

The influence of spiritual leadership and its impacts on the reduction of workplace deviant behavior

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Abstract

Purpose – The purpose of this paper is to examine the influence of spiritual leadership toward spirituality, job satisfaction and reduction of deviant behavior.

Design/methodology/approach – A structural model based on WarpPLS (Solimun *et al.*, 2017) is used for data analysis, with the first-order factor analysis based on variables with reflective indicators.

Findings – The research findings show that the sustainability of workplace spirituality can stimulate employees' job satisfaction. Accordingly, the direct influence of workplace spirituality on workplace deviant behavior (WDB) is quite major (0.296); this indicates the importance of workplace spirituality for employees in working so it can reduce the WDB. An interesting part about this study is the indirect influence of workplace spirituality on workplace deviant behavior through job satisfaction, which also has a major value (0.208), almost equal to direct influence. This circumstance depicts how workplace spirituality influences workplace deviant behavior, as well as the importance of the improvement of employees' job satisfaction.

Originality/value – The originality of this study is primarily placed on the causal relationship between the variables of spiritual leadership and WDB, other than the direct influence; there is also an indirect influence that has a big value, which is the path of spiritual leadership toward workplace deviant behavior through workplace spirituality (–0.248). In other words, workplace deviant behavior is not only influenced directly by spiritual leadership but also by workplace spirituality.

Keywords Job satisfaction, Workplace deviant behaviour, Spirituality in workplace, Spiritual leadership

Paper type Research paper

1. Introduction

This study examines the influence of spiritual leadership toward spirituality, job satisfaction and reduction of deviant behavior. Spirituality in this context does not mean religion. At the beginning of the twenty-first century, along with the growing spiritual awareness of public in almost every sector, the top executives, managers and even employees started to seek spirituality in their work and attempted to express it in various forms. Some theorists and researchers state that in the twenty-first century, we will no longer find the true mystics, saints or sufistic in religious sites (vihara, temple, church or mosque); however, they will be found in big modern companies or organizations. They predict that “Successful corporate leaders of the twenty-first century will be spiritual leaders” (Hendricks and Ludeman, 1996). The fact shows that almost every businessman and executives in prominent companies in the USA they researched have mystics' characteristics, which include concern about ethics, highly regarded spiritual values, and they implemented them not only in “wallet” but also in their hearts and spirit in working; therefore, Hendricks and Ludeman (1996) called them as corporate mystics. Furthermore, Mitroff and Denton (1999a) concluded that “Spirituality can be the highest competitive advantage.” Also, Collins and Porras (2002) stated that companies that are aged tens of years and have still been the market leader are those filled with spiritual nuance in their vision, mission, and core values.

The organizational behavior is implemented to make the organization work effectively, specifically focusing on the ways to improve productivity, reduce the employee rotation, improve job satisfaction, reduce absence, increase the organizational citizenship behavior



(OCB) and lower the workplace deviant behavior (WDB) (Robbins and Judge, 2008). With regard to spirituality research, studies on Organizational Behavior have been focused on the ways to improve productivity, reduce the employee rotation, improve job satisfaction, reduce absence, whereas the relationship between spirituality and OCB has not been studied much. Moreover, the relationship between spiritual leadership and WDB, according to the researcher's knowledge, has not been studied. The same goes for spirituality and Job satisfaction in relation to deviant behavior, which has not been much explored.

The current studies on workplace spirituality and spiritual leadership are more focused on their relationship to the outcome, productivity and organizational performance (Fry *et al.*, 2005; Duchon and Plowman, 2005), as well as work attitude: job satisfaction, work involvement, organizational commitment, employee involvement (Milliman *et al.*, 2003). Meanwhile, the empirical studies on spirituality at workplace spirituality and spiritual leadership, according to the investigation conducted, adopted a course that does not relate it with certain religious implementation and practices.

Furthermore, the development of workplace spirituality, of course, cannot be expected to develop on its own, without any stimulation from the leaders. Therefore, the discourse of spiritual leadership becomes important to be integrated with the implementation of workplace spirituality. The spiritual leadership model is a leadership wherein every leadership action and behavior is centered to the conscience as the self-control center. In this model, a leader is not only obliged to be visionary, but also to have a set of values including conscience sensitivity, strong character and hopes, and strong faith to develop and mobilize the resources thoroughly in order to accomplish the organization's goals. The leadership based on spirituality is not only about intelligence and skills in leading, but it is also concerned with highly regarded spiritual values including truth, honesty, integrity, credibility, wisdom, and compassion, which will shape the personal and organizational character and morals.

Based on the consideration, this study will conduct an examination on Indonesia's Government Bureaucracy with regard to the attempts and attention needed for the resolution for WDB in order to actualize the prime service and good governance.

