# MODERATION EFFECT OF WORKPLACE SPIRITUALITY ON THE ORGANIZATIONAL CITIZENSHIP BEHAVIOR

**Achmad Sani[1], Ismail Suardi Wekke[2], Vivin Maharani Ekowati[3], Bakhtiar Abbas[4], Idris Idris[5] and Fuad Ibrahim[6]**

[1] *Faculty of Economics, Department of Management, UIN Maulana Malik Ibrahim Malang, Indonesia, E-mail: achmad_sani72@yahoo.com*
[2] *Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong, Indonesia, E-mail: ismail@stain-sorong.ac.id,*
[3] *Faculty of Economics, Department of Management, UIN Maulana Malik Ibrahim Malang, Indonesia, E-mail: vivien.maharani @yahoo.com*
[4] *Sekolah Tinggi Imu Ekonomi Enam Enam, Kendari, Indonesia, E-mail: tiarabbas.17@gmail.com*
[5] *Universitas Negeri Malang, Indonesia, E-mail: idrismuhammad234@gmail.com.*
[6] *UIN Maulana Malik Ibrahim Malang, Indonesia, E-mail: voa.add@gmail.com*

***Abstract:*** This research was conducted in order to know the effect of workplace spirituality moderating the effect of spiritual leadership to OCBIP of employees. This research was conducted in the city of Sidoarjo with the entire population is a employees with the status as a full time employees at Bank Sharia Sidoarjo. By using formula Slovin, found a sample of 105 respondents that selected by proportional random. Data was collected directly from respondents using questionnaires instruments. Technical analysis of data is Moderated Regression Analysis. The research proves that Spiritual Leadership has a significant effect on OCBIP. Workplace spirituality moderates the effect of Spiritual Leadership on OCBIP. The position of workplace spirituality is pure moderation. Good understanding of OCB basic concepts which deeply rooted in mind, the Muslim behavior will tend to show better OCB. Muslim would tend to think that any action taken not only affects the life in the world but also the life future in hereafter.

***Keywords:*** OCB, Workplace Spirituality, spiritual leadership

## 1. INTRODUCTION

Spirituality passion in global business world continues to strengthen. Creativity and innovation can only be done if there is ability to monitor with full concentration, and to do job best through the spirituality practice [1]. The relevance of spirituality has attracted some attention in various fields of business. Past research has revealed that spirituality in workplace program create higher sense of joy, serenity, job satisfaction and commitment [32] and OCB [2] [25].

Today, spiritual at work is considered as a medium to build a more competitive work environment [3]. The relevance of spiritual at work has attracted some attention in various fields of business. Spirituality is also considered as an important foundation for effective business leadership [18]. The development of workplace spirituality cannot alone without the leadership support. Therefore, discourse of spiritual leadership becomes important to be integrated with application of workplace spirituality [33].

Some researchers revealed effect of leadership on OCB. Han et al. [13] found signifficant correlations between leadership and OCB. Sani et al. [34] suggests that spirituality becomes the strongest variables to affect organizational effectiveness. An inquiry is noteworthy provided analysis is extended to evaluate employees' perception on how spiritual at work helps explaining employees' behaviors at work. Nonetheless, they have not sufficiently hypothesized and empirically tested this [27]. Therefore, it is necessary to undertake research that assists scholars in comprehending the seemingly positive effects on workers' attitudes which possibly take place

when managers reinforce individuals' requirements in the workplace on a spiritual level [27].

Spiritual leadership according to Sutopo and Hidayah [36] is a leadership that greatly maintains ethical values and divine values. Spirituality-based leadership is not only about intelligence and skill in leading, but also continues to hold the spiritual values as truth, honesty, integrity, credibility, wisdom and compassion which in turn can shape character and moral of self and others [33].

