The Connectedness to the Supreme-Being and Spiritual Motivation:

An Islamic Perspective towards Spiritual Leadership

[Willson Gustiawan, Chin-Yi Chen]

Abstract — Leadership in Muslim cultures is underrepresented and relevant research is called for as a top priority area by scholars [1]. We introduce two new concepts from an Islamic perspective, to the field of spiritual leadership as an extension of Fry's SLT model--- the connectedness to the Supreme-Being and spiritual motivation. The connectedness to the Supreme-Being is trans-personal connectedness to God or the higher power as an essential part of workplace spirituality in the Islamic society. Spiritual motivation is feelings as means of ascent to draw closer to God towards commendable rank. Spiritual motivation consists of sense of hope and sense of awe – two dimensions of intrinsic motivation from Islamic perspective. Results significantly support all research constructs and research hypotheses. Follower's motivations – in this case the spiritual survival and spiritual motivation – mediate the relationship between spiritual leadership and organizational citizenship behavior. Most importantly, we prove the prominent influence of "connectedness to the Supreme-Being" on the leadership variables in the SLT process. Religiosity seems to play its role in organizational behavior. Important contributions to spirituality and religion in the workplace (SRW) literature are discussed, as well as the opportunities for future research.

Keywords— connectedness to the Supreme-Being, spiritual motivation, spiritual leadership, spiritual survival, workplace spirituality, organizational citizenship behavior

I. Introduction

Avolio et al. (2009) stated a top priority area will be leadership in cultures that are underrepresented in the literature, such as Muslim cultures. One area that seems to have been effectively addressed in the Army but is still problematic in most other organizational is the role of religion in the workspace and its relation to spirituality [2]. Fairholm (1996, 1998) was one of the first scholars to put the term spiritual and leadership together to explain spirituality in context of workplace leadership. And since then others have attempted to validate his model in order to move the field toward a theory of spiritual leadership. These are in accordance with Moxley (2000) suggestion that holistic leadership that integrates the four fundamental arenas that define the essence of human existence – the body (physical), mind (logical/rational thought), heart (emotions, feelings) and spirit – has come to a call [2].

Fry et al. (2005) conducted the research in spiritual leadership and army transformation, tried to develop theory, measurement, and baseline. They used vision, hope/faith and altruistic love dimensions as leader values, attitudes and behaviors comprising spiritual leadership, that are necessary in follower needs for spiritual survival in term of meaning/calling and membership to foster higher levels of organizational commitment and productivity as organizational outcomes.

Based on the basic SLT theory, Chen & Yang (2012) studied workplace spirituality using the spiritual leadership and spiritual survival with the organizational citizenship behavior (altruism and conscientiousness) as organizational outcome. Chen et al. (2012) added self-esteem and self-efficacy, the follower's spiritual attribute toward inner self as another dimension of spiritual survival, and productivity and career self-management as organizational outcomes. Then Chen & Li (2013) used heightened self-esteem and heightened self-efficacy to measure the SLT influence toward performance and organizational citizenship behavior.

It seems like there is lack of research which were actually put the role of religion in the workplace and its relation to spirituality as Fry (2003) suggested. And, Avolio et al. (2009)'s admonition that in Muslim culture, leadership's research listed in the top priority. Therefore this study examines the influence of connectedness to the Supreme-Being to spiritual leadership and follower's motivational factor in workplace spirituality toward organizational citizenship behavior as organizational outcome. We conduct this research to Indonesian workers with the Islamic culture background.

II. Literature Review

Spiritual leadership defined as comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate self and others so that they have a sense of spiritual survival through calling and membership [2]. A causal theory of spiritual leadership is offered by Fry within an intrinsic motivation model that incorporates vision, hope/faith and altruistic love, theories of workplace spirituality and spiritual survival and the organizational outcome of commitment and productivity.

