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# DOES SPIRITUAL LEADERSHIP MODEL ENHANCE WORK ENGAGEMENT? EMPIRICAL EVIDENCE FROM AN ISLAMIC HOSPITAL IN YOGYAKARTA

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ABSTRACT

The purpose of this research is to investigate the effect of spiritual leadership model on work engagement through meaning/calling and membership. This study is a quantitative research using primary data collected through a questionnaire survey. Testing was conducted to 106 employees from the Islamic Hospital in Yogyakarta. The Structural Equation Modeling (SEM) with path analysis was used to test the impact and to determine the model that best describes the relationship of the model. The results show that spiritual leadership with values, attitudes, and behaviors of leaders has a significant positive effect on meaning/calling, and membership of the employees. Further, meaning/ calling facilitates employees to enhance the level of work engagement. However, membership does not have a significant effect on enhancing the level of work engagement.

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# 1. Introduction

This study investigates whether spiritual leadership can affect work engagement or not. A large number of studies have examined the association between spiritual leadership and determinants of turn over (Lee, Chen, Wang, & Dadura, 2010), implication on organization in enhancing employee's job performance, and the effect of organizational citizenship behavior (Fry, 2003; Fry, Latham, Clinebell, & Krahnke, 2017; Hunsaker, 2016; Malik, Yadav, & Yadav, 2017; Scott & Tweed, 2016). However, very few studies have examined the effect of spiritual leadership on work engagement, especially in Indonesia context.

Work engagement is an essential issue in human resource management review because it provides many benefits to the company and becomes an important determinant of organizational success regarding quality, efficiency, and productivity (Macey & Schneider, 2015). According to Shimazu and Schaufeli (2015), work engagement refers to a positive motivational state of high energy combined with high levels of dedication and a strong focus on work. It is highly desirable for contemporary public and private organization to have engaged employees because the engagement has been shown to coincide with high levels of creativity, task performance, organizational behavior, and client satisfaction (Bakker & Albrecht, 2018). Further, they argue that organizations need engaged employees because organizations with high-engagement employees will get better organizational performance results (Bakker & Albrecht, 2018). In addition, Tobroni (2015) states that organizations in noble industry and services, such as hospitals, educational institutions, and social

institutions, more need because the mission carried not only in the form of profit but also carry social missions. Moreover, Mueller (2017) asserted that hospitals should pay more attention to the engagement of staff or employees than in other institutions or companies because those are viewed as a stressful work environment such as dealing with medical emergencies and the number of patients. The critical question is whether or not the spiritual leadership effect level of work engagement? The author is motivated, therefore, to examine whether the spiritual leadership identified by Fry (2003) affect work engagement in a noble industry context.

Theoretical and empirical studies suggest that spiritual leadership affects meaning or calling and membership, and thus impact on organizational performance such as productivity, organizational commitment, organizational citizenship behavior and work engagement (Chen & Li, 2013; Fry et al., 2017; Markow & Klenke, 2005). In line with this, Devendhiran and Wesley (2017) revealed that nowadays, spiritual values begin to be considered as a factor that can increase organizational commitment, engagement and employee performance in the organization or company. Accommodating the spiritual need of the employee in his work will encourage people to find the value or meaning of his work, and when people have found meaning in his work, that person will show a special role in his work (Devendhiran & Wesley, 2017). Further, Macey & Schneider (2015) explain that behavioral engagement, characterized by an extra employee role, is preceded by the growth of psychological state engagement, in which employees view positive life and work. Therefore, to enhance work

engagement, organizations must create meaningful work with challenges, creativity, autonomy, and conditions that make people feel an essential part of being in this organization (Khan, 1990). The lower meaningfulness and membership lead to a lower level of work engagement. Consequently, lower work engagement leads to lower performance.

Various empirical studies support this, among them (Fry et al., 2017; Fry, Vitucci, & Cedillo, 2005) showed that there is significant positive influence between spiritual leadership on organizational commitment, unit productivity, and job satisfaction mediated by spiritual well being. Then, Hunsaker (2016) shows that spiritual leadership positively affects employee participation in organizational citizenship behavior with self-determination as a mediator. Afsar, Badir, and Kiani (2016) explain that spiritual leadership positively affects workplace spirituality, which is influenced by intrinsic motivation and environmental passion. Nevertheless, empirical studies that explore the impact of spiritual leadership on work engagement is still lack of attention.

As far as searches are conducted in Google Scholar and Scopus, there are not many journal articles to discuss. Some are found, among them, Saks (2011) and Devendhiran and Wesley (2017) which show that workplace spirituality affects employee engagement. Furthermore, (Petchsawang and McLean (2017) show that the spirituality of the working environment mediates a full meditative relationship with work engagement. The research that directly affects the spiritual leadership influence on work engagement is the Ledesma-Zalsos (2015) study, which shows that the spiritual

work environment inherent in spiritual leadership strongly influences employee engagement and organizational performance.

This study suggests that spiritual leadership increases the intrinsic value and meaning/calling and helps employee engage in their work. However, it still takes to investigate further on this topic. Next, this expected to make a practical and theoretical contribution. Practically, this study suggests for accommodating spiritual needs in improving work engagement and become a consideration for the leaders in maintaining or improving matters relating to their leadership. Besides, Since empirical testing in Indonesian context is still limited, this study is also expected to provide additional empirical testing to strengthen the concepts and theories about spiritual leadership, especially in knowing its effect on the meaningfulness of work, membership, and influence on work engagement with the different context.

