

The Impact of Meditation on the Spiritual Well-Being

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Abstract— The purpose of this study is to investigate the impact of the meditation program in enhancing spiritual well-being. Participant are fourty people of business persons. The treatment used was meditation for six months, once a week, two times thirty minutes per session. The experiment design used was a quasi-experimental design with one group pre-test and post-test method. Data were collected using questionnaire and analyzed using paired sample t test. The results of this study show that the meditation influences the quality improvement of the spiritual well-being

Keywords: *meditation, spiritual well-being, business persons*

I. INTRODUCTION

Recently, the mass media have more often proclaimed hand fishing operations by the Corruption Eradication Commission against unscrupulous government officials, law enforcement officials, legislators, and business persons for corruption, extortion, bribery, and the like. This phenomenon can be perhaps an indicator of further erosion of spiritual well-being, and in turn, increasingly fertilize the unethical behavior of the stakeholders in running the business, professional, government services, and various other aspects of life. Some research results disclosed that there were positive correlations between the quality of spiritual well-being and the ethicality of decisions and actions [1],[2],[3].

The economic crisis that hit the United States in the last seventy years was due to the manipulation of financial statements conducted by the top executives of multinational corporations in cooperation with well-known public accountants [4]. Mulawarman and Ludigdo [4] stated further that the economic crisis in the United States mostly caused by the implementation of a capitalist economic system, in which the major inherent value was secularism (separating all aspects of faith, religiosity, and spirituality from the business and accounting practices). As a result of the above phenomenon, the aspect of spirituality begins to receive attention in the scientific world, especially in science and business management. As recognized by Chen and Sheng [5], the era of increasingly rapid technological developments and increasingly tough competition made human life became increasingly hedonistic and ignored the spiritual aspect of life. The question now is whether there is a method or technology to develop a spiritual well-being?

There have been many research results reported by researchers from a variety of scientific fields, including in business and management, who report that meditation have

a positive effect in improving various aspects of physical, emotional, and spiritual health. As mentioned by Davis and Hayes [6], the positive outcomes of meditation (mindfulness meditation) were at least in three dimensions: the affective, interpersonal, and other intrapersonal benefits. Schaufenbuel [7] reported that a meditation program implemented by Google executives felt to give beneficial to the company because it could improve emotional (and spirituality) intelligence, which in turn increased the spirit of team work, social care, understanding the motivation of colleagues, resistance to stress, and sharpness attention.

In relation to the aboved matter, the purpose of this study is to investigate the effect of the meditation program in enhancing spiritual well- being. The differences of this study with the previous ones are: firstly, in the subject of the research (in this study are business people whose region are Catholic); secondly, in the meditation methods to be studied (in this case, meditation version of Catholicism); thirdly, in the goal of meditation (in this case, the spiritual well-being); and fourthly, in the instrument used to measure the scores of spiritual well-being (in this study by using the Fisher's spiritual well-being model) [8].

II. THEORETICAL FRAMEWORKS

A. Meditation

The practices of meditation are increasingly popular, and a growing number of people worldwide are using them in their personal lives to produce a variety of outcomes [9],[10]. However, researchers within the field of meditation are faced with the challenging issue of defining and operationalizing the concept of meditation because the word "meditation" is used to refer to a wide range of practices, ranging from traditional religious activities such as prayer, to more contemporary, secular practices, such as relaxation techniques [11]. The word "meditation" is derived from the Latin *meditari*, which means "to engage in contemplation or reflection" [12]. Vishwatmananda [13] said: "Meditation is a mental and physical course of action that we use to separate ourselves from our worldly thoughts and feelings in order to become fully aware of our true identity". Rama [14] defined meditation as "A precise technique for resting the mind and attaining a state of consciousness that is totally different from the normal waking state. It is the means for fathoming all the levels of ourselves and finally experiencing the center of consciousness within". Fabiny [15] defined meditation as a

program in which we focus our attention inward to induce a state of deep relaxation.