According to Fry et al. (2005), there are five dimensions in the theory of spiritual leadership, as follows: (1) Vision, describing the future path of organization and explaining the reasons for taking the path; defining self positioning and self behaviors; valuing the process of drafting the vision; hoping to construct a vision that call for feeling of meaningfulness in employee. (2) Hope/faith: affirming expectations; believing firmly that the vision/purpose/mission of the organization can be acieved, (3) Altruistic love: creating a sense of completeness, harmony, blissfulness through care, love, and appreciation of self and others, (4) Meaning/Calling: feeling that the life of an individual is meaningful, valuable, and capable of great achievements, (5) Membership: feeling of being understood and appreciated [3]. The first three are factors of a leader's spirituality. The

Willson Gustiawan, Chin-Yi Chen

National Yunlin University of Science & Technology
Taiwan R.O.C

last two are factors of a follower's responses [4]. Two factors of a follower's responses, calling/work meaningfulness can be seen as motivation toward work and membership as motivation towards organization [05].

A. *Islamic motivation*

This study proposed another side of motivational aspect on spirituality beside motivation toward work and motivation towards organization. This kind of motivation come from inner of employee itself and viewed in religious perspective. We used Islamic perspective to describe intrinsic motivation. In Islam intrinsic motivation consist of sense of love, sense of awe, sense of hope and sense of shame to God (Allah) to achieve an ultimate goal: a pleasure of Allah [6]. Using motivation theory from Islamic thinking is quite difficult [7], since there is no robust theory on Islamic motivation. However, Al Ghazali's thought can be used as Islamic perspective in motivation, those are sense of hope (*raja'*) and sense of awe (*khauf*). The concept of motivation is a sense of awe and hope as a means of ascent to draw closer to God towards commendable rank [8]. Al Kaysi's work in intrinsic motivation will describe with Al Ghazali's idea. Thus, we use sense of hope and sense of awe as instrinsic motivation in Islamic perspective.

We termed the Islamic motivation in this study as spiritual motivation and can be defined as a feelings as means of ascent to draw closer to God towards commendable rank.

B. *The Connectedness to the Supreme-Being*

We refined the scope of workplace spirituality.

