

**SPIRITUAL LEADERSHIP STUDY: DOUBLE ROLE
OF ORGANIZATIONAL COMMITMENT MEDIATES
CORRELATION OF CALLING AND MEMBERSHIP ON
ORGANIZATIONAL PERFORMANCE IN VILLAGE CREDIT
INSTITUTIONS IN BALI PROVINCE, INDONESIA**

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Abstract

The issue underlying this study is empirical phenomena illustrating that there is still high level of Village Credit Institutions (LPD) with poor performers still quite and Leadership is predicted as an obstacle for its poor performance. So, it is necessary for LPD to obtain a more holistic leadership model. This model actually has been applied to solve leadership problems so that

there is an organizational commitment affecting on LPD performance. This study tries to develop a desired model to solve the LPD leadership problems in Bali. The model combines two research models, namely, the first model is the spiritual leadership and the second one is A-Three Component Model of Organizational Commitment. The study population consists of 1422 LPD managers in Bali province, Indonesia. There are 158 respondents obtained by the slovin formula, done by random sampling. The data analysis technique used is PLS-vers3 using a quantitative approach. The results show that the spiritual leadership affects significantly and positively on the organizational commitment mediated partially by calling and membership. The study also finds that the construct of organizational commitment as a double mediator of calling and membership correlation to the organizational performance.

Keywords: Spiritual leadership, calling, membership, organizational commitment, organizational performance

INTRODUCTION

The LPD position in pakraman villages in Bali serves as a economic-political strategy of Arthasastra in terms of Pakraman village incomes, referring to its role as the lowest society structure in traditional government organizations. The LPD reflects as a form of self-adjustment to meet complex economic environment (global economic) challenges as a result of transformation process from agricultural culture into industrial culture. The LPD is expected to play its function as a manifestation for Pakraman village existence, meaning that LPD is as an economic power of Pakraman village with spiritual and cultural functions (Mantra, 2004)

There are a number of successful LPD in Bali, but then they face obstacle by the amount of Non-Performing Loan (NPL) of 9.05% (at end of 2014), exceeding the threshold of 5% NPL. The LPLPD (Empowerment Institute of Village Credit Institutions) Data by the end of 2014 also showed that out of 1422 LPDs, there are 1014 LPDs categorized as the healthy ones (71.31%), while 408 LPDs were predicated as quite healthy, less healthy, unhealthy, and loss (28.69 %). The comparison shows that there is a bigger percentage of LPD with poor performance. This indicates that it is necessary for a number of measures and policies in order to optimize the LPD performance in Bali.

Cendikiawan (2013); Wiagustini et al. (2014) revealed that most of LPDs with unhealthy performance and categorized as the loss ones are largely caused by LPD internal factors among others including HR competency, culture served, difficulties in mastering and application of information technology and innovation, and management commitment and competence. Field

surveys indicates on similar things, based on the brief report by BKS (Cooperation Agency) Chairman of LPD Ubud District, stating that initially there was a number of LPD with less good / unhealthy performance, such as LPD Pakraman, Sayan, Mawang, and Mas villages; then these LPD performances were getting better or health after changing on their management/leaders. There is an empirical evidence which can reinforce the fact that leadership is an obstacle in the LPD development. This can be seen from several cases of corruption such as in LPD Sinabun, Alasangker and Serangan. There will be a construction on a number of obstacles as an effort to get an appropriate form of leadership to LPD organizational needs.

Leadership with a relatively complex and fundamental dimension will affect on the organizational commitment (Avolio et al., 2009; Ramachandran and Krishnan, 2009, Lo et al., 2000; Yeh and Hong, 2012; Aydin et al., 2013). It is necessary for LPD to obtain a more holistic leadership model than one which has been applied so far so that it can solve any leadership problem in order to establish the organizational commitment. This can give effects on the LPD performance. The holistic leadership model is the spiritual leadership. The spiritual leadership theory clearly states that there is a difference on the previous leadership theory only focusing on one or more physical, mental aspects or human emotional interaction elements in organizations giving no attention on spiritual components (Fry, 2003)