According to Fabiny [15] meditation practices come in many forms, including: concentration meditation, heart-centered meditation, mindfulness meditation, tai chi and qigong, transcendental meditation, and walking meditation. Concentration meditation is a method of how to focus our mind. Heart-centered meditation involves quieting the mind and bringing the awareness to the heart, an energy center in the middle of the chest. Mindfulness meditation encourages us to focus objectively on negative thoughts as they move through our mind, so we can achieve a state of calm. Tai chi and qigong are moving forms of meditation that combine physical exercise with breathing and focus. Transcendental meditation is a well-known technique in which we repeat a mantra—a word, phrase, or sound—to quiet our thoughts and achieve greater awareness, and walking meditation turns our focus to both body and mind as we breathe in time with our footsteps. Given the diversity of practices and definitions, it is not easy to define “meditation” in an agreeable simple way. Cardoso *et al.* [16] suggested an operational definition of meditation encompassing both traditional and clinical parameters as follows: “Any practice as meditation if it (1) utilizes a specific and clearly defined technique, (2) involves muscle relaxation somewhere during the process, (3) involves logic relaxation (i.e., not “to intend” to analyze the possible psychophysical effects, not “to intend” to judge the possible results, not “to intend” to create any type of expectation regarding the process), (4) a self-induced state, and (5) the use of a self-focus skill or “anchor” for attention”.

B. Meditation and Brain Waves

With the advancement of science today, especially with the development of neuroscience, it has been found the relationship between mind, brainwaves, and health. Brainwaves are ones produced by synchronized electrical pulses from masses of neurons communicating with each other within a brain. Our thoughts, emotions, and behaviours are connected by neurons within our brain [17]. Brainwaves can be observed with an EEG (electroencephalograph). Based on the frequency scale, it has been distinguished five types of brain waves, which are: beta, alpha, theta, deltha, and gamma [17].

Beta waves in the range of thirteen to thirty hz. Beta brainwaves dominate our normal waking state of consciousness when attention is directed towards cognitive tasks and the outside world. It presents when we are alert, attentive, solve complex problems, judgement, decision making, learning, and so on. In this wave, the left brain and the rational mind that works. Brain release the hormone cortisol and norepinephrine which causes feelings of worry, anxiety, anger, hate, and stress. Alpha waves are in the range of nine to thirteen hz. Alpha brainwaves are dominant during quietly flowing thought, and in some meditative states. Alpha waves aid overall mental coordination, calmness, and alertness. An emotional intelligent will develop in this condition.

Theta waves are in the range of four to eight hz. Theta brainwaves occur most often in sleep and in deep meditation. In this wave, the brain produces hormones of melatonin, catecholamine and AVP, which lead to the emergence of silence and solemn feeling. This condition will develop spiritual intelligence. Deltha waves are in the range of zero to third hz. Someone is on this wave while being in a state of deep sleep without dreams. In this wave, the brain will release human growth hormone to renew the cells of the body so that the body remains fresh and youthful. Gamma brainwaves are the fastest of brainwaves and relate to simultaneous processing of information from different brain areas. Gamma brainwaves are above the frequency of neuronal firing, so how they are generated remain a mystery.

Meditation is a traditional technique that serves to manage mind; directs the mind to focus on a specific object and is slowly entering alpha or theta waves. Various studies have shown that when the mind is often trained into the alpha or theta waves, it will be programmed into the subconscious mind, into more subtle feelings, forming an ethical awareness, a sense of peace, calm, sincere, devout, and the like, which is a reflection of the process of developing emotional and spiritual intelligence.

C. Spiritual Well-Being

Spirituality is actually a concept that has long been known from a religious perspective, then in the last few years, the concept of spirituality is becoming very popular among various scientists and become an important subject in various discussions, seminars, and conferences [18]. Although the concept of spirituality has been very popular lately, but as a scientific [19]. In many books and in the results of recent researches, it has been found a variety of alike concepts such as: spiritual intelligence, spiritual health, spiritual well-being, spiritual awareness, spiritual consciousness, workplace spirituality, and the other kinds. Given all these concepts are still referring to the same essence, which are associated with “spirit” (spiritus, pure consciousness), then to avoid confusion, in this study will be used the concept of spiritual well-being as disclosed by Fisher [8].