According to Robbins (2005), the concept of workplace spirituality draws on topics such as values, ethics, motivation, leadership and work/life balance [9]. Workplace spirituality recognizes that people have an inner life that nourishes and is nourished by meaningful work in the context of community. Organizations recognize that people seek to find meaning and purpose in their work and to connect with other human being. Designing work that is meaningful to employees, the leadership practices that emphasize a higher-order purpose and self-transcendent goal are well matched to the concept of organizational spirituality [10]. Definitions of spirituality are complex and ambiguous, according to Reed (1992) who postulated spirituality conceptualization as a sense of making meaning through dimension of connectedness (a) trans-personally to God or a higher power, (b) inter-personally to others or environment, and (c) intra-personally within oneself [11]. Meanwhile, conceptualizations of spirituality include beliefs in and connectedness to a higher power (Boscaglia, Clarke, Jobling, & Quinn, 2005; Schulz et al., 2008) and faith and meaning derived from experience (Krupski et al., 2006; Meraviglia, 2004), and Cone (2002) stated that a belief in a higher power (God, the immaterial) who could provide for and liberate them from the evils of the world was emphasized in religious doctrine among Christian African Americans [11]. Here, we realize that in spirituality, including workplace spirituality, involves the connectedness to the Supreme-Being, or God.
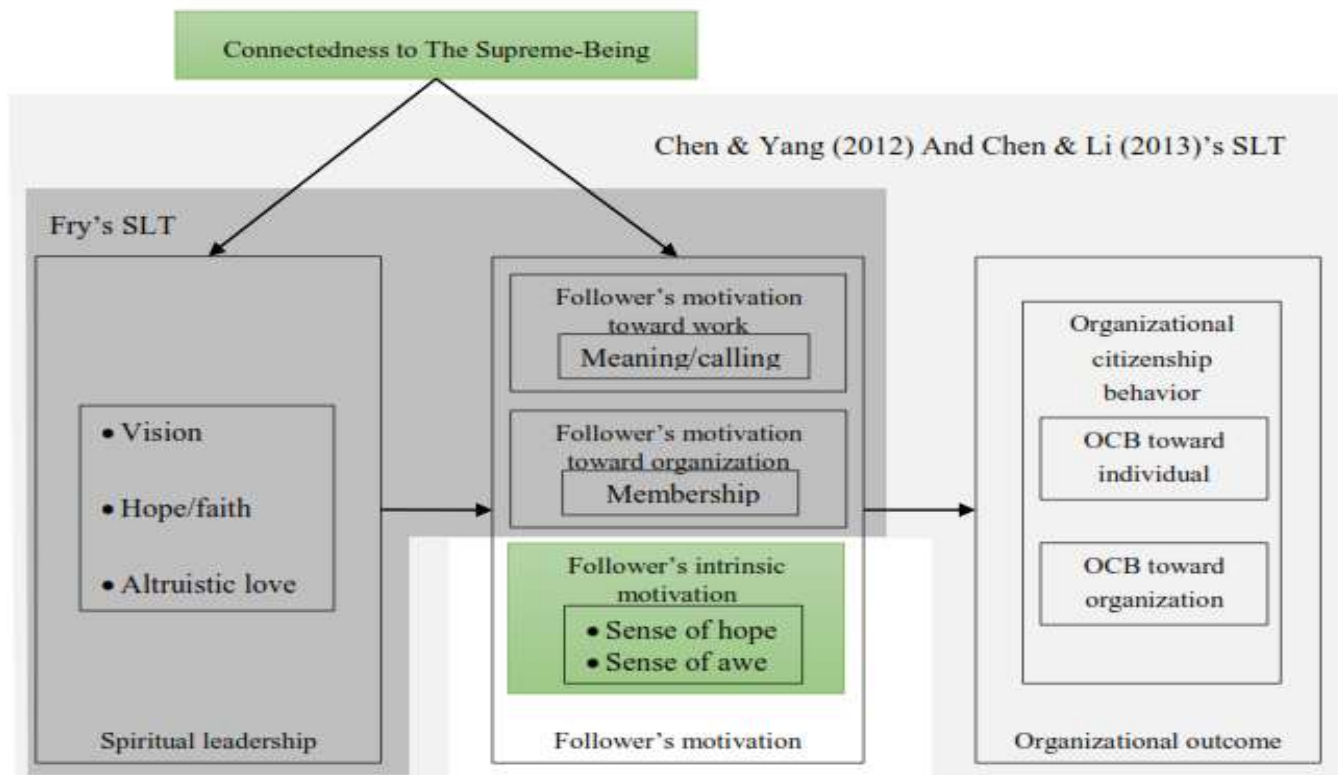

Figure 1 Research framework

Thus, the workplace spirituality becomes complete. The connectedness inter-personally to others or environment have included in the dimension of spiritual leadership proposed by Fry et al. (2005). We added the connectedness intra-personally within oneself with the Islamic concept of motivation in term of the follower's intrinsic motivation (sense of hope and sense of awe) [7]. To step further, we add another, and probably the most important, connectedness in the spirituality concept, that is trans-personally connectedness to God or the higher power. In this research we call it the connectedness to the Supreme-Being (the connectedness). We defined the connectedness to the Supreme-Being as trans-personal connectedness to God or the higher power as an essential part of workplace spirituality in the Islamic society.

Workplace spirituality and religion to be positively related to organizational outcome. Emergence of spirituality and religion in the workplace may come from very different mindset [12]. Therefore we proposed hypotheses that relationship between religion aspect, in this study context – spiritual motivation and the connectedness – with Islamic mindset and organizational citizenship behavior (OCB) will be mediated by workplace spirituality.

Hypothesis 1, the positive relationship between spiritual leadership and OCB is mediated by follower's motivation

Hypothesis 2, the positive relationship between the connectedness and OCB is mediated by workplace spiritual

III. Method

To do this study, purposive and convenience sampling method are used We collected data through online and/or directly distributing questionnaire. There were 200 valid responses taken for data analysis. Respondents' demographical information as follows: mean age was 29.14 with standard deviation of 6.71, and a range from 19 to 57 years old; gender: 64% males and 36% females; 94.5% were Moslem; 82% had 1-10 years working experience; and 78.5% in staff position.