Fry et al. (2011); Bodla and Ali (2012); Mansor et al (2013) found that the spiritual leadership formed by vision, altruistic love, hope / faith positively and significantly affected on the calling and membership, as well as the calling and membership mediate the correlation of spiritual leadership and the organizational commitment. However, there are different findings in a research by Javanmard (2012), comparing to findings by Fry (2003), Bodla and Ali (2012), Mansor et al (2013). Javanmard study (2012) stating that the organizational vision gave no effect on the sense of community (membership). This finding difference is one of the motivations to the spiritual leadership model (Fry, 2003), In addition, Hill et al. (2013) stated that, spirituality is a rapidly growing field in research and investigations, giving important implications on leadership theory, research and practice. Until now, the most advanced and tested spirituality theory is one proposed by (Fry, 2003), (Fry et al., 2011). The second motivation for this study is the difference in the used research subject and analysis tools. A research (Fry et al., 2011) had its research subjects, namely prospective officers (cadets) in the United States Military Academy by means of SEM-AMOS analysis, whereas in this study, the research subject is the LPD managements consisting of heads, secretaries and cashiers (Regional Regulation of Bali Province No 8 of 2002 Article 11 paragraph 1) using SEM-PLS analysis tools.

The third motivation is based on studies previously done giving only emphasis on measuring the LPD performance using balanced scorecard approach (Gunawan, 2009);

Suartana and Ariyanto (2012) and LPD health assessment with assessment on capital, productive asset quality, management, earnings and liquidity aspects, often abbreviated as CAMEL. Ramantha (2009). These studies do not examine on leadership, organizational commitment aspects and its effect on the LPD performance. It is still possible to improve LPD performance by performance improvement. The solution is by spiritual leadership development as a driver of organizational commitment. The organizational commitment gives positive effects on the organizational performance (Shagholi et al., 2011); Bhatti et al., 2011); Dost and Ahmed, 2011); Ireferin and Mechanic, 2014).

The one in this research effort is the development of research model to produce new models combining two research models, namely, the first model of spiritual leadership (Fry et al., 2011) and the second one is A-Three Component Model of Organizational Commitment (Meyer and Natalie, 1991); Meyer et al (2002)). This research also constructs the spiritual leadership into sub-theory to form a second order. (Jarvis et al, 2003); Wetzels et al. (2009) stated that the spiritual formation leadership is vision, altruistic love and hope / faith. Meanwhile, the LPD performance is holistically reflected in five performance dimensions, namely: financial dimension, social dimension, customer dimension, learning dimension and (2013) growth, Kipesha internal business process dimension. This dimension is the development of LPD performance dimension so far giving more priority to the financial dimension.

One of the important issues of the spiritual leadership is a lack of research on the correlation between the spiritual leadership, spirituality in workplace and the organizational performance. Dent et al. (2005). Although, there have been several previous research studying on some spirituality concepts in workplace, and spiritual leadership model, but there are still lack of empirical studies on the spiritual leadership in its development stage as those mentioned previously (Dent and Wharff, 2005). Based on empirical evidences and research on the LPD (Gunawan, 2009); (Suartana and Dodik, 2012); (Ramantha 2009), it has not revealed on how the organizational management model involves the spiritual leadership aspect. This study will try to develop a model involving; spiritual leadership, calling, membership, organizational commitment and organizational performance.

LITERATURE REVIEW

Spiritual Leadership

Spirituality is described and included in a variety of concepts and values such as: transcendental, balance, purity, love and altruism, meaning in life, a life of harmony with the universe, and awareness on something or someone more than ourselves (God or energy) providing energy and wisdom beyond life material aspects (Ghani et al., 2013).

Fry (2003) stated that previous leadership theories has taken a center of attention on one or more aspects of physical, mental or emotional human interaction elements within the organization and neglected on the spiritual component. He also insisted that the spiritual leadership theory is a response to a call for a more holistic leadership integrating four fundamental areas, defining the essence / core of human existence in workplace, namely; body (physical), mind (logical / rational thinking), heart (emotions, feelings and spirit).

Calling

Calling refers to a transcendent experience or how to make a difference by service to others, and more meaningful life. The principal characteristics and leaders' values admired by followers and giving credibility to the leaders so that it is able to motivate people to perform and satisfy the basic human need is calling. The calling gives differences by forms of honesty, looking to the future, inspiring on a search for common vision, and capability (competence).

Maslow stated that the sources of calling can be motivated in the hierarchy, in particular to grow into a self-actualizing people. Fry (2003) measured the calling by the following indicators: (1) the work done leads to a difference in people's lives, (2) the work done is meaningful, (3) the work done is very important, (4) the activity work is very personally meaningful.

