

Sapta, I Ketut Setia; Rustiarini, Ni Wayan; Kusuma, I Gusti Agung Eka Teja; Astakoni, I Made Purba

Article

Spiritual leadership and organizational commitment: The mediation role of workplace spirituality

Cogent Business & Management

Provided in Cooperation with:

Taylor & Francis Group

Suggested Citation: Sapta, I Ketut Setia; Rustiarini, Ni Wayan; Kusuma, I Gusti Agung Eka Teja; Astakoni, I Made Purba (2021) : Spiritual leadership and organizational commitment: The mediation role of workplace spirituality, Cogent Business & Management, ISSN 2331-1975, Taylor & Francis, Abingdon, Vol. 8, Iss. 1, pp. 1-15,
<https://doi.org/10.1080/23311975.2021.1966865>

This Version is available at:

<https://hdl.handle.net/10419/245116>

Standard-Nutzungsbedingungen:

Die Dokumente auf EconStor dürfen zu eigenen wissenschaftlichen Zwecken und zum Privatgebrauch gespeichert und kopiert werden.

Sie dürfen die Dokumente nicht für öffentliche oder kommerzielle Zwecke vervielfältigen, öffentlich ausstellen, öffentlich zugänglich machen, vertreiben oder anderweitig nutzen.

Sofern die Verfasser die Dokumente unter Open-Content-Lizenzen (insbesondere CC-Lizenzen) zur Verfügung gestellt haben sollten, gelten abweichend von diesen Nutzungsbedingungen die in der dort genannten Lizenz gewährten Nutzungsrechte.

Terms of use:

Documents in EconStor may be saved and copied for your personal and scholarly purposes.

You are not to copy documents for public or commercial purposes, to exhibit the documents publicly, to make them publicly available on the internet, or to distribute or otherwise use the documents in public.

If the documents have been made available under an Open Content Licence (especially Creative Commons Licences), you may exercise further usage rights as specified in the indicated licence.



<https://creativecommons.org/licenses/by/4.0/>

Spiritual leadership and organizational commitment: The mediation role of workplace spirituality

I Ketut Setia Sapta, Ni Wayan Rustiarini, I Gusti Agung Eka Teja Kusuma & I Made Purba Astakoni |

To cite this article: I Ketut Setia Sapta, Ni Wayan Rustiarini, I Gusti Agung Eka Teja Kusuma & I Made Purba Astakoni | (2021) Spiritual leadership and organizational commitment: The mediation role of workplace spirituality, Cogent Business & Management, 8:1, 1966865, DOI: [10.1080/23311975.2021.1966865](https://doi.org/10.1080/23311975.2021.1966865)

To link to this article: <https://doi.org/10.1080/23311975.2021.1966865>



© 2021 The Author(s). This open access article is distributed under a Creative Commons Attribution (CC-BY) 4.0 license.



Published online: 24 Aug 2021.



Submit your article to this journal [↗](#)



Article views: 695



View related articles [↗](#)



View Crossmark data [↗](#)



Received: 6 August 2020
Accepted: 3 August 2021

*Corresponding author: I Ketut Setia Sapta, Faculty Of Economics And Business, Universitas Mahasaraswati Denpasar, Denpasar, Indonesia
E-mail: ketutsetiasapta@yahoo.com

Reviewing edito:
Alireza Nazarian, Business School,
University Of Westminster, London,
United Kingdom

Additional information is available at
the end of the article

MANAGEMENT | RESEARCH ARTICLE

Spiritual leadership and organizational commitment: The mediation role of workplace spirituality

I Ketut Setia Sapta^{1*}, Ni Wayan Rustiarini¹, I Gusti Agung Eka Teja Kusuma¹ and I Made Purba Astakoni²

Abstract: There is a shift in organizational focus from purely economic and social activities towards spiritual development. This phenomenon places spirituality as part of the development of holistic human resources. This study examined workplace spirituality's role as a mediating variable in the spiritual relationship of leadership and organizational commitment. The survey was conducted on 200 employees in three public sector organizations in Bali Province, Indonesia. The data analysis used the Partial Least Square (PLS) approach. The results show that workplace spirituality can mediate the effect of spiritual leadership on organizational commitment. Theoretically, the findings imply that workplace spirituality is one of the factors considered in organizational theory. Practically, this finding provides insight into the leadership to pay attention to the employee's spiritual needs. The results have implications for policy-makers to support and develop spirituality practices in the workplace.

Subjects: Leadership; Human Resource Management; Organizational Studies

Keywords: workplace spirituality; spiritual leadership; organization commitment
JEL Classifications: D23; J24; M5



I Ketut Setia Sapta

ABOUT THE AUTHOR

I Ketut Setia Sapta is an associate professor of Management at Universitas Mahasaraswati Denpasar, Indonesia. His research includes human resources management and entrepreneurship.

Ni Wayan Rustiarini is an assistant professor of Accounting at Universitas Mahasaraswati Denpasar, Indonesia. Her research includes public sector accounting.

I Gusti Agung Eka Teja Kusuma is an assistant professor of Management at Universitas Mahasaraswati Denpasar, Indonesia. His research is marketing and entrepreneurship.

I Made Purba Astakoni is an associate professor of Sekolah Tinggi Ilmu Manajemen Handayani, Denpasar, Indonesia. His research is human resources management and entrepreneurship.

PUBLIC INTEREST STATEMENT

Spirituality is one credible solution to overcome the challenges of managing human resources. This topic is essential because human resource development must be carried out holistically. It means that leaders can rely on the arms and brains of employees and understand their souls. Spiritual leadership will motivate employees to align their vision with the organization's vision. Meanwhile, workplace spirituality ensures that the organization members bring their entire self (physical, mental, emotional, and spiritual) into the organization. The presence of intense spirituality in the organization increases the psychological attachment of employees to the organization. This engagement creates a sense of loyalty and active participation of employees in organizational activities, which, at the same time, increases employee commitment to the organization. Thus, workplace spirituality improves individual employees' performance and is beneficial for achieving organizational and social performance.

1. Introduction

Spirituality is one of the agents of change in organizations (Garg, 2018b). This phenomenon is marked by the number of employees with higher spiritual goals in their work and personal lives (Beehner, 2018). This condition is a challenge for company leaders to create a work environment conducive to embracing employees' spiritual goals. One of the credible solutions to overcoming the challenges of managing human resources is creating workplace spirituality (Garg, 2018a). Therefore, workplace spirituality is a revolutionary antidote in overcoming contemporary human resource problems (Garg et al., 2019).

The development of workplace spirituality provides three benefits: individuals, organizations, and the social community (Moore & Casper, 2006). At the individual level, workplace spirituality increases employee potential and performance and fosters motivation, self-esteem, and self-conception (Krahnke et al., 2003). Various empirical research also proves that workplace spirituality influences job satisfaction, engagement, commitment, and employee well-being (Garg, 2017a, 2018b; Hassan et al., 2016; Ke et al., 2017; Badrinarayan S. Badrinarayan S. Pawar, 2009; Rego & Cunha, 2008). At the organizational level, workplace spirituality produces higher productivity and profits than organizations that ignore spirituality (Jurkiewicz & Giacalone, 2004; Malik & Naeem, 2011; Pandey et al., 2016). At the social level, workplace spirituality aligns profit maximization goals with organizational social responsibility (philanthropic) (Garg, 2017a).

