

The Moderating Impact of Individual Spirituality on the Relationship of Spiritual Leadership toward Individual Capability in the Form of Spirit at Work toward Organizational Objectives

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ABSTRACT

In an RBV (Resource Based View) paradigm, this empirical study highlights various resources as antecedents of Spirit at Work (SW) as an Individual Capability. The study empirically collects data from a leading telecommunications company on the interaction of organizational resources in the form of spiritual leadership (SL) variables such as vision, hope/faith, altruistic love (AL), meaning/calling, and membership toward SW, and human resources in the form of Individual Spirituality (IS) toward SW. Furthermore, SW is evaluated as a competitive advantage in the Service Industry for Job Satisfaction (JS) and Organizational Commitment (OC). The quantitative research is processed statistically using SEM Lisrel and the results demonstrate that all work-related SL factors are important in terms of SW. In the setting of lower IS, Altruistic Love has a major impact on SW. The SW is also having a major and good influence on JS and OC. Vision, AL, and Membership which depended upon organizational support are showing higher influence toward SW in lower IS. Hope/Faith and Meaning/Calling which depended upon individual intrinsic values are showing higher influence toward SW in the higher IS. The significant impact toward organizational objectives suggested that organizational resource in the form Spiritual Leadership and individual capability in the form of Spirit at Work matters.

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INTRODUCTION

Through the Resource Based View, new insights into the intangible perspectives of person and organizational talents as distinctive resources have been made possible. RBV offers the chance to connect organizational success or failure to micro-organizational processes (Barney et al., 2011; Barney et al., 2001). According to the RBV framework, a firm's competitive advantage, which in turn affects its performance, is influenced by value, rarity of resources, and capabilities (Newbert, 2008). The RBV approach makes the assumption that every company is made up of a variety of special resources and competencies that serve as the foundation for its strategy. According to Makhija (2003b), RBV is more suited to examining the causes of excellent performance in industries with highly unpredictable markets, which fits the context of this study because the leading volatile telco business in Indonesia. One of the growing research area is looking at workplace spirituality where spirit at work as intangible capabilities has the potential of VRIO which stands for Valuable, Rare, Inimitability, Organized (Stead & Stead, 2014).

The recommendations for organizational values offered by research on workplace spirituality (Arménio & Miguel Pina e, 2008; Jurkiewicz & Giacalone, 2004), an organization's culture should support employees' experiences of transcendence through their work processes and help them feel connected to others in a way that gives them a sense of fulfilment and joy. According to research, organizations operate better when value, meaning, and spirit are prioritized (Garcia-Zamor, 2003). From a list of 207 top corporations, Harvard Business School looked at ten with strong corporate cultures and ten with weak ones. In an eleven-year longitudinal study, they discovered a striking relationship between the profitability of the companies and their corporate cultures. Companies with a strong spiritual culture have occasionally beaten the competition by 400 to 500 percent in terms of net profitability, return

on investment, and shareholder value (Garcia-Zamor, 2003).

From a list of 207 prominent corporations, Harvard Business School assessed ten with high passionate workplace cultures and ten with poor corporate cultures. In an eleven-year longitudinal study, they discovered a significant association between organizations with a spiritual corporate culture and their profitability. In other circumstances, organizations with a strong spiritual culture surpassed the competition by 400 to 500 percent in terms of net profitability, return on investment, and shareholder value (Garcia-Zamor, 2003).

Based on the Fortune list of the 100 Best Companies to Work for, Vanderbilt University Business School research produced comparable results (Neal, 2013). Other studies have found that more spiritual organizations outperform their less spiritual competitors (Fry et al., 2011;

Mitroff & Denton, 1999, Indrajaya, 2019). Unfortunately, the majority of research still focuses on theoretical ideas and real-world business applications. More academically oriented study is required to empirically support this occurrence. Limited research had been conducted looking at the Individual Spirituality as a moderating role in the impact between Spiritual Leadership toward Spirit at Work. This is the gap that is needed to be fulfilled in this research by specifically developing the following research framework.

One of the ideas included in the role of spirituality and religion in the workplace, or frequently referred to as workplace spirituality, is spirit at work (Kinjerski, 2013). This idea was developed from theological roots, passed through religious work ethics, and then applied to the field of management (Geigle et al., 2013; Phipps & Benefiel, 2013). The term "Spiritual Quotient" or "Spiritual intelligence" was developed by scholars

through the psychological foundation and the opposing Managerial Psychology mainstream to distinguish from the term "Emotional Quotient" or "Emotional intelligence" formerly presented (Martin & Hafer, 2009; Tischler et al., 2002). The growth of spiritual capital, also known as spiritual intelligence or spiritual quotients, is a component of the development of spiritual skills. The latter speaks of the advantages that individuals, groups, and communities can derive from spiritual, psychological, and moral development (Stead & Stead, 2014). The numerous components and sources of spirituality have contributed to the study of workplace spirituality.

It is proposed, that low morale commitment, high turnover, burnout, frequent stress-related illnesses, and increased absenteeism are all signs of a spiritless workplace (Garcia & Zamor, 2003). All of the results of the absence of spirituality in the workplace will negatively impact the organizational performance (Garcia, Zamor, 2003; Fry et al, 2011). World-class goods and services are thought to be produced as a result of the spirit at work (Mitroff, 2003). In a respond to this, a growing number of researchers started to focus on the area of workplace spirituality (Duchon & Plowman, 2005; Kinjerski, 2013; Rego & Miguel Pina e, 2008).

Despite the growing interest of research in spirit at work, there is still a lot of different understanding and vagueness of what specific area does spirit at work addresses. There are several terms used in research which focus on spirit at work. Some of the phrases used in this context are "spirit at work," "spirituality at work," "organizational spirituality," "workplace spirituality," and "spirituality in the workplace" (Arménio & Miguel Pina e, 2008; Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Milliman et al., 2003). Although the emphasis varies, there is a significant commonality (Kinjerski, 2013).

Most approaches mentioned above are inconsistent albeit expected and integrate the evaluation of attitudes about spirituality at work with personal experience, spirituality, and workplace traits or views (Fornaciari et al., 2005). Kinjerski (2013) tried to overcome the problem by setting up an empirically grounded, clear and theoretically defensible definition of spirit at work, concentrating on the individual's involvement in their work, mysticism, a sense of belonging, and a spiritual connection (Kinjerski, 2013). Hence the concept of spirit at work is chosen because it is focused on the real experience of spirituality in the workplace without confusing it with attitude, feeling and understanding based on the perspective of the individual. In this research the author would refer to spirit at work as SW.

