinforcement and benefits. The workforce must have adaptive abilities in dealing with these changes not only in a reactive manner but also preventive manner by continuously working to improve the quality of personal characteristics as one of their individual resources.

Based on the review of past literature on personal adaptive abilities, there remains room for improvement, and this study attempts to fill the gap by proposing the concept of personal adaptive ability based on religious values.. This religious value will serve as the main compass and spirit controller so that goodness and adaptive action processes in responding to changes and interacting with colleagues remain in harmony with the values recommended by God (Al-Faruqi, 1982).

LITERATURE REVIEW

Interpersonal Adaptive Capability

Interpersonal adaptive ability is an ability that a person possesses in understanding a situation to achieve certain goals by adjusting thoughts, behavior and emotions (Baard et al., 2014; Oliver and Lievens, 2014), to carry out a process of change and development at their respective career path (Karaevli and Tim-Hall, 2006). The conceptualization of adaptive abilities is also defined as a person's ability to adapt skills in various tasks, social and environmental diversities (Pulakos et al., 2006; Robert, 2006; Park and Park, 2019). This ability is an order of quality (meta competency) that allows a person to master various specifications for their cognitive abilities and behavior (Karaevli and Tim-Hall, 2006).

Individual characteristics are a development of the adaptive performance theories. These characteristics are essential factors to support personal adaptive abilities which relates to how an individual adapt to changes that lead to high performance (Park and Park, 2019). One of the traits of individuals who have positive character is that they can maintain emotional stability to help maintain calmness and observe situations as normal or non-threatening. Their awareness will help them follow the rules, be responsible and reliable. Another characteristic is that the individuals have cognitive abilities related to knowledge, skills, behavior, experience, and motivation that lead to self-confidence. All these characteristics, will help individuals to cope with challenging situations and jobs for learning purposes. This intrinsic motivation allows a person to invest in completing tasks and develop a more positive attitude towards new, changing conditions whilst building constructive mindset strategies.

According to Luttrell and McLean (2013), in 2020 around 40% of the millennial generation around the globe will become a professional. This new generation has different characteristics, values, attitudes, views, and approaches in implementing and working goals (Harris-Boundy and Flatt, 2010). The characteristics of millennial employees are prone to cause disharmony in terms of responding to change and building work relationships (Otieno and Nyambegera, 2019). The diversity of generations in the workplace must be able to be accommodated and require good adaptive abilities from the millennial workforce. This is important because the optimal level of cohesiveness and excellent integrative skills of the workforce in the diversity of generations are important elements for achieving effective organizational goals (Nnamboozee and Parumasur, 2016).

An organizations' future is largely determined by the ability of employees to be able to adapt to changes within the environment, organizational culture, and technology. The long-term adjustment will improve performance abilities and provide future career support for employees. The employees' performance abilities are related to knowledge, hard skills, behavior, and skills on other characteristics that are part of adaptive performance, task performance, contextual performance, and counter-productive behavior (Robert, 2006). Studies on adaptive abilities have been carried out, for example (Pulakos et al., 2000; Johnson, 2001; McArdle et al., 2007; Griffin et al., 2010; Charbonnier-Voirin and Roussel, 2012; Hamtiaux et al., 2013; Oliver and Lievens, 2014; Park and Park, 2019). However, existing studies thus far focus on individual efforts to adapt to environmental changes, job competition, efforts to achieve work results and work success is orientated on the material aspect and have not examined aspects of individual personal qualities that involve religious values in dealing with and carrying out adaptation processes at work (Niati et al., 2021). Therefore, it

is necessary to involve aspects of spirituality by incorporating religious' values in building more comprehensive adaptive abilities, which of the values that will be delved further in this study is the Muthmainnah religious values.

Al-Nafs Al-Muthmainnah

The value of spirituality is a crucial element in dealing with God vertically and dealing with humans horizontally. The spiritual value will contribute significantly to developing psychological needs in increasing faith and changing to good behavior for a Muslim. The meaning of spirituality will also integrate into beliefs, religious practices, and cultural values to improve the quality of one's life (Dobratz, 2016). The identification of work spirituality activities can be seen in the presence of personal development, commitment, honesty, and loyalty at work that can in turn give meaning to life (Ashmos and Duchon, 2000; Petchsawang and Duchon, 2012). Gaining meaning in work will provide values and goals in job assignments to provide deep meaning resulting in efficient performance (Sarmad, 2018). A change in the work environment requires spiritual matters to carry out tasks adaptively, deal with the pressure of the situations, and think fast to respond to changes (Adawiyah and Pramuka, 2017).