The main focus of leaders should do good deeds to get God blessing. Therefore, they emphasize the importance of self-leadership; referred as process to affect one to improve personal effectiveness and leadership to affect others [35]. From an Islamic perspective, leadership is regarded as an explicit contract between leaders and followers. Likewise, leadership pattern of Islamic banking in Indonesia should include five good moral attitudes, because Indonesia is a Muslim majority country.

Muslims believe that this world is a temporary place and all the good deeds are worship. Worship is characterized by a willingness to help others sincerely (OCB). Islam requires all Muslims to perform that behavior in order to get the blessing of God, to create prosperity of individuals and society [17]. This study aims to address this research gap by integrating the West OCB concept with Islamic heritage (Al-Qur'an and traditions of Prophet), and proposed an OCB model from the Islam perspective (OCBIP) which serve to represent, describe and consistent with viewpoint of Muslims [20].

The other problem in this organization is the lack of understanding of the dimensions of employee's job and behaving meta-functional behavior which is essential for the survival of the organization. So it is necessary to understand the views of the staff in this field which results in organizational citizenship behavior, some studies be conducted. Indeed, Social Welfare Organization, to try to remain competitive and to attract customers' satisfaction are able to support the organization to get the goal by showing organizational citizenship behavior. To respond this important issue, in this study we tried to identify the relationship between the spiritual leadership and organizational citizenship behavior, and mediating role of workplace spirituality, according to the results

obtained provide ways to achieve the organization's goals to improve the quality of customer service.

Based on above phenomenon, the problem formulations are as follows. (1) Is Spiritual Leadership affect on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) of employees? (2) Does the Workplace Spirituality moderate the effect of Spiritual Leadership on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) of employees?

## 2. THEORY AND RESEARCH HYPOTHESIS

### Spiritual Leadership

Fry *et al.* [10] developed a Spiritual Leadership theory based on a model of intrinsic motivation to include vision, hope and faith, altruistic love, spirituality theory in workplace and spiritual survival or spiritual well-being. The survival consists of spiritual meaning/calling and membership. Effective leaders implement maintain practices and appreciate the spiritual needs. Not valued and nurtured spiritual dimension will create unhealthy consequences to individuals, organizations, and communities. Good leaders integrate spirituality with five practice of leadership as challenge the process, inspire a shared vision, enable others to act, model the way and encourage the heart.

### Workplace Spirituality

Spirituality is an inherent human characteristic that intrinsically does not conclude religious meaning. Spirituality is an existing element essence of each individual and spirituality cannot be separated from the individual [19]. Spirituality in workplace will be created in absence of pressure from people, spirituality is not to be spoken, but spirituality in workplace will be created when people behaviors can practice spirituality into every action and deed [32].

Workplace Spirituality puts employees as spiritual beings who need the souls care in workplace, which has a sense of purpose and meaning in their work, and a sense of connectedness one another [3][27]. This horizontal spiritual is directed by service orientation and deep care to others. Consideration to others is shown by concern

and high quality of interpersonal labor relations at work, low turnover, group cohesion, and group efficiency [22].

## Organizational Citizenship Behavior from Islamic Perspective (OCBIP)

OCB is a choice behavior and individual initiative, not related to formal reward system of organization, but in aggregate increase organizational effectiveness. This means that behavior is not included in terms of employment or employees job descriptions so that if it is not done also any punishment [6]. This behavior is expressed in form of willingness to consciously and voluntarily to work and contribute to organization [30].

OCBIP is a self-awareness of a Muslim to work in an organization. Work not only to run the job according to job description, but to ease the burden of organization by doing useful activities and prevent the organization from damages. This behavior is characterized by helping others voluntarily. Islam has emphasized such behavior with a view to prosperity of individuals and society [14].

Islam viewpoint explains that behaviors related to public interest (*mashlahah*) are very supported, because Islam encourages its followers to always be careful when taking action. The action must be based on common interests, rather than based on personal interests [20]. Furthermore, he said that any action should be based on two aspects, namely *al-dunya* (world) and *al-akhirat* (hereafter).

