

THE INFLUENCE OF SPIRITUAL LEADERSHIP ON AFFECTIVE COMMITMENT THROUGH CALLING AND MEMBERSHIP (A STUDY AT ZAINAB MOTHER AND CHILD HOSPITAL IN PEKANBARU)

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ABSTRACT

This current research examines the influence of spiritual leadership in affective commitment through calling and membership. This research uses a sample of 110 employees either interact or experience direct policies toward the leader with a minimum of 2 years working period at Zainab Mother and Child Hospital in Pekanbaru, Riau Province. Simple and Multiple Linear Regression is used in this study to measure the contribution toward the dependent variable by using the IBM SPSS version 20. The analysis then shows the results that spiritual leadership has a significant effect on calling and membership. Calling significantly influences affective commitment, and it is similar to membership, which has significant value relates to affective commitment. Recommendations for leaders, employees, and future research are discussed.

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1. Introduction

"It is a commitment that gets the job done. This intense dedication is more powerful than our best intentions, willpower, or circumstances. Without commitment, influence is minimal, barriers are unbreachable, passion, impact, and opportunities may be lost (Maxwell, 1999)". Those power words reveal the term of organizational commitment when it comes up to be a paradigm or model for organizing and performing work. Creating a change in an organization that orientates to its environment, vision, mission and strategies, processes, cultures, and structural forms, all involved in the variety of effective organizational commitment displayed by people in the workplace. (French et al., 2000). The great essentials of organizational commitment have urged researchers for researching on several antecedents regarding organizational commitment, and the most well-known conceptualization from Meyer and Allen (1991) which divide into three kinds of organizational commitment framework which presents affective commitment as the desire to remain in the organization, continuance commitment as the need remains in the organization and normative commitment as the mindset of an obligation to stay in the organization.

In these recent days, Fabiene and Kachchhap (2016) describe that healthcare organization is challenged by the lack of commitment, particularly from nurses and doctors, because their choices to leave the organization. Further, Mueller (2017) specialized healthcare as an organization that should concern on commitment since healthcare organization as a stressful work environment caused by the variety of medical emergency or the number of

patients. Other issues, such as being short-staffed and requiring an employee with long shift duration, can also make the workplace more perceived less commit toward their organization (Mueller, 2017).

The World Health Organization (WHO) (2006) specified the reasons why healthcare employees are not committed to their organization around the world, particularly in developing countries, are the push and pull factors. Push factors consist of lack of promotion, lack of facilities, ineffective management, burnout, lack of training, and absence of career development. Besides, pull factors consist of better remuneration, the standard of living, gaining experience, and improving qualifications.

In terms of Indonesia's context, after Indonesia Health Card (KIS) is applied, a surge of the number of patients increased significantly under all of the Social Insurance Administration Organization (BPJS Kesehatan) healthcare organization's partner. Nevertheless, those increasing numbers are not proportional to the growth of health facilities and human resources working on it, thus medical and non-medical employees in healthcare corporations have to work extra (Info Badan Penyedia Jasa Kesehatan, 2016). Inasmuch as facing the stressful work environment, it is related to the commitment and engagement of healthcare employees on the quality of service delivery to the patients (Zeffanne 1994; Mwangi 2015).

Foremost, Zainab Mother and Child Hospital, or called by RSIA Zainab are one of 15 private and local-government-owned hospitals in Pekanbaru that cooperate with the central government under the BPJS Kesehatan program (Center Riau Media; 2014). BPJS Kesehatan, under its

development, has flaws, errors, and ineffective by many subjects. As such, a surge in the number of patients increased significantly under all of the Social Insurance Administration Organization (BPJS Kesehatan). A massive number of patients later influence the high level of interaction between patients as the response of healthcare employees (doctor, nurse, or perhaps pharmacist, nutrition, another), which will affect their commitment toward their organization (Djatkiko, 2015). Further, data from RSIA Zainab shows almost 15 percent of employees' turnover, whereas Backer (1960) identifies a near relation between the process of commitment and the process of employees' turnover.