The originality of this study can be seen in its use of spirituality, which is not directly related to certain religions or other organized belief systems. This is because of the fact that the object of this research is a public organization, which is Government of Pekanbaru City. Employees of this organizations have various religious backgrounds. Of course, many religions and religion-based cultures certainly constitute spirituality. However, they all are implemented under the limitations of belief systems, which exclude those who follow other beliefs or religions. The type of spirituality adopted in this study is expected to have a wider scope required by all aspects of the organization, public and culture within pluralist global society these days in order to give nonsectarian meanings, values, objectives and motivation that can be beneficial for every individual.

2. Literature review

2.1 *Spiritual leadership*

Spiritual leaders encourage the spiritual values they hold in the organizations they lead. Leaders are more willing to use their personal spiritual values to make organizational decisions (Konz and Ryan, 1999). To maintain organizational spirituality, leaders' spirituality plays a very important role. Leaders' action is guided by leaders' spirituality, such that leaders can guide their employees to behave in some way in an organizations.

Spiritual leadership enhances service and leadership participation (Fry, 2003). Spiritual leadership encourages a sense of altruism, representing a group of people who have a tendency to reduce attention to interests and others (Lantos in Ahiauzu and Asawo, 2009). In short, it shows the way in which the values of sincere spiritual leadership and selfless leadership (Fry *et al.*, 2005; Fry and Kriger, 2009) can be reflected.

2.2 Workplace spirituality

Based on the resolutions of Ashmos and Duchon (2000), spirituality in the workplace has three main dimensions: inner life, challenging work and community. Ashmos and Duchon (2000) also emphasized that workplace spirituality is not about religion, even though people might discuss it in the workplace. The spirit is maintained both in sanctuary and secular places (Vaill in Marques *et al.*, 2007). Workplace spirituality is about seeking opportunities in the workplace to show various aspects of one's personality (Dehler and Welsh, 1994) and not about making people relate to a particular belief system (Laabs, 1995; Cavanagh, 1999). Spirituality in the workplace is not always related to any religious tradition, it can be referred to personal values and philosophy. Workplace spirituality is about employees who see themselves as spiritual beings who need care in the workplace, who need a sense of purpose and meaning in their work, and a sense of association with each other and a sense of community in the workplace (Mitroff and Denton, 1999b; Ashmos and Duchon, 2000; Milliman *et al.*, 2003).

2.3 Job satisfaction

There have been many authors proposing job satisfaction because this concept has become a major concern for many organizations in seeking competitiveness and in struggling to live in the current organizational environment. According to Spector (1997), work satisfaction is a topic that is in great demand by people who work in organizations and people who study it. In fact, job satisfaction is the most often found variable in organizational research behavior. Job satisfaction reflects people who care about their work or aspects of their work, such as salary, supervision and coworkers.

At the organizational level, satisfied workers are important contributors to organizational effectiveness and ultimately for long-term success. On the contrary, dissatisfied workers receive little help for the organization. Although there is no best conceptualization for job satisfaction, Naumann, as quoted in Callaway (2006), believed that intrinsic differences that are appropriate for the international context and work satisfaction and organizational commitment are positively correlated.

2.4 Workplace deviant behavior

The concept of deviant behavior – in recent years, WDB – has attracted high interest among researchers, facilitating the related organizations. Workplace deviations vary along the continuum of severity, from small actions, such as embarrassing coworkers and returning early, to corrective actions, such as sabotage and theft (Robinson and Bennett, 1995). The victims of irregularities at the workplace are other employees or related people, including superiors. An action is categorized as a workplace deviation if the main rules of the organization are questioned (Bennett and Robinson, 2000).

3. Research hypothesis

According to the literature review and research conceptual framework, it is formally suggested as a hypothesis of relationships between variables such as spiritual leadership, workplace spirituality, job satisfaction and WDB. The relationship model between variables is explained in Figure 1.

Establishing a working environment that can sustain and enhance the growth of spirituality and leadership role is a very challenging task. It is difficult to actualize spirituality in a workplace if the leader is not capable of giving real action as an example. Therefore, a type of leadership needed to sustain and enhance workplace spirituality is Fry *et al.*'s (2005) spiritual leadership. A study conducted by Duchon and Plowman (2005) on six working units shows that

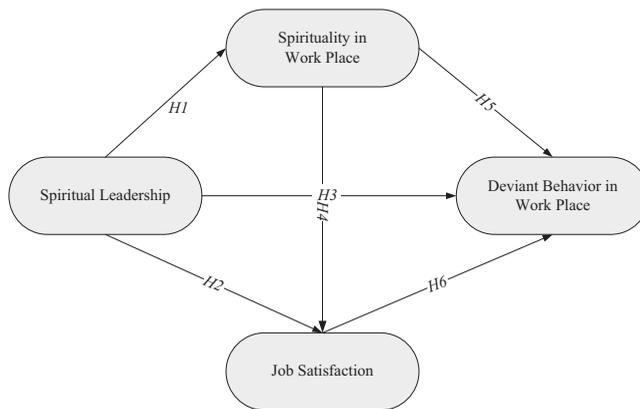


Figure 1.
Conceptual framework

working unit leadership appears to be influential to the extent to which a working unit admits and encourages spiritual issues.

