

The Impact of Spiritual Leadership and Spirit at Work as Intangible Resource Capabilities toward Job Satisfaction and Organizational Commitment: A Comparative Study of Indonesia vs Hong Kong

*¹Amelia Naim Indrajaya, ²Wiwiek M. Daryanto, ³Rifa Zahirsyah, ⁴Shirley Yeung

ABSTRACT--The aim of this research is to analyse the difference between the concept of spirit at work and spiritual leadership toward organizational commitment and job satisfaction in different cultural background of Indonesia vs Hong Kong. The research of spirit at work is a growing research, nevertheless more quantitative study is needed to support this topic. This study takes an empirical examination with 295 data taken from the online questionnaire through Google Form in Indonesia and 52 data from Hong Kong. The research shows the impact of organizational intangible resource (in the form of integrated spiritual leadership (SL) variables: Vision, hope/faith, altruistic love, meaning/calling and membership) toward SW, showing that SL is organized into employees experiencing SW. Further, SW is tested toward Job Satisfaction (JS) and Organizational Commitment (OC) as competitive advantages toward performance. Findings show different result of Indonesia vs Hong Kong. Further qualitative studies would be needed to support future findings.

Keywords--Resource Based View; Spirit at Work; Spiritual Leadership; Workplace Spirituality; Competitive Advantage

I. INTRODUCTION

The research on spirit at work is a growing interest which needs more empirical support to move from the conceptual to the implementation areas. In the more practical side the approach is already gaining popularity shown in the vast implementation of spirit at work in the corporate areas (Neal, 2013), nevertheless it is not supported by an adequate scientific support yet, especially on the comparative analysis of spirit at work implementation in different cultural background. This research is trying to minimize the gap by analyzing the difference between the impacts of spirit at work in two very different cultures: Indonesia versus Hong Kong.

Indonesia is chosen because Indonesia is a country with the highest number of Moslem populations in the world predominantly from the Malay tribe, and it would be interesting to see the difference of Spirit at Work

¹ Sekolah Tinggi Manajemen IPMI, Jl Rawajati I no 1, Kalibata, Indonesia.

² Sekolah Tinggi Manajemen IPMI, Jl Rawajati I no 1, Kalibata, Indonesia.

³ Sekolah Tinggi Manajemen IPMI, Jl Rawajati I no 1, Kalibata, Indonesia.

⁴ Gratia Christian College, Hong Kong.

implementation in Indonesia compared to the Spirit at Work in Hong Kong which in lots of ways are different than Indonesia. As opposed to Indonesia, Hong Kong is a tiny island country, with predominantly Chinese tribe and majority are Christian.

The spirit at work research was conducted by Kinjerski (2013) to develop a comprehensive conceptual definition of spirit at work. It was very challenging to describe and define the construct, nevertheless the work place spirituality researchers came up with a rich, strikingly similar descriptions of the spirit at work experience with a six-dimensional definitions physical, affective, cognitive, interpersonal, spiritual and mystical dimensions. Researchers believe once the spirit at work can be organized as a strategy by the corporation it may have the potential to become a sustainable competitive advantage, a unique strategy even capable of turning a crisis into challenge and opportunity (Mitroff & Denton, 1999).

Vanderbilt University Business School study conducted a research on the Fortune listing of The 100 Best companies to work for, and found that the emphasis toward value, meaning and spirit at work increased organizational performance (Neal, 2013). Even more previous research had shown similar output (Garcia-Zamor, 2003). Unfortunately most of the research is still based on theoretical propositions and practical business. More academic driven research is needed to support this phenomenon empirically.

Most approaches in the workplace spirituality area are inconsistent. The measurement combines the assessment of attitude toward spirit at work including aspects of personal experience, spirituality and characteristic or perceptions of the workplace (Fornaciari et al., 2005). SW is also an interesting concept because it includes religious spirituality without the direct reference to any specific religious ideology (Stevison, 2008).

Many authors and scholars also support organizational leadership as the antecedent of spirit at work (Dent et al., 2005; Fry & Altman, 2013; Middlebrooks & Noghiu, 2010; Wagner-Marsh & Conley, 1999). Tevichapong in his research on spirit at work, found that inspired leadership, strong organizational foundations, organizational integrity, positive culture, sense of community, opportunity for personal fulfilment and appreciation for employees' contributions have a significant relationship toward spirit at work (Tevichapong et al., 2010). In a more holistic approach, Fry and Altman (2009) proposed that there is a growing understanding that spiritual leadership is a combination of influence processes and value congruence across the organization amongst followers, leaders, peers and the emergence collective dynamics (Fry et. al, 2011), which will encourage spirit at work. The strategic management role is to formulate and implement a value-creating strategy to support and encourage spirit at work, since it will be reflected in work and in turn affect the employees' service to the customers (Pandey et al., 2009).