According to Steverson, Dent, and White (2009), SW is a fascinating idea since it encompasses religious spirituality without making a direct allusion to a particular theological doctrine. Mitroff and Denton (1999) proposed four classifications of research orientation on spirituality. Spirit at work in this research will fit on the first category which does not separate between spirituality and religions; In the second category; the research sees religion dominates spiritual; In the third, the research sees spiritual as dominating religion; In the fourth, the research uses neither spiritual nor religious approach, but creates its own value based approach. Sweeney and Fry (2012) furthermore posited that separating spiritual from religion would be a problem especially in the Eastern culture. Muttaqin (2012) proposed that in Indonesia, spiritual and religion becomes a hybrid, therefore spirit at work concept is suitable for the Indonesian context.

According to Mitroff and Denton (1999), leaders of companies strongly believe that their organizations must learn how to integrate work into a meaningful purpose in order to foster

the tremendous spiritual force that exists at everyone's heart and can be exemplified by spirit at work. According to many authors and academics (Dent et al., 2005; Fry & Altman, 2013; Middlebrooks & Noghiu, 2010; Wagner-Marsh & Conley, 1999), organizational leadership is the precursor of spirit at work. In his study on workplace spirit, Tevichapong discovered that opportunities for personal fulfillment, respect for employees' contributions, positive organizational culture, strong organizational foundations, and organizational integrity all have a significant impact on workplace spirit (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 in the organization amongst followers, leaders, peers and the emergence collective dynamics (Fry et. al, 2011), which will encourage spirit at work. Fry et. al, 2011 argues that Spiritual Leadership can be seen as the organizational point of view which emphasizes the value congruence across the organization, hence more integrated and suitable to encourage the outcome of spirit at work.

A leader-less strategy called spiritual leadership allows everyone in the organization, regardless of status, to contribute to advancing the organization's spiritual goals (Fry, 2003). This is in accordance with the main managerial takeaway, which is to cultivate human capital at all levels of the hierarchy rather than only concentrating on one level-such as top managers or lower level employees-(Crook et al., 2011). 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), hence could also be seen as the antecedents toward spirit at work.

Spiritual Leadership focuses toward value

congruence across organizations, from top to bottom and vice versa, not focusing on leaders per se, but more toward the integrated impact of spirituality in the organization.

It is deemed possible that the individual spirituality which portrays the level of spirituality of a person, acts as a moderator intervening variable (Ayranci & Semercioz, 2011). Garcia-Zamor (2003) also proposed that individual spirituality will influence his or her understanding and interpretation of ethical behaviour, therefore influences how he or she implements the spirit at work. Individual spirituality could possibly have a dynamic moderating impact toward how organizational support in the form of spiritual leadership is impacting spirit at work. The individual spirituality in this research refers to the work of Rojas (2002) who set up a concept which emphasizes the congruence of ideology and life style in a relational form of interpersonal, intrapersonal and supra-personal in a holistic and integrated independent spirituality assessment scale.

In a resource based research, utilizing performance as the dependent variable to test the VRIO impact of valuable resource and capability is problematic (Ray et al., 2004). Ray, Barney and Muhanna (2004) explained the reasons behind the problems: First, a firm may excel in some of its business processes, but below average in others, hence the aggregated performance is not the best way to test resource-based theory. Second, before the profits are reflected in a firm's overall profitability, the stakeholders in the company may usurp the economic profits that can be generated by its business activities. Third, resource can be valued because they allow firms to perform activities as the source of competitive advantage. A model for competitive advantage was suggested by Ray, Barney, and Muhanna (2004) as a way to get around the issues outlined above. Strategic managers strategically use the firm's resources

in ways that create competitive advantages during the course of business, focusing on the intangible assets and capabilities due to their worth, scarcity, and hard to copy. Hence, Barney et al. (2007) proposed an alternative class of dependent variables which is the effectiveness of business processes, as a way to test resource based logic (Hitt et al., 2012; Ray et al., 2004).

Competitive advantage is unique toward specific industries (Ray et al., 2004). For example, in the architecture company, ability to develop new products is a competitive advantage (Henderson & Cockburn, 1994; Ray et al., 2004); in manufacturing companies, manufacturing process effectiveness is the competitive advantage (Ray et al., 2004; Schroeder et al., 2002); Hence, in this model for service industries, people's ability to perform service excellence is important which is related to organizational commitment and job satisfaction (Barney & Wright, 1998; Heskett et al., 1997). According to studies on strategic human resource management, employees play a crucial role in the development of long-lasting competitive advantages that result in a variety of organizational performance outcomes (Combs, Liu, Hall, & Ketchen, 2006). Previous research had proven that organizational commitment and job satisfaction are good predictors toward effectiveness in giving service excellence (Paulin et al., 2006).

The output of service industries is in the form of service excellence. People in the leading service organization are being energized through truly innovative method of developing, recognizing and organizing the work itself (Heskett, Sasser, & Schlesinger, 1997). High-level satisfaction for service professionals will lead to valuable service provided to others in turn. Heskett and others (1997). Furthermore, posited that satisfied and committed employees will perform and satisfy their customer. Barney and Wright (1998) supported further that when the employees are treated right, they would treat the customers

right and create value. Employee plays an important role in service industry competition (Grönroos, 1984). The role of human resource in the service industry becomes pivotal and determines the success of the company. The company's image depends on the service excellence provided by all the front liners and supported by the whole internal business process. Since work ethic will reflect on and influence how well employees serve customers, strategic management's duty is to develop and implement a value-creating strategy to promote and encourage it (Pandey et al., 2009).

Spirituality gives the feeling of responsibility in the form of commitment and security in terms of feeling satisfied with the work bestowed upon the employees (Stead & Stead, 2014). Implementing spirit at work motivates the employees and creates satisfaction and commitment (Kinjerski, 2013). The happier the members of the organization, the more productive, creative, more satisfied and committed they became (Barney & Wright, 1998; Heskett et al., 1997). Eventually the culture of sharing and caring will influence and reach all the organization stakeholders such as suppliers, customers and shareholders (Garcia-Zamor, 2003).

