



The strategy of Spiritual Leadership: The Role of Spiritual Survival, Workplace Spirituality and Organizational Commitment at Private Universities

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Abstract

To analyze the influence of spiritual leadership on the organizational commitment of lecturers, spiritual leadership on the workplace spirituality, spiritual leadership on spiritual survival, Workplace Spirituality on the organizational commitment of lecturers, and Spiritual Survival towards the organizational commitment of lecturers in Private Universities in Medan. The study population was all permanent lecturers of private universities owned by Foundation (organizations) totaling 425 permanent lecturers who had functional positions as expert assistants, lecturers, and head lecturers and had the following characteristics: (1) tenure of over 1 year, (2) Domicile in Medan and (3) Carry out the Tri Dharma of Higher Education. Determination of the number using the Slovin formula and obtained as many as 219 lecturers and data analysis used was path analysis. The results showed that Spiritual Leadership had a positive and significant effect on the lecturers' organizational commitment, Spiritual Leadership had a positive and significant effect on workplace spirituality, Spiritual Leadership had a positive and significant effect on spiritual survival, Workplace Spirituality had a positive and significant influence on the organizational commitment of lecturers, and Spiritual Survival was influential positive and significant towards organizational commitment of lecturers at Private Universities in Medan City. In this study Workplace Spirituality and spiritual survival act as mediators

Key words: Organizational Commitment, Spiritual Survival, Workplace Spirituality, Spiritual Leadership, Private University

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Introduction

In facing the development of the world which increasingly prioritizes base of science, higher education has a very strategic role in the process of civilizing and empowering Indonesian people for the sake of human civilization. Similarly, the quality of education in higher education will not be achieved if it is not supported by human resources. And one of the resources (HR) that determines the success of a tertiary institution is a lecturer. Lecturers are agents who carry out the process of transferring knowledge to students. The success of campus is determined by the accumulated performance of each lecturer.

According to Law No. 14 of 2005 concerning Teachers and Lecturers, the position of lecturers as professionals serves to enhance the dignity of lecturers and develop science, technology and art to improve the quality of national education. Furthermore, according to PP No. 37 of 2009, as professionals, lecturers are required not only to have competencies in accordance with their expertise, but lecturers are also required to be able to explore all their abilities and competencies and be able to transform, develop, and disseminate science and technology through the Tri Dharma of Higher Education includes education, research and community service. Lecturers as professionals who are dealing directly with students are expected in their duties as educators to be able to carry out policies with specific goals and have a strong commitment to the university where they work.

Organizational commitment basically emphasizes the relationship between lecturers and work units that can lead to attitudes as a sense of attachment to philosophy or work unit, where the lecturer will hold firmly wholeheartedly and promise to carry out duties that must be carried out in a compliance manner that has been determined by a group of people or bodies bound in a container of cooperation to achieve certain goals. A lecturer's commitment to his institution is often a very important issue. However, even though this is already very common, institutions and lecturers often do not understand the meaning of commitment seriously. Even though understanding this commitment is very important in order to create a conducive working environment and conditions so that the organization can run efficiently and effectively.

A lecturer who has a high commitment will have an identification of the organization, be seriously involved and have positive loyalty and affection towards the organization. In modern society, pressure and anxiety have become work norms. Lecturers often suffer from interpersonal alienation and fatigue in the workplace (Fry, 2003). Spirituality is a state or experience that can give direction or meaning to an individual or give a feeling of understanding, enthusiasm, integrity in self or feeling connected. Spirituality is also a process in an individual's life, in the form of meaning and purpose, and all have an impact on other individuals and their environment, including organizations (Pargament & Mahoney in King, 2007).

With regard to lecturers, it is realized that the satisfaction and fullness of life that is continued by the organization / institution by fulfilling its psychological and spiritual needs, can create an atmosphere that is conducive for employees to work as well as possible. Organizations / institutions that want to succeed must do their best to fulfill these spiritual needs (Bagir, 2003).

Spirituality will benefit the organization and leadership, because spirituality in the workplace is able to show contribution through improved performance, low turnover, high productivity and various other organizational effectiveness criteria. (Giacalone and Jurkiewicz, 2003). Medan City has many private universities but only 5 backgrounds are North Sumatra Muhammadiyah University (UMSU), North Sumatra University (UISU), Muslim Nusantara University Al-Washliyah (UMN), Alwashliyah University (UNIVA), and Universities Al-Azhar. The object selection of this research is at the Private

University where the constructs or variables are very suitable with the existing problems, namely the spiritual leadership and spiritual survival variables and workplace spirituality by moderating individual spirituality. He explained that the low commitment of lecturers to the university he worked for, so it was necessary to increase the commitment of human resources based on spiritual survival, workplace spirituality and spiritual leadership.