Workplace spirituality is an essential and interesting topic for discussion due to several motivations. First, there is a shift in the organization's focus from purely economic and social activities towards spiritual development (Fry et al., 2017). This phenomenon is based on the view that development employees must be holistic (Garg, 2018b). Leaders can rely on the arms and brains of employees and understand their souls (Ashmos & Duchon, 2000; Mitroff, 2003). The organization will fulfill the employee's needs if they understand the purpose and meaning of employees' lives and the alignment with the work community (Ashmos & Duchon, 2000; Milliman et al., 2003). Workplace spirituality aims to ensure that employees bring their entire self (physical, mental, emotional, and spiritual) into the organization (Krahnke et al., 2003), ultimately increasing productivity and commitment to work and organization (Garg, 2017b; Rego & Cunha, 2008; Vandenberghe, 2011). Some researchers believe this topic is essential for further study and discussion (Geh, 2014; Madison & Kellermanns, 2013).

Second, there is an assumption that leadership style is the most critical factor in implementing workplace spirituality (Kinjerski & Skryonek, 2006). Nevertheless, there is no agreement on the type of leadership in line with workplace spirituality (Houghton et al., 2016; B S. Pawar, 2014). This study uses spiritual leadership that uses a holistic approach in managing human resources (Fry, 2003). Spiritual leadership integrating the four fundamental essences of human existence, such as body, heart, mind, and soul (Moxley, 2000). Third, spiritual leadership will not implement effectively if the organization does not implement workplace spirituality. Spiritual leadership seeks to integrate and balance leaders, employees, and organizations (Fairholm, 2011). To fulfill this desire, spiritual leadership has the challenge of providing a place that can align individuals' interests and needs with the interests and needs of the organization. A conducive work environment will increase employee commitment to the organization. Therefore, this study uses workplace spirituality as a mediator of spiritual leadership relationships and organizational commitment.

Fourth, most spiritual leadership publication studies carried out in private sector organizations (Chen & Yang, 2012; Djafri & Noordin, 2017; Fry & Matherly, 2006; Gupta et al., 2014; Mansor et al., 2013; Nasina et al., 2011). Not much research has discussed workplace spirituality in public sector organizations, particularly in Indonesia, as a developing country. This topic is interesting for

discussion in the nonprofit sector for two reasons (Cregard, 2017). The first reason is that leaders of nonprofit organizations who apply a spiritual leadership model implicitly imply their concern for employees' welfare and service to society. The second reason, there is often an assumption that the leadership of nonprofit organizations (public sector organizations) is not able to motivate employees to improve performance. Spiritual leadership communicates the leadership's efforts to motivate employees, but in a different way.

This study explores the role of workplace spirituality as a mediator between spiritual leadership and organizational commitment. This study also identifies workplace spirituality's role in mediating the spiritual relationship between leadership and organizational commitment. This research was conducted on 200 employees of a public sector organization in Bali, Indonesia. The results show that workplace spirituality is mediate the effect of spiritual leadership on organizational commitment.

Theoretically, the findings enrich the results of empirical testing, particularly related to spirituality theories. Nevertheless, the results fail to confirm the implementation of Spiritual Leadership Theory in public sector organizations. Practically, the results provide insight into that leaders must pay attention to employees' spiritual needs, including their involvement in corporate social activities. Leaders can also carry out various spiritual events, such as seminars, or involve employees in carrying out corporate social activities to the community. Efforts to meet spiritual needs are beneficial to individual employees' performance and positively contribute to society.

This article is divided into five sections. The first part explains the introduction, followed by theoretical review and hypothesis formulation in the second part. In the third part, the researcher describes the research methodology. Section four outlines the results and discusses the results of testing the hypothesis. In the last chapter, the researcher conveys conclusions and limitations, and suggestions for further research.

2. Theoretical literature review and hypothesis formulation

2.1. Spiritual leadership theory

Leadership is an effort to influence others to carry out activities to achieve common goals (Crosby & Bryson, 2018; Rudolph et al., 2018). Various leadership literature recognizes that leadership is a critical predictor in determining the fate of an organization through the decision making and strategy and influences the function of organizational members (Hughes et al., 2018; Yahaya & Ebrahim, 2016). Academics have continuously explored a series of theories to explain the role of leaders in complex and dynamic systems (Dinh et al., 2014). The development of knowledge that is relatively rapid has given rise to various types of leadership. Nonetheless, every organization must understand that leadership dynamics involve multiple levels and analysis and different timescales (Yammarino & Dansereau, 2011). Therefore, organizational practitioners must be careful in adopting a type of leadership to be implemented in the organization (Bush, 2017; Dinh et al., 2014).

Based on emerging leadership theories, one of the approaches used in classifying types of leadership is leadership based on ethical and moral values (Dinh et al., 2014). This study identifies four types of ethical or moral leadership: authentic leadership theory, ethical leadership theory, spiritual leadership theory, and servant leadership theory. These four leadership theories both focus on positive and humanistic behavior (Dinh et al., 2014). Thus, these leadership theories are expected to be able to overcome the shortcomings of other leadership theories. Although there are various leadership theories, this research explicitly discusses one theory, namely spiritual leadership theory. Today, one of the most prominent organizational challenges faced by leaders is the need to continuously develop new business models without neglecting the company's economic performance. Therefore, spiritual leadership is deemed appropriate to align ethical leadership,

employee welfare, organizational social responsibility, and organizational financial performance (Fry & Cohen, 2009; Fry et al., 2005).

Spiritual leadership theory is a causal leadership theory developed in the intrinsic motivation model. This theory collaborates vision, instills hope, and practices altruistic love (Fry, 2013). Conceptually, this theory is slightly different from other theories. Explicitly, this theory motivates leaders to include components of spiritual values in inclusive behavior (Gotsis & Grimani, 2017). Through this type of leadership, a leader can touch the fundamental needs of leaders and followers to become more organized, committed, and productive (Fry et al., 2017, 2005). Thus, spiritual leadership can create integrity, humanism, ethics, and respect in the organization (S. Lee et al., 2014). In this study, spiritual leadership theory explains the relationship between spiritual leadership variables, organizational commitment, and workplace spirituality.

2.2. Spiritual leadership and organization commitment

Spiritual Leadership Theory describes a causal model of individual and organizational relationships that positively affect (Fry, 2003; Fry et al., 2005). Spiritual leadership consists of three components: shared values, stewardship, and community (Fairholm, 2011). First, spiritual leadership refuses to compromise fundamental principles that do not provide benefits for the common good. Second, when there is a power arrangement, spiritual leadership focuses on stewardship responsibilities for the community's good. Third, have a sense of community that emphasizes maintaining good relations within the organization. Therefore, spiritual leadership is different from traditional leadership because it emphasizes efforts to create employee welfare and service to the community (Cregard, 2017). It can conclude that spiritual leadership has advantages because it uses a holistic approach in integrating physical (body), rational thinking (mind), emotions or feelings (heart), and soul (spirit) (Cacioppe, 2000; Fry, 2003; Moxley, 2000). Spiritual leadership integrates these five aspects of an intrinsic motivation model (Fry, 2003; Fry & Matherly, 2006), such as 1) calling, 2) membership, 3) vision, 4) hope or faith, and 5) altruistic love.