Membership

Membership is one's feeling to invest to be a member, and therefore there is right of ownership. Buss & Portnoy (1967). Membership has limitations, meaning that there are people who belong and those who do not belong. The limitations provide emotional security for members so that they can be developed. The limitations serve particularly relevant to the environmental community. The limitations determine who inside and who outside. However, the limitations can be so subtle to be recognized only by the residents themselves. The limitations set by membership criteria provides structure and security protecting on group intimacy.

Private investment is an important contributor to member of group and a sense of membership. McMillan (1976) argued: (1) that working for membership will create a feeling that someone has gained a place in the group, and (2) that as a result of personal investment, membership will be more meaningful and worthwhile investment. The personal investment serves a big role in developing an emotional connection. Fry (2005) measured memberships by the following indicators: (1) a feeling to be understood by the organization, (2) a feeling to be regarded by the organization, (3) a sense of value in the organization (4) a feeling to be respected by the organization.

Organizational Commitment

Meyer and Herscovitch (2001) mentioned that the organizational commitment is a psychological stability and strength binding individual in relevant action process based on organizational targets. This is a form of loyalty for organization. There are three organizational commitment dimensions, to measure them, it is used 15 question items by Mowday et al. (1979) known as the Organizational Commitment Questionnaires (OCQ).

Organizational Performance

Generally, the concept of organizational performance is based in the idea stating that an organizational is a series of productive assets, including humans, physics and capital resources. They are all used to achieve common goals (Carton and Hofer, 2006). Studies by (Dess and Robinson, 1984); Dawes, 1999); Croteau and Bergeron 2001) tend to state that there will be better measurement of organizational performance if it combines the measurement on financial and non-financial aspects. So that this can lead to more holistically organizational performance.

HYPOTHESES

Correlation between the spiritual leadership, calling and Organizational Commitment

The spiritual leadership is values, attitudes and behaviors required intrinsically to motivate oneself and others so that they have a sense of spiritual well-being, Fry (2003). Meanwhile, the calling is a transcendent experience, how to make a difference by service to others, and a more meaningful life. When ones achieve the calling in working, they will be more bound to the organization. There will be an improvement of organizational commitment reflected in three dimensions (affective, continuous, normative) when there is calling within organization.

So it can be said that calling serves as a mediator for the correlation between the spiritual leadership and the organizational commitment. (Fry, 2003); (Fry et al., 2011). Fry et al (2005); (Budla and Ali, 2010); (Mansor et al, 2013). Based on the empirical evidence, the hypothesis proposed is:

H₁: The spiritual leadership affects significantly and positively on the organizational commitment mediated by the calling.

Correlation between the spiritual leadership, membership and Organizational Commitment

Fry (2003) explained that the quality of spiritual leadership is reflected in three dimensions, namely: vision, altruistic love and hope/faith. Meanwhile, the membership means as a sense of being understood and respected, a sense of being a part of bigger community or having

relations in workplace. Pfeffer (2003). There will be an improvement of organizational commitment if one working has membership in the organization. Based on studies by (Fry, 2003); (Fry et al., 2011). (Fry et al, 2005); (Budla and Ali, 2010); (Mansor et al, 2013), the 2nd hypothesis can be proposed is as follows:

H₂: The Spiritual leadership affects significantly and positively on the organizational commitment mediated by the membership.

Correlation between calling and organizational performance

The Calling gives a difference by a form of honesty, looking at the future, inspiring on a search of common vision and capability (competence). One working in an organization with different thing by a form of honesty, looking at the future, inspiring on a search of common vision and capability (competence) can improve the work productivity and performance. This opinion is supported by a study by (Javanmard, 2012); Chen et al. Chen et al (2012) stating that the calling affects on the performance. Based on this finding, so the 3rd hypothesis is:

H₃: The Calling affects significantly and positively on the organizational commitment.

Correlation Between the membership and organizational performance

The Membership can be defined as a sense of being understood, a sense of being regarded, a sense of being assessed, and a sense of being respected in organization. The membership is a feeling, so if ones has a sense of being regarded and respected, so it will be reflected in the behaviour and action when working. One working in an organization with a sense of being regarded and respected can improve the performance. This statement is supported by findings (Javanmard, 2012); Chen, et al (2012), so that the 4th hypothesis is as follows:

H₄: The Membership affects significantly and positively on the organizational commitment.