The rich background of spirit at work research still needs further empirical analysis on what might be the determining resources factors which influence Spirit at Work in the RBV Framework. Hence this paper would be addressing this main question which would be in detailed elaborated into the following questions: How do the organizational resources in this research represented by Spiritual Leadership variables influence Spirit at Work? What are the roles of human resource in this research represented by Individual Spirituality in a possibly dynamic role in moderating the relationship between Spiritual Leadership and Spirit at Work, and how does Spirit at Work impacts the competitive advantage in a service industry which is represented by

Organizational Commitment and Job Satisfaction.

LITERATURE REVIEW

Issues regarding workplace spirituality have received increased attention in the organizational science research. It is believed to be the vital principle of life affirming energy in oneself and all human beings. Some are calling this a megatrend or the spiritual awakening in the workplace (Fry et al., 2011). The literature review will elaborate on spirit at work, spiritual leadership, individual spirituality and the dependent variables in the form of organizational commitment and job satisfaction.

Spirit at work

Kinjerski (2013) incorporates a clear, empirically grounded and theoretically defensible definition which focused to the individual experience and becomes a short psychometrically sound measurement for SW. Four dimensions are used 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. The evidence has shown that SW had the strongest relationship with work-related measures such as JS and OC (Stevison, 2008; Tevichapong et al., 2010).

In this research SW as a variable which reflects personal experience of spirituality will be seen as a dependent variable. SW will be the result of the interaction between individual human resource represented by Individual Spirituality (Rojas, 2002) and organizational resource represented by Spiritual Leadership variables in a resource based view framework. Each variable will integrate toward producing competitive advantage in the service industry represented by Organizational Commitment and Job Satisfaction.

Spiritual leadership

According to Fry and Altman (2013), SL is a leaderless strategy in which everyone in the company,

regardless of rank, may contribute to advancing the organization's spiritual goals. All variables will be used in the integrated model of SL in the organization, namely: Vision, Hope/Faith, Altruistic Love, Meaning/Calling and Membership (Fry et al., 2011). These could be seen as the organizational resources that serve as antecedents toward SW. The concept of SL looks at spirituality as an integrated view of the organizational support which emphasizes the value congruence of all the elements in the organization to support the employees to experience the spirit at work.

Individual Spirituality

The language of personal spirituality is unrelated to any particular religious beliefs and is more focused on the ideology's applicability to day-to-day situations in actual life (Rojas, 2002). Aligning a worldview into daily behaviors with the hope of a desired long-term transformation is considered as a talent and effort. According to Rojas (2005), the application of ideology has produced a powerful indicator of spirituality. This idea is an integrated strategy that examines the compatibility of ideology and way of life from all relational vantage points, including interpersonal, intrapersonal, and supra-personal.

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).

Hypotheses Development

The Relationship between SL toward SW

According to Fry (2003), SL is made up of the organizational values, attitudes, and behaviors required to intrinsically motivate oneself and others so that they feel a sense of spiritual survival, of hope, of altruistic love, of membership, and of spiritual calling. He also mentions that organizations can create a vision, hope/faith, and care where members feel a sense of calling and membership, to facilitate the spirit at work. All of the organizational resource variables in the comprehensive model of spiritual leadership will be considered as potential precursors of SW.

As stated by Duchon and Plowman (2005), the leaders' capacity to support the worker's inner life will have an impact on the SW. Therefore, how a person will experience their SW depends on the organization's support through offering all facets of Spiritual Leadership. Another claim is made that the way in which group members engage with one another and how different formal and informal leaders arise to influence the spirituality of the workers represent SL (Van Velsor et al., 2010). Therefore, the first main hypothesis is:

H1: The level of SW increases as the amount of SL variables (SL) increases. From the five variables picked from the SL Model's variables, the minor hypotheses are produced as follows:

- 1.a The amount of SW increases as vision (V) level increases.
- 1.b The more hope and faith (HF) present, the more spirit is there at work.
- 1.c The level of SW increases as Altruistic Love (AL) increases.
- 1.d The higher the level of SW, the higher the level of Meaning/Calling (MC).
- 1.e The level of SW increases with Membership

(M) level.

The interaction of Individual Spirituality toward SL to produce SW

A person can be born with spirituality as their potential. But potential is not yet a skill. It needs to be honed into becoming a skill. Lots of people can develop their own spirituality. At the same time, it will be helpful to have a set of individual assessment of spirituality tool to show the level of individual spirituality. In this research the individual spirituality is seen as a faith neutral, faith-friendly way to approach and improve the individual spirituality as proposed by Rojas (2002). This personal level quality should have the moderating influence on the relationship between organization supports in this case through the variables of Spiritual Leadership toward the implementation of spirit at work. Garcia and Zamor (2005) proposed that the way an employee implemented the spirit at work is based on their personal interpretations of the organizational spiritual support, hence it refers to interpretations based on the personal trait which is shown through individual spirituality.

Marques, Dhiman and King (2005) and Marques (2005) mentioned that the influential level of the individual which is the characteristic of individual spirituality will influence the organization impact toward spirit at work. Hence Individual Spirituality is moderating the relationship between Spiritual Leadership variables and Spirit at Work. Thus, the second major hypothesis is:

H2: Individual Spirituality moderates the relationship between Spiritual Leadership toward Spirit at Work

Minor Hypotheses

- 2.a Personal spirituality modifies the connection between Vision toward Spirit at Work positively
- 2.b Personal spirituality modifies the connection between Hope Faith toward Spirit at Work

positively

- 2.c Personal spirituality modifies the connection between Altruistic Love toward Spirit at Work positively
- 2.d Personal spirituality modifies the connection between Meaning/ Calling (MC) toward the level of spirit at work positively
- 2.e Personal spirituality modifies the connection between Membership (M) toward the level of spirit at work positively

The relationship between SW and OC

A study by Nwibere and Emecheta (2012) demonstrates a strong correlation between workplace spirituality and OC. Additionally, Vandenberghe (2011) has demonstrated how OC is impacted by workplace spirituality. The link between SW and OC has also been reinforced by Kinjerski in his study on SW (2008, 2013). In his dissertation, Stevison (2008) used SW and objectively demonstrated the effect on OC. Therefore, the third hypothesis is:

H3: The OC value increases as SW increases.