Al-Nafs Al-Muthmainnah will relay a new dimension to one's adaptive abilities to gain inner peace. A person can respond to all life problems from experiences and broaden the perspective to focus on the positive rather than the negative to the problematic situations that they experience. The individual ability and behavior to adapt based on Al-Nafs Al-Muthmainnah will impact the soul by exuding a sense of calm, faith, piety and cleanliness from the impulses of lust. In accordance with Surah Al-Fajr verses 27-30, a calm soul becomes the foundation of life in treating mental illnesses when experiencing failure, restiveness, and restlessness (Widodo and Rohman, 2019). Al-Nafs Al-Muthmainnah is the gift of the perfection of the heart from Allah SWT, which brings an individual to a peace of mind to attain purity and eliminate all that is bad although currently experiencing a setback (Farmawati and Hidayati, 2018). A soul filled with serenity, according to QS. Al-Fajr 89:27-28 will be blessed a state of high spiritual development. A person will be in a situation of harmony, happiness, comfort, and peace even though in truth is currently in a state of failure. Employees must overcome their feelings of stress to bring their body, mind, and spirit to the organization to provide meaning to work (Adawiyah and Pramuka, 2017). The existence of Al-Nafs Muthmainnah will bring someone to have confidence and stability in the power of Allah SWT (QS. Al-Baqorah 3:260), to have knowledge on the awareness and greatness of Allah SWT to reassure their heart (QS. Ar-Rad 13:28), to have faith in the help of Allah SWT (QS. Al-Anfal 8:10), are always patient and devout (QS. Al-Fajr 89:28) and sincerely accept what has been given by Allah SWT (QS. Al-Fajr 8:27-28). Calmness in life is essential and must be sought by humans, especially by Muslims, to learn to understand how to reach a state of calm, as explained in QS. Ar-Ra'd 13:28, which signify that "those who believe and their hearts will be at ease by remembering Allah. Remember, it is only by remembering Allah that the heart will be peaceful".

Based on the theoretical study above, from the interpersonal adaptive ability and Al-Nafs Al-Muthmainnah, it can all be integrated to produce novelty in the form of a new concept, namely Muthmainnah Adaptive Capability (MAC), which is characterized as a human resources' ability to build harmonious, innovative work. Responding to change with calmness, cleverness in carrying out duties and obligations, and being optimistic about change can be created with proper change management in the organization. Meanwhile, the ownership of MAC will increase positive attitude in achieving performance.

RESEARCH METHODOLOGY

The three stages within this study are literature review, focus group discussion, and measurement scale validation.

Stage 1: In this stage, we mapped literature data using the Perish or Publish (PoP) application (Adams, 2016) with the keyword Interpersonal Adaptability referring to Google Scholar and Scopus in literatures published in 2000–2020. We conducted selections on Google Scholar and Scopus database with the following criteria:

1. Following the field of science and the theme discussed
2. Based on journal articles that are ranked Q1
3. Avoiding the duplication of articles
4. Avoiding inappropriate themes

This stage was carried out to become the basis for the urgency of the need to develop MAC concept. We used the existing instrumental dimension of the Muthmainnah values of the Qur'an as a yardstick in developing the proposed steps and construction of theoretical definitions.

Stage 2: At this stage, the focus is on meaning and content validity, which ensures that the measure we developed covers and represents the proposed new concept (Sekaran and Bougie, 2016). After determining the measurement scale instrument, to obtain good content validity, the researcher conducted interviews and discussions in FGDs with experts in the fields of human resources and Islamic studies, especially morals and Sufism and several millennial workforce practitioners (Kidder and Judd, 1986; Sekaran and Bougie, 2016).

Stage 3: At this stage, we compiled the measurement scale and tested its construct validity and reliability. Therefore, we collected data from 117 millennial workers who are employed in the public sector in Central Java, Indonesia. The rationality of our sampling is based on the objectives of the study and this sector's institutions have a level of diversity of workers and the dynamics of change that must be faced by the workforce.

To develop the MAC measurement scale, we refer to the principles of good questionnaire design (Sekaran and Bougie, 2016), including that the language used must be clear and understandable to respondents, cultural characteristics factors, considering the level of consideration to avoid misperceptions or misunderstandings by respondents and to anticipate errors or bias in answers. We present the scale via online media, attaching an introduction indicating the general nature of the research. We also ensure that the respondent's data will be kept confidential. To test the validity and reliability of the construct, we applied testing tools in the form of the Exploratory Factor Analysis (EFA) test through the SPSS 16.0 program and the Confirmatory Factor Analysis (CFA) test AMOS 20 program.