Correlation between the organizational commitment and organizational performance

The organizational commitment is a strong desire to be a member of organization and also a willingness to use bigger business for the interest of organization. This is stated by Allen and Meyer (1997) that higher organizational commitment will lead to stronger performance. This is supported by studies (Shagholi et al, 2011); (Bhatti et al, 2011); (Dost et al, 2011); (Irefin and Mechanic, 2014), so that the 5th hypothesis is as follows:

H₅: The organizational commitment affects significantly and positively on the organizational performance.

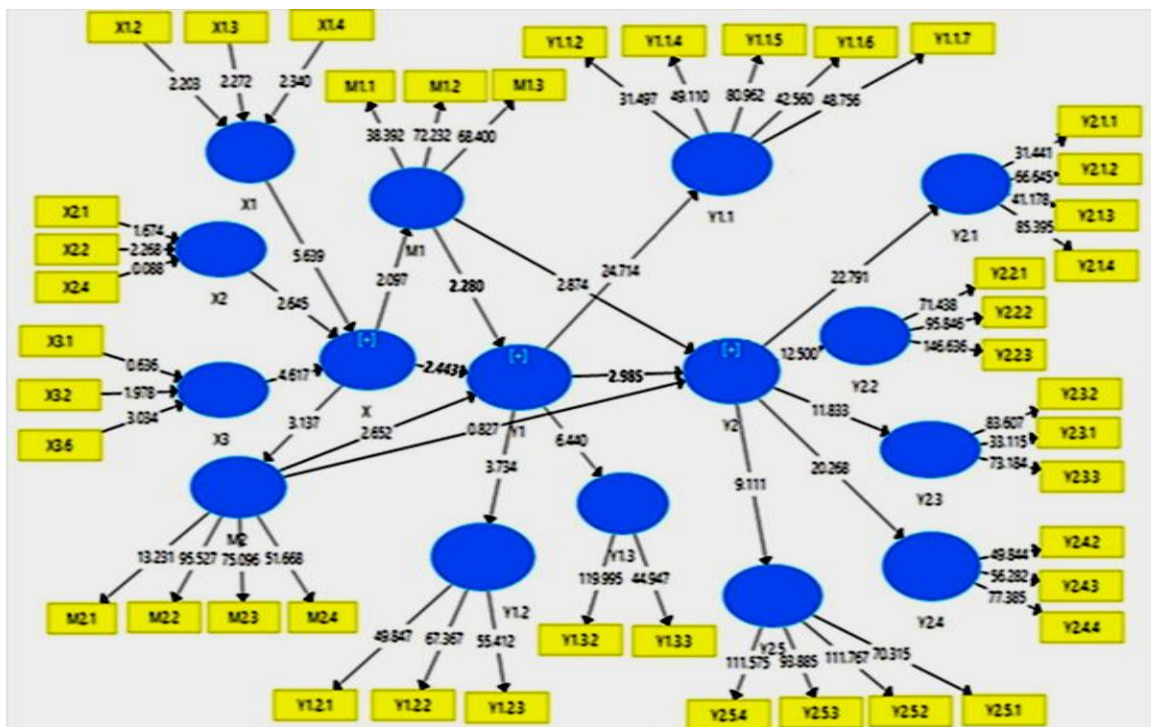
RESEARCH METHOD

A descriptive research design is adopted. The approach used in this research is quantitative. There are 158 people as the samples. The research respondents are the LPD managements in 9 regencies and cities in Bali province. The data is collected using questionnaires distributed to the respondents. Structural Equation Modelling is used to analyze the data collected. To test the hypotheses and result in a fit model, uses variance based or component based approach with Partial Least Square (PLS).

ANALYSIS AND RESULTS

From the PLS test results, it can be presented in Figure 1.

Figure 1: Analysis Result of Research Model Bootstrapping



H1 Test Result: the Spiritual leadership affects positively and significantly on the organizational commitment mediated by the calling.

The analysis result shows that the spiritual leadership affects positively and significantly on the organizational commitment. This shows that the construct development of spiritual leadership formed by vision, faith/hope and altruistic love can affects on the improvement of the organizational commitment significantly. This research also proves that the calling as mediator

on the correlation of spiritual leadership on the organizational commitment in partial mediation position. This result is corresponding to the findings by (Fry et al., 2011). Fry et al (2005); Fry (2009); (Budla and Ali, 2010); Chen et al (2012).