II. LITERATURE REVIEW

Issues regarding workplace spirituality sometimes is called a megatrend or the spiritual awakening in the workplace (Fry et al., 2011). Research in workplace spirituality offers a framework of organizational values where the culture of the organization promotes the experience of transcendence through the work process, and it also gives the employees a sense of being connected to others in a way that provides feelings of completeness and joy (Arménio & Miguel Pina e, 2008; Jurkiewicz & Giacalone, 2004). The following are the variables used in this research.

III. SPIRIT AT WORK

Researchers agree that establishing construct validity for a measurement of spirit at work is complex and challenging (Kinjerski, 2013). Researches unfortunately have used similar language in describing different things and different unit of measurements (Kinjerski, 2013). Kinjerski (2013) conducted a ten-year research to analyse and collect the experts on spirit at work and develop a comprehensive conceptual definition of spirit at work. It was quite impossible to develop a clear definition based on the experts responses to explain, describe or define the construct (Kinjerski & Skrypnek, 2004). However, the experts came up with rich, strikingly similar descriptions of the spirit at work experience. Based on the qualitative analysis, there were six-dimensional definitions. The six-dimensional definitions are physical, affective, cognitive, interpersonal, spiritual and mystical dimensions. Based on the abovementioned research on Spirit at Work (SW), four dimensions are used and becomes a short psychometrically sound measurement for Spirit at Work namely engaging work, mystical experience, spiritual connection and sense of community. Previous research on SW as defined by Kinjerski (2013) is using SW as an independent variable. In this research SW will be seen as the dependent variable. The evidence has shown that SW had the strongest relationship with work-related measures such as JS and OC (Tevichapong et al., 2010; Stevison, 2008), which will also be tested in this research.

IV. SPIRITUAL LEADERSHIP

Spiritual Leadership is a leader-less approach where the whole organization and everyone regardless of their position can help support the spiritual value of the organization (Fry & Altman, 2013). This is in line with the research of Crook et al. (2011), which suggested to not just focus on human capital at one level —such as top managers or lower level employees— but instead to cultivate human capital across all levels within the hierarchy. Each variables used in the integrated model of Spiritual Leadership in the organization; Vision, Hope/Faith, Altruistic Love, Meaning /Calling and Membership (Fry, 2003) will support the individual experience of spirit at work (Tevichapong et al., 2010). Therefore, Spiritual Leadership in this research is seen as the Organizational Resource toward spirit at work.

V. JOB SATISFACTION AND ORGANIZATIONAL COMMITMENT (JS AND OC)

JS is the degree in which employees like or dislike their job. Despite its simplicity, the managerial impact has been considered important because of its persistency in giving a significant measurement toward positive state of an organization (Spector, 1997). JS is one of the most important employees' attitudes construct in organizational research (Gupta & Kumar, 2014). JS is also a significant concept linked to the ability of a service provider to give excellent service to customers (Barney & Wright, 1998; Heskett et al., 1997).

OC is a popular concept to analysing the level of employee's commitment normatively and affectively (the highest level of commitment) and also looking at the continuance of the commitment (Meyer & Allen, 1997). These two variables are valuable toward the ability to deliver service excellence (Malhotra and Mukherjee, 2004) therefore in this research are seen to represent competitive advantages in the service industry.

VI. HYPOTHESES DEVELOPMENT

SW in this research is the result of the organizational support in the form of Spiritual Leadership variables. The following section shows the development of the hypotheses. Fry (2003) defines SL as comprising the values, attitudes, and behaviors of organizations necessary to extrinsically and intrinsically motivate one-self and others so that they have a sense of vision, hope, altruistic love, a sense of membership, and spiritual calling to facilitate Spirit at Work. All the variables in the integrated model of Spiritual Leadership will be used as the organizational resources to test the influence toward Spirit at Work.

Duchon and Plowman (2005) stated that the SW will be influenced by the leaders' ability to encourage the worker's inner life. Hence, how a person is going to experience their SW depends also on the support of the organization through spiritual Leadership. In another statement it is posited that SL is depicted by how organization members interact with each other, and various formal and informal leaders emerge influencing the worker's spirituality (Van Velsor et al., 2010). Thus, the first major hypothesis is:

H 1: The higher the level of SL variables (SL) the higher the level of SW. The minor hypotheses are derived from the five variables taken from the SL integrated model as follows:

- 1.a The higher the level of vision (V) the higher the level of SW
- 1.b The higher the level of Hope/Faith (HF) the higher the level of spirit at work
- 1.c The higher the level of Altruistic Love (AL) the higher the level of SW
- 1.d The higher the level Meaning/Calling (MC) the higher the level of SW
- 1.e The higher the level of Membership (M) the higher the level of SW

VII. THE RELATIONSHIP BETWEEN SW AND OC

Nwibere and Emecheta (2012) have conducted a research that shows a significant relation between workplace spirituality toward OC. Vandenberghe (2011) has also proven that workplace spirituality influences OC. Kinjerski in his work on SW (2008, 2013) also has supported the relationship between SW and OC. Steverson (2008) in his dissertation used SW and empirically proven the impact on OC. Hence, the 2nd hypothesis:

H 2 : The higher the SW the higher The OC value.