The rest of this paper is organized as follows. Section 2 presents the theoretical background and hypotheses development. Section 3 demonstrates the sample data and research methodology to investigate the usefulness of reconciliation information overtime. Section 4 presents and analyzes the results from testing hypotheses. The final section, section 5, concludes this study.

## 2. Literature Review

According to discussions of Fry (2003), and Fry et al. (2016), spiritual leadership includes vision, hope/faith. Altruistic love, meaning/calling, and membership. Fry (2003) defines spiritual leadership "as a collection of values, attitudes, and behaviors needed to motivate oneself and others

intrinsically, so that each has a feeling of spiritual survival through meaningfulness and membership" Also, Fry et al. (2016) emphasize that spiritual leadership involves motivation and inspiration of employees through a transcendent vision and corporate culture based on altruistic love. There are three items of the spiritual leadership, namely firstly, values, attitudes, and behaviors of leaders; secondly, feelings of spiritual survival from meaning/calling and membership; finally, spiritual survival strengthens employees' intrinsic motivation and then makes employees demonstrate engagement to their work.

Spiritual leadership can be seen as a paradigm that appears in the broader context of workplace spirituality (Fry 2003; 2008; Fry et al., 2016). Fry (2008) further emphasized that spiritual leadership was initially developed using a model of intrinsic motivation that included vision, hope, altruistic love, theories of spirituality in the workplace, and spiritual well-being. Meanwhile, the goal of spiritual leadership itself is to cover basic needs for the spiritual well-being of both followers and leaders through calling or meaningfulness and membership. Figure 1 shows the research framework for this study.

**Figure 1.** Research Framework
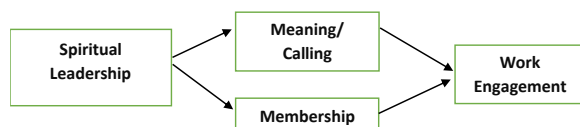


**Spiritual Leadership**
In the theory of spiritual leadership, Fry (2003) and Fry et al. (2005) formulated that spiritual leadership was formed from three components, namely vision, hope/ faith, and altruistic love.

1) Vision
Vision becomes vital in directing and motivating organizational employees (Bass & Avolio, 1994). Meanwhile, the definition of the vision itself, namely "a picture of the future with an explicit or implicit explanation of why people must struggle to create their future" (Kotter, 1996: 68). In motivating change, the vision carries out three essential functions by explaining the general direction of change, simplifying hundreds or thousands of more accurate decisions, and helping to coordinate quickly and efficiently the actions of many different people (Fry, 2003).

That vision explains the organization's journey and why leaders and their followers set it, must energize people, give meaning to work, and make bound and committed people who understand that vision (Fry, 2003; 2008). In moving people, vision must have broad appeal, must be defined goals and journey, must reflect high ideals, and encourage hope and faith (Daft & Lengel 1998 in Fry, 2003). Furthermore, Latham (2003) identifies attractive directives as key leadership activities, namely to direct transformation and focus strategies (Fry et al., 2016). Therefore, a bright and oriented vision is not only on the worldly advantages of the company but basing spiritual values, and human values will shape the attitudes and behavior of the members of the organization.

2. Hope
Expectations are desires with expectations fulfilled, while beliefs add certainty to expectations (Fry et al., 2016). This hope is a source of confidence that the organizational vision, goals, and mission will be achieved. Fry (2008) defines, "expectations and beliefs are certainty of things that are expected to

ensure that the organization's vision, goals, and missions will be fulfilled" (Fry, 2008). Affirmed by Sweeney et al. (2007) that this belief is necessary because it provides a way of life and belief and hopes that this life journey will produce a better life (Fry et al., 2016).

True belief in someone is shown through action and work (Fry, 2003). In line with this, al Jaza'iri (2012) asserts that essential beliefs are with the presence of speech, justification in the heart, and the existence of actions in the form of good deeds. Therefore, beliefs and beliefs in vision are needed for faith and become a source of self-motivation to do work and from the active faith that is filled (Fry, 2003).

3) Altruistic Love

Fry (2008) defines altruistic love in spiritual leadership as "a sense of wholeness, harmony, and well-being that is produced through caring, attention, and appreciation for oneself and others" (Fry, 2008). Viewed from positive psychology that love is the power to resolve the adverse effects of destructive emotions such as fear and anger (Fry, 2003; Fry et al., 2005). The main definitions are values such as integrity, kindness, forgiveness, acceptance, a sense of gratitude, humility, courage, trust, loyalty, and compassion (Fry et al., 2016).

With this altruistic love and spiritual continuity, people will personally feel joy, peace, and calm. According to Fry (2003), this result is a source of high organizational commitment, productivity, and reduced stress levels. This is the goal of most managers and organizations, and the most often reported from studies of useful results from organizational research (Fry, 2003).

According to Fry et al. (2005), this altruistic love will be possessed when a company or organization has a vision that meets the expectations of employees and provides motivation in carrying out its duties. Thus, every employee or member of the organization will carry out the task wholeheartedly and unconditionally when their leaders or organizational systems provide positive encouragement.

**Meaning/ Calling**

Meaning is "a feeling that one's life has meaning and makes a change" (Fry, 2008). People will find the meaning and purpose of their lives by making changes through service to others in a professional manner (Fry et al., 2016). This is driven by the compatibility between the goals and vision of the organization with the principles of life. In harmony with Stregger, Dik, and Duffy (2012), the meaningfulness of work is personally meaningful work, obtains personal growth, and contributes to the general good. The meaningfulness of this work is the same as the perception of people feeling the call to work (Stregger et al., 2012). People who feel the detachment will feel life satisfaction and will dissolve in their work.