Spiritual values in leadership are motivated and inspire employees to build the organization's vision and culture and create employee commitment. Thus, the alignment of vision and values between individuals in the organization, the team assigned, and alignment with organizational goals (Arsawan et al., 2021). Ultimately, spiritual leadership will create employee commitment to the organization (Fry & Cohen, 2009). Other researchers reveal that values such as integrity, honesty, and humility positively influence leadership success (Reave, 2005). This concept support previous results (Fry & Matherly, 2006; Fry & Slocum, 2008; Mansor et al., 2013) that spiritual leadership had a positive effect on organizational commitment. Spiritual leadership is a predictor of organizational commitment and an effort to improve organizational performance (Fry & Matherly, 2006). Based on the description, the hypothesis formulated is as follows:

H1: Spiritual leadership has a positive effect on organizational commitment.

2.3. Spiritual leadership and workplace spirituality

The term workplace spirituality is defined in various contexts. The literature on workplace spirituality emphasizes that spirituality is not identical to religion or individual belief systems (Ashmos & Duchon, 2000; T. T. Lee et al., 2010). The word "spirituality" refers to the meaning of self-transcendence and the universe's interconnectedness (Kriger & Seng, 2005). Badrinarayan S. Pawar (2009) defines workplace spirituality as an experience and meaningful work, community, and transcendence. Workplace spirituality also a psychological climate that treats employees in a meaningful way and places them in a community context (Duchon & Plowman, 2005). In general, workplace spirituality involves developing solid relationships with colleagues related to work and fostering harmony between one's core beliefs and organizational values (Milliman et al., 2003). The examples, such as meditation at the beginning of the meeting, spiritual training

when the employee is taking a break, practicing prayer with employees, and open discussion to test whether the company's actions aligned with higher meaning and goals (Dehaghi et al., 2012).

Implementing workplace spirituality is inseparable from spiritual leadership. This leadership style is part of "spirituality at work" to meet personal needs, individual wholeness, and healthy interpersonal relationships in the workplace (Neal, 2018). Spiritual leadership is a leadership concept that aims to motivate and inspire through company vision and culture (Tobroni, 2015). Spiritual leadership will strive to facilitate a conducive work environment so that employees can achieve their spiritual goals. Efforts made include encouraging them, giving them confidence, and fulfilling their spiritual needs. This condition creates a conducive work environment, so that spiritual leadership contributes to creating workplace spirituality and spiritual well-being (Fry, 2013; Fry et al., 2017). The research conducted by Afsar et al. (2016) found that spiritual leadership positively affected workplace spirituality. Based on the description, the hypothesis formulated is as follows:

H2: Spiritual leadership has a positive effect on workplace spirituality.

2.4. Workplace spirituality and organization commitment

Organizational commitment is an individual's psychological attachment to the organization (Meyer & Allen, 1991). Organizational commitment reflects the alignment between employee goals and corporate objectives (Mowday et al., 1979; Sanders et al., 2005). Organizational commitment consists of three components: affective, normative, and continuance (Meyer & Allen, 1991). First, affective commitment explains that employees have an emotional attachment to the organization. Employee commitment will grow when getting fair treatment and full respect (Rustiarini et al., 2021). Second, normative commitment arises because employees feel the benefits of the organization's existence, so they try to increase employee loyalty. Third, the continuance commitment states that employees tend to choose to stay in the organization to fear losing investment and hard work achievement. Various components can show different results and behavioral consequences (Allen & Meyer, 1996; Herscovitch & Meyer, 2002).

One of the factors that determine organizational commitment is workplace spirituality. Employee organizational commitment increases when the individual has a good workplace spirituality experience (Garg, 2017a; Rego & Cunha, 2008). Spiritual activities that are full of kindness will create positive emotions and individual attitudes towards work and organization. The presence of intense spirituality in organizations increases employees' psychological attachment with the organization (Naseer et al., 2020). Workplace spirituality ensures that employees bring their entire self (physical, mental, emotional, and spiritual) to the organization. The engagement creates a sense of loyalty and active participation of employees in organizational activities, which at the same time increases employee productivity and commitment (Rego & Cunha, 2008). Employees will think of themselves as part of the organizational family to create employee care and commitment to the organization. It makes them more committed to the organization. Several empirical studies reveal that workplace spirituality has a positive relationship with individual attitudes, such as job embeddedness, job satisfaction, organizational performance, and organizational commitment (Ashmos & Duchon, 2000; Gupta et al., 2014; Hassan et al., 2016; Milliman et al., 2003; Badrinarayan S. Badrinarayan S. Pawar, 2009; Rajappan et al., 2017). The higher workplace spirituality increases normative and affective commitment (Chawla & Guda, 2010; Fry, 2003; Nasina et al., 2011). Based on the description, the hypothesis formulated is as follows:

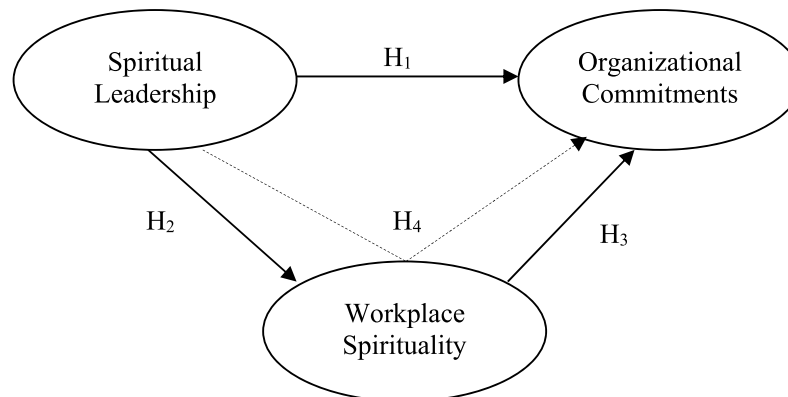
H3: Workplace spirituality has a positive effect on organizational commitment.

2.5. Spiritual leadership, workplace spirituality, and organization commitment

Organizational commitment is employees' willingness to participate actively in the organization (Newstrom & Davis, 2002) without any desire to leave the organization. Organizational

Figure 1. Research framework model.

Source: Author's design



commitment is likened to a strong magnetic force pulling a metal object to move toward the magnet. Individuals who have a high organizational commitment remain members of the organization and believe in accepting the organization's values and goals, and are willing to make great efforts (Luthans, 2011; Rustiarini et al., 2021).

One of the factors that can increase organizational commitment is spiritual leadership. Spiritual values in leadership can motivate and inspire employees to increase loyalty and active participation, ultimately increasing employee commitment to the organization (Fry & Cohen, 2009). Nevertheless, the application of spiritual leadership requires the development of workplace spirituality. Workplace spirituality is related to employees' desire to obtain the most profound meaning of their work or the desire to realize passion in the workplace. Workplace spirituality creates a conducive organizational climate so that employee goals are aligned with the organization's vision, mission, and values (Barrett, 2009). It is the process of looking for something that goes far beyond just income and performance (Ashmos & Duchon, 2000; Kinjerski & Skrypnek, 2004). Also, workplace spirituality facilitates the leader's spiritual values to increase employee commitment to the organization. Employees will feel comfortable in the organization and increase their commitment to the organization. Thus, workplace spirituality is a mediator between ethical leadership and work engagement (Adnan et al., 2020). Based on the description, the hypothesis formulated is as follows:

H4: Workplace spirituality mediates the relationship between spiritual leadership and organizational commitment.

This study examines the role of spiritual leadership and workplace spirituality on organizational commitment. The research model is described in Figure 1.