Relationship between SW and JS

Many businesses support the growth of workplace spirituality because they think that a humanistic work environment fosters a relationship that benefits both the employees and the company. Making everyone in the company happy is the objective since happy people are more creative, productive, and fulfilled. Personal fulfilment and good morale will eventually result in great performance, which will directly affect the financial success of the firm (Garcia-Zamor, 2003).

Heskett et al. (1997) also demonstrated that happy and contented workers will have JS; as a result, SWs that promote happiness (Mitroff, Denton, 1999; Garcia-Zamor, 2003; Kinjerski, 2013) will produce JS (Tevichapong et al., 2010). Therefore, the fourth hypothesis is:

H4: A higher level of SW will have an impact on a higher level of JS.

RESEARCH METHODOLOGY

Spirit at work in this research uses the positivist approach since there are sufficient underlying conceptual theories and empirical research supporting the concept. According to the positivist system of thought, any claim that is rationally justifiable can be supported by science, logic, or mathematics. Spirit at work as intangible capabilities have strong previous study and had been through a rigorous process of setting up a solid concept (Kinjerski, 2013), therefore has a solid rationally justifiable foundation. It had also been empirically tested toward organizational commitment, job satisfaction and other indicators of organizational performance. Nevertheless, it has never been seen as an outcome of intangible resources as seen through the Resource Based View framework. Therefore, it is suitable to follow through with a quantitative methodological approach and see the spirit at work as part of the Resource Based View system toward competitive advantage (Barney, 2007). Through this lens of view the research is going to be conducted methodologically.

The research focuses on the individual unit analysis of mid-level employees of a service center of a leading telco company in Indonesia, starting from the officers, up to the managers. The choice of mid-level is based on the finding that the service excellence output originates in the small units (Barney et al., 2007). Reliability and Validity tests were conducted using SPSS. This research is conceptually driven, hence uses all of the indicators. KMO & Bartlett's Test of Sphericity is a measure of sampling adequacy that is recommended to check the case to variable ratio for the analysis being conducted. In most academic and business studies, KMO & Bartlett's test plays an important role for accepting the sample adequacy. While the KMO ranges from 0 to 1, the world accepted index is over 0,5 but will be adequate when more than 0,6. Also, the Bartlett's Test of Sphericity relates to the significance of the study and thereby shows

the validity and suitability of the responses collected to the problem being addressed through the study. For Factor Analysis to be recommended suitable, the Bartlett's Test of Sphericity must be less than 0.05.

The Cronbach Alpha examined reliability of the instrument of the test. All variables were measured to determine validity and reliability. Based on the result, all but three indicators of Job Satisfaction (JS1, JS2 and JS3) of the latent variables indicators are valid (more than 0,5). From the Reliability Test, all the calculated value of r in each latent variable exceeded the tabulated r value.

The data was derived through a purposive sampling from the HR Department of the telco company. The data shows 419 male respondent and 108 female. The requirement for high mobility and flexibility for the operational people naturally attracts more male employee compared to the female. The profiles show that most of the respondents had college degree only less than 10% holds a Master Degree and some lower level officer is high school graduates. The majority of respondents are assigned in the officer position (248). In terms of level of position, the second majority of respondents hold middle managerial position as Assistant Manager (125), 53 are Supervisors, 16 are Managers and 12 are Coordinators. The full data is measured with Lisrel and resulted in valid and reliable measurements. Statistical Equation Model using Lisrel 8.7 was used to set up the Measurement Model and the Structural Model with an acceptable Goodness of Fit. To answer the second hypotheses, the objective is not to see a continuous linear relationship, but to check whether IS influence the relationship toward SW and when would this relationship be more influential, hence a multi sample approach is used by setting up two groups of respondent with relative lower Individual Spirituality (group 1) and a higher Individual Spirituality (group 2). The total data was taken within a three months period.

RESULTS AND DISCUSSION

Hypothesis 1a: Supported. The higher the level of Vision will influence higher SW.

Vision is how the organization creates the deep motivation which includes the forces either external or internal to a person. The motivation arouses enthusiasm and persistence to pursue a certain course of action for a noble cause (Fry & Altman, 2013). Motivation will arise when leaders regardless of the positions they are holding in the organization share a holistic vision to bring out the best in people (Fry et al., 2011). Based on the data and the statistical measurement, the path shows positive and significant influence. This means that as the vision encouraged by the company intensifies, the more employees experience SW. Stead and Stead (2014) proposed that the key to achieve this is through a strategic approach with an embedded visionary spiritual value.

H1b: Supported. The higher hope/faith influence higher degree of SW

In these minor hypotheses (H1b) the focus is toward the variable of hope/faith and its influence toward SW. The evidence of a positive relationship between hope/faith and the emerging transcendental feeling in the form of SW is strongest when it is seen through the organizational holistic approach which further supports findings from SL research (Fry, 2003; Kinjerski, 2008; Tevichapong et al, 2010). The hope/faith value risks the chance of becoming sustainable if it is not embedded in the value of the organization and only depending on the charisma of the leaders (Fry & Altman, 2013).

H1c: Not supported. Altruistic Love is positive but not significant toward SW

Altruistic love, is defined here as a deep commitment of giving without any hidden agenda, where employees receive supports from the organization in the sense of wholeness, harmony and being, through care, concern and appreciation (Fry, 2003). In order to establish

the altruistic love condition, all leaders in the company must work together hand in hand showing compassion, consideration and walking the talk. Altruistic love is possible only when all the leaders regardless of their position in the company act in the form of giving and loving unconditionally (Neal, 2013). This unconditional love foundation is a very deep act of giving which requires a high degree of continuous implementation of spiritual quality in a person. The lowest loading factor of Altruistic Love in this research comes from the “walk the talk” dimension. This would suggest that the leaders in this telco company should act more as a role model instead of just sharing the talk.

AL in this research is not referring to any work situation, while SW is specifically concerned about work and how the employees are experiencing engaging moments, mystical experiences, spiritual connections and the sense of being part of a community. AL also has no potential of dynamic capabilities unlike the other SL variables of Vision, Hope/Faith, Meaning/Calling and Membership. Nevertheless, in the subsequent interaction with Individual Spirituality, under a specific context of the group of lower IS, altruistic love toward SW shows a significant relationship.