Literature Review

Organizational Commitment

Organizational commitment can be defined in two different ways, first proposed by Mowday, Porter, and Steers, 1982; Porter, Steers, Mowday, and Boulian (1974) and the second method proposed by Becker (1960). According to Porter, et al (1974) commitment is a strong recognition and involvement of someone in a particular organization. On the other hand, Becker (1960) describes commitment as a tendency to be bound to a consistent line of activity because it considers the cost of carrying out other activities (stopping work) (in Sowmya and Panchanatham, 2011). Griffin (2005) states organizational commitment is an attitude that reflects the extent to which an individual knows and is bound to his organization. O'Reilly (in Coetzee, 2005) adding commitment is a psychological attachment that is felt by someone to the organization, and this will reflect the degree to which individuals internalize or adopt the characteristics or perspectives of their organization. Meyer and Allen (1997) formulate a definition of commitment in organization as a psychological construct which is a characteristic of the relationship of the members of the organization with its organization and has implications for the individual's decision to continue his membership in organization. Steers (1977) states organizational commitment explains the relative strength of an individual's identification with involvement in an organization. Commitment presents something beyond mere loyalty to an organization. in addition, this includes an active relationship with the organization where individuals are willing to give something from themselves to help the success and prosperity of the organization.

Spiritual Survival

Fleischman (1994), Maddock & Fulton (1998) formulate two aspects of work place spirituality in the form of calling and membership as two things needed in the dimension of spiritual survival. These two aspects are interrelated with each other, together with human experience in general. Filley, House & Kerr in Fry (2003: 704) defines calling as the calling of an extraordinary soul to obtain the meaning and purpose of life in making a change by serving others. The term calling has long been used to define the characteristics of a professional, calling is a transcendent vision of a form of employee service to customers. This allows employees to show intrinsic motivation through calling "doing what it takes" to "spread the organization message" which is related to quality of life and service (Fry, 2006). Characteristics of calling according to Fry (2003): (1) The work done is very important for him. (2) The work done can give a positive change in life. (3) Personal work activities are very meaningful to him. According to William in Fry (2003: 704) the founder of modern psychology defines membership as a basic human need that is to be understood and wanted to be appreciated. Having a feeling of wanting to be understood and wanting to be appreciated is an important issue in reciprocal relationships and social relations interactions. While the characteristics of membership are: (1) Having a feeling of wanting to be understood in the organizational community. (2) Having a feeling of wanting to be valued in the organizational community.

Workplace Spiritual

Fox (1994) in Ashmos & Duchon (2000) states that to understand the term Workplace spirituality must begin with an acknowledgment that everyone has a personal life (inner) and outer life, and that the development of personal life can lead to more external life meaningful and more productive. Furthermore Ashmos & Duchon (2000) states that Workplace spirituality means looking at the workplace as a place inhabited by people who have the mind (mind) and enthusiasm, and believe that the development of spirit is as important as the development of the mind. Workplace spirituality also includes efforts to harmonize one's beliefs with the value of their organization. This was stated by Mitroff and Denton in John Milliman et. al (2006), namely: "Workplace quality involves the effort to find one's ultimate purpose in life, to develop strong connections to others and to have consistency (or alignment) between core beliefs and values of their organization ". Workplace spirituality is one type of psychological climate in the workplace. Duchon and Plowman (2005) explain that Workplace spirituality is one type of psychological climate in which people (workers) see themselves as having an internal life that is cared for by meaningful work and placed in the context of a community. Work units that have a high level of spirituality means experiencing the climate, and it can be expected that the work unit will experience higher performance.

Spiritual Leadership

According to Fry (2003), spiritual leadership (spiritual leadership) is a collection of values, attitudes and behaviors needed to motivate themselves and others intrinsically, so that each member of the organization has a feeling of survival that is spiritual through membership and skills. The concept of spiritual leadership (spiritual leadership) emerged as a new paradigm in the transformation and development of adaptive organizations to answer the challenges of the times in the 21st century era. This spiritual leadership is seen as being able to perfect previous leadership models by basing its vision, mission and leadership behaviors on divine values (Tobroni, 2005). Furthermore, Tobroni (2015) argued that spiritual leadership (spiritual leadership) is a leadership that is able to inspire, arouse, influence and move through exemplary, service, compassion and implementation of values and other divine traits in goals, cultural processes and leadership behaviors. In other words, spiritual leadership is a leadership that makes spiritual values as core beliefs, core values and philosophies in leadership behaviors. Rivai (2004) suggests that a leader with a prominent spiritual will easily distinguish an idea from facts, feelings or beliefs. Leaders who have a spiritual attitude will show a serving attitude, serving in this case is giving encouragement to others, trusting members and being a good listener