3. Research methodology

3.1. Population and sample

This study uses a survey method to distribute questionnaires to all employees who work in three public sector organizations in Bali Province, located in Badung Regency, Tabanan Regency, and Denpasar Municipality. The method of distributing questionnaires uses purposive sampling with criteria, namely: 1) a permanent employee of the company, and 2) has a minimum work tenure of five years. Based on these criteria, this study distributed questionnaires to 235 employees. The number of returned questionnaires was 214 employees or had a response rate of 91.06%. From the number of returned polls, respondents did not complete 14 questionnaires. Thus, the survey

Table 1. Respondent demographic information

| Characteristics | Frequency | Percentage |
|------------------------------|-----------|------------|
| Gender: | 110 | 55.00% |
| a. Male | 90 | 45.00% |
| b. Female | | |
| Age (in year): | 32 | 16.00% |
| a. 20–30 | 56 | 28.00% |
| b. 31–40 | 112 | 56.00% |
| c. More than 40 | | |
| Education background: | 9 | 4.50% |
| a. Senior high school | 38 | 19.00% |
| b. Associate degree | 142 | 71.00% |
| c. Bachelor | 11 | 5.50% |
| d. Postgraduate | | |
| Work experience (in a year): | 87 | 43.50% |
| a. 1–10 | 97 | 48.50% |
| b. 11–20 | 16 | 8.00% |
| c. More than 20 | | |
| Income/month (in rupiah): | 151 | 75.50% |
| a. 6–7 million | 39 | 19.50% |
| b. 8–9 million | 10 | 5.00% |
| c. More than 9 million | | |

Source: researcher calculation

that can further analyze is 200 questionnaires or has a reasonable response rate of 93.46%. The respondent demographic information is presented in [Table 1](#).

Based on the demographic status of respondents in [Table 1](#), most of the respondents were male, namely 55.00%, and had an average age of more than 40 years (56.00%). The majority of educational background is bachelor's degree (71.00%) with an average work experience of 11–20 years (48.50%). Most employees have earned income based on income per month, 6–7 million (75.50%).

3.2. Definition of operational variables

The variables of this study are spiritual leadership, workplace spirituality, and organizational commitment.

3.2.1. Spiritual leadership

The spiritual leadership questionnaire consisted of 21 statements adapted from previous studies (Fry, 2003; Fry & Cohen, 2009). Measuring spiritual leadership uses five indicators, including vision (4 statements), hope/faith (4 statements), altruistic love (5 statements), meaning or calling (4 statements), and membership (4 statements). Participants' responses were measured using a five-point Likert Scale with answers that strongly disagree = 1 to strongly agree = 5.

3.2.2. Workplace spirituality

The workplace spirituality variable consists of 21 statements adapted from the research of Ashmos and Duchon (2000). The questionnaire contained three dimensions of variables, namely a sense of inner life (5 statements), meaningful work (7 statements), and a sense of community (9 statements). Participants' responses were measured using a five-point Likert Scale with answers that strongly disagree = 1 to strongly agree = 5.

3.2.3. Organizational commitment

The organizational commitment questionnaire consisted of 4 item questions adapted from Fry and Matherly (2006). This instrument research contained four indicators, namely: organizations as “part of the family”, happy to spend the rest of their careers in organizations, organizations as appropriate places to work, and assume organizational problems as own problems. Participants’ responses were measured using a five-point Likert Scale with answers that strongly disagree = 1 to strongly agree = 5.

4. Result and discussion

4.1. Result

The data analysis used the Smart Partial Least Square (SmartPLS) software. The first step taken is the outer model test to test the validity and reliability of variable indicators. Tests conducted were convergent validity, discriminant validity, composite reliability, and Cronbach alpha. The outer model test results show that convergent validity has a minimum AVE value of 0.60 (AVE > 0.50) and a minimum outer loading value of 0.636 (above > 0.50). The results of outer loading values above 0.50 and AVE values above 0.50 indicate that both conditions are fulfilled as an indicator of measuring latent constructs. The validity of the indicators that make up the latent variable was carried out using discriminant validity. Output discriminant validity showed through HTMT (Heterotrait-Monotrait Ratio < 0.90) so that it is declared valid. The value of discriminant validity output indicates that the indicators meet the discriminant validity requirements. A measurement is reliable if the composite reliability and Cronbach alpha have a value higher than 0.70. Composite reliability is a measure of reliability among indicator blocks in the research model. Calculation results show that all constructs’ composite reliability value has shown a minimum value of 0.749 (> 0.70) to meet the reliable requirements. The correlation of latent variables and the validity and reliability test result are presented in [Tables 2 and 3](#).

The inner model test results were used to evaluate the overall model. The coefficient of determination (R^2) for the organizational commitment construct is 0.708, and the workplace spirituality construct is 0.513. The Q-Square Predictive Relevance (Q^2) value for contracting organizational commitment is 0.369, and the construct of spirituality at work is 0.104. The Goodness of

Table 2. Correlation of latent variables

| Variables | Correlation | | |
|---------------------------|---------------------------|----------------------|------------------------|
| | Organizational commitment | Spiritual leadership | Workplace spirituality |
| Organizational commitment | 1.000 | | |
| Spiritual leadership | 0.633 | 1.000 | |
| Workplace spirituality | 0.840 | 0.716 | 1.000 |

Source: researcher calculation based on SmartPLS software

Table 3. Validity and reliability

| Variables | Cronbach's Alpha | rho_A | Composite Reliability | AVE |
|---------------------------|------------------|-------|-----------------------|-------|
| Organizational commitment | 0.674 | 0.627 | 0.775 | 0.463 |
| Spiritual leadership | 0.866 | 0.920 | 0.900 | 0.647 |
| Workplace spirituality | 0.604 | 0.571 | 0.749 | 0.500 |

Source: researcher calculation based on SmartPLS software

Table 4. Path analysis and hypothesis test results

| Variables | Original Sample (O) | Sample Mean (M) | Standard Dev (STDEV) | T Statistics (O/STDEV) | p-Value | Remark |
|-----------|---------------------|-----------------|----------------------|------------------------|---------|------------------|
| SL → OC | 0.063 | 0.048 | 0.105 | 0.597 | 0.551 | H1 Not Supported |
| SL → WS | 0.716 | 0.710 | 0.117 | 6.134 | 0.000 | H2 Supported |
| WS → OC | 0.795 | 0.808 | 0.063 | 12.585 | 0.000 | H3 Supported |

Source: researcher calculation based on SmartPLS software

Note:

SL: Spiritual Leadership

WS: Workplace Spirituality

OC: Organization Commitment

Table 5. Mediation test results

| Variables | Original Sample (O) | Sample Mean (M) | Standard Dev (STDEV) | T Statistics (O/STDEV) | p-Value | Remark |
|--------------|---------------------|-----------------|----------------------|------------------------|---------|-------------------------------|
| SL → WS → OC | 0.570 | 0.568 | 0.126 | 4.508 | 0.000 | H4 Supported (Full mediation) |

Source: researcher calculation based on SmartPLS software

Fit (GoF) test results for the organizational commitment construct showed a value of 0.725 and the workplace spirituality construct of 0.456. A GoF value > 0.36 indicates that both constructs have a considerable GoF value. Thus, this study has an excellent research model. The estimated output results for testing the three variables' structural models are presented in [Table 4](#).

[Table 4](#) shows that spiritual leadership has a positive coefficient of 0.063 and a p-value of 0.551 (t-statistic value $0.597 < 1.96$). Thus, the results reject hypothesis 1. Hypothesis 2 test results show a positive coefficient of 0.716 and a p-value of 0.000 (t-statistics value $6.134 > 1.96$). The results support hypothesis 2. The test results present a positive coefficient of 0.795 and a p-value of 0.000 (t-statistics value $12.585 > 1.96$). Therefore, the results accept hypothesis 3.