Spiritual leadership may, therefore, be valuable to healthcare organizations by positively influencing through calling and membership inasmuch as calling is seen as central to creating a sense of purpose and personal fulfillment, and membership or sense of belonging fostering team collaboration. Both of those things are needed to step forward, rebuilding employees' well-being, and work-life balance in order to result in commitment (Fry, 2018). Fry (2003) explores spiritual leadership as consisting of the values, attitudes, and behaviors that truly important to motivate individuals; hence they have a feeling of spiritual surviving until it develops into calling and membership.

The term of calling is described as work performed out of a powerful sense of inner direction and discovered the inspiration to do morally responsible work. However, calling moves beyond a sense of professional commitment to a particular line of work. It has the experience of transcendence, of how a person makes a difference and generates

meaning and target in life (Fry, 2003). Fry (2003) identify a feeling of being understood and respected is truly a matter of interrelationship and connection through social interaction and thus, membership. Membership then determines that the organization understand its members and rewards them, hence employees turn into loyal members of the organization. At the office, employee values their affiliations and being able to feel apart of a larger group or being interdependence (Pfeffer, 2003; Fry 2003).

Since its initial introduction, this present research concerns to the understanding of spiritual leadership in order to be beneficial to healthcare workforce by looking a previous model from Fry, (2018) and Saripudin and Rosari (2018 and 2019), by looking for the influence of calling and membership on affective commitment with the number of samples in this study are drawing from participants who are currently working at Zainab Mother and Child Hospital in Pekanbaru.

2. Literature Review

Spiritual Leadership, Calling, and Membership

Fry (2003) which explains spiritual leadership is an attention to one or more elements including the physical, mental or emotional aspects of human interaction toward organizations but looking into the spiritual things. Spiritual leadership also defines as a causal leadership theory for organizational transformation designing to build intrinsically motivated learning in the organization. Fry (2003) explores spiritual leadership as consisting of the values, attitudes and behaviours that truly important to motivate individuals hence they

have a feeling of spiritual surviving until it develops into calling and membership. Intrinsic motivation inspires and empowers both leaders and followers through intrinsic motivations including vision, altruistic love, and hope/faith, thereby enhancing leader and employee well being, sustainable and commitment of the organizations.

The term of calling is described as work performed out of a powerful sense of inner direction and discovered inspiration to do morally responsible work. However, calling moves beyond a sense of professional commitment to a particular line of work. It has the experience of transcendence, of how a person makes a difference and generates meaning and target in life (Fry, 2003). Calling enhances a feeling of being valuable to other people and society hence provides personal meaning since it relates vocation with what is sincerely meant to others (Baumeister 1991; Mansor 2013).

Fry (2003) identify a feeling of being understood and respected is truly a matter of interrelationship and connection through social interaction and thus, membership. Membership then determines that the organization understand its members and rewards them, hence employees turn into loyal members of the organization. At the office, employee values their affiliations and being able to feel apart of a larger group or being interdependence (Pfeffer, 2003; Fry 2003).

Fry (2003) extends the explanation of membership as a feeling of belonging, while community realizing it through a social network and in a certain specific space and time. It is a universal need if people need to move from beyond isolation sense of individuals' selfish understood, welcomed, appreciated, from who they are just they are.

In addition, membership provides a feeling of resilience, happiness, and well-being since interpersonal and social function correlate with whom they meet, the language they talk, and to a great extent thought they think, whereas disconnection drives to despair and despondency.

Affective Commitment

Organizational commitment is the employees' state of being committed to assisting in the performance of the organization's goals and includes the employees' level of identification, involvement, and loyalty. It relates to an emotional response that can be determined through people's manners, beliefs, and manners and can deal anywhere from the bottom to the upper level (Caught and Shadur, 2010).

Mayer and Allen (1990) have clarified three kinds of organizational commitment including affective, continuance, and normative:

1. Affective or moral commitment

It happens when people fully grasp the goals and values of the organization. People also tend to emotionally involved in the organization and feel personally responsible in the part of the organization's success. These persons usually indicate a good level of performance, positive work attitudes, and a desire to remain steady toward the organization.