According to (Mitroff, Denton, and Alpaslan (2009) that when there is a paradigm shift in the company's fundamental values, spirituality becomes a crucial aspect of the organization. A paradigm change caused by employees or members of the organization to look for meaning, and the ultimate goal of what they are doing (Fry, 2003; Fry et al., 2016). If employees understand that vision created together with leaders is meaningful, they feel that their work and life are meaningful and special. Therefore, this study proposes the following hypothesis:

H 1: Spiritual leadership positively affects employees' perception of meaning/calling.

**Membership**

Fry (2008: 117) defines membership as "a sense of being understood and appreciated." In line with Fry (2008), Asmhos and Duchon (2000) asserted that membership could be interpreted as a human need to join the community as a spiritual form of life in relations with each other. A person's piety is reflected in his inner life or spiritual practice, but it is not enough if he has not carried out his spiritual piety to his neighbor. Thus, the person will feel part of his community, recognized, understood, and valued by others (Fry, 2003). With this membership, a vision will be created, and people will build harmony both individually, team, and organization. With that, it will undoubtedly encourage organizational commitment, work engagement, and improve organizational performance (Fry, 2003; Chen et al., 2012; Saks, 2011; Devendhiran & Wesley, 2017).

When an organization has clear standards as a reference in the organization, this will increase the membership of its members (Fry et al., 2005). Furthermore, Fry et al. (2005) emphasize that membership is strongly related to leadership in organizations. Leader's support, information disclosure and exemplary leadership with integrity can increase one's membership (Fry, 2003). This is similar to Chen, and Yang (2012), which reveals that a spiritual leadership attitude will create a sense of wanting to remain incorporated in the organization so that it becomes an internal source for membership.

It can be understood that when a leader has spirituality, he can motivate his employees to understand his work better and directed. Fry (2008) asserts that if organizational culture is built based on altruistic love, it will produce a sense of membership with a sense of being understood and valued, resulting in a feeling that its existence in the organization is recognized. As explained earlier, spiritual leadership with its three dimensions can accommodate human needs, namely the need to be recognized. Therefore, based on this concept, it is clear that spiritual leadership has a significant positive effect on membership. This is supported by previous empirical research, namely Fry (2003), Fry et al. (2016) and Ahsani (2016), which show that spiritual leadership has a positive effect on membership. Spiritual leadership builds an organizational culture based on altruistic love with caring, sincere appreciation for its members so that membership arises from members of the organization. Therefore, this study proposes the following hypothesis:

H 2: Spiritual leadership positively affects employees' perception of membership.

**Work Engagement**

There are various views and definitions of work engagement. This is related to the use of the term engagement itself with its different constructs. The term engagement itself was first developed by Khan (1990) to describe the psychological condition of one's engagement and disengagement at work. Khan (1990) defines, personal engagement is "the self-mastery of organizational members towards their job roles; In the engagement, people employ and express themselves physically, cognitively, and emotionally during the role "(Khan, 1990). Also, personal disengagement means "opening up from work roles; in breaking away, people withdraw and defend themselves physically,

cognitively, and emotionally during the role "(Khan, 1990).

Furthermore, the definition, according to Schaufeli et al. (2002), work engagement is "a positive state of mind related to work characterized by vigor, dedication, and absorption." In addition, Schaufeli (2013) defines Work engagement "as a psychological condition that mediates the influence of work resources and personal resources on organizational outcomes." Furthermore, Schaufeli and Bakker (2002) describe the three dimensions of the work engagement itself, as follows:

1) Vigor is characterized by high levels of energy and mental flexibility while working, the desire to invest effort in work, and remain steadfast despite facing various difficulties.

2) Dedication refers to active involvement in work and experiencing a sense of importance, enthusiasm, and challenge to work.

3) Absorption is characterized by fully concentrating and feeling engrossed in work, so that time feels passed quickly, and it is difficult to escape from work (Shaufeli.et al., 2002).

Based on previous research (Saks, 2011; Devendhiran & Wesley, 2017), the engagement was identified as having a relationship with workplace spirituality. That is because spirituality encourages employees to feel recognized, inspired, supported, given opportunities and valued. However, in this study, only two of the three dimensions of spirituality (Miliman et al., 2003) were used, namely meaningfulness and membership.

Research by Allan et al. (2016) which explores the meaningfulness of work for university students shows that they want their work to have meaning and for them, the meaningfulness of work is an important goal for their careers. Xie et al. (2016) examined the relationship of work meaning and work management with a sample of 832 Chinese employees indicating that this positive calling had a relationship to career adaptability, work management, and career satisfaction and career adaptability mediated the relationship between work engagement and calling. This is in line with the opinion of Fry (2006) that various work meaningfulness studies are indeed often associated with internal motivation and work contributions, including work engagement. Furthermore, empirical research conducted among Chinese workers (Xie, 2016) showed that the meaningfulness of this work also has a positive relationship with work engagement. When someone has interpreted his work, not just an office assignment but a responsibility to become a better and more useful person and to change his life (Fry et al., 2016), he will express and express himself with high enthusiasm, dedication and what he lives he did. Therefore, this study proposes the following hypothesis:

H3: Employees' perception of meaning/ calling positively affects work engagement.