H2 Test Result: The Spiritual leadership affects positively and significantly on the organizational commitment mediated by the membership

The analysis result shows that the spiritual leadership affects positively and significantly on the organizational commitment. This research also shows that the membership as mediator on the correlation of spiritual leadership on the organizational commitment in partial mediation position. This result is corresponding to the findings by (Fry et al., 2011). Fry et al (2005); Fry (2009); (Budla and Ali, 2010); Chen et al (2012).

H3 Test Result: The Calling affects positively and significantly on the organizational performance

The analysis result shows that the calling affects positively and significantly on the organizational performance (Javanmard, 2012); Chen et al (2012). Higher calling in LPD managements reflect on the appreciation on work as a very important thing, a work as a full meaning, and a work as very meaningful thing. This will create high LPD performance. This finding can mean that LPD management with higher calling will lead to higher performance. The empirical evidences also prove that the organizational commitment is as mediator for the correlation between the calling and organizational performance in partial mediation condition.

H4f Test Result: The Membership affects positively and significantly on the organizational performance

The hypothesis in this study stating that membership affects positively and significantly on LPD organizational performance by 5% of confidence level cannot be proven. There are some causes on this insignificant construct, one of which is because the membership in the LPD business management level is not constructed as a phenomenon directly correlated to the organizational performance, although theoretically and empirically it has been studied by a research that the membership affects on the performance (Javanmard, 2012; Chen et al. 2012). This study fails to improve the relationship patterns of membership and organizational performance into the research recommendation level. Although by a search of qualitative aspects, there is no question indicators firmly stating that the membership as a perception by LPD management does not lead its actor ideas and behavior so that it can improve the organizational performance. This study differs from the empirical research results by a number

of researchers, including the researcher views by Duchon and Plowman (2005); Benefiel (2005); (Mansor et al, 2013); Hudson (2014); Rich (2015). All consistently obtained a fact that the spiritual leadership serves a role in shaping employee individual to work up to and put as part of the organization, and also there is a role of spiritual leadership in building motivation and connecting the calling and the membership significantly in building the business performance.

A number of studies presented above, are not corresponding to this research result. This can be caused by a problem that there is an implementation of spiritual leadership on the pure business for profit-oriented business, while this study examines on the issue of membership affecting on the organizational performance, namely the Village Credit Institutions (LPD). In this case, LPDs do not fully serve its function as a profit-oriented business, but mostly have a social mission found in many microfinance institutions in Indonesia, referred to as a double role second-tier banking. It aims to achieve operating income and at the same, it also serves on the community social welfare.

Unlike the commercial business institutions with full-profit oriented, the insignificant membership on the performance can be explained by the construction of LPD business which is not entirely a business-oriented institution. LPD is fully owned by indigenous villagers, so it cannot fully be stated that the resource demands on employees will be selected based on the applicable business rules, but it is more democratic and based on the people aspirations strongly bound to specific local culture and norms based on Paruman customary (Hobart, 1979). Bali customary village has the characteristics based on resistant custom banjo to social dynamic changes. This has been demonstrated by Noviasi et al. (2015) in their study on the resistant function of custom banjo in the North Sulawesi. This research is exactly similar to the origin in Bali. The dominance of LPD possession is fully regulated by very resistant custom banjo Paruman in accepting any system changes outside the local culture they profess until now.

Custom banjo is a unity of the smallest community in indigenous villages in Bali, has the autonomy right, regulates its people rights and responsibilities in a democratic manner by banjar (sangkep) meeting. Although, the urban area is far from the agricultural environment, the function of custom banjo remains to be very important (Eiseman, 1990).

Banjar people are strongly bound based on the Paruman decisions. The custom banjo is led by Kelian Banjar Adat, where every banjar people is very bound to Paruman predetermined outcome. Thus, the leaders, called as Kelian Banjar Adat, serves a function as a mediator applying the Paruman decision, so that in the anthropological literature, it is expressed as a culture broker (Geertz, 1980), showing that a leader has a greater role as an agent than as a leader.

Based on the understanding that LPD is as customary village-owned financial organization, all employees working on the LPD organization are the employee as the representatives of custom banjo. This makes a tight bound on the employees concerned to the interests of banjar people aspirations being represented. Thus, the membership seems to be insignificant in building the organizational performance directly. The cause is that employees are very bound and they must mediate beforehand with banjar organization committee in the LPD organization management. Thus, the employees are certainly necessary for the organizational commitment as a path to lead the services to build LPD organizational performance.