RESULT AND DISCUSSION

Stage 1: The results of metadata by using PoP and taking the keyword of Interpersonal Adaptability to Google Scholar and Scopus (2000 - 2020), 1,153 articles were obtained with 999 articles from the Google Scholar database and 154 articles from the Scopus database. Then, we found that 33 articles are aligned with the present analysis in which 26 and 7 articles were from Google scholar and Scopus, respectively. The 33 articles were further categorized according to quantiles following the Scimago Journal & Country Rank (www.scimago.com). Following the intended theme of interpersonal adaptive performance, 8 articles were found that met the requirements for analysis. The metadata results based on literature searches can be seen in Figure 1 below:

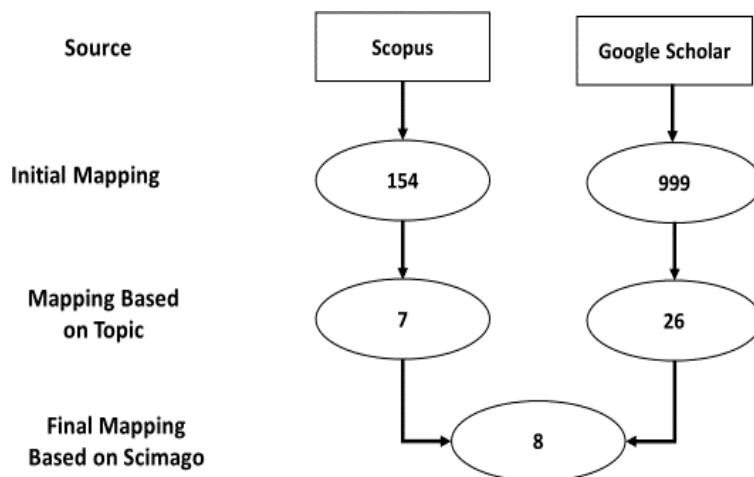


Figure 1 Metadata Analysis of Interpersonal Adaptive Capability

The results of the metadata analysis are presented in Table 1.