H1d: Supported. The greater the Meaning/Calling influence greater SW

This finding proposes that meaning/calling is one of the important qualities which show that respondents support the notion that work needs to have strong meaning and a noble calling (Neal, 2013). This finding supports Fry’s previous survey on SL, where transcendental meaning and calling in work becomes very important aspect to serve and make a difference.

Overall, this finding validates other scholars’ findings in this area (Lawler III, 2010) which argue that organization’s ability in setting up the atmosphere of work as a calling, creates a powerful SL atmosphere. This lies in the organization’s

ambiance itself, as a reflection of the everyday experiences. Telco company is facing a lot of uncertainty, this meaning and calling embedded in the culture will decrease the anxiety incorporated in the highly turbulent industry (Mitroff and Denton, 1999). Makhija (2003a) posited that Resource Based View is more significant to explain competitive advantage in a volatile situation, where a company has to face fierce competition. This context of telco company is a mature company facing a threat of uncertainties and destructive innovations. The future players will be the companies with the highest agility, innovations and long term forecasting ability. Working in a climate of turbulent uncertainties calls for a leap of faith, without SW this would be an unbearable pressure (Mitroff, Denton, 1999). The indicators show that meaning/calling is more influential when it is embedded in the work as a whole, rather than partially implemented in jobs and activities, which support previous research findings (Fry, 2003; Neal, 2013).

H1e: Supported. The greater the value of Membership influence greater SW.

Membership has a positive and significant influence toward SW. The research finding confirms that the feeling of being respected and valued in the organization fosters SW. This finding complements previous empirical research by Fry and Altman (2010) which demonstrates that membership positively influences the occurrence of spirit in the workplace. This membership gives the feeling of recognition which is a pivotal contribution to the development of the individual. In turn this individual will influence others and enable them to improve the well-being of the communities (Kinjerski, 2008). In this case, membership is the antecedent to SW which denotes the ability to extend understanding, appreciation and concern. This recognition and respect will integrate, build and motivate resources and capabilities in response to turbulent changes in the business

Environment (Augier & Teece, 2009). Overall, the finding indicates that membership in shared meanings and understandings among individual employees' units can act as a bonding mechanism that allows them to feel comfortable sharing internal resources and knowledge, hence creating a trusting environment (Fry, 2003). The relationships that are developed through a series of social interactions produce trust and joint problem solving among individuals in the company. Organizational climate that is consistently organized to show value and respect gives a deep motivation and encourages the emergence of SW.

Hypotheses 2: IS moderate the relationship between SL toward SW. Accepted.

In the multi sample approach the group of all 530 respondents are divided into two categorical groups. The first group is the group with relatively lower Individual Spirituality, and the second group is the group with a relatively higher Individual Spirituality. Vision, Altruistic Love, and Membership variables, are showing higher impact toward spirit at work in the group of lower Individual Spirituality.

In a further analysis on the indicators of Individual Spirituality based on the highest loading factors, a person with high IS will show a strong self-determination, lives according to their personal calling in life and always learning to become a better person.

The finding of this research has supported the significant importance of vision, altruistic love and membership toward spirit at work in in the group of relative lower Individual Spirituality level, which suggest that this group of people responds positively to the organizational support on vision, altruistic love and membership. In the group with relatively higher individual spirituality this organizational support on vision and altruistic love is not significant toward Spirit at Work. In the case of Membership, it is showing a lower

coefficient. This suggests that for relatively higher Individual Spirituality, there is no significant dependence upon supporting vision, altruistic love from the organization. For the membership variable, the influence is higher toward spirit at work in the group of relatively lower Individual Spirituality.

The highest component of indicators for Vision, Altruistic Love and Membership shows faith in organization's vision for its employees and the level of organization's care and respect for its people and their work. All these indicators show strong dependence on organizational support for giving vision, care, and respect. The finding of this research shows that the support is more impactful for group with relatively lower individual spirituality to boost up their spirit at work, whereas in the group of relatively higher Individual Spirituality the impact is lesser or even non-significant. This would suggest that the dependence toward organizational support on vision, care, and respect is more influencing in the group of relatively lower individual spirituality.

The finding of this research is supported by the research of Marque (2005) who mentioned that the influential level of the individual which could be based on the individual spirituality will influence the organization impact toward spirit at work. Nevertheless, there are two different patterns of influences. The first pattern shows that individual with relative lower individual spirituality would benefit from the external support of vision, altruistic love and membership. Post (2005) seems to be able to explain this tendency as follows: He stated that helpful compassionate and relatedness are all extrinsic motives and shows dependencies toward external factors or the supports from the company. These supports would help people to feel elevated and good about themselves and others. This level of support would not be necessary for the group of self-fulfilled higher level Individual Spirituality.

On the other hand, the intrinsic motivation factors become important to the group of higher IS with strong character and positive feelings upon themselves. In this research the intrinsic variables are shown through the hope/faith and meaning/calling variables. This intrinsic motivation reflects to something received internally while the employee is acting or doing something which gives them pleasure or satisfaction (Guillén et al., 2014).

The higher IS show a high intrapersonal, interpersonal and supra-personal quality, characterized by a transcendental connection, beneficial partnership, and the ability to be self-fulfilled, which encourages high intrinsic motive. Guillén et al. (2014) elaborates on the extrinsic and intrinsic motives. He proposes a new taxonomy of moral and giving motivation as components of a more accurate taxonomy of a human need. The moral intrinsic motivation may be defined as the desire to acquire moral good while acting, a good inside the agent. This would be an internal moral ability resulting from the realization of a moral virtue (Guillen et al, 2014). This giving motivation is labelled transitive motivation and shows movement from the self-perspective to the other's perspective (Guillen et al, 2014).

Employees with transitive motives are encouraged to serve useful goods instead of depending on receiving goods. Marques (2005) also posited that employees are hungering for deeper sense of meaning to contribute in a good way. This research suggests that employees with considerably higher individual spirit are inclined to respond better to these transitive motives, where they become engaged in giving useful service to others, whereas the relatively lower individual spirituality responds better to receiving moral good from outside (Guillen, 2015).

Aronson (2013) also posited that spirit at work is related to employees' characteristics. Scholars

proposed that this implies toward recruiting employees with unique traits (Aronson, 2013) which is aligned with the organizational values. This will be explored further in the next section of managerial implication.