We used either established or new questionnaires for this study. SLT Survey Questions that was arranged by Fry et al. (2005) used to measure spiritual leadership (vision, hope/faith and altruistic love), follower's motivation (meaning/calling and membership). William & Andersen (1991) OCB Survey used to measure OCB. The quite new Islamic Motivation Measurement [13] measured follower's intrinsic motivation in two dimension sense of hope and sense of awe. And, the really new questionnaire used to measure the connectedness.

This study performed back-translation and inter-rater reliability score to achieve reliabilities at least .70 [4]; [5]. All the questionnaires are in English, except the spiritual motivation questions. Since the research conducted in Indonesia, the English statements are translated into Bahasa (Indonesian language). The questionnaire pretested to 100 business school part-time students obtained 88% inter-rater reliability score.

IV. Results

With certain statistical criteria, all 63 items of questionnaire was tested. We excluded some items that had loading factors less than 0.5 and or had corrected item-total less than 0.5. As the result, we deleted 2 items in each the Connectedness, OCB-Individual and OCB-Organizational. We also excluded one more item in Connectedness (item number 11 – the overall self-ranking), since that item was prepared as a general question for confirmation purpose of the Connectedness variable. We need that item later in analyzing the variable, because the Connectedness is a new variable we proposed in this study.

We re-run 56 items and attained satisfied reliability and validity. The smallest Cronbach's Alpha was 0.85. That is within an acceptable as very good level of reliability coefficients. Workplace Spirituality constructs were validated with confirmatory factor analysis and showed that GFI and NNFI range between 0.81 and 0.97, and RMR less than or close to 0.05. Those indicated a good fit for each workplace spirituality dimension. All AVE were greater than 0.5 (0.64 to 0.81), and CR exceeded 0.6 (0.90 to 0.96), that fulfill the Fornell & Larcker (1981) criteria. All factor loadings were greater than 0.50, revealed that the convergent validity of the research variables was satisfactory. Their discriminant validity was also verified since the variables' AVEs were also higher than their inter-correlation squares. Associations between workplace spirituality and the existing related/cause-effect measure: OCB toward Individual and OCB toward Organizational were measured. It can be seen that all correlational coefficient significance test p<0.01. Therefore the criterion-related validity of the research model is verified.

Based on the pretest's reliability and validity test, we collected another 100 samples for the research (from 150 distributed, 116 backed, 10 outliers).

Briefly, we used the same criteria as pretest for test the reliability and validity of the research variables. Statistical calculation with IBM SPSS Statistics version 19 and LISREL 8.80 resulted in satisfied reliability and validity. Reliability coefficients of Cronbach's Alpha were at a good level (0.84 to 0.92). GFI and NNFI were greater than 0.83 with RMR less than 0.05 to confirm a good fit for each of the dimensions. Convergent validity was satisfactory, since all AVEs were larger than 0.5 (0.64 to 0.85), CRs exceed 0.6 (0.88 to 0.96), and all factor loadings were more than 0.5. Moreover, All AVEs were higher than the inter-correlation squares of Connectedness, three spiritual leadership dimensions, and the four mediating variables, to verify the discriminant validity. And finally, since all correlational coefficient significant test p<0.01 of all workplace spirituality including the Connectedness to organizational outcome variables, it verified the research model's criterion-related validity.