2. Continuance or calculative commitment

It happens when people underlie their relationship with the organization on what they will be lost if they were to leave such as salary, merits, and associations. These people put their best effort merely when the bonuses in accordance with their expectations.

3. Normative commitment

It happens when people are steady with an organization based on the standard expectation of behaviour or social norms. These people value obedience, cautiousness, and formality. The study advises that they tend to show the same attitudes and manners as those who taste affective commitment.

The most prevalent concept of organizational commitment in the studies, based on Allen and Meyer (1990) is one in which commitment is determined an affective or emotional attachment in the organization, for instance, the strongly committed individual recognizes within, and feeling of enjoyment in the organization. This view is taken by Kanter (1968, in Allen and Meyer 1990) who explains cohesion as the attachment of an individual's savings of affectivity and emotion to the workplace. Buchanan (1974, in Allen and Meyer 1990) who describes affective commitment as a partisan toward the goals and values of the organization, to employees' role in connection to the goals and values, and to the organization for its own purpose, apart from its purely 'crucial worth'.

Hypothesis Development

There are four hypotheses employed in this research to answer the research question. Those hypotheses are:

1. Calling and Spiritual Leadership

A number of studies are investigating the positive prediction of calling on spiritual leadership in the workplace. Studies by Mansor, (2013) and Fry (2016) show that it can be understood when leaders have spiritual sides, hence they will afford to motivate his employees to better and direct work understanding. It could be given as an attention and appreciation to the employees

until they feel like their job activities are very valued (calling), and the organization really appreciates on it.

Fry (2003) identify the three kinds of intrinsic motivation in spiritual leadership including altruistic love (reward), vision (performance), and hope/faith (effort) generates in an increase in people sense of spiritual survival which is including calling and membership. For instance, the vision of the organization will give a crucial part by giving meaning to the employees' behaviour and decision making. These core values draw employees' work and enhance their spiritual values (integrity, honesty, humility, and others) (Reave, 2005; Jeon et al., 2013). The postulated hypothesis is Spiritual leadership has a positive influence on calling.

2. Membership and Spiritual Leadership

Jeon et al. (2013) identify the understanding of membership on spiritual leadership as a feeling connected to each employee as members of a community or organization. A feeling of belonging to employees, customers, communities, and the world is one of the primary characteristics of workplace spirituality. An organization's members have to build organizational cultures that bring a feeling of being understood and appreciated therefore it turned to be a part of the organizations.

The implementation of membership on spiritual leadership based on Fry (2018) as the ways to move from the isolation of one's selfish interest, foremost, it is a feeling of connectedness or community within which one is understood, appreciated, and accepted from whom they are just as they are. These senses of membership enhance an important role in increasing resilience, happiness, and well-being. It draws to the context for the

communications regard to whom we talk, the language we utilize and, to a great extent defines what thoughts we think. Because of that, hypothesis is proposed as follow: Spiritual leadership has a positive influence on membership.

3. Calling and Affective Commitment

Mansor, (2013) identify that spiritual leaders encourage and energize behaviour in employees regarding calling and purpose rather than rewards and security, hence drawing employees to transcend their self-interest for the benefit of their organizational members, the sake of their together mission. Similar to Fleishman (1994 in Mansor, 2013) declares that calling, together with the necessity for social connectedness, is a crucial dimension of spiritual survival in the workplace. It occurs when work is observed as a calling rather than a job or opportunities to provide higher power, purpose or the common good, work-related striving draws on a new significance.

An organization's vision and mission take a part by giving meaning to the employees' behaviour and decision making. Within the same vision in the workplace, then there are some values that must be fought together for it, it certainly affects calling in the situation of work. These core values draw employees' work and particularly positive influence of affective commitment. An employee with the sense of calling would be attached, loyal, and want to stay in organizations (Fry, 2003).