(H2B, H2D): Individual Spirituality moderates the relationship between Hope Faith and Meaning/Calling toward Spirit at Work positively.

The second group of Hope/Faith and Meaning/Calling variables are showing different pattern. Hope/Faith and Meaning/Calling are showing higher influence toward Spirit at Work in the relatively higher Individual Spirituality group. The significant and positive impact conforms to the hypotheses in chapter three that individual spirituality moderates the relationship between hope/faith and meaning/calling toward spirit at work positively and significantly.

The data shows that the effort of the organization to grow the ambiance of hope and faith and meaning/calling amongst their employees will be significant among the employees with higher IS. Guillén et al. (2014) proposes that extrinsic motives rely toward recognitions and support from the external, while the intrinsic motivation factors as shown in the Hope/Faith and Meaning/Calling variable includes the challenge, personal enrichment, interest and self-determination as the higher-order goals. This supports the finding of Hope/Faith and Meaning/Calling as showing active involvement in challenging work situation, which suits the need of higher order for the higher IS group (Guillén et al., 2014). Post (2005) had supported further that involving in benevolence and fuller actualization from selfless motive brings happier and healthier self. Involving actively serving others are associated with higher mental health, a trait of people with higher individual spirituality, compare to just receiving support and help. This seems to explain further the finding on hope/faith and meaning/calling which involves high commitment to service.

Rojas (2002) proposed that a highly spiritual person, would have a high intra-personal, interpersonal and supranatural skill. This will form a strong character established intrinsically. The indicators of Hope/Faith and Meaning/Calling are showing a strong intrinsic motivation to exert their best effort and make a difference, as seen in the highest loading factor indicators. These would require a high intrinsic motivation and the finding suggest these would work best with people with relatively higher Individual Spirituality.

H3. Supported. The higher SW influences the higher OC.

The presence of OC is a critical basis for improving organizational performance. It has been demonstrated that SW has a beneficial and considerable impact on the OC. Additionally, this lends credence to earlier studies conducted by Steverson (2008) and SW (Kinjerski & Skrypnek, 2006). This indicates that motivated personnel work hard to achieve and meet company goals. The most significant factor affecting SW is affective commitment. This is in line with the notion that SW deals with engaging work, mystical feelings, spiritual connections and sense of community which create affection and a high value of commitment (Kinjerski, 2013). This is a good foundation for the service industry relying on high quality of service by its committed employees. This finding confirms that the greater the SW in a daily work situation, the greater the resulting commitment amongst the employees.

H4. Supported. The greater SW, influence a greater JS.

Kinjerski (2013), Tevichapong et al. (2010) had conducted research on SW and its positive impact toward JS. This research further supports the finding. There are many supporting papers correlating JS toward organizational performance (Darwish, 2001; Pincus, 1986; Spector, 1997). Based on the highest indicators, the employees are mostly seeking a higher self-esteem, and

independence. These two key concepts should be encouraged by all the leaders in the organization.

CONCLUSIONS

Theoretical and Managerial Implications

This research is showing that spirit at work is a spiritual capability and influences Organizational Commitment and Job Satisfaction. Spirit at Work is also influenced by two important intangible resources (Barney, 1997), which are the organization resources, in this research represented by Spiritual Leadership and human resources in this research represented by Individual Spirituality. This is answering the main research question on the determinant resource factors to produce Spirit at Work in a Resource Based View Framework.

It has also found that individual spirituality is moderating the relationship significantly but in a dynamic pattern. This is answering the question on the role of Individual Spirituality in producing Spirit at Work. Further it has also shed some lights on the strategic management field by demonstrating that Spirit at Work can be seen in the Resource Based View framework as a Valuable, Rare and Inimitable intangible capability produced by the interaction of individual spirituality as the individual resource and spiritual leadership as organizational resource, which influence Organizational Commitment and Job Satisfaction as important traits and serve as competitive advantages in the service industry model (Malhotra, Mukherjee, 2004).

Spirit at work represents heterogeneity, imperfect mobility and limits to the competition and it is valuable, rare, causally ambiguous and socially complex. The spirit at work then will support the competitive advantage of the firm. The organizational intangible spiritual resource in the form of Vision, Hope/Faith, Altruistic Love, Meaning/Calling and Membership, with the interaction of Individual Spirituality, influences

Spirit at Work. At the end the dependent variable Spirit at Work are positively impacting Organizational Commitment and Job Satisfaction, hence creating values since both are important aspects and create competitive advantages in service industry (Heskett et al, 1997; Tornow and Wiley, 1991; Malhotra & Mukherjee, 2004). All these findings support the conceptual theory that spirituality in the workplace seems to be the key to acquiring the competitive advantage that firms so urgently pursue within the present day of turbulence business environment (Arnold, 2010, Rego, Cunha, 2008; Duchon, Plowman, 2005).

In the RBV framework, firms create value through the exploitation of its resources either through decreasing product/service costs or differentiating the product/service. In the case of the organizational resource in the form of the influence of vision, hope/faith, meaning/calling and membership, all of these work-related variables are unleashing the motivations of the employees toward working their utmost potential to give and serve their best. These spiritual resources will encourage the immense spiritual energy at the core of everyone (Mittroff & Denton, 1999). One of the variables of Spiritual Leadership, Altruistic Love, is the only non-work related variable and in this research is not significant influencing spirit at work. All the other work-related variables of Spiritual Leadership (Vision, Hope/Faith, Meaning / calling and Membership) are positively resulting in Spirit at Work. Barney (2007) posited that strategic approach should be more organized in the way that it would produce added values. Hence vision, hope/faith, meaning/calling and membership all the work-related variables are able to create added value in work therefore positively influencing spirit at work. In this research, Altruistic love is important in building relationship between leaders and followers (Fry, 2008), even though it has no direct connection to work, but in a certain context of

the group of respondents with relative lower Individual Spirituality, it is showing a significant relationship. Therefore, in a very specific condition, Altruistic Love is proven as a valuable resource which contributes toward the competitive advantage.