Moberg [18] defined spiritual well-being as the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness. Fernando and Chowdhury [20] says that spiritual well-being is the result of a spiritual experience-related to health throughout the totality of the internal resources of every human being, become the foundation of all the values and philosophy of life to guide behavior and give meaning to life that affects social and individual behavior.

According to Fisher [21], spiritual well-being is an indication of individuals’ quality of life in the spiritual dimension or simply an indication of their spiritual health. After asking the question to the various respondents, and based on the answers received, Giovanni [22] then summarized the elements implied in the spiritual well-being. These elements included: (1) the search for meaning, purpose, and direction of life, (2) connectedness, unitedness, a love toward the infinite power (God),

A. the growth of wisdom, (4) a search of absolute truth, (5) attempts to address the suffering or happiness/peace, (6) efforts to unravel a mystery of life, and (7) generate "a servicing taste". By understanding these broad elements then spiritual well-being cannot be defined with a simple and short sentence.

From Indonesia culture perspective, the concept of spiritual well-being is not a new one. Spiritual life is a long tradition life base of most tribes in Indonesia. For example, Baliness people implement "the tri hita karana" in their daily life, which comprises good and harmonize relation with God, people, and nature [24]. Bugis-Makassar people implements a well-known local wisdom "the siri na pace", in their life, which consist of telling the truth (ada' tonging), honest (lempuk), firm (getting), humanizing (sipakatau), and surrender to God (mappesona ri dewata seuae) [24]. Both "the tri hita karana" and "the siri na pace" are the local wisdom names for the spiritual well-being. What was revealed by Giovani [22] in fact had been revealed by Fisher [8] that spiritual well-being had a very broad meaning. Fisher [8] said that spiritual well-being associated with human abilities in four domains, namely: (1) personal domain (consciousness to discover the identity and give meaning to life), (2) communal domain (consciousness to express the quality and depth of interpersonal relationships), (3) natural domain (an effort to foster awareness and love of nature), and (4) the transcendental domain (an effort to develop a sense of connectedness with God).

Spiritual well-being includes a vertical relationships (man and creator) and is often analogous to the spiritual intelligence (spiritual quotient), and a horizontal relationship (human relationships with other human beings, nature and other living things), which referred to as emotional intelligence (emotional quotient). In this context, spiritual quotient and emotional quotient is the unity that is the foundation to develop ethical awareness. Developing spiritual quotient and emotional quotient is an internal factor, namely the energy that grows from within of oneself to foster ethical awareness in various aspects of life including the business practices and accounting profession. While external factors that also affect ethical businesses awareness, among others, are: legislation on environment impact analysis and corporate governance, business and professional codes of conduct issued by the relevant authority of institutions, law enforcement by the government, and the like.

D. Previous Researches

In regard to meditation that serves as an inner processing of mind, Giovani [22] concluded that meditation can serve to improve the quality of mind and moral values. People who are accustomed to doing meditation will be able to make the mind as a friend in developing a higher consciousness (spiritual well-being).

Rosenthal [25] reported that more than 200 independent universities and research institutions so far have published hundreds of studies on the benefits of meditation in well-known scientific journals around the world. From existing publications, Rosenthal [25] make a summary of the benefits of meditation, namely: (1) on education (among other things, increasing the academic achievement of

students, reducing psychological distress, increasing school attendance, etc.), (2) the class of veterans (alleviating depression, insomnia, blood pressure, and improving quality of life, etc.),

(3) in the class of girls and women (reducing bad memory, stress, and dependence on drugs and drink alcohol, etc.).

The study results of Mueller [26] to the effects of meditation practices of employees of a company that routinely practiced meditation concluded that there were five benefits for the company if the company's employees routinely practiced meditation, namely: improving the focus and clarity of employee's mind increasing employee's loyalty, improving communication quality, reducing absenteeism due to illness, and improving employee's productivity.

Seppala [27] through interviewed with corporate executives, as well as from studies on various published scientific researches about meditation concluded that meditation was not just relaxation, but had a very broad benefit, that it sharpened the attention, memory, as well as emotional intelligence (emotional intelligence is a part of spiritual well-being).