Research by Fry et al. (2005) shows that a sense of valued and understood by leaders can encourage voluntary efforts in improving the way in carrying out their duties creatively so that organizational performance increases. This is in line with the opinion of Saks (2006), which precedes the building of engagement, one of which is recognition and appreciation. In addition, Devendhiran and Wesley (2017) show that increasing employee engagement, one of which is caused by the work of spirituality in the workplace, one dimension of which is a

sense of membership. It is also supported by the research of Petchswang and McLean (2017), which shows that the spirituality of the workplace, which is one of its components, mediates the relationship between meditation and work engagement. If people already have a sense of recognition, are valued and feel part of the community, the employee will devote his abilities and will contribute more by feeling recognized as an important part of the organization. Therefore, this study proposes the following hypothesis:

H 4: Employees' perception of membership positively affects work engagement.

## 3. Reseacrh Method And Data

**Sample and Data Collection**

Data collection in this study uses self-administered survey methods. Meanwhile, sampling in this study using non-probability sampling techniques, namely by purposive sampling. In this case, the sample criteria determined are employees who interact directly with the unit leader on each working day and the institution leader.

With predetermined criteria, there were 172 employees in the category of respondents out of a total of 439 employees. However, only 120 questionnaires were distributed to employees who met these criteria. The distribution of the research questionnaire was carried out for nine working days, namely on August 16-24, 2018, at Islamic hospital Yogyakarta. The distribution of the questionnaires was carried out directly by the researchers accompanied by human resource department staff of the Islamic hospital Yogyakarta. Souvenirs in the form of mugs and ballpoint pens were given to respondents as a form of appreciation for their willingness to fill out questionnaires.

Table 1 shows the results of the questionnaires. A total of 120 questionnaires were distributed, and 110 respondents returned the questionnaire (response rate was 91.7%). The 110 questionnaires that were returned; there were four questionnaires that could not be processed because the respondent did not fill out their identity. Thus, data that can be processed are 106 questionnaires.

**Table 1** Results of Distribution of Questionnaires

| Information | Total | Persentage |
|---|---|---|
| Distributed questionnaires | 120 | 100% |
| Questionnaires returned | 110 | 91,7% |
| Questionnaires not returned | 10 | 8,3% |
| Questionnaire that cannot be processed | 4 | 3.3% |
| Questionnaire that can be processed | 106 | 88.33% |

Table 2 shows the characteristics of respondents based on sex, namely male respondents as many as 18 people (17%), while female respondents are far more, 88 people (83%). This is related to a large number of respondents from among nurses, mostly from among women. In terms of age, table 2 shows the age range of respondents ranging from 20 years to 50. The age range of 20-27 years is 45 people (42.5%), age range 28-35 years is 49 people (46.2%), and age range 36-40 years amounted to 10 people (9.43%), and the age range 41-50 years amounted to 2 people (1.9%). This data shows that respondents are dominated by two age ranges, namely from 20-27 and 28-35 years.

Table 2 shows that the characteristics of respondents viewed from educational backgrounds were dominated by diploma III, which was as many as 89 people (83.9%). This is because the majority of respondents are dominated by nurses whose average

education is diploma III. The respondents were undergraduate educated, namely as many as 16 people (15.1%), and there was only one respondent with a master's degree. Based on the characteristics of the tenure, table 4.2 shows that the majority of respondents as many as 54 employees (50.9%) have a service period of 2-4 years, a work period of 5-8 years totaling 37 people (34.9%), working period 9-11 year as many as 12 people (11.3%), work period 12-20 years as many as 3 people (2.83%) and no respondent with a work period of more than 20 years.

Furthermore, the characteristics of respondents are reviewed in terms of average income each month, then table 2 shows that respondents have an average income of 4-10 million rupiahs per month, 9 people (8.5%), respondents with an average income of 10-20 million rupiahs 1 person and respondents with an average income below 4 million rupiahs per month amounted to 96 people (90.6%).

**Measures**

Measurement of spiritual leadership is measured using a seventeen item spiritual leadership scale statement from Fry (2008). Example item statement, "I understand and commit to the vision of my institution" (α = 0.94). The meaning/ calling is measured using the four-point Leadership Spiritual Scale from Fry (2008).

Example item statement, "The work I did make a change in human life" (α = 0.88). Membership was measured using a five-point Leadership Spiritual Scale statement from Fry (2008). Example item statement, "I feel very respected by my leaders" (α = 0.93).

Work engagement is measured from 3 (three) dimensions, vigor, dedication, and absorption. The total statement in this questionnaire is 17 (seventeen) statements.

**TABLE 2 Characteristics Of Respondents**

| No | Characteristics | | Total | Percentage |
|---|---|---|---|---|
| 1. | Gender | Male | 18 | 17% |
| | | Female | 88 | 83% |
| 2. | Age | 20 - 27 years old | 45 | 42,5% |
| | | 28 - 34 years old | 49 | 46,2% |
| | | 35 - 40 years old | 10 | 9,43% |
| | | 41 - 50 years old | 2 | 1,9% |
| 3. | Education | Master | 1 | 0,9% |
| | | Bachelor | 16 | 15,1% |
| | | The diploma I/II/III | 89 | 83,9% |
| 4. | Years of service | 2-4 yeas | 54 | 50,9% |
| | | 5-8 years | 37 | 34,9% |
| | | 9-11 years | 12 | 11,3% |
| | | 12-20 years | 3 | 2,83% |
| | | > 20 years | 0 | 0% |
| 5 | Work Unit | Pharmacy | 14 | 13,2% |
| | | Medical Rehab | 8 | 7,5% |
| | | Laboratory | 10 | 9,4% |
| | | Binrohis | 2 | 1,9% |
| | | Nutrition Unit | 2 | 1,9% |
| | | Nursing | 70 | 66,03% |
| 5. | Average income every month | < 4 million rupiah | 96 | 90.6% |
| | | 4 - 10 million rupiah | 9 | 8,5% |
| | | 10 – 20 million rupiah | 1 | 0.9% |