The findings of the 17 years longitudinal study, indicate that the religious and spiritual development do not appear to show a stable pattern of development (Bartz, 2009). These suggest a chance of changing patterns over time; hence it is safe to assume that Altruistic Love is important and valuable, just like the other organizational intangible resources under research. RBV framework in this research is also seen through the interaction between Individual Spirituality and Spiritual Leadership as the organizational resource in influencing Spirit at Work. Interesting finding shows that organizational resource (SL) has different impacts toward core competences (SW) depending on the characteristics of the individual resource, shown through the interaction with Individual Spirituality (IS).

Organizational resource (SL) which serve as extrinsic factors (Vision, Altruistic Love and Membership) depends on the vision, love and sense of membership given by the organization, tend to have higher influence toward the group of lower Individual Spirituality. In the other hand, the variables which serve as intrinsic factors which rely on the inner motivation of the respondents tend to have higher influence toward the group of higher Individual Spirituality. Theoretically this implies that in an RBV framework the organizational resource interacts with the individual resource based on the unique characteristics of the individual. Generalizing the role of individual resources will jeopardize the opportunity to optimally and efficiently organize the resource and capabilities in such a way that their full potential is realized.

Managerial Implication

For the corporation to carry out long-range corporate strategic actions in creating spiritual character to commerce, the human resources of the telco company under investigation have developed a road map of strategic HRD. According to Fry (2003) and Kinjerski (2013), this illustrates how organizational intangible capabilities such as vision, hope/faith, altruistic love, meaning/calling, and membership support the engagement, transcendental, and sense of community that make up the experience of spirit at work. The full support from the Spiritual Capital Management Division is important to enhance the outcome of spirit at work which at the end influence organizational commitment and job satisfaction. These two variables are important to extend service excellence which is significant to support organizational performance (Grönroos, 1984; Heskett et al., 1997) especially in this context of service industry.

This leading telco company in Indonesia puts a significant effort to establish the spiritual capital management division in order to create the culture of spiritual leadership in encouraging spirit at work. Employees are given the opportunity to delve deeper on their spirituality regardless of their religious belief. Universally, this had created the awareness of life purposes and how work plays a vital role in a person's spiritual life. Nevertheless the challenge is on making sure that this becomes an embedded value, consistently implemented and shown by role model leaders from all layers top-down and not just a corporate façade or a management fad.

The findings show that both variables in the intrinsic and extrinsic categories are valuable. Employees need to feel and experience the transcendental feeling by offering high employee involvement and empowerment, to touch their intrinsic motivation shown through the feeling of hope/faith and meaning/calling. They also need vision, general support, care, and respect as part

of the sense of belonging in the company. This finding emphasizes on the need to implement a holistic, consistent approach of virtue in daily work embedded in the organization. Spiritual value toward the greater good must be embedded in the entire decision making, policies, and daily operations and organized effectively toward a competitive advantage.

It is important that spirituality is something of a deep value inside each human being. It cannot be forced, coerced or brain washed toward people. It needs a total commitment from top down and a consistent role modelling from the leaders directly from top to bottom. Regardless of how much spiritual training provided in the form of traditional knowledge sharing training, it would not give an impact if it is not addressing the spiritual foundation, where it touches the heart, the awareness and the transcendental feelings embedded in every human being. Spiritual Leadership is something to be felt, to be experienced in an organizational setting, and requires a continuous support and high commitment from the top leaders (Cacioppe, 2000). One way to encourage this transcendental feeling is by encouraging a deeper employee empowerment and involvement in work. This is shown through the result of this research where the typology of intrinsic motivation in the form of hope/faith and meaning/calling are showing influence toward SW both directly and non-directly. This is in line with the findings of Guillen (2012) that the social aspect in work with the focus of helping and serving others creates a great motivating behaviour.

This research supports the resource-based view framework that intangible capabilities in this research through spiritual capabilities conform to the requirement of VRIO, valuable, rare, inimitable but to be sustainable, competitive advantage it needs to be organized effectively (Barney, 2007). The following are specific suggestions to the management:

Retaining the best talent has always been important. It is especially critical in the technology and knowledge-based economy, where service needs to be enhanced with tacit knowledge based on years of experience in working. The key to retaining these employees seems to be by understanding what influences their spirit at work. Organization needs to understand the needs of employees based on their unique level of individual spirituality. This research finding shows that the organizational resource and capabilities in Vision, Altruistic Love and the Membership approach need to be emphasized toward employees with moderate to lower than average individual spirituality. This suggests that they need specific support of visionary, caring and respectful communication. In the other hand group of higher Individual Spirituality which shows higher Interpersonal, Intrapersonal and Supra-personal quality, tends to respond better to higher level involvement, empowerment and responsibility.

The highest loading factors of Individual Spirituality shows all the factors come from Intrapersonal aspect (self-determination, discovery of self and enrichment of self) which means a person with high IS will show a strong self-determination, lives according to their personal calling in life and always learning to become a better person. This finding also supports previous research using this measurement indicator, which also found intrapersonal aspect as the highest loading factor (Mohammed Ehsan et al., 2010; Usman & Danish, 2010). This research finding suggests that company can create a human resource development program with a focus on improving the intrapersonal aspect as the highest loading factor in the Individual spirituality. Employees with a higher intrapersonal level will seek an environment in which their efforts will be rewarded, not by external factors, but with enhanced development and career-path opportunities, which is also aligned with the

research of Kulesa (2003) and Marques (2005).

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). This research finding also is in line with Weston (2002) that organization should pay close attention to each other's core values, especially in recruiting young talents. Marques (2005) also stated that companies need to align their mission and core values to the kind of people they wish to attract.

Spirit at work is a result of the human resource development strategy which shows the importance of shifting the role of HR from simply just providing the delivery mechanism to become a new business driver of change (Marque, 2005). She mentioned in her paper on HR's Crucial Role in the Establishment of Spirituality in the Workplace that HR is the only function with relevant people focus to create the soft strategies which is proven in the Resource Based View framework as important to company's performance. Therefore, HR needs to be capable of aligning the core values toward competitive advantages; otherwise it would not gain the strategic high ground position in the company (Marque, 2005).

Contextually in this research, The Spiritual Capital Management division needs to align their support toward spirit at work which influences competitive advantage. This telco company experience is unique since all religious background is given the opportunity to support and develop the spirit at work. The differences in the religious background should not be impeding the process; rather the focus should be toward the universal value of spirit at work toward a better communal quality. The finding of this research suggests that it is important that

spirituality in the transcendent aspect is resulting toward spirit to serve in a communal aspect which enables to create social change as posited by Porth et al (2003). Hence the spiritual values and transcendental aspects are shown through a horizontal relationship with workers, vendors, customers and communities toward a flourishing relationship.