Table 1 Result of the Analysis of Adaptive Capability

No.	Authors	Result	Analysis
1.	(Pulakos et al., 2000)	Adaptive ability means that employees can 1. Dealing with emergencies or crisis situations, 2. handle work stress, 3. creative problem solving, 4. Face uncertain and unpredictable work situations, 5. Learn work tasks, technologies, and procedures, 6. Demonstrate interpersonal adaptability; 7. Displays cultural adaptation; And 8. Demonstrate physically oriented adaptability.	This research only focuses on the definition of adaptive abilities which are generally not value-based. The workforce is only oriented towards completing tasks physically and contextually, highlighting individual abilities and not considering how employees can adapt to achieve quality performance based on religious values through self- approach to God. In an Islamic perspective, comprehensive individual abilities encourage people to constantly remain founded on the values of <i>aqidah</i> (QS. Al-Imron: 190-191).
2.	(Johnson, 2001)	Adaptive ability is interpreted as the ability to handle and complete tasks that include task performance, in the form of quantity and quality of products or services produced for the organization and contextual performance in the form of self-ability in dealing with change.	Adaptive ability here only focuses on completing material tasks for the benefit of the organization and competition between individuals. Although there have been efforts to produce a more effective contribution to the organization, the quality of the process has not been considered. The orientation of adaptive capabilities is still based on size for the benefit of the organization and has not yet led to the benefit of society (<i>ummah</i>) according to what is mandated to humans as caliphs on earth (QS: 2; 30) to provide benefits in the prosperity of life on earth (QS: 11; 61) and realize safety and happiness of life on earth (QS: 5; 16) by means of faith and good deeds (QS: 13; 29).
3	(McArdle et al., 2007)	Define adaptive ability to handle and complete tasks that include task performance, in the form of quantity and quality of products or services produced for the organization and contextual performance in the form of self-ability in dealing with change.	Adaptive ability here only focuses on completing material tasks for the benefit of the organization and competition between individuals. Although there have been efforts to produce a more effective contribution to the organization, the quality of the process has not been considered. The orientation of adaptive capabilities is still based on size for the benefit of the organization and has not yet led to the benefit of society (<i>ummah</i>) according to what is mandated to humans as caliphs on earth (QS: 2; 30) to provide benefits in the prosperity of life on earth (QS: 11; 61) and realizing safety and happiness in life on earth (QS: 5; 16) by means of faith and good deeds (QS: 13; 29).
4.	(Griffin et al., 2010)	Define adaptive ability to handle and complete tasks that include task performance, in the form of quantity and quality of products or services produced for the organization and contextual performance in the form of self-ability in dealing with change.	Adaptive ability here only focuses on completing material tasks for the benefit of the organization and competition between individuals. Although there have been efforts to produce a more effective contribution to the organization, the quality of the process has not been considered. The orientation of adaptive capabilities is still based on size for the benefit of the organization and has not yet led to the benefit of society (<i>ummah</i>) according to what is mandated to humans as caliphs on earth (QS: 2; 30) to provide benefits in the prosperity of life on earth (QS: 11; 61) and realizing safety and happiness in life on earth (QS: 5; 16) by means of faith and good deeds (QS: 13; 29).
5.	(Charbonnier-Voirin et al., 2010)	the ability of employees to work creatively to learn new skills and adapt to various contexts effectively to manage stress, adverse events, unexpected situations, emergencies and accommodate diverse social and cultural contexts a person changes his behavior to meet the demands of a new environment, event or situation	This research has not touched upon the important aspects related to creativity related to divine values (divinity). Efforts to be creative in order to change behavior and meet demands have not been matched by the filling of divine spirituality in Islam (the concept of <i>Tawhid</i>).
6.	(Shoss et al., 2011)	the adaptability of employees that reflects effectiveness consisting of how to obtain increased competence in response to job requirements that are always changing.	This research is more focused on behavior that reflects the extent to which individuals respond to changes in carrying out tasks in the work environment. This is more directed towards efforts to overcome the increase in competence which leads to transactional so that in this study it has not shown changes in improving personal quality in utilizing the potential of his nature as the caliph of Allah on earth for the wider benefit of humanity. How to use all the potential they have well, by actualizing the potential of faith in God, mastering science, and doing good charity activities so that they will become quality human beings on this earth.
7.	(Hamtiaux et al., 2013)	a person's ability to see change by making adjustments to an ever-changing environment through the construction of eight dimensions by distinguishing between the dimensions of crisis, culture, interpersonal work stress, physical learning, creativity and uncertainty.	This study explains that a person is able to make changes with the competence he has but is not balanced with spiritual filling, where a person's way of adapting is still limited to a response to changes in the external environment and there are no aspects of change for the development of personal qualities based on noble moral values.
8.	(Park and Park, 2019)	one's ability in the form of a flexible work attitude to assist employees in adapting to change by demonstrating excellence in problem solving, uncertainty / stress / crisis control, new learning, and adaptability related to people, culture, and environment.	This study has not explained flexible work attitudes based on work attitudes based on monotheism-based <i>akhlakul karimah</i> . From an Islamic perspective, comprehensive individual abilities encourage people to base themselves on the values of <i>aqidah</i> (QS. Al-Imron: 190-191)

Results from the critical review provide a matrix and reference for the researcher in forming new concepts and model development by integrating the theory of Individual Characteristics and Al-Nafs Al-Muthama'innah's Values. As such we develop a new idea, known as MAC. MAC is defined as the ability of employees to respond to internal and external conditions, adapt to changes and create a harmonious personality through *istiqomah*, *qonaah*, *mardhatillah*, and a responsibility to contribute to achieve performance (Niati, Fachrunnisa and Sodikin, 2021). MAC will provide benefits for organizations by helping individuals in solving their problems which can lead the organization to excellence. A good character will be seen from a calm soul. The process of achieving the calm soul will affect one's behavior in coping with change. Based on faith, a person will be able to control them self in any situation and think rationally and achieve self-balance.

Stage 2: At this stage we propose a measure for MAC based on existing literature and Islamic values in the Qur'an. Furthermore, based on the results of in-depth discussions and interviews in focus group discussions (FGD) with panel teams involving experts in the fields of human resources, Islamic *tasawwuf*, and millennial workforce practitioners, items were obtained which were then proposed as a measurement scale for the new concept of MAC, as presented in Table 2.