We performed factor extraction for some dimensions. A higher level of co-factor must be extracted when the level of correlation between the co-factors is high, as suggested by Anderson and Gerbing, 1988 [14]; [5]; [4]. Therefore, we extracted the three dimensions of spiritual leadership, vision, hope/faith, and altruistic love. The second-order confirmatory factor analysis of spiritual leadership indicates that the model fit of spiritual leadership is acceptable. The chi-square ratio of the second-order factor analysis to the
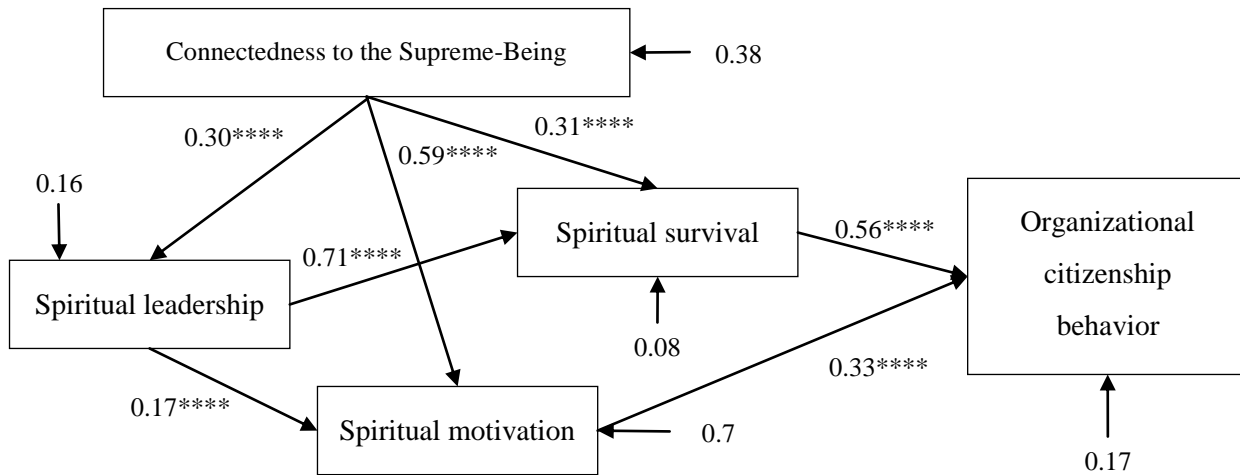
Figure 2 SEM test for simplified research model

first-order factor analysis was 0.98. This ratio is close to 1. This result implies that to reduce the influence of multiple parameters on parameter estimation, the second-order factor of spiritual leadership can be used in subsequent analyses. We performed extraction of factor of meaning/calling and membership into one simple factor. Thus, based on the previous research such as Fry, et al., 2005; Chen & Yang, 2012, we use the term of "spiritual survival" to express the two factors meaning/calling and membership. We extracted two factors to simplify the intrinsic motivation concept. We got 0.90 as ratio of the second order model compared to that of the first order model. We proposed to term this factor as "spiritual motivation" in order to in tune and matching with the other terms in spiritual leadership, such as spiritual survival, that in turn we term them all as workplace spirituality.

After simplifying some factors into spiritual leadership, spiritual survival, spiritual motivation, and organizational citizenship behavior with another religious factor that we proposed in this study – the connectedness –, we test our model using SEM. Regression weights (all significant; p<0.01) between each variables are shown in **Error! Reference source not found.**The result reached a good model fit: χ^2=10.034, df=2, p<.001, GFI=.98, AGFI=.86, NFI=.98, CFI=.98, IFI=.98, RMR=.006.

The hierarchical regression analyses told that the incremental explained variance (ΔR^2) of spiritual leadership (SL) and spiritual survival (SS) in predicting organizational citizenship behavior (OCB) were 34.8% and 15.7% respectively, and having all reached a statistical significant level (p<0.001). These indicate that spiritual behavior significantly predict organizational outcome. The magnitude of parameter (β) of SL factor in Model 3 were eminently reduced compared to that in Model 2. This demonstrates the mediation of meaning/calling and membership as SS factors between SL and OCB meet the Baron and Kenny's (1986) criteria of mediation test.

As Model 4, when the sense of hope and sense of awe (spiritual motivation – SM – factors) include in the hierarchical regression, the ΔR^2 is increased by 3.5% for organizational outcome, and all coefficients are in the level of statistical significance. The magnitude of β reduction of SM in Model 4 out of Model 3 noticeably occurred, demonstrating the mediation effect of SM between SL and OCB. This result provided evidence that spiritual leadership influence organizational citizenship behavior through the mediation of sense of hope and sense of awe beyond the effect of meaning/calling and membership, and is in accordance with the mediation procedures by Baron and Kenny (1986). Thus, Hypothesis 1 was supported by the result.