The spirit dimension is measured by six items with α = 0.75. An example of a spirited statement, "When I work, I feel very energetic." The Dedication Dimension is measured by five items with α = 0.89. An example of a statement of dedication, "I feel the work I do is loaded with meaning and purpose." Meanwhile, the dimension of appreciation is measured by six items with α = 0.73. Examples of appreciation statements, "Time quickly passes when I work." All items of the statement are favorable. Respondents chose answers using measurements of 5 types of Likert scale with the category SA (Strongly Agree), A (Agree), N (Neutral), D (Disagree), and SD (Strongly Disagree).

# 4. Result and Discussion

### Validity test

The validity test used in this study was to test the content validity of the spiritual leadership questionnaire, meaningfulness and membership developed by Fry (2008) and the work engagement questionnaire developed by Schaufeli and Bakker (2002). The researcher then checks the statements of the questionnaires that have been translated into Indonesian to two experts in the field of organizational behavior and human resources. The results of the assessment concluded that the items in the questionnaire were declared valid or valid to be used in the study. In addition to content validity, researchers also used confirmatory factor analysis with the AMOS 24. The high and low validity of an instrument questionnaire can be seen through the factor loading. According to Hair et al. (2010), the amount of factor loading is recommended > 0.50. Based on the results of the CFA validity test in Appendix 3 which uses Amos version 24 shows that the factor loading value of all items of each

variable is more than 0.5, so all items are declared valid.

### Reliability Test

Reliability testing was conducted to measure the reliability and consistency of the research questionnaire to be used again in the same study. This study uses the internal consistency of Cronbach alpha measurements to see the reliability of the questionnaire.

**Table 3.** Results of Reliability Tests

| Variables | Cronbach alpha | Information |
|---|---|---|
| Spiritual Leadership | 0,954 | Reliable |
| Meaning/Calling | 0,863 | Reliable |
| Membership | 0,908 | Reliable |
| Work Engagement | 0,966 | Reliable |

Source: Primary Data, 2018

Table 3 shows all reliable variables. By referring to the categorization of reliability, according to Hair et al. (2010), the questionnaire reliability is good.

### Descriptive Statistics Analysis

Furthermore, this study analyzes the categorization of variables, the proportion of respondents' answers, the average value. After calculation, the categories and intervals for each research variable can be seen in Table 4.

**TABEL 4.** Research Variable Categories And Intervals

| Variables | Categories | Interval |
|---|---|---|
| Spiritual Leadership Meaning/calling, Membership and Work Engagement | Very high | > 4 |
| | High | 3,34 – 4 |
| | Enough | 2,68 – 3,33 |
| | Low | 2,01 – 2,67 |
| | Very low | ≤ 2 |

Source: Primary Data, 2018.

Table 4 shows that the research category and interval variables that all variables have the same category, which is very high> 4, high 3.34 -4, enough 2.68 - 3.33, low 2.01 - 2.67 and very low ≤ 2. Next, Table 5 shows the dimensions of each variable, as follows:

**TABLE 5** Average Value Of Dimensions Every Variable

| Variables | Dimension | Average | Cate-gories | SD |
|---|---|---|---|---|
| Spiritual Leadership | Vision | 3,80 | High | 0,874 |
| | Hope | 3,78 | High | 0,810 |
| | Altruistic Love | 3,82 | High | 0,803 |
| | **Total Average** | **3,80** | High | 0,829 |
| Meaning/ Calling | Meaning/ca lling | **3,88** | High | 0,819 |
| Membership | Membership | **3,88** | High | 0,962 |
| Work Engagement | Vigor | 3,82 | High | 0,845 |
| | Dedication | 3,85 | High | 0,847 |
| | Absorption | 3,83 | High | 0,847 |
| | **Total Average** | **3,83** | High | 0,846 |

Source: Primary Data, 2018.

Table 5 shows that the spiritual leadership variables in vision are 3.80, 3.78 expectations, and altruistic love are 3.82. This means that each dimension on spiritual leadership variables has a high value. The variable meaningfulness of work is 3.88, and membership is 3.88. Both of these variables have the same score and are in the high category. Furthermore, the variable work engagement in the spiritual dimension is 3.82, the dedication dimension is 3.83, and the appreciation dimension is 3.83. All dimensions in the work engagement variable have a high average value.

**TABLE 6** Correlation Coefficient

| Variables | Correlation Coefficient | | | |
|---|---|---|---|---|
| | SL | Meaning /Calling | Member-ship | Work Engage-ment |
| Spiritual Leadership | 1 | 0,758** | 0,413** | 0,881** |
| Meaning/Ca lling | 0,75 8** | 1 | 0,450 | 0,797** |
| Membership | 0,41 3** | 0,450 | 1 | 0,466** |
| Work engagement | 0,88 1** | 0,797** | 0,466** | 1 |

**) p < 0,01          Source: Primary Data, 2018.

Table 6 shows descriptive statistics of correlation coefficients between variables.

Spiritual leadership is positively and significantly correlated with meaningful work, membership, and work engagement. The meaningfulness of work is positively and significantly correlated with spiritual leadership, membership, and work engagement. Membership has a positive and significant correlation with spiritual leadership, meaningful work, and work engagement. Likewise, work engagement is positively and significantly correlated with spiritual leadership, meaningful work, and membership.