## Relationship between Variables
## Spiritual Leadership on OCBIP

Spirituality is also considered as an important foundation for effective business leadership [33]. Some researchers revealed effect of spiritual leadership on OCB. Mohammad *et al.* [28] reveals a relationship between the Spiritual Leadership and OCB. Relationships among these variables would be empirically identified through the following hypotheses:

H1: Spiritual Leadership affect on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) of employees.

## Workplace spirituality moderated the effect of spiritual leadership on OCBIP

Spirituality is an inherent human characteristic that intrinsically does not conclude religious meaning. Spirituality is an existing element essence of each individual and spirituality cannot be separated from the individual [19]. Some empirical studies show a positive relationship between Spiritual at work on OCB. Gupta *et al.* [12] found significant effect meaning in work to OCB. Nasrudin *et al.* [29] who found significant correlations between spirituality and OCB. The development of workplace spirituality cannot alone without the leadership support. Therefore, discourse of spiritual leadership becomes important to be integrated with application of workplace spirituality [33]. Based on theory and previous researches, this hypothesis was formed:

H2. Workplace spirituality moderated the effect of Spiritual Leadership on OCBIP of employees.
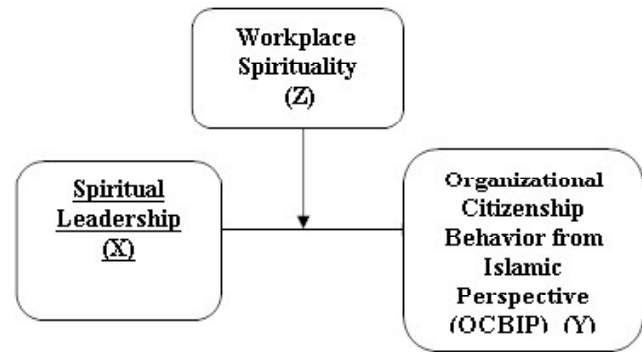


## 3. RESEARCH METHOD

Research conducted at BRI Sharia in Sidoarjo is an explanatory research because the aim is to explain the relationship between variables by testing the hypothesis. The population in this study are all employees at BRI sharia Sidoarjo. The population is all 141 employees of BRI Sharia Sidoarjo. Sampling using Slovin formula and obtained a sample of 105 respondents, with minimum working period of 3 years at BRI Sharia Sidoarjo. The variables and indicators used in the study include: Spiritual leadership (X) is measured by five indicators outlined into 17 items adopted from Fry *et al.* [11]; Yusof and Tahir [37]. The 17 items are measured by five point Likert scale, from 1 (strongly disagree) to 5 (strongly agree). Workplace spirituality (Z) is measured by 3 indicators outlined into

6 items adopted from Ashmos and Duchon[3]. The 6 items are measured by five point Likert scale, from 1 (strongly disagree) to 5 (strongly agree). OCBIP (Y) is measured by 5 indicators outlined into 10 items adopted [14]. The 10 items are measured by five point Likert scale, from 1 (strongly disagree) to 5 (strongly agree).

Data is analyzed by moderation regression analysis to determine the effect of spiritual leadership on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) with Workplace Spirituality as a moderation variable.

Moderation regression model is a conditional model, where one or more independent variables affect the dependent variable, with provision that the effect will be stronger or weaker when other variables included as a moderation variable. This moderation effect can strengthening or amplifying the effect, and can also become a variable that neutralizes or weaken, so it is called moderation effect [8].

## 4. RESULT AND DISCUSSION

The majority of respondents age are 30-40 years (70 people or 66.7%), 12 people or 11.4% of respondents are above 40 years and remaining 23 people or 21.9% are above 30 years. The majority of respondents in this study (75 people or 71.4%) are male, the remaining 30 people or 28.6% are women. Respondents education shows that most respondents are bachelor. Respondents based on years of service explained that majority of respondents have working period for 5-10 years (52 people or 49.5%), and 40 people or 38.1% less than 5 years, and 13 respondents or 12.4% above 10 years.