Braibant [28] in his thesis revealed that the practice of meditation cultivated wisdom (mindfulness), whereas wisdom in turn improved the quality of key attributes of leadership. It was also revealed that business leaders who had practiced meditation regularly, felt having positive attributes of emotional maturity and leadership. The quality of the leadership of the most prominent attributes including lowering anger, promoting calmness, and increasing love to others (all these attributes are parts of spiritual well-being).

Levy *et al.* [29] conducted experimental studies to establish the effect of meditation training to conduct of dual task of knowledge workers in the Seattle area and Francisco, found that the group that followed the meditation training in the longer term experienced more little negative emotions after completing the task, and also a sharper memory in carrying out their duties.

Arias [30] examined the effects of a meditation program that was organized for a group of corporate executives proved that meditation could improve program performance achievements of business organizations in the form of employee stress reduction, improving the ability to resolve conflicts management, the ability to assimilate various changes in the organization, and improving leadership performance.

Petchsawang [31] examined the effects of Buddhist meditation on spirituality in the workplace by taking a sample of sixty employees of large enterprises in Thailand, conducting Buddhist meditation program (experimental group thirty, control group thirty). He used quasi-experimental research methods. The results showed that an increase in awareness of spirituality in the workplace after the employees completed the program of meditation. It was also said that there was a positive and significant correlation between spirituality awareness and the company's performance. According to Petchsawang [31] people who regularly practice meditation have higher

workplace spirituality scores than people who do not regularly practice meditation.

E. Framework Thinking and Hypothesis Development

Advances in science, especially neuroscience, has been able to map brain organs, functions and roles of each organ of the brain, as well as the link between the brainwaves with thoughts and feelings. There are at least four types of brainwaves: beta (brain in a conscious state), alpha (brain in a state of relaxation), theta (brain in a state of deep meditation), and deltha (brain in a state of fast asleep). Meditation is a traditional technique that serves to cultivate the mind; directs the mind to focus on a specific object and is slowly entering alpha or theta waves. When the mind is often trained into the alpha and theta waves through the process of meditation, it will be programmed into the subconscious mind, so that it grows the more subtle feelings, that in turn, fostering ethical values, social awareness, a sense of peace, calm, sincere, devout, and the like. All of these attributes are a reflection of the spiritual well-being development. The spiritual well-being are covering four domains, namely: communal health, personal health, transcendental health, and environmental health.

On the basis of the above understanding, the research hypothesis is formulated as follows:

H01: There is no significant difference or improvement in the quality of spiritual well-being of business persons before and after practising a meditation program.

Ha1: There is a significant difference or improvement in the quality of spiritual well-being of business persons before and after practising a meditation program.

H02: There is no significant difference or improvement in the quality of each domain of spiritual well-being (communal health, personal health, transcendental health, and environmental health) of business persons before and after practising a meditation program.

Ha2: There is a significant difference or improvement in the quality of each domain of spiritual well-being (communal health, personal health, transcendental health, and environmental health) of business persons before and after practising a meditation program.

III. RESEARCH METHODS

A. Research Design and Method of Hypothesis Test

This study is a quasi-experimental research design with "one group pre-test-post-test design". Tests conducted on the quality of the spiritual well-being (O), while practising meditation program to be assumed as "T" (treatments). Research design can be described as follows:

O0----- T ----- O1,

wherein:

O0 is pre-test quality of spiritual well-being (initial quality mapping before implementing the meditation program), O1 is post-test quality of spiritual well-being (final quality mapping after finishing meditation program), and "T" is the treatment in the form of a meditation program. The treatment used was meditation for six months, once a week, two times thirty minutes per session.

The research hypothesis was tested using the quality score means of a paired group sample, which were score means before (O0) and after meditation (O1). Tests were performed by t test, one tail test, with a significance level of 5%. Data were analyzed using statistical software package of SPSS 20 version.

B. Population and Sample

The population in this study is the overall business people in Jakarta and surrounding areas who are Catholic and who are doing the meditation practice in the period of January to June 2017. Considering the data constraints, it is not possible to determine the total number of the population. Sample election was conducted with a purposive sampling technique, a technique based on criteria as follows: (1) there is a group of Catholic business people, (2) the group did a meditation program together in the same period, (3) following the meditation program from beginning to end, and (4) were willing to fill out a questionnaire at the beginning and end of the program.