It can be concluded that there is insignificant initiative by the employees to build organizational performance directly. It is caused by a fact that togetherness of an employee in participating to lead the service organization is closely bound to the aspirations of custom banjo they represent. So mediation with the LPD management organization is a strategic measure to harmonize the interests of banjar aspiration represented by the employees and the LPD organizational management. So, the membership only having a walk to mediation by the organizational commitment is the fact of Bali indigenous culture to be able to achieve both goals, namely to build organizational performance and harmonization to avoid any conflicts (Warren, 1993).

Togetherness and mutual cooperation is the basis of relatively more complex Balinese culture including scale and noetic (Eiseman, 1990). Nevertheless, mutual cooperation is regulated by a Paruman banjo mechanism reflected as a decision accepted to be applied by banjo Community. So that the LPD employees as the representative of custom banjo are strongly bound to the Paruman banjar decisions. Thus the employees are bound in unity in order to comply to Paruman banjo as a mandate which should be applied by the employees as the representatives of custom banjo in LPD. Based on these facts, the togetherness requires mediation to build harmony. It implies that it is not automatically that each growing aspirations in custom banjo are can be implemented directly, so that mediation by the organizational commitment is a way of togetherness to build harmonization driven by an agent leadership model (Geertz, 1980).

H5 Test Result: The organizational commitment affects positively and significantly on the organizational commitment

The analysis results show that the organizational commitment affects positively and significantly on the performance. This result is corresponding to research by (Shagholi et al, 2011); (Bhatti et al, 2011); (Dost et al, 2011); (Irefin and Mechanic, 2014). Higher organizational commitment by LPD management will lead to higher LPD performance. High organizational commitment is

reflected by the behaviours, such as willing to work in LPD, proud as a part of LPD, proud of working in LPD and care of LPD.

CONCLUSION

Based on the hypothesis test and findings, there are some conclusions to be formulated, namely: The Spiritual leadership affects positively and significantly on the organizational commitment mediated by the calling. The Spiritual leadership affects positively and significantly on the organizational commitment mediated by the membership. These research results illustrate the higher calling reflected in the work appreciation and meaning leads to higher LPD performance. These research findings can be interpreted that the LPD management with high calling, will also lead to high performance. The empirical evidences also prove that the organizational commitment as mediator for the correlation of calling and the organizational performance in partial mediation condition. The effect of membership on the organizational performance cannot be proved significantly. This suggests that the development of membership constructs built by a understanding process on the work, understanding on the employees, value on the work, can not affect on the organizational performance. These research results also find that the organizational commitment as mediator of the correlation between the membership and the organizational performance, full mediation condition, because the membership does not have a significant correlation on the organizational performance. This research has revealed the empirical evidence that the organizational commitment can serve as a double mediator; on one hand, it can be a mediator to construct the calling in order to strengthen the organizational performance by the organizational commitment. Second, there is a role of the organizational commitment as mediator to construct the membership. The double mediator role in this organizational commitment differs to previous studies. The organizational commitment positively and significantly affects on the LPD performance in Bali. The higher LPD management organizational commitment will lead to higher LPD performance.

This research is only focuses on phenomena in the Village Credit Institutions (LPD) in Bali Indonesia so the result cannot be generalize to other institutions on different countries. Further research is expected to be research on a broader scope of variable.

RECOMMENDATIONS

Based on the research results and conclusion, it can present the following recommendations: (a) The LPD management is expected to more communicate its vision to all employees and society. These can be done by a regularly socialization by various communication media, and involving the entire components of indigenous village community to determine the LPD visions.

Meanwhile, to improve faith and altruistic love, the LPD managers and employees should grow on the caring, honesty, trust, courage, and concern for others to conduct spiritual practices, such as working hard without any intension, prayerful, keeping on prayers, yoga, applying dana punia and other yadnya practices. (b) The LPD managers and employees should maintain and improve the organizational commitment by the calling and membership so that it can increase the understanding and awareness that working at LPD is very important for oneself and others. (c) Based on the research results, it turns out that the LPD performance is significantly reflected by five dimensions, including financial performance, social performance, customer perspective, learning and growth, as well as internal business processes. So it is suggested for future research that in order to assess the LPD health level, it should use five dimensions. Given that LPD is a financial institution built on local values, it is necessary for further improvement in its performance measurements that have been implemented, giving more emphasis on the financial aspects.

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