This study examined the role of workplace spirituality as a mediating variable between spiritual leadership and organizational commitment, which is shown in [Table 5](#). This result is reflected in hypothesis testing 4, which has a significant value of 0.000 (t statistic is 4.508). Thus, the workplace spirituality variable mediates (complete mediation) the influence of spiritual leadership on organizational commitment. The results of this test are accepting hypothesis 4 (H4).

4.2. Discussion

4.2.1. Spiritual leadership and organization commitment

Hypothesis 1 states that spiritual leadership has a positive effect on organizational commitment. The test results reveal that spiritual leadership does not affect organizational commitment. Theoretically, spiritual leadership will manage resources holistically by integrating the four elemental essences of human existence: body, heart, mind, and soul (Moxley, 2000). Also, spiritual leadership is needed to motivate myself and others to meet spiritual needs. Thus, employees will feel the meaning of life more and feel more understood and valued (Fry & Matherly, 2006). Employees will feel they have a community, so they are willing to be involved in a spiritual organization's climate. There are opportunities for employees to develop the self will actively

foster psychological attachment to the organization. The most important thing is that employees become more committed and productive (Djafri & Noordin, 2017).

Nevertheless, the results of this study show contradictions. In this study, spiritual leadership is not able to increase employee organizational commitment. These results indicate that there is an alignment of individual goals and organizational goals. Employees will consider the work given as an obligation or responsibility that must complete. As a result, employees experience psychological ownership of their work, and therefore leadership involvement does not influence employee loyalty and commitment to the organization (Haldorai et al., 2020). This condition creates goal alignment and internal motivation for employees to continue to be committed to the organization (Rustiarini et al., 2019). Therefore, spiritual leadership does not fail to increase the commitment of these employees to the organization.

Besides, employees may consider spiritual needs as inherent and personal aspects based on personal values and philosophies, not determined by others. Although there is spiritual leadership, employees will find it a separate part of the work and organization. The presence of spiritual leadership will not affect employee commitment to the organization. Thus, the result not supported previous findings that reveal that spiritual leadership influences organizational commitment, productivity, and sales growth (Fry & Matherly, 2006) and has a positive effect on organizational citizenship behavior (Chen & Yang, 2012).

4.2.2. Spiritual leadership and workplace spirituality

The test result of hypothesis 2 proves that spiritual leadership has a positive effect on workplace spirituality. These findings indicate that success in implementing workplace spirituality is inseparable from the role of spiritual leadership. This result is due to several ways. A leader with spiritual leadership characteristics will encourage and help employees find work meaningful for themselves, others, and society (Hudson, 2014). This character will motivate employees to think about themselves and pay attention to the balance between the natural and social environment. Spiritual leadership will focus on the meaningfulness of work, altruism, togetherness, and higher life goals (Afsar et al., 2016). They will make a community consisting of individuals with the same traditions, values, and beliefs. These activities create harmony in the work environment. Thus, spiritual leadership will create workplace spirituality.

According to Fairholm (2011), the spiritual leadership model integrates and balances leaders, employees, and organizations' interests or needs. Leaders will bring employees "whole" into the workplace to realize their hopes and dreams. Therefore, spiritual leadership has the challenge of providing a place (work environment) that can align individuals' interests and needs with the organization's interests and needs. The results support the previous findings, stating that spiritual leadership positively influences workplace spirituality (Afsar et al., 2016).

4.2.3. Workplace spirituality and organization commitment

Statistical result for hypothesis 3 states that workplace spirituality has a positive effect on organizational commitment. Organizational commitment is the psychological attachment of individuals to the organization. The stronger the engagement, the smaller the employee intends to leave the organization (Garg, 2018b; Meyer & Allen, 1991). Rego and Cunha (2008) conducted empirical exploration results to prove the existence of a relationship between workplace spirituality and organizational commitment. When employees have a deep sense of meaning and purpose at work, they will be creative and more committed to the organization (Djafri & Noordin, 2017; Nasurdin et al., 2013). Other studies also explained that employees' feelings of pleasure and enjoyment when working would automatically increase their affective commitment (Nasina et al., 2011).

Workplace spirituality is characterized by an employee-friendly work environment that can maintain employee morale and support performance (Chatterjee & Naqvi, 2010). Also, workplace

spirituality will encourage individuals to engage in corporate social activities. This activity creates positive emotions and individual love for their work and organization (Garg, 2018b). The presence of an intense spirituality also fosters psychological attachment to employees with the organization. This engagement encourages employees to participate actively and increases employee loyalty. Ultimately, this engagement will strengthen employee commitment to the organization (Rego & Cunha, 2008). Thus, this study support previous findings that workplace spirituality has a positive effect on organizational commitment (Djafri & Noordin, 2017; Nasina et al., 2011; Rego & Cunha, 2008; Vandenberghe, 2011), job satisfaction (Gupta et al., 2014; Hassan et al., 2016), and organizational citizenship behavior (Nasurdin et al., 2013).

4.2.4. Spiritual leadership, workplace spirituality, and organization commitment

The fourth hypothesis finding states that workplace spirituality mediates the spiritual relationship between spiritual leadership and organizational commitment. The success of the spiritual workplace variable as a mediating variable indicates that the work environment plays a vital role in facilitating a leadership style. The employee's work environment determines a leader's success in managing human resources. No matter how great a leadership style is, if a conducive work environment does not support it, this leadership style is not effective in increasing employee organizational commitment. Thus, the results of this test also imply that these findings do not support spiritual leadership theory.

The results of this test also confirm the importance of a spiritual workplace in the organization. Workplace spirituality creates a conducive work environment to increase employee loyalty and commitment to the organization. Also, employees who have a good work community will consider the work environment as part of the family. The existence of this psychological and emotional attachment will increase organizational commitment. Thus, employees no longer pay attention to leader figures or leadership styles applied as long as the work environment has met employee expectations. This finding support previous research that workplace spirituality mediates the relationship between ethical leadership and work engagement (Adnan et al., 2020).

5. Summary and conclusion

There is a shift in the organization's focus from purely economic and social activities towards spiritual development. Leaders cannot rely solely on employees' arms and brains but must also understand their souls. Workplace spirituality and spiritual leadership become one to align the vision and values of employees with organizational goals. The empirical result reveals that workplace spirituality can mediate the relationship between spiritual leadership and organizational commitment. The results of this test imply that these findings do not support the spiritual leadership theory. A leadership style cannot be applied effectively if a conducive work environment does not support it. The results of this test also confirm the importance of a spiritual workplace in the organization. Workplace spirituality can increase employee loyalty and commitment to the organization.

Theoretically, the findings imply that workplace spirituality is one of the factors considered in organizational theory. Organizations must pay attention to employees' spiritual needs to bring their "entire self" into the organization. However, these test results fail to confirm the spiritual leadership theory's role in the spiritual leadership and organizational commitment relationship. In contrast, empirical findings prove the critical role of workplace spirituality in mediating the spiritual influence of leadership and organizational commitment. Thus, workplace spirituality can become a revolutionary antidote in overcoming contemporary human resource problems (Garg et al., 2019). Practically, the results have implications for policy-makers to support and develop workplace spirituality practices, such as training, seminars, or prayer groups. This activity can increase employee loyalty, commitment, and performance. Nevertheless, spirituality is not a universal solution for all employees' problems (Saks, 2011). This spiritual intention must be manifested in the form of a vision, mission, and healthy organizational practices to produce a more collaborative and responsible workforce. Also, organizations can initiate corporate social responsibility,

sustainability, and workplace spirituality activities tailored to the organizational culture. Thus, the organization must continue to create a conducive organizational climate to maintain employees' physical and mental health.