C. Testing of Research Instruments

The research instrument was first tested for its validity and reliability. Validity testing was done by correlating the total score item in a questionnaire with a total score. The instrument is said to be valid if Corrected Item-Total Correlation is larger than 0.3 [32]. Reliability testing was performed by Cronbach Alpha's reliability coefficient approach. If the Cronbach's Alpha figures show the numbers above 0.70, it means that the instrument can be considered reliable [33].

D. Operationalization of Variable

Variable "spiritual well-being" consists of four domains, namely: communal health (the question numbers one to five), personal health (the question numbers six to ten), transcendental health (the question numbers eleven to fifteen), and environmental health (the question numbers sixteen to twenty). A Likert scale (1-5) was used for measurements.

IV. RESULTS AND DISCUSSION

A. Profile of Research Subjects

Profile of research subjects in this sample study is presented in Table 1. The total number of subjects to follow the activities of meditation from beginning to end is forty people.

Table 1: Profile of research subjects.

Subject	Sample	% Sample
Marital Status:		
Married	11	27.50
Not married	28	70.00
No answer	1	2.50
Total	40	100.00
Gender Status:		
Men	15	37.50
Women	24	60.00
No answer	1	2.50
Total	40	100.00
Education:		
Middle school	9	22.50
Diploma	7	17.50
Graduate	19	47.50
No answer	5	12.50
Total	40	100.00
Age (year):		
Under 30	1	2.50
30 - < 40	3	7.50
Subject		
40 - < 50	14	35.00
50 - so on	20	50.00
No answer	2	5.00
Total	40	100.00

Based on Table 1, it can be seen that based on marital status, sample consisting of eleven married (27.5%), twenty eight not married (70%), and one no answer (2.5%). Based on gender status, sample consisting of fifteen men (37.5%), twenty four women (60%), and one no answer (2.5%). Based on education, sample consisting of nine middle school (22.5%), seven diploma (17.5%), nineteen graduate (47.5%), and five no answer (12.5%). Based on age, sample consisting of one under 30 (2.5%), third between 30 - < 40 (7.5%), fourteen between 40 - < 50 (35%), twenty between 50 and so on (50%), and two no answer (5%).

B. Testing of Research Instruments

Testing of instrument was done twice, before and after meditation. Testing was done both for its validity and reliability. The validity test of the research instrument before meditation can be seen in Table 2.

Table 2: Validity test before meditation.

Indicator	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C1	13.65	8.797	0.670	0.829
C2	13.68	8.687	0.806	0.791
C3	13.90	9.887	0.708	0.822
C4	14.05	8.972	0.654	0.832
C5	13.43	10.046	0.551	0.856
P1	13.90	7.221	0.654	0.800
P2	13.95	6.972	0.726	0.780
P3	14.00	7.128	0.688	0.791
P4	13.77	8.076	0.507	0.837
P5	13.97	6.435	0.645	0.808
T1	15.30	10.369	0.827	0.857
T2	15.10	10.195	0.642	0.894
T3	15.03	9.563	0.865	0.843
T4	14.95	9.741	0.764	0.865
T5	15.13	9.856	0.651	0.894
E1	13.13	10.061	0.512	0.914
E2	13.13	9.343	0.823	0.845
E3	12.75	8.500	0.800	0.846
E4	12.95	8.613	0.838	0.837
E5	12.95	9.792	0.708	0.868

Note: C=Communal, P=Personal, T=Transcendental, E=Environmental, r-table (N = 40, 0.05) is 0.312.

It can be seen from Table 2 that the whole question grains on all four dimensions of spiritual well-being. Communal health (C1-C5), personal health (P1-P5), transcendental health (T1-T5), and environmental health (E1-E5) indicate that the Corrected Item-Total Correlation above 0.3. This means that the whole question grains on all dimintions of spiritual well-being can be declared valid.

Testing reliability of research instrument before meditation can be seen in Table 3.