Tabel 2 Meaning and Measurement Scale Proposed of *Muthmainnah Adaptive Capability (MAC)* result from FGD

No	Meaning	Source	Measurement item scale
1.	Optimism in of change	QS. Az Zumar: 53 QS. Ali Imran: 139	Optimistic that every job done to the very best will have a good impact on one's life and the continuity of the organization.
2.	Optimism in of change	QS. Az Zumar: 53 QS. Ali Imran: 139	Give the best for the organization I work for
3.	Optimism in of change	QS. Az Zumar: 53 QS. Ali Imran: 139	Always optimistic in facing any problems or changes in the organization
4.	Optimism in of change	QS. Az Zumar: 53 QS. Ali Imran: 139	Believing that working with people from cross-generation will increase the meaning in life.
5.	Calmness in the face of change	QS. Ar-Ra'd: 28 QS. Al-Fath: 4 QS. Al-Fajr: 27-28	Remain calm when facing changes in the workplace.
6.	Calmness in the face of change	QS. Ar-Ra'd: 28 QS. Al-Fath: 4 QS. Al-Fajr: 27-28	Calm down and believe that you will get help from Allah SWT in responding to changes.
7.	Calmness in the face of change	QS. Ar-Ra'd: 28 QS. Al-Fath: 4 QS. Al-Fajr: 27-28	Look for solutions when facing problems by discussing.
8.	Calmness in the face of change	QS. Ar-Ra'd: 28 QS. Al-Fath: 4 QS. Al-Fajr: 27-28	Respond to problems with calm.
9.	Work in accordance with the rules and regulations	QS. Al-Baqarah: 2 QS. Al-Ma'idah: 21 QS. Al-Anfal: 8 QS. An-Nisa: 59	Comply with the provisions at the workplace in accordance with Sharia.
10.	Work in accordance with the rules and regulations	QS. Al-Baqarah: 2 QS. Al-Ma'idah: 21 QS. Al-Anfal: 8 QS. An-Nisa: 59	Completing all work assignments on time.
11.	Build work spirit with trust	QS. Al-Baqarah: 30 QS. Ar- Ra'd: 11	Contribute the best work for the welfare of all employees
12.	Build work spirit with trust	QS. Al-Baqarah: 30 QS. Ar- Ra'd: 11	Ready to face change and always trying to update knowledge
13.	Build work spirit with trust	QS. Al-Baqarah: 30 QS. Ar- Ra'd: 11	Enthusiasm to carry out the tasks given by the leader
14.	Build work spirit with trust	QS. Al-Baqarah: 30 QS. Ar- Ra'd: 11	Work with passion to provide the best service as a way to the afterlife
15.	Confidence with humility	QS. Ali Imran: 139 QS. Fussilat: 30 QS. Yusuf: 87	Believe in being able to master technology in carrying out work
16.	Confidence with humility	QS. Ali Imran: 139 QS. Fussilat: 30 QS. Yusuf: 87	You must be better even though you are already superior compared to other co-workers
17.	Confidence with humility	QS. Ali Imran: 139 QS. Fussilat: 30 QS. Yusuf: 87	Be sure to get help from Allah SWT in responding to changes
18.	Confidence with humility	QS. Ali Imran: 139 QS. Fussilat: 30 QS. Yusuf: 87	Able to adjust work ability to keep up with developments and changes in technology
19.	Confidence with humility	QS. Ali Imran : 139 QS. Fussilat : 30 QS. Yusuf : 87	Confident that completing work can give life meaning

Tabel 2 Cont.

No	Meaning	Source	Measurement item scale
20.	Sincerity in performing duties and obligations	QS. Hud:112 QS. Al-Ahqaf:13 QS. An-Nahl: 41- 42 QS. Al-Fajr: 27-28 QS. Al-Imran:126 QS. Asy-Syura: 10 QS. Al-Anfal: 10 QS. Yusuf: 67	Contribute the best work for the welfare of all employees
21.	Sincerity in performing duties and obligations	QS. Hud:112 QS. Al-Ahqaf:13 QS.An-Nahl:41- 42 QS. Al-Fajr: 27-28 QS. Al-Imran 126 QS. Asy-Syura: 10 QS. Al-Anfal: 10 QS. Yusuf: 67	Try to come to work earlier than the specified time
22.	Sincerity in performing duties and obligations	QS. Hud:112 QS. Al-Ahqa:13 QS.An-Nahl:41- 42 QS. Al-Fajr: 27-28 QS. Al-Imran:126 QS. Asy-Syura: 10 QS. Al-Anfal: 10 QS. Yusuf: 67	Responsible for the workload given by the leadership
23.	Productive at work	QS. Al-Kahf:7-8 QS.At-Taubah:105	Strive to do innovations that do not violate the <i>Shari'ah</i> to face changes in the workplace
24.	Productive at work	QS. Al-Kahf:7-8 QS.At-Taubah:105	Trying to turn my new ideas into workable programs
25.	Work harmonization	QS.Al-Hujurat:10 QS. Al-Maidah 5: 2	Able to control emotions and actions in response to changes in the workplace
26.	Work harmonization	QS.Al-Hujurat:10 QS. Al-Maidah 5: 2	Every time there is a change, always try not to create conflict with other parties
27.	Work harmonization	QS.Al-Hujurat :10 QS. Al-Maidah 5 : 2	Able to communicate with colleagues from different generations