This research has two limitations. There are research results show that spiritual leadership does not affect organizational commitment. This limitation provides several opportunities for further study. First, it may not be easy to distinguish between spiritual leadership and religious leaders. Also, it isn't easy to define workplace spirituality universally. Spirituality is often associated with religion (Astin & Astin, 1999). As a result, researchers and respondents can have different scientific measurements regarding these two variables (Gotsis & Kortezi, 2008). Future research can revisit the concept of spiritual leadership, both quantitatively and qualitatively. Second, this research was conducted on public sector organizations in Indonesia, the results of which may not be generalizable to the private sector. The researcher can then carry out longitudinal studies in countries that have different cultural organization settings. Culture has a vital role in understanding human behavior (Nurkholis et al., 2020). Also, this finding opens up further research opportunities to investigate various factors, such as the influence of spiritual leadership on employee effectiveness, corporate financial performance, or social performance. This development can create new research that may be more interesting and beneficial to the organization.

Funding

The authors received no direct funding for this research.

Author details

I Ketut Setia Sapta¹
 E-mail: ketutsetiasapta@yahoo.com
 ORCID ID: <http://orcid.org/0000-0002-9387-9792>
 Ni Wayan Rustiari¹
 ORCID ID: <http://orcid.org/0000-0001-7403-8042>
 I Gusti Agung Eka Teja Kusuma¹
 ORCID ID: <http://orcid.org/0000-0002-2586-1750>
 I Made Purba Astakoni²
¹ Faculty Of Economics And Business, Universitas Mahasaraswati Denpasar, Denpasar, Indonesia.
² Management, Sekolah Tinggi Ilmu Manajemen Handayani, Denpasar, Indonesia.

Citation information

Cite this article as: Spiritual leadership and organizational commitment: The mediation role of workplace spirituality, I Ketut Setia Sapta, Ni Wayan Rustiari, I Gusti Agung Eka Teja Kusuma & I Made Purba Astakoni, *Cogent Business & Management* (2021), 8: 1966865.

References

- Adnan, N., Bhatti, O. K., Farooq, W., & Wanasika, I. (2020). Relating ethical leadership with work engagement: How workplace spirituality mediates? *Cogent Business & Management*, 7(1), 1–22. <https://doi.org/10.1080/23311975.2020.1739494>
- Afsar, B., Badir, Y., & Kiani, U. S. (2016). Linking spiritual leadership and employee pro-environmental behavior: The influence of workplace spirituality, intrinsic motivation, and environmental passion. *Journal of Environmental Psychology*, 45(3), 79–88. <https://doi.org/10.1016/j.jenvp.2015.11.011>
- Allen, N. J., & Meyer, J. P. (1996). Affective, continuance, and normative commitment to the organization: An examination of construct validity. *Journal of Vocational Behavior*, 49(3), 252–276. <https://doi.org/10.1006/jvbe.1996.0043>
- Arsawan, I. W. E., Koval, V., Rajiani, I., Rustiari, N. W., Supartha, W. G., & Suryantini, N. P. S. (2021). Leveraging knowledge sharing and innovation culture into SME's sustainable competitive advantage. In *International journal of productivity and performance management: Vol* (pp. 1–24). In Press. <https://doi.org/10.1108/IJPPM-04-2020-0192>
- Ashmos, D. P., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, 9(2), 134–145. <https://doi.org/10.1177/105649260092008>
- Astin, A. W., & Astin, H. S. (1999). Meaning and spirituality in the lives of college faculty: A study of values, authenticity, and stress. (pp. 1–48). Higher Education Research Institute. <https://eric.ed.gov/?id=ED445613>
- Barrett, R. (2009). What's right and wrong with spirituality in the workplace. *Journal of Management, Spirituality & Religion*, 6(3), 261–268. <https://doi.org/10.1080/14766080903069372>
- Beehner, C. G. (2018). *Spirituality, sustainability, and success: concepts and cases*. Springer.
- Bush, T. (2017). Leadership and context: Why one-size does not fit all. *Educational Management Administration & Leadership*, 46(1), 3–4. <https://doi.org/10.1177/1741143217739543>
- Cacioppe, R. (2000). Creating spirit at work: Re-visioning organization development and leadership – Part I. *Leadership & Organization Development Journal*, 21(1), 48–54. <https://doi.org/10.1108/01437730010310730>
- Chatterjee, A., & Naqvi, F. (2010). Spirituality in organizational life: An empirical study of spirituality and job attitudes. *Abhigyan*, 28(3), 18–30. <https://go.gale.com/ps/anonymous?id=GALE%7CA249137536&sid=googleScholar&v=2.1&it=r&linkaccess=abs&=09702385&p=AONE&sw=w>
- Chawla, V., & Guda, S. (2010). Individual spirituality at work and its relationship with job satisfaction, propensity to leave and job commitment: An exploratory study among sales professionals. *Journal of Human Values*, 16(2), 157–167. <https://doi.org/10.1177/097168581001600203>
- Chen, C.-Y., & Yang, C.-F. (2012). The impact of spiritual leadership on organizational citizenship behavior: A multi-sample analysis. *Journal of Business Ethics*, 105(1), 107–114. <https://doi.org/10.1007/s10551-011-0953-3>
- Cregard, A. (2017). Investigating the risks of spiritual leadership. *Nonprofit Management & Leadership*, 27(4), 533–547. <https://doi.org/10.1002/nml.21262>
- Crosby, B. C., & Bryson, J. M. (2018). Why leadership of public leadership research matters: And what to do about it.