**MRA Testing Results**

**Table 1**
**Regression analysis spiritual leadership to OCBIP**

| Independent Variable | Dependent Variable | β | t | sig | Decision |
|---|---|---|---|---|---|
| | Constant | | | | |
| Y | X | 2.494 | 14.786 | 0.000 | Significant |
| | α : 0.05 R : 0.824 R Square : 0.680 t Count : 14.786 Sig. t : 0.000 | | | | |

Above analysis shows the relation of model 1, Spiritual Leadership (X) on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) (Y), has R square value of 0.824. It implies close relationship between the Spiritual Leadership (X) on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) (Y). Variations changes of Organizational Citizenship Behavior from Islamic Perspective (OCBIP) (Y) can be explained by Spiritual Leadership (X) at coefficient of determination or multiple R is 0.680 or 68.0% and the rest is affected by other variables.

**Table 2**
**MRA Summary Testing Results of Model 1**

| Independent Variable | Dependent Variable | β | t | sig | Decision |
|---|---|---|---|---|---|
| Y | Constant | | | | |
| Model 2a (Involving moderation variable) | X | 0.912 | 28.846 | 0.000 | Significant |
| | Z | 0.014 | 0.442 | 0.660 | Insignificant |
| | α : 0.05 R : 0.944 R Square : 0.891 F Count : 416.487 Sig. F : 0.000 | | | | |

Model 2a has multiple R of 0.944. This implies very close relationship between Spiritual Leadership (X) and Workplace Spirituality (Z) on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) (Y). The coefficient of determination ($R^2$) is 0.891, it shows that moderation variable of Workplace Spirituality has increased the variation of Organizational Citizenship Behavior From Islamic Perspective (OCBIP) as explained in coefficient of determination, ie an increase of 21.1% from 0.680 into 0.891.

**Table 3**
**MRA Summary Testing Results of Model 2**

| Independent Variable | Dependent Variable | β | t | sig | Decision |
|---|---|---|---|---|---|
| Y | Constant | | | | |
| Model 2b (Involving moderation variable and the interaction) | X | 4.621 | 3.536 | 0.001 | Significant |
| | Z | 0.440 | 0.660 | 0.511 | Insignificant |
| | XZ | 3.119 | 2.260 | 0.010 | Significant |
| | α : 0.05 R : 0.910 R Square : 0.829 F Count : 162.676 Sig. F : 0.000 | | | | |

**Effect of Spiritual Leadership on Organizational Citizenship Behavior from Islamic Perspective (OCBIP)**

Spiritual Leadership is translated into questions indicators as the vision, hope/belief, altruistic love, meaning and

membership. Organizational Citizenship Behavior from Islamic Perspective (OCBIP) is translated into indicator questions of supporting criteria, organizational participation, corporate belongings, altruism, and interpersonal.

MRA test results showed that Spiritual Leadership (X) has a significant effect on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) (Y). Positive value of b (2494) indicates the effect is unidirectional. It means that better the Spiritual Leadership will lead to higher the Organizational Citizenship Behavior from Islamic Perspective (OCBIP). This empirical result consistent with Farvoodi *et al.* [7], that leadership style is closely related to OCB. It also supports the research of Mohammad *et al.* [28] that leadership affects on OCB. Relationships of leadership on OCB gets better when put Taqwa into the variables to test the hypothesis. Likewise, Kaya [23] found that Spiritual Leadership affect on altruism, conscientiousness, Sportsmanship and courtesy.

Best motivation work ethic will useless without example from leader. Work world always have leaders and subordinates. Naturally, a leader is not only expected to motivate subordinates, but also can provide role models, because it presents the example of a soul or spirit of any leadership effort. Leadership is an effort to communicate the value and potential of people clearly, they could see it in themselves [15].