Research and Methodology

The approach used in this study is an associative approach. This research was conducted at the North Sumatra Muhammadiyah University (UMSU) and Muslim Nusantara University (UMN) Al Washliyah. The study population was all permanent lecturers of private universities owned by Foundation (organizations) totaling 425 permanent lecturers who had functional positions as expert assistants, lecturers and head lecturers and had the following characteristics: (1) tenure of over 1 year, (2) Domicile in Medan and (3) Carry out the Tri Dharma of Higher Education. Determination of the number of samples will provide accurate results according to the Slovin formula (Umar, 2003) and obtained as many as 219 people. The sampling technique in this study was carried out by proportional random sampling.

Result and Discussion

This study used path analysis. The path analysis model equation in this study is as follows: (1) $WS = 0,313 SL + \epsilon_1$ (2) $SV = 0,333 SL + \epsilon_2$ (3) $OC = 0,211 SL + 0,192 WS + 0,207 SV + \epsilon_3$

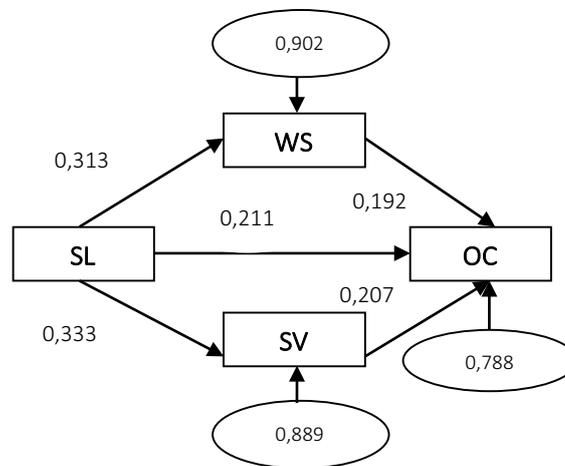


Figure 1: Path Analysis Model

The coefficient values shown in Figure 1 show how the direct and indirect effects between variables in this study. The interpretation of these values is explained in the following sections. First. The direct influence of Spiritual Leadership (SL) on Workplace Spirituality (WS) has a path coefficient value (p_1) of 0.313 positive and a probability value (sig) of 0.000 (significant). This positive value shows that if the value of Spiritual Leadership increases, the value of Workplace Spirituality increases. Second. The direct influence of Spiritual Leadership (SL) on Spiritual Survival (SV) has a path coefficient value (p_2) of 0.333 positive and a probability value (sig) of 0.000 (significant).

These positive values indicated that if the Spiritual Leadership value increases, the value of Spiritual Survival increases. Third. The direct influence of Spiritual Leadership (SL) on the commitment of lecturer organization (OC) the path coefficient value (p_3) is 0.211 (positive) and the probability value (sig) is 0.015 (significant). The positive value shows that if the Spiritual Leadership value increases, the value of the commitment of the lecturer organization increases. Fourth. The effect of Workplace Spirituality (WS) on lecturer organizational commitment (OC) results in a path coefficient (p_4) of 0.207 (positive) and a probability value (sig) of 0.020 (significant). This positive value shows that if the value of Workplace Spirituality increases, the value of the commitment of the lecturer organization increases. Fifth. The direct effect of Spiritual Survival (SV) on lecturer organizational commitment (OC) has a path coefficient value (p_5) of 0.192 (positive) and a probability value (sig) of 0.033 (significant). This positive value shows that if the value of Spiritual Survival (SV) increases, the value of the commitment of the lecturer organization increases. Sixth. Spiritual Leadership (SL) indirect effect on lecturer organizational commitment (OC) through Workplace Spirituality (WS) is equal to $p_1 (0.313) \times p_4 (0.207) = 0.0647$. While the direct effect of Spiritual Leadership (SL) on Lecturer Organizational Commitment (OC) is equal to $p_3 = 0.211$. Thus the indirect coefficient of influence (0.0647) < direct influence coefficient value (0.211). The comparison shows that Workplace Spirituality (WS) acts as a mediator. Seventh. Spiritual Leadership (SL) indirect effect on lecturer organizational commitment (OC) through Spiritual Survival (SV) is $p_2 (0.333) \times p_5 (0.192) = 0.0639$. While the direct effect of Spiritual Leadership (SL) on Lecturer Organizational Commitment (OC) is equal to $p_3 = 0.211$. Thus the indirect coefficient of influence (0.0639) < direct influence coefficient value (0.211). This comparison shows that Spiritual Survival (SV) acts as a mediator.