- Public Management Review*, 20(9), 1265–1286. <https://doi.org/10.1080/14719037.2017.1348731>
- Dehaghi, M. R., Goodarzi, M., & Arazi, Z. K. (2012). The effect of spiritual values on employees' organizational commitment and its models. *Procedia - Social and Behavioral Sciences*, 62(October), 159–166. <https://doi.org/10.1016/j.sbspro.2012.09.025>
- Dinh, J. E., Lord, R. G., Gardner, W. L., Meuser, J. D., Liden, R. C., & Hu, J. (2014). Leadership theory and research in the new millennium: Current theoretical trends and changing perspectives. *The Leadership Quarterly*, 25(1), 36–62. <https://doi.org/10.1016/j.leaqua.2013.11.005>
- Djafri, F., & Noordin, K. (2017). The impact of workplace spirituality on organizational commitment: A case study of Takafu agents in Malaysia. *Humanomics*, 33(3), 384–396. <https://doi.org/10.1108/H-02-2017-0018>
- Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, 16(5), 807–833. <https://doi.org/10.1016/j.leaqua.2005.07.008>
- Fairholm, G. W. (2011). *Real leadership: How spiritual values give leadership meaning: How spiritual values give leadership meaning*. ABC-CLIO.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693–727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- Fry, L. W. (2013). Spiritual leadership and faith and spirituality in the workplace. In Neal, J. (Eds), *Handbook of Faith and Spirituality in the workplace* (pp. 697–704). Springer.
- Fry, L. W., & Cohen, M. P. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures. *Journal of Business Ethics*, 84(S2), 265–278. <https://doi.org/10.1007/s10551-008-9695-2>
- Fry, L. W., Latham, J. R., Clinebell, S. K., & Krahnke, K. (2017). Spiritual leadership as a model for performance excellence: A study of Baldrige award recipients. *Journal of Management, Spirituality & Religion*, 14(1), 22–47. <https://doi.org/10.1080/14766086.2016.1202130>
- Fry, L. W., & Matherly, L. L. (2006). Spiritual leadership and organizational performance: An exploratory study. *Annual Meeting of the Academy of Management*. The paper was presented at the Academy of Management Meeting, Atlanta, Georgia, in 2006. <https://www.iispiritualleadership.com/wp-content/uploads/docs/SLTOrgPerFAOM2006.pdf>
- Fry, L. W., & Slocum, J. J. W. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational Dynamics*, 37(1), 86–96. <https://doi.org/10.1016/j.orgdyn.2007.11.004>
- Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The Leadership Quarterly*, 16(5), 835–862. <https://doi.org/10.1016/j.leaqua.2005.07.012>
- Garg, N. (2017a). Workplace spirituality and employee well-being: An empirical exploration. *Journal of Human Values*, 23(2), 129–147. <https://doi.org/10.1177/0971685816689741>
- Garg, N. (2017b). Workplace spirituality and organizational performance in Indian context: Mediating effect of organizational commitment, work motivation and employee engagement. *South Asian Journal of Human Resources Management*, 4(2), 191–211. <https://doi.org/10.1177/2322093717736134>
- Garg, N. (2018a). Promoting organizational performance in Indian insurance industry: The roles of workplace spirituality and organizational citizenship behaviour. *Global Business Review*, 21(3), 834–849. <https://doi.org/10.1177/0972150918778983>
- Garg, N. (2018b). Workplace spirituality and organizational commitment: An empirical Exploration. *Purushartha-A Journal of Management, Ethics and Spirituality*, 10(2), 8–24. <http://journals.smsvaranasi.com/index.php/purushartha/article/view/60>
- Garg, N., Punia, B. K., & Jain, A. (2019). Workplace spirituality and job satisfaction: Exploring mediating effect of organization citizenship behaviour. *Vision: The Journal of Business Perspective*, 23(3), 287–296. <https://doi.org/10.1177/0972262919850928>
- Geh, E. Z. (2014). Organizational spiritual leadership of worlds “made” and “found”: An experiential learning model for “feel.”. *Leadership & Organization Development Journal*, 35(2), 137–151. <https://doi.org/10.1108/LODJ-04-2012-0052>
- Gotsis, G., & Grimani, K. (2017). The role of spiritual leadership in fostering inclusive workplaces. *Personnel Review*, 46(5), 908–935. <https://doi.org/10.1108/PR-11-2015-0286>
- Gotsis, G., & Kortezi, Z. (2008). Philosophical foundations of workplace spirituality: A critical approach. *Journal of Business Ethics*, 78(4), 575–600. <https://doi.org/10.1007/s10551-007-9369-5>
- Gupta, M., Kumar, V., & Singh, M. (2014). Creating satisfied employees through workplace spirituality: A study of the private insurance sector in Punjab (India). *Journal of Business Ethics*, 122(1), 79–88. <https://doi.org/10.1007/s10551-013-1756-5>
- Haldorai, K., Kim, W. G., Chang, H. (Sean), & Li, J. (Justin). (2020). Workplace spirituality as a mediator between ethical climate and workplace deviant behavior. *International Journal of Hospitality Management*, 86(4), 1–15. <https://doi.org/10.1016/j.ijhm.2019.102372>
- Hassan, M., Bin Nadeem, A., Akhter, A., & Nisar, T.. (2016). Impact of workplace spirituality on job satisfaction: Mediating effect of trust. *Cogent Business & Management*, 3(1), 1. <https://doi.org/10.1080/23311975.2016.1189808>
- Herscovitch, L., & Meyer, J. P. (2002). Commitment to organizational change: Extension of a three-component model. *Journal of Applied Psychology*, 87(3), 474. <https://doi.org/10.1037/0021-9010.87.3.474>
- Houghton, J. D., Neck, C. P., & Krishnakumar, S. (2016). The what, why, and how of spirituality in the workplace revisited: A 14-year update and extension. *Journal of Management, Spirituality & Religion*, 13(3), 177–205. <https://doi.org/10.1080/14766086.2016.1185292>
- Hudson, R. (2014). The question of theoretical foundations for the spirituality at work movement. *Journal of Management, Spirituality & Religion*, 11(1), 27–44. <https://doi.org/10.1080/14766086.2013.801031>
- Hughes, D. J., Lee, A., Tian, A. W., Newman, A., & Legood, A. (2018). Leadership, creativity, and innovation: A critical review and practical recommendations. *The Leadership Quarterly*, 29(5), 549–569. <https://doi.org/10.1016/j.leaqua.2018.03.001>
- Jurkiewicz, C. L., & Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, 49(2), 129–142. <https://doi.org/10.1023/B:BUSI.0000015843.22195.b9>
- Ke, J., Zhang, F., Yan, X., & Fu, Y. (2017). The effect of university teachers' workplace spirituality on employee engagement: Professional commitment as mediator. *Creative Education*, 8(13), 2147. <https://doi.org/10.4236/ce.2017.813145>