Stage 3: We use EFA and CFA tests to ensure the validity and reliability of the developed measurement scale. This study uses Kaiser criteria which uses an eigenvalue of more than 1 and component analyses with orthogonal rotation as a general criterion for determining retention factor (Adawiyah and Pramuka, 2017).

Based on the results of the EFA test, it was found that 27 indicator items from MAC that was developed had a Kaiser-Meyer-Olkin (KMO) value of 0.865 and a Bartlett's Test of Sphericity with a p-values of 0.000, indicating that there was sufficient data for factor analysis (Hair et al., 2009).

The results of the EFA test also produce a matrix factor rotation in six dimensions of MAC namely optimism for change, calmness in the face of change, working according to the rules and sharia, productivity at work, building morale with trustworthiness, work harmonization. The total variance is explained by six factors with a total value of 60.034 %. This value is in accordance with the recommendations, which is more than 60% (Hair et al., 2009). In detail, the results of the exploratory factor analysis tests are presented in Table 3.

Table 3 Result of Exploratory Factor Analysis

No.Items	Factor					
	1	2	3	4	5	6
Optimism for Change						
1. Always optimistic that every best job will provide a good path for self-life and maintain the organization						0.694
2. Always optimistic in facing changes in the organization						0.674
Calmness in the Face of Change						
3. Remain calm when facing changes in the workplace		0.859				
4. Stay calm and believe that you will get help from Allah SWT in responding to changes		0.761				
5. Calm and confident that completing work can give life meaningfulness		0.551				
6. Responding to problems with calm		0.545				
Working According to the Rules and <i>Shari'a</i>						
7. I complete all work assignments on time			0.935			
8. I always comply with the provisions in the workplace in accordance with the <i>Shari'a</i>			0.865			
9. Contribute the best work for the welfare of all employees			0.524			
Building Morale with Trustworthiness						
10. Enthusiasm to carry out the tasks given by the leadership				0.914		
11. Work with enthusiasm to provide the best service as a way to the afterlife				0.586		
12. Providing the best for the organization in dealing with change and updating knowledge				0.441		
Productivity at Work						
13. Trying to come to work earlier than the set time		0.730				
14. Contribute the best work for the welfare of all employees		0.710				
15. Believing that working with cross-generations will increase meaningfulness in life		0.680				
16. Trying to come to work earlier than the set time		0.608				
17. Carry out innovations that do not violate the <i>Shari'a</i> to deal with changes in the workplace		0.605				
18. Completing all work assignments on time		0.547				
19. Turning new ideas into workable programs		0.535				
20. Able to adjust work ability by following technological developments and changes		0.515				
21. Seek to use new technologies for the development of creative processes, techniques and product ideas		0.497				
22. Become better even though you are already superior to other co-workers		0.466				
23. Finding solutions when facing problems by discussing		0.452				
Work harmonization						
25. Every time there is a change, try not to create conflict with other parties					0.810	
26. Able to communicate with colleagues from different generations					0.551	
27. Able to control emotions and actions in response to changes in the workplace					0.493	

Source: Data processed authors.