Additionally, Baumeister (1991 in Markow and Klenke, 2005) identifies that calling involves a sense of being valuable to other members and society, hence generates personal meaning. When work can be viewed as a calling rather than a job or as a

chance to serve a higher power, aims, or common good, work-related struggling brings on a new significance. Thus calling is a powerful and spiritual relation toward work that beyond professionalism or salary and brings to deep connection and thus commitment to one's work. The following hypothesis is postulated: Calling has a positive influence on affective commitment.

4. Membership and Affective Commitment

Fry (2003) identify the explanation of membership as a feeling of belonging, while community realizing it through a social network and in a certain place and time. It is a universal necessity if persons want to move from beyond isolation sense of one's selfish understood, appreciated, accepted, from whom they are just they are. Moreover, membership provides a sense of resilience, happiness, and well-being since interpersonal and social function correlate with whom they talk, the language they use, and to a great extent idea they think, whereas disconnection brings to despair and despondency, and results in commitment of every employee.

The purpose of spiritual leadership is built within an intrinsic motivation (vision, hope/faith, and altruistic love) incorporates studies of workplace spirituality and spiritual survival. Employees who experience these intrinsic motivations will enhance the feeling of membership and finally commit to the success of the organization until it is continuously improving productivity and urging the commitment in the workplace (Fry, 2003). Therefore, proposed hypothesis is membership has a positive influence on affective commitment.

Corresponding to the above hypotheses, the research model is shown in Figure bellows:

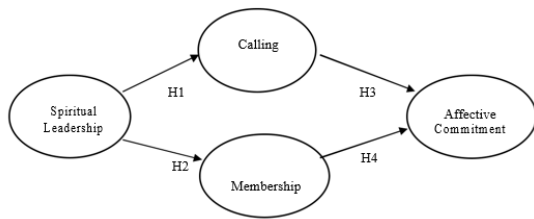


Figure 1 Research Model

3. Research Method

This research uses a quantitative method and it is used to test statistical analysis to examine all hypothesis. For collecting the data, this research uses primary data from questionnaires which consist of several parts. The unit analysis in this research is employees at Zainab Mother and Child Hospital in Pekanbaru. This study is using non-probability sampling technique or known as purposive sampling. Thus every employee who has direct interaction with unit leaders can be specified as the object sample criteria. The criteria of the participant are at least having 2 (two) years minimum working period. In addition, Hair et al. (2014) sample measures with the procedure of Maximum Likelihood Estimation (MLE) which among 100-200 respondents. Thus, considering that assumption, this research sample is 100 respondents in minimum.

The research distributed 110 questionnaires to the target samples. During the data collection process, the researcher was assisted by the Human Resources Department of RSIA Zainab, within 18 days of the data collection process, with completely 110 questionnaires are successfully collected or used. The data from this research is collected by a self-administered survey and an interviewing, by spreading the questionnaires directly to the

respondents. The data are filled in by the respondent itself and by questioning the questions to a few of employees. This collecting of data named primary data collection which is data is collected from first-hand experience (Cooper and Shinder, 2014). In this study, questionnaires are translated into Bahasa Indonesia and then distributed directly to the employees which are accompanied by Human Resource Management's team. Respondents, fill the questions with a few option questions with checklist symbol (√) in provided columns and perhaps take around 15 minutes to complete.

Following the official permission of Zainab Mother and Child Hospital to this research, the fieldwork was carried out from 2nd of November 2018 to 20th of November 2018. The questionnaires were distributed from 4th of October 2018. Both primary and secondary data are collected at Zainab Mother and Child Hospital at Ronggo Warsito Street, No. 1 Suka Maju Sail, Pekanbaru, Riau Province 28127.

Then, to test the hypothesis according to Hair et al. (2014) state that the value of path coefficient (β) and significance value or P-value is looked. If the value of path coefficient (β) is positive, it indicates that independent and dependent have positive relation. On the other hand, if the path coefficient (β) is negative then independent and dependent variable has a negative relation. The hypothesis is supported if the value of P-value < 0.1 (significant at rate of 10%) and P-value of < 0.05 (significant at the 5% level), and P-value of < 0.01 (significant at 1%) (Hair et al., 2014).