The spiritual motivation can be encouraged by involving employees in the social endeavours of giving. These motivations of giving will improve human flourishing in the organization, foster better relationships and lead to a more ethical and spiritual culture (Guillen et al, 2012). The value based giving spirit should be embedded also in the business model, where conceptually the business starts to act as an agent for the world benefit (Laszlo et al., 2012). Providing deeper senses of meaning and purpose in conducting business enable the employees to perform better, more creative and productive (Karakas, 2010, 2011). The transcendence feeling of working for a greater cause will deepened the connections the employees have to themselves, others and the environment while working in profitable firms (Fagley & Mitchel, 2012). These value based business model create a shared value for business and society, where the more employees are involved in the act of giving the more the firms' gained added values (Laszlo et al., 2012).

Future Research and Limitation

This research has partially supported that the organization intangible capabilities in the form of Spiritual Leadership are positively and significantly impacting toward the experience of spirit at work. The research in workplace spirituality previously was focused toward either the experience of spirit at work (Kinjerski, 2008) or more to the organizational perspective on workplace spirituality (Fry, 2008) or to the individual trait of spirituality (Rojas, 2002). In this research all different perspectives is seen in a holistic model of Resource Based View approach.

It is focusing on how the organizational capabilities is establishing Spiritual Leadership, where individuals can feel the support of organization in giving them vision, hope, faith, meaning/calling and membership feeling in their daily job. This organizational support can encourage the individual intangible capabilities in the form of the real experience of spirit at work, where individuals experience the engagement in work, transcendental/mystical experience, spiritual feeling/connection and the sense of membership. In the future it will be interesting to see the difference of spiritual capabilities in RBV framework between different type of companies, i.e: Service industry versus Manufacturing industry.

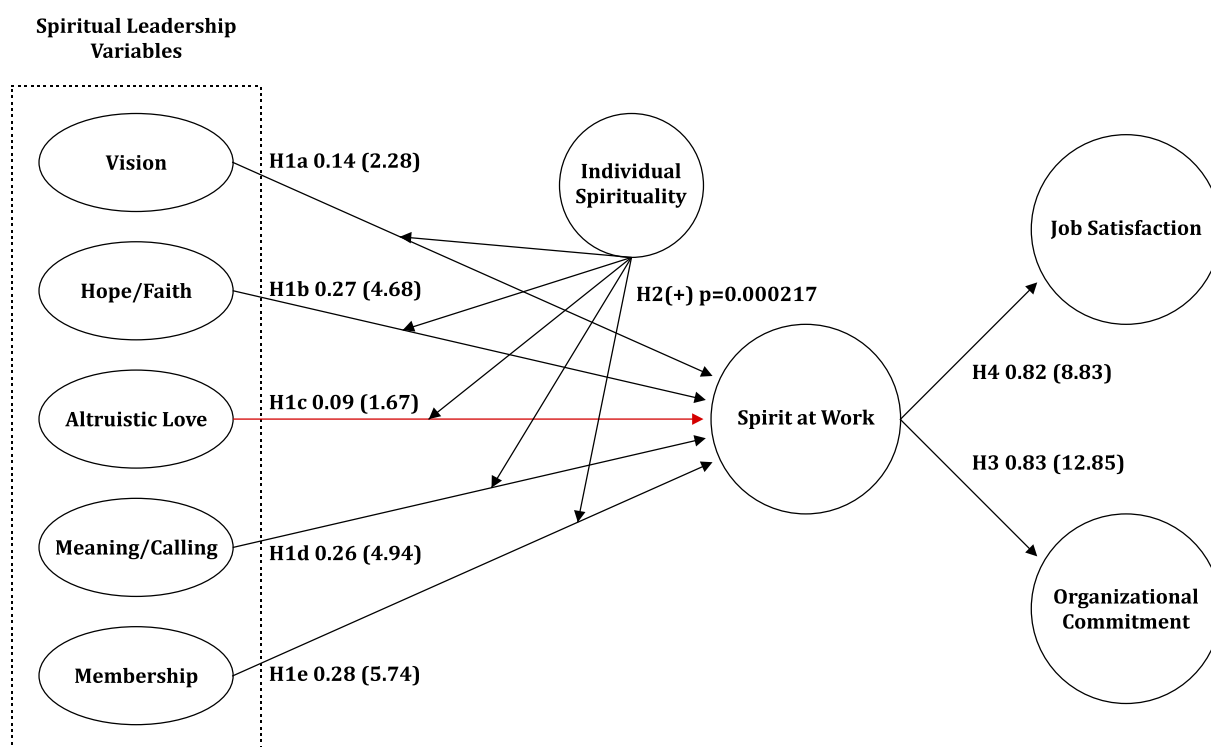
It is also proven that Individual Spirituality help moderates this process. Hope/faith and meaning/calling which shows high involvement intrinsic factors in work tends to influence positively toward spirit at work in the higher Individual Spirituality, whereas the dependence toward extrinsic factor in the form of vision, altruistic love and membership is significant toward spirit at work in the group of relative lower Individual Spirituality. For future work, it will be important to see further the impact of different cultural characteristics of the individual on the influence toward Spirit at Work. The impact of various cultures on this construct can be seen through Western Culture versus Eastern culture.

The finding from this research is a significant foundation for the effort to prove that spiritual capabilities are the embedded value to run a business with a competitive advantage. This approach is considered also important for the new challenge of businesses, which is to flourish as opposed to just sustain (Cooperrider & Srivastva, 1987). Company will need a transformational change to establish a new business model where business becomes the agent of world benefit (Cooperrider & Srivastva, 1987). The only way to achieve this is through a value-based approach,

and spiritual capabilities offer a holistic solution for this purpose (Stead & Stead, 2014). The impact of spiritual capabilities toward the implementation of flourishing business concept also would be an interesting future research.

The limitation of this research lies on the demographic background of the respondents.

All the respondents are taken from a leading telco company residing in Jawa island. The other limitation is that the only possible channel to get the questionnaires distributed to the respondents is indirectly through the Human Resource Department of the telco company. Researchers who gained direct access would have a greater flexibility to conduct research.



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