VIII. RELATIONSHIP BETWEEN SW AND JS

Many corporations are encouraging the development of workplace spirituality because they believe that a humanistic work environment creates a mutually beneficial relationship between employees and the organization. The goal is to make everyone in the organization happy; if they are happy, they will be more productive, creative and more fulfilled. Eventually personal fulfilment and high morale will lead to outstanding performance and hence will have a direct impact on the organization's financial success (Garcia-Zamor, 2003).

Heskett et al. (1997) has also proven that satisfied and fulfilled employees will have JS; hence, the SW which gives the feeling of happiness (Mitroff, Denton, 1999; Garcia-Zamor, 2003; Kinjerski, 2013) create JS. The 3rd hypothesis is:

H 3: The higher the level of SW will influence the higher JS.

IX. RESEARCH METHODOLOGY

The unit analysis is individual, and questionnaire is developed in the google form document. The link of questionnaire is distributed through the social media, Whatsapp, Facebook and email. Overall there are 149 respondents mostly from Java Island, with complete usable questionnaires and 52 questionnaires collected from Hong Kong.

Spiritual Leadership variables measurements are derived from the work of Fry and Altman (2014). Spirit at Work measurement is based on Kinjerski (2013). Organizational Commitment is using the measurement established by Allen and Meyer (2004) and Job Satisfaction measurement is based on Weiss, Gupta (2013). Lykert scale is used with the range from one to five, with one is a representative of strongly disagree and five is the representative of strongly agree. The social desirability problem is avoided by making this questionnaire anonymous. Quantitative analysis using SEM-PLS is set up to come up with the findings.

X. RESULTS AND DISCUSSION

Pre-test was conducted based on a pilot project taken from the first 30 data gathered in Jakarta, Indonesia. All the indicators with Cronbach Alpha less than 0.5 were deleted, and the questionnaires were reduced from 102 questions into 72 questions. The followings are the results of the hypothesis testing of this research.

Table 1: Hypothesis Testing

a. Indonesia

Hypothesis	Path Coefficient	T-Statistics	Result
Membership -> Spirit at Work	0.252	4.274	Supported
Meaning Calling -> Spirit at Work	0.310	3.462	Supported
Vision -> Spirit at Work	0.249	2.697	Supported
Spirit at Work -> Job Satisfaction	0.676	10.389	Supported
Spirit at Work -> Organizational Commitment	0.629	11.860	Supported

b. Hong Kong

Hypothesis	Path Coefficient	T-Statistics	Result
Membership -> Spirit at Work	0.668	4.855	Supported
Spirit at Work -> Job Satisfaction	0.761	9.059	Supported
Spirit at Work -> Organizational Commitment	0.540	5.250	Supported

XI. CONCLUSIONS

The research had shed some light that Spirit at Work is a capability resulting into Organizational Commitment and Job Satisfaction, the two important traits for providing Service Excellence in the organization/industry (Malhotra & Mukherjee, 2004). The research also shows that Spirit at Work as a capability is determined by organizational resource in the form of Vision, meaning/calling and membership. This is shown from the Indonesian case with significant and positive findings toward Spirit at work. In the Hong Kong case, Membership is the only variable of Spiritual Leadership found positive and significant in influencing Spirit at Work.

The Spirit at Work as spiritual capabilities in the organizations are proven important to influence OC and JS as competitive advantages in the service industry, therefore HR policy should focus on improving Spirit at Work which becomes the glue that binds people together. It provides organizational members with a moral and motivational framework in the form of spirit. This spirit transcends, sustains, and enriches both material and social capital and embedded in the corporate culture (Stead and Stead, 2014). Developing such intangible capabilities will lead to the transformational changes required to create long-term competitive advantages for the firm.

Management implications therefore would be providing a roadmap of strategic HRD for the corporation to perform long range corporate strategic actions in developing spirit at work. The path toward enlightened human resource with spirit at work starts with hiring individuals with high levels of spirit and achievement orientation which shows tendency to exert effort toward task accomplishment depending on their motives to achieve success (Hughes & Ginnett, 2002). The company also needs to take advantage of the Spiritual Capital Management Division to create the support of SL in encouraging SW.

Spiritual values must be embedded in all the decision making, policies, and daily operations and organized effectively to become a way of life. In the context of this research the company encourage the “Ihsan” concept which means always serving the best. Leaders can implement spiritual gatherings or retreats to encourage values, professional development and team work which emphasize quality. These will likely transform the attitudinal component of SW and by sponsoring such program the company is giving a clear message on their vision to support the spiritual capabilities, which further supports the research of Neal (2013).

The limitation of this research lies on researching only limited individuals in Indonesia and Hongkong. In addition, due to the restricted classified data, the research could not use objective data such as KPI (key performance indicators) of the employees; hence the measurements of the competitive advantages are using the perceived self-evaluation by the respondents which could influence the objectivity of these two constructs of OC and JS. It would be beneficial for the future research to use objective data for the dependent variables which objectively represents competitive advantages.

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