Research Instruments

This research uses spiritual leadership as the independent variable to influence calling and membership which will affect affective commitment which is functioned for dependent variable. All items are stated on a 5-point Likert scale. Hereby the definition of each variable and their measures:

The measures for spiritual leadership are selected for this study from Fry and Nisiewicz (2013). The sample components for spiritual leadership are 17 questions including "The leaders in my organization walk the walk as well as talk the talk", "The leaders in my organization are honest and without false pride", "My organization's vision is clear and compelling to me", and "I demonstrate faith in my organization by doing everything I can to help us succeed". Sample calling items are 4 (four) including "The work I do makes a difference in people lives" and "The work I do is meaningful to me". Sample items for membership are 5 (five) including "I feel my organization appreciates me and my work", and "I feel highly regarded by my leaders".

For affective commitment, it is measured using eight items taken from the measure of affective commitment developed by Allen and Meyer (1993). Sample items involve "I really feel as if my organization's problems are my own", and "I talk up my organization to my friends as a great place to work for".

4. Result and Discussion

The data analysis method is carried within the help of the IBM Statistics SPSS version 20.

Test validity based on Ghozali (2016) can be handled by doing a Bivariate Correlation or also named by Pearson Correlation. Pearson Correlation is then conducted to find

out the validity of measurements using Cronbach Alpha as displayed in Table 1.

Table 1 explains the correlation between each indicator and it identifies a significant result either at the 0.01 level or at the 0.05 level. Thus it can be concluded that each question indicator is valid. Foremost, each indicator is valid at significant 0.01 (**).

Reliability relates to the accuracy of a certain measurement function. Reliability test uses alpha coefficient (α) from Cronbach. Table 2 presents the result of the reliability test.

From table 2 reveals the Cronbach Alpha (α) statistical test. Each variable of the construct or variable is reliable inasmuch as Nubbally (1994; in Ghozali, 2016) identified that Cronbach Alpha > 0.70 is reliable.

The analysis of regression from hypothesis 1 predicted the regression analysis from spiritual leadership is positive and significant at a rate $< 1\%$ ($\beta = 0,514$; $P 0,000$), thus hypothesis is supported. This study is considered to a study from Fry et al. (2018) who examined a spiritual leadership model's positive influence on organizational commitment. Results confirmed the hypothesis between spiritual leadership influence calling. The high degree of fit for the overall spiritual leadership model urges support for the hypothesis that together the variables comprising spiritual leadership such as hope/faith, vision, and altruistic love, formed a high order formative construct that positively affects spiritual well-being including calling and membership.

Table 1 Validity Test using Pearson Correlation

Items		Correlations	Remark	Items		Correlations	Remark
SL	V1	0,757**	Valid	C	C1	0,823**	Valid
	V2	0,731**	Valid		C2	0,918**	Valid
	V3	0,804**	Valid		C3	0,934**	Valid
	V4	0,788**	Valid		C4	0,901**	Valid
	V5	0,748**	Valid	M	M1	0,876**	Valid
	H/F1	0,684**	Valid		M2	0,872**	Valid
	H/F2	0,704**	Valid		M3	0,827**	Valid
	H/F3	0,613**	Valid		M4	0,807**	Valid
	H/F4	0,665**	Valid		M5	0,817**	Valid
	H/F5	0,641**	Valid	AC	AC1	0,859**	Valid
	AL1	0,725**	Valid		AC2	0,755**	Valid
	AL2	0,705**	Valid		AC3	0,905**	Valid
	AL3	0,689**	Valid		AC4	0,881**	Valid
	AL4	0,735**	Valid		AC5	0,811**	Valid
AL5	0,711**	Valid	AC6		0,729**	Valid	
AL6	0,707**	Valid	AC7		0,808**	Valid	
AL7	0,761**	Valid	AC8		0,727**	Valid	