Hereinafter, we conducted the Baron and Kenny's (1986) procedure of mediation to test the mediating effect of SL, SS, and SM between the connectedness and OCB. The βs of the single connectedness in Model 2, Model 3 and Model 4 were noticeably reduced in magnitude compared to those in the proper prior Model. Specifically for: SL in Model 2, Model 3 and Model 4 compared to Model 1, Model 2 and Model 3 respectively; SS in Model 3 and Model 4 compared to Model 2 and Model 3 respectively; and SM in Model 4 compared to Model 3. These demonstrated the existence of mediation effect of SL, SS, and SM between the connectedness to OCB. Thus, the connectedness influences OCB through workplace spirituality factors mediation. Thus, Hypothesis 2 was supported by the result.

v. Discussion

Our study validates the cross-nation and cross-cultural universality of the spiritual leadership constructs to Indonesian employees in Islamic culture. Research constructs' reliability and validity were tested under certain statistical criteria. The internal reliability, construct validity, convergent validity, discriminant validity and criterion-related validity meet the criteria. The first order and the second-order confirmatory factor analyses to simplify the constructs of spiritual leadership, spiritual survival and spiritual motivation, also demonstrated the adequate goodness of fit level. In SEM overall model test, the spiritual leadership factors: vision, hope/faith and altruistic love, with the mediating factors: meaning/calling and membership (spiritual survival), were significantly contributed to organizational citizenship behavior. Thus, the SLT is proven applicable for organization in Indonesian and Moslem background. Moreover, this result confirmed the perspective of SLT and generalization of the theory to different employee settings. The present study implies to Indonesian managers to consider the spiritual leadership style in their organization.

The first contribution of this study is the validation of another aspect of employee motivation from spiritual

perspective additional to the two existing follower's motivations: motivation toward work – meaning/calling, and motivation toward organization – membership. The follower's intrinsic motivation as the third motivational factors, all together with the two existing factors, are proven to mediate spiritual leadership and organizational citizenship behavior as an organizational outcome. The follower's intrinsic motivation dimensions from the spiritual/religious – Islamic – perspective are sense of hope and sense of awe.

The most important finding in this study is the connectedness to the Supreme-Being. This is our second contribution to theory of spirituality and religion in the workplace. Up here, our understanding about spirituality is complete. Since, theoretical work of Reed (1992) postulated that spirituality is a sense of making meaning through dimensions of connectedness (a) trans-personally to God or a higher power, (b) inter-personally to others or environment, and (c) intra-personally within oneself (Hamilton, et al., 2010). Trans-personally relationship to God or higher power is reflected from the connectedness to the Supreme-Being. Inter-personally relationship to others or environment is drawn from follower's motivation toward work and organization. And, intra-personally relationship within oneself is figured out from the intrinsic motivation: sense of hope and sense of awe. So that, we can say that spirituality and religion/religiosity must be integrated.

We believe that the argumentations of the present study two findings and contributions lead us to realizing of the important of religion in the workplace. Our findings support the proponent that spirituality and religion/religiosity cannot be separated each other. These could be a valuable contribution and should be considered in the contemporary literature of spirituality and religion in the workplace.

We realize this study has limitations. A convenient sample of 200 respondents of Indonesian employees may weaken the generalization of this research conclusions. However, the opportunities to more controlled study are widely open. Future research should include samples from other Moslem countries, or even in western countries with non-Moslem setting. The other organizational outcome variables may be considered in the future to examine the influence of the connectedness and the Islamic motivation: sense of hope and sense of awe. Especially, the connectedness may consider as an antecedent for the organizational behavior study. So that, the ABC (antecedence-behavior-consequence) approach could be considered.

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About Author (s):

[*Most importantly, we prove the prominent influence of "connectedness to the Supreme-Being" on the leadership variables in the SLT process. Religiosity seems to play its role in organizational behavior*]