**Structural Equation Modeling Analysis**

The number of data samples has met the SEM assumptions, namely 106 data samples. This is in accordance with the amount of data recommended in the category of maximum likelihood estimation, which is 100-200 data. In AMOS 24 output, the normality test is carried out by comparing the value of C.R (critical ratio) in the assessment of normality with a critical ± 2.56 level of 0.01. If there is a C.R value that is greater than the critical value, the data distribution is not normal univariate. While multivariate can be seen in C.R, the last line with the same provisions (Hair et al. 2010). Univariate normality tests are mostly generally distributed because the C.R value for shedding and tearing is in the range of ± 2.58. While multivariate data fulfills the standard assumption because the value of -552 is in the range of ± 2.58.

Furthermore, in assessing the feasibility of the model, the step is to see whether there is an offending estimate, namely the estimation of the coefficients in both the structural model and the measurement model that is above the acceptable limit. After making sure there is no offending estimate in the model, the

researcher evaluates the overall fit model with various criteria for evaluating the suitability of the model (Hair et al., 2010).

Appendix 2 shows the output of the initial diagram model with the chi-square result of 8884,924, probability of 0,000, Df 661, CMIN / DF 1,339, RMSEA 0.57, GFI 0.70, AGFI 0.671, CFI 0.933 and TLI 0.928. After knowing the output criteria of the diagram model, the next step is testing using several conformity indices to measure the proposed model. Some of these indices, namely:

Table 7 shows that the research model approaches the good fit model. CMIN / DF is a parsimonious conformity index that measures the goodness of fit of the model with the estimated estimation coefficients to achieve conformity. The CMIN / DF results in this study 1,456 indicate that the research model is fit. The goodness of Fit Index (GFI) shows the overall level of conformity calculated from the residual square of the model predicted compared to the actual data. The GFI value in this model is 0.707. Approximate values with recommended levels ≥ 0.90 indicate a marginal fit research model. RMSEA is an index used to compensate for the chi-square value in a large sample. The RMSEA value of this study is 0.057 with the recommended value, which is ≤ 0.08, so this indicates a fit research model. AGFI is GFI, which is adjusted to the ratio between the degree of freedom being promoted and the degree of freedom from the null model. The AGFI value in this model is 0.671. A value approaching the recommended level ≥ 0.80 shows the research model marginal fit. TLI is a conformity index that is less influenced by sample size. The TLI value in this study is 0.928, with a recommended value of ≥ 0.90, indicating a model fit. CFI is an index that is relatively

insensitive to the size of the sample and the complexity of the model. The CFI value in this study is 0.93, with the recommended value, which is ≥ 0.90. This shows a fit research model. Based on the overall measurement of goodness of fit indicates that the model proposed in this study was accepted.

**Hypothesis Testing**

Hypothesis testing used path analysis with structural equation models (SEM). Using path analysis with SEM because the study test causal relation between two or more variables based on the linear equation and there is a relationship between complex variables, there are variables that cannot be observed and want to test as a whole. According to Hair et al. (2010), the hypothesis is supported if the value of the critical ratio (C.R) is greater than the standard error value (S.E) on the probability (p) of less than 0.05. Conversely, the hypothesis is rejected if the value of the critical ratio (C.R) is greater than the standard error value (S.E) on the probability (p) of more than 0.05.

After the estimated goodness of fit structural model criteria is met, the analysis of the structural relationships of the model (hypothesis testing) can be done. By using path, analysis can be calculated the amount of direct influence of independent variables on a dependent variable. The relationship between constructs in the hypothesis is indicated by regression weigh

**TABLE 7** Results Of Goodness Of Fit Index

| The goodness of fit index | Cut-off value | Research Model | Model |
|---|---|---|---|
| Significant probability | ≥ 0,05 | 0,000 | Marginal fit |
| RMSEA | ≤ 0,08 | 0,057 | Good fit |
| GFI | ≥ 0,90 | 0,707 | Marginal fit |
| AGFI | ≥ 0,90 | 0,671 | Marginal fit |
| CMIN/DF | ≤ 2,0 | 1,339 | Good fit |
| TLI | ≥ 0,90 | 0,928 | Good fit |
| CFI | ≥ 0,90 | 0,933 | Good fit |

Source: Primary Data, 2018.

**TABLE 8** Result of Hypothesis Testing

| No | Hypo-theses | Estimate | S.E. | C.R. | P | Batas | Information |
|---|---|---|---|---|---|---|---|
| 1 | Spiritual leadership has a positive effect on the meaning/calling | 0,714 | 0,087 | 8,215 | 0,000 | 0,05 | Significant |
| 2 | Spiritual leadership has a positive effect on employee membership | 0,497 | 0,115 | 4,305 | 0,000 | 0,05 | Significant |
| 3 | Meaning/calling has a positive effect on work engagement | 0,969 | 0,133 | 7,267 | 0,000 | 0,05 | Significant |
| 4 | Membership has a positive effect on work engagement | 0,059 | 0,040 | 1,493 | 0,136 | 0,05 | Not significant |

Source: Primary Data, 2018.