- Kinjerski, V. M., & Skryonek, B. J. (2006). A human ecological model of spirit at work. *Journal of Management, Spirituality & Religion*, 3(3), 231–241. <https://doi.org/10.1080/14766080609518627>
- Kinjerski, V. M., & Skryonek, B. J. (2004). Defining spirit at work: Finding common ground. *Journal of Organizational Change Management*, 17(1), 26–42. <https://doi.org/10.1108/09534810410511288>
- Krahnke, K., Giacalone, R. A., & Carole, L. J. (2003). Point-counterpoint: Measuring workplace spirituality. *Journal of Organizational Change Management*, 16(4), 396–405. <https://doi.org/10.1108/09534810310484154>
- Kruger, M., & Seng, Y. (2005). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions. *The Leadership Quarterly*, 16(5), 771–806. <https://doi.org/10.1016/j.leaqua.2005.07.007>
- Lee, S., Lovelace, K. J., & Manz, C. C. (2014). Serving with spirit: An integrative model of workplace spirituality within service organizations. *Journal of Management, Spirituality & Religion*, 11(1), 45–64. <https://doi.org/10.1080/14766086.2013.801023>
- Lee, T., Chen, S., Wang, S., & Dadura, A. (2010). The relationship between spiritual management and determinants of turnover intention. *European Business Review*, 22(1), 102–116. <https://doi.org/10.1108/09555341011009034>
- Luthans, F. (2011). *Organizational behavior. An evidence – based approach* 12th. McGraw – Hill International Edition.
- Madison, K., & Kellermanns, F. W. (2013). Is the spiritual bond bound by blood? An exploratory study of spiritual leadership in family firms. *Journal of Management, Spirituality & Religion*, 10(2), 159–182. <https://doi.org/10.1080/14766086.2012.758052>
- Malik, M. E., & Naeem, B. (2011). Role of spirituality in job satisfaction and organizational commitment among faculty of institutes of higher learning in Pakistan. *African Journal of Business Management*, 5(4), 1236–1244. <https://doi.org/10.5897/AJBM10.642>
- Mansor, N., Ismail, A. H., Alwi, M. A. M., & Anwar, N. (2013). Relationship between spiritual leadership and organizational commitment in Malaysians' oil and gas industry. *Asian Social Science*, 9(7), 179. <https://doi.org/10.5539/ass.v9n7p179>
- Meyer, J. P., & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review*, 1(1), 61–89. [https://doi.org/10.1016/1053-4822\(91\)90011-Z](https://doi.org/10.1016/1053-4822(91)90011-Z)
- Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, 16(4), 426–447. <https://doi.org/10.1108/09534810310484172>
- Mitroff, I. I. (2003). Do not promote religion under the guise of spirituality. *Organization*, 10(2), 375–382. <https://doi.org/10.1177/1350508403010002011>
- Moore, T. W., & Casper, W. J. (2006). An examination of proxy measures of workplace spirituality: A profile model of multidimensional constructs. *Journal of Leadership & Organizational Studies*, 12(4), 109–118. <https://doi.org/10.1177/107179190601200407>
- Mowday, R. T., Steers, R. M., & Porter, L. W. (1979). The measurement of organizational commitment. *Journal of Vocational Behavior*, 14(2), 224–247. [https://doi.org/10.1016/0001-8791\(79\)90072-1](https://doi.org/10.1016/0001-8791(79)90072-1)
- Moxley, R. S. (2000). *Leadership and Spirit*. Jossey-Bass.
- Naseer, S., Syed, F., Nauman, S., Fatima, T., Jameel, I., & Riaz, N. (2020). Understanding how leaders' humility promotes followers' emotions and ethical behaviors: Workplace spirituality as a mediator. *The Journal of Positive Psychology*, 15(3), 407–419. <https://doi.org/10.1080/17439760.2019.1615103>
- Nasina, M. D., Pin, D., & Pin, K. (2011). The workplace spirituality and affective commitment among auditors in big four public accounting firms: Does it matter? *Journal of Global Management*, 2(2), 216–226. <https://web.b.ebscohost.com/abstract?>
- Nasurdin, A. M., Nejati, M., & Mei, Y. K. (2013). Workplace spirituality and organizational citizenship behaviour: Exploring gender as a moderator. *South African Journal of Business Management*, 44(1), 61–74. <https://doi.org/10.4102/sajbm.v44i1.148>
- Neal, J. (2018). Overview of workplace spirituality research. In *The palgrave handbook of workplace spirituality and fulfillment* (1st ed., pp. 3–57). Palgrave Macmillan.
- Newstrom, J. W., & Davis, K. (2002). Human behaviour at work. In *Organizational behaviour* (11th ed.) (p. 189). McGraw – Hill Publishing Company Limited.
- Nurkholis, N., Dularif, M., Rustiari, N. W., & Ntim, C. G.. (2020). Tax evasion and service-trust paradigm: A meta-analysis. *Cogent Business & Management*, 7(1), 1–20. <https://doi.org/10.1080/23311975.2020.1827699>
- Pandey, A., Gupta, R. K., & Kumar, P. (2016). Spiritual climate and its impact on learning in teams in business organizations. *Global Business Review*, 17(3_suppl), 159S–172S. <https://doi.org/10.1177/0972150916631208>
- Pawar, B. S. (2009). Individual spirituality, workplace spirituality, and work attitudes: An empirical test of direct and interaction effects. *Leadership & Organization Development Journal*, 30(8), 759–777. <https://doi.org/10.1108/01437730911003911>
- Pawar, B. S. (2014). Leadership spiritual behaviors toward subordinates: An empirical examination of the effects of a leader's individual spirituality and organizational spirituality. *Journal of Business Ethics*, 122(3), 439–452. <https://doi.org/10.1007/s10551-013-1772-5>
- Rajappan, S., Nair, R. S., Priyadarshini, K., Sivakumar, V., & Nisar, T.. (2017). Exploring the effect of workplace spirituality on job embeddedness among higher secondary school teachers in Ernakulam district. *Cogent Business & Management*, 4(1), 1. <https://doi.org/10.1080/23311975.2017.1334419>
- Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, 16(5), 655–687. <https://doi.org/10.1016/j.leaqua.2005.07.003>
- Rego, A., & Cunha, M. P. E. (2008). Workplace spirituality and organizational commitment: An empirical study. *Journal of Organizational Change Management*, 21(1), 53–75. <https://doi.org/10.1108/09534810810847039>
- Rudolph, C. W., Rauvola, R. S., & Zacher, H. (2018). Leadership and generations at work: A critical review. *The Leadership Quarterly*, 29(1), 44–57. <https://doi.org/10.1016/j.leaqua.2017.09.004>
- Rustiari, N. W., Sutrisno, T., Nurkholis, N., & Andayani, W. (2019). Why people commit public procurement fraud? The fraud diamond view. *Journal of Public Procurement*, 19(4), 345–362. <https://doi.org/10.1108/JOPP-02-2019-0012>
- Rustiari, N. W., Yuesti, A., & Gama, A. W. S. (2021). Public accounting profession and fraud detection

- responsibility. *Journal of Financial Crime*, 28(2), 613-627. <https://doi.org/10.1108/JFC-07-2020-0140>
- Saks, A. M. (2011). Workplace spirituality and employee engagement. *Journal of Management, Spirituality & Religion*, 8(4), 317-340. <https://doi.org/10.1080/14766086.2011.630170>
- Sanders, J. E., Hopkins, W. E., & Geroy, G. D. (2005). A causal assessment of the spirituality-leadership-commitment relationship. *Journal of Management, Spirituality & Religion*, 2(1), 39-66. <https://doi.org/10.1080/14766080509518566>
- Tobroni, T. (2015). Spiritual leadership: A solution of the leadership crisis in Islamic education in Indonesia. *British Journal of Education*, 3(11), 40-53. <http://eprints.umm.ac.id/id/eprint/57887>
- Vandenberghe, C. (2011). Workplace spirituality and organizational commitment: An integrative model. *Journal of Management, Spirituality & Religion*, 8(3), 211-232. <https://doi.org/10.1080/14766086.2011.599146>
- Yahaya, R., & Ebrahim, F. (2016). Leadership styles and organizational commitment: Literature review. *Journal of Management Development*, 35(2), 190-216. <https://doi.org/10.1108/JMD-01-2015-0004>
- Yammarino, F. J., & Dansereau, F. (2011). Multi-level issues in evolutionary theory, organization science, and leadership. *The Leadership Quarterly*, 22(6), 1042-1057. <https://doi.org/10.1016/j.leaqua.2011.09.002>



© 2021 The Author(s). This open access article is distributed under a Creative Commons Attribution (CC-BY) 4.0 license.

You are free to:

Share — copy and redistribute the material in any medium or format.

Adapt — remix, transform, and build upon the material for any purpose, even commercially.

The licensor cannot revoke these freedoms as long as you follow the license terms.

Under the following terms:

Attribution — You must give appropriate credit, provide a link to the license, and indicate if changes were made.

You may do so in any reasonable manner, but not in any way that suggests the licensor endorses you or your use.

No additional restrictions

You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits.



Cogent Business & Management (ISSN: 2331-1975) is published by Cogent OA, part of Taylor & Francis Group.

Publishing with Cogent OA ensures:

- Immediate, universal access to your article on publication
- High visibility and discoverability via the Cogent OA website as well as Taylor & Francis Online
- Download and citation statistics for your article
- Rapid online publication
- Input from, and dialog with, expert editors and editorial boards
- Retention of full copyright of your article
- Guaranteed legacy preservation of your article
- Discounts and waivers for authors in developing regions

Submit your manuscript to a Cogent OA journal at www.CogentOA.com