Discussion

The Effect of Spiritual Leadership on the Commitment of Lecturer Organizations

The results of hypothesis testing show that Spiritual Leadership has a positive and significant effect on the organizational commitment of lecturers in Private Universities in Medan City. This means that there is a direct influence between spiritual leadership on the commitment of lecturer organizations in Private Universities in Medan City. Based on these results it can be concluded that by applying spiritual leadership through the vision and expectations / beliefs and love of each other in the organization influences the improvement of lecturer organizational commitment in Private University in Medan City. This is due to the enthusiasm that was built by lecturers at Private Universities in Medan City because there were always lecturers working in accordance with the Standard Operating Procedures (SOP) that had been established by the University.

Spiritual Leadership Effect on Workplace Spirituality

The results of testing the hypothesis show that spiritual leadership has a positive and significant effect on the workplace spirituality of lecturers in Private Universities in Medan City. These results explain that the better the spiritual leadership, the higher the level of spirituality at work in Private Universities in Medan City. Spiritual leadership that is good through visions, hopes / beliefs and love for others makes Private University lecturers in Medan feel a meaningful life, their work makes happy and creates joy and community and tries not to be absent from work. The university vision brings good results in work and the workplace environment is all- making growth in their work. This is in accordance with Rastegar (2006) statement that the unity of vision for the same purpose brings the spirit of congruence, where employees work together with solidarity, the existence of the work community provides a match for the development of spirituality in the workplace.

Spiritual Leadership Effect on Spiritual Survival

The results of hypothesis testing show that spiritual leadership has a positive and significant effect on the spiritual survival of lecturers at Private Universities in Medan. These results explain that the higher the spiritual leadership application, the higher the spiritual survival of lecturers at the Private University in Medan City. With spiritual leadership that is good through the vision, hope / belief and love of others in the organization, making a sense of kinship becomes stronger and also calling and membership in a community or work group makes employees / employees feel the comfort of mutual care, attention and mutual respect between good working groups who is led or who leads. This is in accordance with Fry's (2003) statement that creating a vision and forming an organizational culture based on the love of others is capable of producing a sense of caring, caring and respecting each other.

The Effect of Workplace Spirituality on the Commitment of Lecturer Organizations

The results of hypothesis testing show that the workplace spirituality had a positive and significant effect on the organizational commitment of lecturers in Private Universities in Medan City. This shows that with a high level of spirituality in the workplace, it cannot improve the organizational commitment of lecturers. This indicates that through the inner life dimension which encompasses meaningful life, the work of making happy and caring spiritual partners' health and dimensions of meaningful work that includes the work of creating excitement, trying not to be absent and the work of arousing passion and the dimension of belonging to the community that includes being a part from the community, encouraging personality growth and work experience to make personal growth able to increase the organizational commitment of lecturers in Private Universities in Medan

City. This is in line with the statement of Duchon and Plowman (2005) stating that leaders can improve the performance of work units by always maintaining spirituality in work..

The Effect of Spiritual Survival on Lecturers' Organizational Commitments

The results of hypothesis testing show that spiritual survival had a positive and significant effect on the organizational commitment of lecturers in Private Universities in Medan City. These results explained that spiritual endurance had an effect on increasing the commitment of lecturer organizations in Private Universities in Medan City. Research conducted by Fry and Matherly (2006) that spiritual survival calling dimension does not affect commitment while membership influences commitment. This indicates that Spiritual Survival through the calling dimension which includes very important work and meaningful work and the work of making differences and membership dimensions which includes organizations understanding employees and organizations respecting lecturers and leaders appreciating lecturers is able to increase the organizational commitment of lecturers in Private Universities in Medan City. This is due to the spiritual endurance built by human resources at the Private University in Medan City because the lecturers work according to the Standard Operating Procedure (SOP) that had been established by the Private University in Medan City. The results of this study are supported by research conducted by Chen and Yang (2010) which states that spiritual survival influences organizational commitment. Likewise the results of the research by Hakim and Azlimin (2015) that spiritual survival influences organizational commitment.

Conclusion

Based on the results of the study, it can be concluded that: Spiritual Leadership has a positive and significant effect on the organizational commitment of lecturers, Spiritual Leadership has a positive and significant effect on the workplace spirituality, Spiritual Leadership has a positive and significant effect on spiritual survival, Workplace Spirituality has a positive and significant influence on the organizational commitment of lecturers and Spiritual Survival has a positive and significant effect on the organizational commitment of lecturers in Private Universities in Medan City. In this study Workplace Spirituality and spiritual survival act as mediators

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