Table 8 shows the results of the regression weight test, which can explain the effect coefficient between related variables. The results of the regression weight analysis show that:

a. Hypothesis 1

Estimated parameters of standardized regression weight coefficient values obtained at 0.714 and C.R values. 8,215. This shows that the relationship of spiritual leadership with meaningful work is positive. That is, the better the spiritual leadership will increase the meaningfulness of work. Testing the relationship between the two variables shows a probability value of 0,000 (p <0.05), so that (H1) which says "Spiritual leadership has a positive effect on the meaningfulness of work" is supported and can be stated to have the influence of spiritual leadership on the meaningfulness of work.

b. Hypothesis 2

The estimated parameter of the standardized regression weight coefficient value is 0.497, and the value is C.R 4.305. This shows that the relationship between spiritual leadership and employee membership is positive. This means that the better spiritual leadership will increase employee membership. Testing the relationship between the two variables shows a probability value of 0,000 (p <0.05), so that (H2) which says "Employee membership has a positive effect on the meaningfulness of work" is supported and can be stated to have an influence of spiritual leadership on employee membership.

c. Hypothesis 3

The estimated parameters of the standardized regression weight coefficient value are 0.969 and C.R 7.267. This shows that the meaningful relationship of work with work engagement is positive. This means that the better the meaningfulness of work will

increase work engagement. Testing the relationship between the two variables shows a probability value of 0,000 (p <0.05), so that (H3) which says "work meaningfulness has a positive effect on work engagement" is supported and it can be stated that there is an effect on the meaningful work on work engagement.

d. Hypothesis 4

The estimated parameters of the standardized regression weight coefficient are 0.059 and C.R 1.493. This shows that employee membership relations with work engagement are positive. This means that better employee membership will improve work engagement. Testing the relationship between the two variables shows a probability value of 0.136 (p> 0.05 so that (H4) which says "employee membership has a positive effect on work engagement" is not supported and can be stated to do not affect employee membership on work engagement.

**Discussion**

Based on the results of the descriptive analysis, the spiritual leadership variable shows that the employee's perception of leadership in the Islamic hospital Yogyakarta falls into the high category with a value of 3.80. This shows that employees feel that they have a spiritual leader in the Islamic hospital Yogyakarta. Spiritual leadership has a dimension of vision (3.80), hope (3.78) and altruistic love (3.82) in which all dimensions have high levels of value. From this figure, it can be understood that the development of a shared vision is critical, and the development of hereafter-oriented vision is also perceived by employees to be very important. The leadership style in the Islamic hospital Yogyakarta must have an impact on the development of a shared vision, which is

based on altruistic love, mutual understanding, and mutual respect.

Spiritual leadership with all three dimensions: vision, hope, and altruistic love can create a sense of meaningfulness. Leaders with a spiritual leadership style are able to be role models for their followers. The values shown in spiritual leadership encourage followers to understand the nature of their work.

Furthermore, spiritual leadership with its three dimensions has a significant positive effect on employee membership with a SE value of 0.115 below the value of CR 4, 305 on probabilities <0.05. This reinforces the results of Fry's research (2003, 2008), Fry et al. (2016), Ledesma-alsos (2015), which explains that spiritual leadership has a positive effect on membership. The regression weight is 0.497. This shows that the influence of spiritual leadership on employee membership is not so great because it is still far closer to number 1 (one). Although the effect is not so great, however, this still adds empirical results and confirms Fry's (2008) opinion that when leaders respect and protect their subordinates, employees will feel part of the organization and will contribute to the success of the organization. In principle, everyone feels they want to be recognized, calculated, and valued in their organization.

In spiritual leadership, the dimensions of altruistic love as a form of manifestation of vision created by leaders by always helping others in this case, employees with no strings attached. Leaders set an example for their subordinates so that if their leaders have shown the value of altruistic love, subordinates will voluntarily devote their ability to help their organizations.

Furthermore, table 8 explains that the meaningfulness of work has a significant positive effect on work engagement. This empirical research reinforces the results of Ledesma-Zalsos (2015), and Petchsawang and McLean (2017) who suggest that spiritual well-being or workplace spirituality is one of the dimensions of meaningful work that has a positive effect on work engagement.

The regression weight is 0.891. This shows that the effect of employee work meaning on work engagement is very large because the value is close to number 1. It can be understood that with the growing sense of work meaningfulness for employees, work engagement will increase. The sense of meaningfulness makes people called in their souls. Human nature is doing something meaningful, as Agustian (2001) asserts that humans have a God spot or conscience that is their nature. So, no matter how bad people are, there is still the voice of their conscience that will direct them to do good. Only, the person follows his conscience or not.

For people who follow their conscience, meaningfulness is one thing that is expected and sought. A person's conscience will say "no" when what he does not mean even damaging and harming others, the environment, and the country. Conversely, when the work can provide good change for humans, for the environment and for the nation, it is in line with the will of his conscience. In addition, if in the Islamic concept, when a person follows his nature or conscience, then the tranquility and meaningfulness that he will feel. When people already feel that what they are doing is in accordance with their conscience even in accordance with the values of the religion they believe in, then he will devote all his strength to the work.

The research context in the hospital environment reinforces the sense of the

meaningfulness of employees. Employees who deal directly with their patients believe that their work helps patients to recover from their illness while helping others is part of worship. When a sense of meaningfulness, morale, dedication in work, and appreciation in work grow and increase in employees.

Furthermore, this study found that membership has no effect on work engagement. Some empirical studies examine the effect of membership not on work engagement but on organizational commitment (Fry, 2003; 2008 and Fry et al., 2016) which shows that membership has a significant positive influence on organizational commitment.

When viewed from the membership correlation coefficient also has a lower correlation coefficient than other variables, namely the correlation on spiritual leadership of 0.41, on the significance of 0.450 and on work engagement 0.466, so that the suspicion of a strong correlation between meaning and membership can be refuted. Methodologically, the two variables of membership and meaningfulness do not occur in Multicorelation. In addition, not supported membership in work engagement can also be caused by research models that have not met the overall goodness of fit.