Spiritual Leadership can transform the aspirations, identity, needs, preferences and values of followers to realize their fullest potential. Leader of this model can build team spirit with enthusiasm, high moral standards, integrity and optimism as well as to provide meaning and challenge for work performed to their followers to increase the level of self-efficacy, self-confidence, meaning and ability to self-determination of subordinates [4]. Spiritual Leadership create positive effects on employees, especially a sense of comfort, psychological impact, increasing organizational commitment, increased productivity, and even the performance of organization [9].

Leadership itself will be happened if other people can see directly a person as a pioneer, aligning, and empowering that guided by conscience. A hadith has said that "not including one of us, those who do not dearest little, and those who do not respect the elderly (History at-Tirmidhi from Anas Bin Malik). The Hadith put loving little before respecting the elderly. If the hadith contextualize the world of work, then a leader should not hope to be respected by subordinates if himself could not protect, give a sense of peace, and love them. A subordinate will respect sincerely if the leaders always spread love and concern for his subordinates. Good example will create obedience and loyalty will be born sincerely, and this became the key success of an organization.

Workplace Spirituality moderates the relationship between Spiritual Leadership and Organizational Citizenship Behavior from Islamic Perspective (OCBIP).

MRA test results MRA shows the coefficient of determination ($R^2$) is 0829. It shows that addition the moderator variable of Workplace Spirituality has increased the variation of Organizational Citizenship Behavior from Islamic Perspective (OCBIP) at 14.9% from 0.680 into 0.829.

The effect of Workplace Spirituality on Organizational Citizenship Behavior from Islamic Perspective (OCBIP) is not significant with sig 0.660 > 0.05; while moderation interaction of Spiritual Leadership on Workplace Spirituality has sig 0.010. It can be put classified as moderation pure.

This of study result consistent with Pawar[31] to determine the effect of individuals spiritual, and three aspects of spirituality in workplace (meaning in work, community work and meaning in work), and positive goals of organization in conjunction with three labor attitudes (job satisfaction, job involvement and organizational commitment. The result shows a positive relationship between the three aspects of spirituality on three aspects of work attitude.

Spirituality is often associated with positive results and benefits in associated with a sense of community. For example it become a sense of unifying and community building [5], serving others needs in workplace and a source of daily expression from compassion, wisdom, and connectedness [26].

Workplace Spirituality is indicated by service orientation and deep concern for others. Consideration to others is shown by concern and labor interpersonal relations towards work, group cohesion, and group efficiency [22].

No matter how good leadership model, no matter how good the organization's culture, without the active involvement of organization members, undoubtedly spirituality in workplace will not be realized. Workplace Spirituality provides an overview to employees who see themselves as spiritual beings who need the care the souls in workplace, sense of purpose and meaning in their work, and a sense of connectedness of one another [3][27].

Good comprehension of OCB basic concepts firmly rooted in Muslims minds, Muslims will be more likely to show OCBs towards the better. Muslims have always thought that every action not only affects the life in the world but also to life future in hereafter.

## 5. SUMMARY

Conclusions derived from this study are: (a) spiritual leadership has a significant effect on Organizational Citizenship Behavior from Islamic Perspective. It means that better the Spiritual Leadership will lead to higher the Organizational Citizenship Behavior from Islamic Perspective. Spiritual leadership is not only about intelligence and skill in leading, but also continues to hold the spiritual values as truth, honesty, integrity, credibility, wisdom and compassion which in turn can shape character and moral of self and others, so that spiritual leadership was able to inspire organizational members to work together in achieving organizational goals. (b) The application of Spiritual leadership supported by workplace spirituality will increase the Organizational Citizenship Behaviour From Islamic Perspective employees. Workplace spirituality is an experience of interconnectedness among those involved in work process, will lead to a sense of meaningfulness in the organization, resulting in greater motivation, so that they will speak positively about organization, helping co-workers, and making their performance beyond expectation.

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