Table 3: Reliability test before meditation

No	Dimension	Cronbach's Alpha	N of Items
1	Communal	0.856	5
2	Personal	0.837	5
3	Transcendental	0.894	5
4	Environmental	0.888	5

An instrument said to be reliable, if the value of Cronbach's Alpha above 0.7. Cronbach's Alpha value of each dimension of spiritual well- being, prior to meditation (pre-test) shows: communal health by 0.856, personal health by 0.837, transcendental health by 0.894, and environmental health by 0.888. All Cronbach's Alpha value indicates the number above 0.7. This means that the research instrument to measure the spiritual well-being of the business persons before meditation can be declared reliable.

The validity test of the research instrument after meditation can be seen in Table 4.

Table 4: Validity test after meditation

Indicator	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C1	16.02	7.922	0.715	0.870
C2	15.85	7.721	0.863	0.832
C3	15.85	8.285	0.757	0.858
C4	16.25	8.397	0.639	0.887
C5	15.42	9.430	0.732	0.872
P1	17.03	7.307	0.841	0.877
P2	17.05	6.972	0.835	0.881
P3	17.03	9.307	0.645	0.916
P4	16.95	8.510	0.732	0.900
P5	16.85	8.079	0.868	0.874
T1	18.65	3.618	0.688	0.888
T2	18.55	3.485	0.840	0.850
T3	18.50	3.590	0.659	0.898
T4	18.40	3.938	0.869	0.855
T5	18.40	4.092	0.768	0.873
E1	15.85	9.874	0.610	0.930
E2	15.78	9.717	0.834	0.884
E3	15.40	9.221	0.801	0.888
E4	15.50	9.026	0.876	0.873
E5	15.48	9.281	0.798	0.889

Note: C=Communal, P=Personal, T=Transcendental, E=Environmental, r-table (N = 40, 0.05) is 0.312

From Table 4 it can be seen that the whole question grains on all four dimensions of spiritual well-being.

Communal health (C1-C5), personal health (P1-P5), transcendental health (T1-T5), and environmental health (E1-E5) indicate Corrected Item-Total Correlation above 0.3. This means that the whole question grains to measure the spiritual well-being after meditating can be declared valid.

Testing reliability of research instrument after meditation can be seen in Table 5.

Table 5: Test of reliability test after meditation

No	Dimension	Cronbach's Alpha	N of Items
1	Communal	0.889	5
2	Personal	0.911	5
3	Transcendental	0.895	5
4	Environmental	0.913	5

Cronbach's Alpha value of each dimension of spiritual well-being, after meditation (post-test) shows that: communal health by 0.889, personal health by 0.911, transcendental health by 0.895, and environmental health by 0.913. All Cronbach's Alpha values indicate the numbers above 0.7. This means that the research instrument to measure the spiritual well-being of the business persons after meditation can be declared reliable.

C. Hypothesis Testing

In this research, there are two hypothesis:

Ha1: There is a significant difference or improvement in the quality of spiritual well-being of business persons before and after practising a meditation program.

Ha2: There is a significant difference or improvement in the quality of each domain of spiritual well-being (communal health, personal health, transcendental health, and environmental health) of business persons before and after practising a meditation program.

Hypothesis testing of a paired sample means was intended to investigate whether there is a significant difference (increase) in spiritual well-being's quality among the business people before (pre-test) and after (post-test) following the meditation program. Test was carried out both for spiritual well-being (total) and for each dimension of spiritual well-being

(communal, personal, transcendental, and environmental).

Hypothesis test results of a paired sample means are shown in Table 6.

Table 6: Paired sample means tests

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	St d.	t	95% Confidence Interval of the Difference				
					Lower	Upper			
Paired 1	CH1 - CH0	2.675	3.460	0.547	1.569	3.781	4.890	3.9	0.000
Paired 2	PH1 - PH0	3.825	3.343	0.529	2.756	4.894	7.237	3.9	0.000
Paired 3	TH1 - TH0	4.250	3.295	0.521	3.196	5.304	8.157	3.9	0.000
Paired 4	EH1 - EH0	3.275	3.130	0.495	2.274	4.276	6.618	3.9	0.000
Paired 5	SWB1 - SWB0	14.025	10.800	1.708	10.571	17.479	8.213	3.9	0.000

Hypothesis test results of all dimensions of spiritual well-being (CH1-CH0; PH1-PH0; TH1-TH0; EH1-EH0), all indicate significant values of 0.000. Because of the significant values of all dimensions of spiritual well-being are still less than 0.05, it can be concluded that there is a significant difference or improvement in the quality of each domain of spiritual well-being (communal health, personal health, transcendental health, and environmental health) of business persons before and after practising a meditation program.