Confirmatory Factor Analysis (CFA)

This CFA test supports the construct validity of MAC model. The results of the CFA test can be shown in Figure 2 as follows:

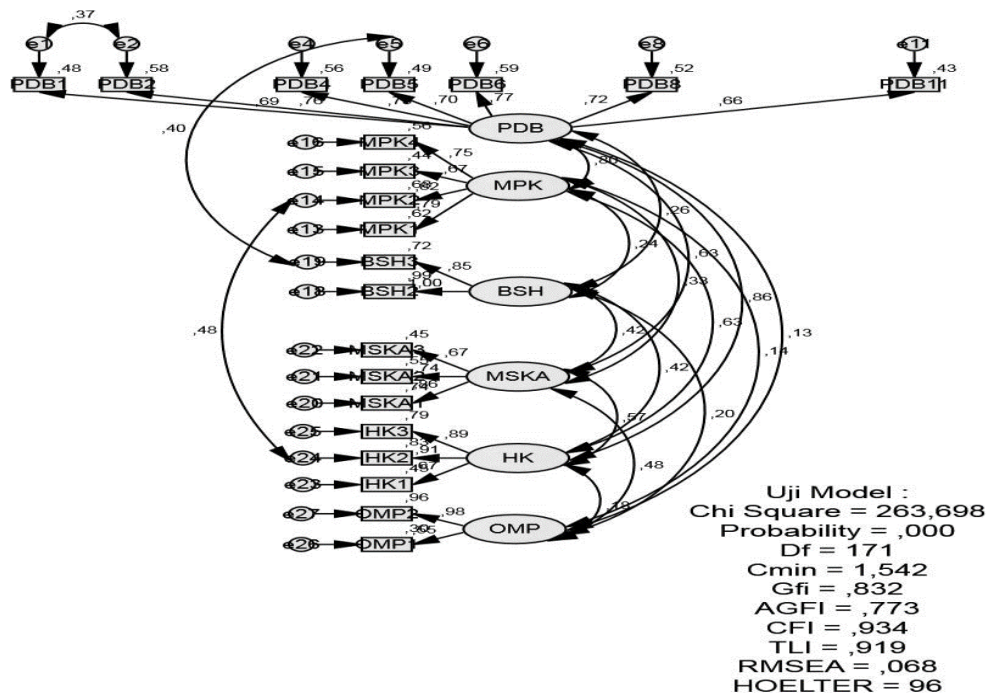


Figure 2 Confirmatory Factor Analysis (CFA) test results

To assess the fit of the model, we used the fit index as done by (Adawiyah and Pramuka, 2017), and following the guidelines from (Hair et al., 2009) they used the index CMIN/df, comparative fit (CFI) and root mean square error of approximation (RMSEA). The CFA test results obtained a CFI value of 0.934, an RMSEA of 0.068 which is below ≤ 0.08 , a much better CMIN/df of 1.542, according to the recommended ≤ 2 . These results indicate that the model corresponds to good goodness of fit. Based on the results of the construct validity test with CFA, 21 indicator items for MAC were obtained which were categorized in six dimensions as presented in Table 4. Based on the results of the reliability test, the obtained Cronbach's α shows a value of 0.931. This result exceeds the recommended limit of 0.70 (Cronbach, 1946; Sekaran and Bougie, 2016), which confirms indicator item consistency. Thus, these items have sufficient internal consistency.

Table 4 Result of Confirmatory Factor Analysis (CFA)

No	category	No	Items
1.	Optimism for Change (OMP)	1.	Always optimistic that every best job will provide a good path for self-life and maintain the organization
		2.	Always optimistic in facing changes in the organization
2.	Calmness in the Face of Change (MPK)	1.	Remain calm when facing changes in the workplace
		2.	Stay calm and believe that you will get help from Allah SWT in responding to changes
		3.	Calm and confident that completing work can give life meaningfulness
		4.	Responding to problems with calm
3.	Working According to the Rules and Sharia (BSH)	1.	I always comply with the provisions in the workplace in accordance with the Sharia
		2.	Contribute the best work for the welfare of all employees
4.	Building Morale with Trustworthiness (MSKA)	1.	Enthusiasm to carry out the tasks given by the leadership
		2.	Work with enthusiasm to provide the best service as a way to the afterlife
		3.	Providing the best for the organization in dealing with change and updating knowledge
5.	Productivity at Work (PDB)	1.	Trying to come to work earlier than the set time
		2.	Contribute the best work for the welfare of all employees
		3.	Trying to come to work earlier than the set time
		4.	Carry out innovations that do not violate the Sharia to deal with changes in the workplace
		5.	Completing all work assignments on time
		6.	Able to adjust work ability by following technological developments and changes
		7.	Finding solutions when facing problems by discussing
6.	Work harmonization (HK)	1.	Every time there is a change, try not to create conflict with other parties
		2.	Able to communicate with colleagues from different generations
		3.	Able to control emotions and actions in response to changes in the workplace