## 5. Conclusion and Suggestion

As outlined in the introduction, the problems examined and studied in this study are about spiritual leadership in the Islamic Hospital Yogyakarta and the influence of the leadership on work engagement through meaningfulness and employee membership. Based on the test, conclusions can be drawn as follows: Spiritual leadership has a significant positive effect on the meaningfulness of employee work. The

vision designed by the leadership is continuously internalized and socialized to increase the sense of meaningful work of employees. In addition, employees have high expectations and confidence in the Islamic Hospital Yogyakarta and their leaders that the mission they carry out, and their purpose has its own meaning in serving people and society.

Spiritual leadership has a significant positive effect on employee membership. Altruistic love shown by leaders makes employees have a high sense of membership. They feel that they are an integral part of Islamic Hospital. With spiritual leadership, employees are affected to devote all their potential to the advancement of the institution because they believe in the institution, and its leaders will provide the best for them.

The meaningfulness of work has a significant positive effect on work engagement. With the growing sense of meaning in employees, as expected, this will increase engagement. When employees believe that what they are doing is meaningful and has useful values for others and for themselves, they will show dedication, enthusiasm, and live up to what they do.

Membership has no effect on work engagement. This can be caused by a research model that still does not meet the goodness of fit maximally and also a small sample of research only meets the minimum, maximum likelihood standard. In addition, it can also be seen in terms of the research context that employees who have a high sense of meaning (sincere) and the most important for him is the value of worship.

Practically, the results of this study provide an overview for organizations to improve

spiritual leadership and strengthen the sense of work meaningfulness of employees, considering the results of research shows the strong influence of spiritual leadership on the meaningful work and meaningful work on work engagement. With the increasing level of work engagement of employees, organizations get one of the capital to maintain and enhance their competitive advantage because work engagement is seen by experts to improve employee performance as well.

Theoretically, this study is expected to provide additional references that are used as a reference for academics regarding the influence of spiritual leadership on work engagement only through meaningfulness, while through membership, it is not supported. By using path analysis, this study shows that spiritual leadership has a positive and significant effect on the meaningfulness of work and membership. Furthermore, the meaningfulness of work has a positive and significant effect on work engagement, and membership has no effect on work engagement.

This is different from the Ledesma-Lazados study (2015), the research context in physical distribution companies in the Philippines shows that membership has an influence on employee employees. However, this can be explained because the context in this study is in Islamic hospitals with spiritual values and religious values that continue to be internalized on their employees, thus fostering a sense of meaningful work for employees and fostering sincere work thoughts whose main orientation is for God.

## Limitations of Research and Suggestions for Future Research

This study has limitations that the researchers experienced about the method, data collection, number of samples, measurement tools and based on the limitations of the study experienced, the researcher gave suggestions aimed at further research. In this study, data collection was only done by surveys through questionnaires, so that the search and deepening of respondents' information became very limited. To strengthen and have the depth of research information can use the method of mixed research or with triangulation methods, namely by using a survey equipped with interviews, so that the information obtained becomes broad and can find out how respondents choose the questionnaire with practice in the field. Data collection for variable participation in decision making is done from the perspective of subordinates /employees only (self-report) so that subjective and biased judgments are possible.

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## Appendix 1 Original Questionnaires

**Survey items Work Engagement:**
**Vigor**

1. At my work, I feel bursting with energy.
2. At my job, I feel strong and vigorous.
3. At my job, I am very resilient, mentally.
4. At my work, I always persevere, even when things do not go well.
5. When I get up in the morning, I feel like going to work.
6. I can continue working for very long periods at a time.

**Absorption**

1. Time flies when I'm working.
2. When I am working, I forget everything else around me.
3. I feel happy when I am working intensely.
4. I am immersed in my work.
5. I get carried away when I'm working.
6. It is difficult to detach myself from my job.

**Dedication**

1. I find the work that I do full of meaning and purpose.
2. I am enthusiastic about my job.
3. My job inspires me.
4. I am proud of the work that I do.
5. To me, my job is challenging.

**Survey items of Spiritual Leadership:**
**Vison**

1. I understand and am committed to my organization's vision.
2. My organization has a vision statement that brings out the best in me.
3. My organization's vision inspires my best performance.
4. My organization's vision is clear and compelling to me.

**Hope**

1. I have faith in my organization and I am willing to "do whatever it takes" to ensure that it accomplishes its mission.
2. I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.
3. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.
4. I set challenging goals for my work because I have faith in my organization and want us to succeed.

**Altruistic Love**

1. The leaders in my organization "walk the walk" as well as "talk the talk".
2. The leaders in my organization are honest and without false pride.
3. My organization is trustworthy and loyal to its employees.
4. The leaders in my organization have the courage to stand up for their people.
5. My organization is kind and considerate toward its workers, and when they are suffering want to do something about it.

**Meaning/ Calling**

1. The work I do makes a difference in people's lives.
2. The work I do is meaningful to me.
3. The work I do is very important to me.
4. My job activities are personally meaningful to me.

**Membership**

1. I feel my organization appreciates me, and my work.
2. I feel my organization demonstrates respect for me, and my work.
3. I feel I am valued as a person in my job.
4. I feel highly regarded by my leaders

**Appendix 2 Diagram Model Outputs**



Hypoteheses testing:
Chi-Square=1175,343
Probability=,000
CMIN/DF=1,778
GFI=,621
AGFI=,575
TLI=,756
CFI=,771
RMSEA=,086