The results showed that there are significant differences in communal health after business people completed the meditation program. It can be seen from the increase of quality and depth of relationships with others.

The results showed that there are significant differences in personal health after business people completed the meditation program. It can be seen from the increase of hope, the need for spiritual, self introspection, the desire to live peacefully, the desire for self-acceptance, and the desire to increase the meaning of life. This may be due to business people who are the subjects of research majority over forty years old, where at this age, one intra-relates with oneself with regards to meaning, purpose and values in life increased. Self-awareness is the driving force or transcendent aspect of the human soul in its search for identity and self-worth.

The results showed that there are significant differences in transcendental health after business people completed the meditation program. It can be seen from the increase of worship activities conducted. Transcendental health relating to some-thing or some-One beyond the human level.

The results showed that there are significant differences in environmental health after business people completed the meditation program. It can be seen from business people start looking for something positive from

the environment and avoiding all things that are negative from the environment.

Hypothesis test result of the construct of spiritual well-being (SWBI-SWB0) shows the significance value of 0.000. Spiritual well-being's significant value is still less than 0.05. This means that there is a significant difference or improvement in the quality of spiritual well-being of business persons before and after practising a meditation program. Spirituality helps individuals to live at peace with themselves, to love God and their neighbor, and to live in harmony with the environment

D. Discussion

The meditation program is very effective in developing the quality of spiritual well-being of business people. Improved quality of spiritual wellbeing occurs in all four dimensions: communal, personal, transcendental, and environmental. Increased health quality of communal dimension implies increased awareness and concern of business people to community or social issues. Increased health quality of personal dimension implies increased awareness in looking for the meaning of life and self-discovery efforts. Quality enhancement of transcendental dimension reflects an increased faith or belief of business person to God Almighty, while increased quality of environmental dimension reflects the growing love and admiration of business persons to surrounding natural environment. This study supports the results of research conducted by Petchsawang (2008), which reported an increase in awareness of spirituality in the workplace for employee after the employee completed the program of meditation. The study also supports research thesis of Braibant (2013), which revealed that meditation practice could cultivate wisdom (mindfulness), whereas wisdom in turn improve the quality of key attributes of leadership. Through meditation program, it is expected that business people are not only concerned with the aim of seeking the economic benefits alone, but also cultivate an attitude of behavior which is more concerned about the social and natural environment, an attitude of behavior which is more interpreting the business as a part of worship, as well as an attitude of behavior which is to make the business activity as an attempt to discover the identity and meaning of life. By understanding the spiritual wellbeing as above, then the spiritual well-being is a growing awareness of energy within every human being as a foundation to develop attitudes and ethical behavior in business and in everyday life.

V. CONCLUSIONS AND RECOMMENDATION

A. Conclusions

This research concludes that: (1) meditation program for business people is very effective in developing or improving the spiritual well-being as a whole, (2) it is also very effective in developing all four dimensions of the spiritual well-being: communal, personal, transcendental, and environmental. A meditation program can grow or strengthen the energy of four dimensions of spiritual well-being inside every human being in the form of caring for the communal or social issues, loving and admiring for nature, enhancing the faith to God, and discovering the true-self and the meaning of life. By understanding the spiritual

well-being as above, then the spiritual well-being can become the foundation for developing an ethical behavior and attitude in business and in everyday life.

B. Recommendation

This study uses a sample that is still very limited, only one group of Catholic business people in Jakarta and its surrounding area so that it cannot be used to provide general conclusions. By paying attention to the limitation above, it is recommended to continually test various meditation programs, using a broader sampling at various research sites, with the background of different subjects, as well as to various meditation techniques developed at this time

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