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Source: Primary Data, 2019

Table 2 Reliability Test

Variable	Number of Items	Cronbach's Alpha	Remark
Spiritual Leadership	17	0,940	Reliable
Calling	4	0,912	Reliable
Membership	5	0,895	Reliable
Affective Commitment	8	0,924	Reliable

Source: Primary Data, 2019

The analysis of regression from hypothesis 2 predicted the path coefficients from spiritual leadership are positive and significant at rate <1% ($\beta = 0.774$; $P 0,000$), thus hypothesis is supported. These findings is similar to a study from Fry et al. (2018) who confirmed the hypothesis spiritual leadership positively influence membership. The high degree of its inner motivations of spiritual leadership such as hope/faith, vision, and altruistic love, supported a higher-order formative construct from spiritual well-being to a feeling of membership.

The analysis of regression from hypothesis 3 the absence of a relationship between calling and affective commitment in hypothesis 3 also becomes an expected finding significant at <1% ($\beta = 0.295$; $P 0.000$) which means that the hypothesis is supported. This is similar to a research from Markow and Klenke (2005) who found calling has a significant number of organizational commitment. These findings are theoretically related to Fairholm (1998; in Markow et al., 2005) who identifies that transcendence as a spiritual sides not only underscores virtuous behaviours but also it is generated in an attitude toward the transcendent meaning of human existence.

The analysis of regression from hypothesis 4 predicted the path coefficient from spiritual leadership is positive and significant at rate <1% ($\beta = 0.481$; $P <0.000$), thus hypothesis is supported. The implementation of membership at RSIA Zainab is well implemented whereby each member feels the feeling of belonging, and move from the isolation sense of one's selfish thinking. Membership at RSIA Zainab provides a sense of resilience, happiness, and well-being since the leader applies a few of

policies that bound a family-feeling inside the company, which will disconnect despair and despondency, and results in the commitment of every employee.

5. Conclusion and Suggestion

Based on the research that has been applied, a few conclusions can be drawn as follows: Firstly, spiritual leadership has a significant positive effect on a sense of calling of employees' work. Vision designed by the leader of RSIA Zainab that are continuously internalized and socialized in order to enhance calling of each employee. Employees have a higher hope and faith toward RSIA Zainab and its leaders, within believing of faith, employees enhance their belief on the mission that they carry have a deep meaning of their hearth to give the best service to the people and society.

Secondly, spiritual leadership has a powerful value on membership of each employee. The altruistic love is shown by the leaders who make the employee feel they are appreciated and valued as a person in the job by the leaders of RSIA Zainab. Further, employees feel that they are an integral part of this hospital. the spiritual values of the leaders, influence employees to devote all their potential for the advancement of the institution inasmuch as they believe to the hospital and its leaders that also brave to stand up for their people.

Thirdly, calling, from RSIA Zainab has a significant value on affective commitment. With a few support of spiritual feeling that urge a sense of calling from each employee. There are some policies from the leaders that bring employees to the higher degree of commitment.

Lastly, membership has a positive impact on affective commitment. It is caused by high-performance leaders core values who

foster the interaction among whole members of RSIA Zainab. Connectedness enhances them to understand each other and value integrity, honesty and humility that relate to the core values of the organization, thus being a part of the commitment of RSIA Zainab.

There are several suggestions for some purposes related to the topic and the findings in this research: Firstly, an important avenue for teasing out the limitation in this research is to conduct both qualitative and quantitative research studies to explore the deeper understanding of the interplay variables in the spiritual leadership model.

Secondly, to strengthen and have depth information toward this study, future research can use Mixed Research or Triangulation Method which consist of survey questionnaires and interviews, thus the information obtained becomes broader and knows how respondents make their choices with real-life-work practising.

Thirdly, future researchers can input more than one healthcare institutions as the sample and compare the results to see the differentiation of spiritual practices among companies. It also suggests putting other mediating variables to reveal which variables will generate a better mediating effect from spiritual leadership to affective commitment in healthcare institutions.

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