This research attempts to reconstruct or review the concept of interpersonal adaptive performance that several previous researchers have developed. The reconstruction of this concept on the presence of the millennial generation, whose number is in the highest position among other generations, as nearly 67.5% have entered the world of work which will shift the leadership of the previous generation for the next 5-10 years (Nurhidayati, 2021). However, behind a large number of workers, it turns out that the results of the 2019 Deloitte Indonesia Perspectives survey as discussed in Imelda and Rekan (2019) stated that several leaders from the previous generation gave negative reviews to the attitude of the millennial generation when they had to work with them. Meanwhile, Jassawalla and Sashittal (2017) mentioned that conflicts often occur between millennials and co-workers and supervisors from the age above. The existence of injustice at work will provide aggressive actions to reduce the level of welfare. This poses new challenges for millennials in dealing with uncertain and unpredictable situations in all aspects (Sony and Mekoth, 2014), thus requiring someone at work to play an integral role in increasing organizational effectiveness (Ferris et al., 1998). Adaptive capability is essential for millennials as future leaders and has a significant effect on performance. Organizations need millennial characters who are superior in technology and need resilience (personal resilience) as a personal attribute to face various changes and their persistence in carrying out their skills with religiosity, optimism, and productive actions. Organizational support to balance emotions and elements in conflict with oneself is needed to better the chance. Through cognitive abilities, individuals will control their feelings and emotions (George, 2000) and have a strong commitment when facing difficulties (Astin and Keen, 2006). The existence of a hierarchical relationship between basic personality traits, adaptability, and performance results will provide insight into operational activities (Prentice and King, 2013).

By looking at the position of the millennial generation, who almost control the world of work, it is necessary to prepare their ability to adapt to build civilization and high competitiveness without leaving behind the role of character, ethics, and morals. Through Islamic values, humanist values will develop that intervene in adaptive abilities with the values that give transcendental meaning, namely Muthmainnah, so that someone will interpret life as "grace." The weakness of this concept is that it is important to reconstruct the idea of Adaptive Capability with Islamic values, namely Muthmainnah. In Islam, the teaching goes that humans work not only to prioritize intellect but also to give the role of moral values, which contain spiritual values that can form positive morals and characters, namely good characters, becoming a smart, successful, and dignified generation (Saleh, 2012).

This study is significant in measuring the adaptive capability of employees and their resilience in facing environmental changes. It will be the main component that affects millennial performance, which will impact organizational culture (Baker and Hastings, 2018), so that Islamic values, namely Muthmainnah, are an alternative for millennials to face the changes with a calm outlook as a personal resource including demonstrating good attitudes, positive work spirit, toughness, and the ability to master one's environment well in the workplace (Wiroko, 2021).

The result of this study has provided a new concept that has transcendental meaning in giving a reference for performance optimization and changes in personal qualities that involve the value of individual spirituality at work. MAC is the ability of the human resources to build work harmony. It will be productive and innovative at work, respond to change with confidence and calm, sincerity in carrying out duties and obligations, and optimism about change, all of which can be built with proper change management in the organization. Meanwhile, MAC ownership will increase positive attitude in achieving innovative performances.

This study also enriches the human resource development literature for innovative performance achievements for millennial workplace employees. The millennials who can respond to change with the quality of MAC will be able to improve optimal performance by increasing soft skills for the mastery of emotional skills in communication, behaviors, collaboration, and responding to the changes innovatively.

CONCLUSION

This study aims to review the concept of interpersonal adaptive performance that has been developed by several previous researchers and propose a new concept, namely Muthmainnah Adaptive Capability (MAC).

MAC is the ability of employees to respond to internal and external conditions, adapt to changes and create a harmonious personality through *istiqomah*, *qonaah*, *mardhatillah* and a responsibility to contribute to achieve performance. After carrying out the research procedure, we reduced the 27 Muthmainnah Adaptive Capability measurement items that were originally proposed from the results of the focus group discussion to 21 items after being validated.

The findings of this study contribute to enriching the literature on adaptive abilities. MAC is the strengthening of self-characteristics that can become a personal resource for the millennial workforce in adapting and dealing with change based on religious values. Human resource managers can use the instrument to measure MAC for the workforce. Professionals can use the results of this study in designing, evaluating, developing and implementing efforts to increase the adaptive capability of the millennial workforce to trigger effective and superior performance. The measurement scale of the findings of this study still requires adjustments for uses in non-Muslim organizations, so that further development related to the MAC measurement can continue to be expanded so as to provide a universal breadth of use.

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