Leadership is a vital element of a “system” working together with individuals. Leaders can act to facilitate the workplace transformation process. In relations, when the leaders assess, appreciate, and provide space for spiritual lives and meaningful work, and become part of the community, the employees will also be open and appreciative to those ideas, hence making the workplace a spirit-friendly place. East in Yusof (2011) suggested that leaders provide ways to implement workplace spirituality oriented toward the employees’ job satisfaction. Studies also attempted to relate spiritual leadership to other mediation factors for job satisfaction in a set of organizations. According to the description above, this study formulates the research hypothesis as follows:

H1. Increase in spiritual leadership will improve workplace spirituality.

Although there are many studies on the influence of other leadership types toward employees’ job satisfaction, studies on the influence of spiritual leadership toward employees’ job satisfaction have hardly been conducted. Aydin and Ceylan (2009) established a model and conducted a study to investigate employees’ satisfaction in terms of culture and spiritual leadership in a steel manufacturing company in Turkey. The survey was conducted on 578 employees from the industry. The findings show that employees’ satisfaction has a positive significant correlation to the organization’s culture and spiritual leadership. A similar study conducted by Yusof (2011), through a creation of conceptual relationship framework between spiritual leadership and job satisfaction, assessed thoroughly, or based on certain structuring dimensions, the relationship between spiritual leadership (vision, hope/faith, altruistic love, meaning/calling and membership) and job satisfaction (work, promotion, pay, supervision and co-workers). According to the explanation above, this study suggests the following hypothesis:

H2. Increase in spiritual leadership will improve job satisfaction.

The spiritual leadership studies are still new and considered rare (Fry *et al.*, 2003; Reeves, 2006; Aydin and Ceylan, 2009; Usman and Danish, 2010; Yusof, 2011). Furthermore, the causes of workplace counterproductive behavior have not been much studied (Spector, 1997). Moreover, studies on the relationship between spiritual leadership and deviant behavior, according to the researcher’s knowledge, have not been conducted before. However, there are studies relating different types of leadership (transactional leadership, transformational leadership and empowering leadership) toward non-task behavior, such as OCB and WDB (ACB). The opposite of OCB is counterproductive work behavior (CWB)

(Spector, 1997) or WDB (Robinson and Bennett, 1995). Besides, OCB and CWB or WDB or ACB, other than being negatively correlated, are separated dimensions. Therefore, reducing OCB does not mean improving WDB or ACB. The absence of OCB, for instance, perhaps is only a passiveness signal related to positive citizenship. WDB (ACB), however, involves active behavior with negative implication, specifically for the organization. Dalal (2003), in a study, found that OCB correlates negatively with CWB. Bukhari and Ali (2009) stated a similar thing that OCB significantly, negatively correlates toward CWB. Ball, Trevino and Sims in Yun *et al.* (2007) found a substantial negative correlation (-0.60) between OCB and ACB, but their factor analysis supports the conceptual distinctiveness of the two types of behavior. These findings suggest that dimensions of OCB and ACB (CWB) are separated dimensions.

Podsakoff *et al.* in Yun *et al.* (2007) stated that transformation leadership has positive influence on the spiritual leadership is develop OCB. Transformational leaders lead by inspiring and stimulating their followers through encouraging and motivating vision (for instance, Bass *et al.* in Yun *et al.*, 2007). Transformational leaders develop a vision and motivate their followers to also sustain it. Transformational leaders motivate their leaders to work for the future of the organization and not only for their current job. The vision they give facilitates co-operation among employees. In other words, followers of transformational leaders will be involved in extra-role behavior to accomplish the common goal or vision given by the leaders. Besides, Organ in Yun *et al.* (2007) argued that leaders' fairness in inducing OCB due to social exchange relationship is developed between employees and supervisors/leaders. The leaders' fair behavior is compensated by employees' OCB. Konovsky and Pugh in Yun *et al.* (2007) examined the relationship between OCB and social exchange, and concluded that "the role of trust to a supervisor/leader as a mediator of social exchange indicates the quality of superior-subordinate relationships." Therefore, leadership that cultivates trust and connects with a perception of procedural fairness will cultivate OCB among the employees. The key to induce OCB in employees is the trust toward the leaders that emerges from the leaders' fair behavior. On the contrary, untrustworthy leaders, being unfair and playing favorites, will definitely induce WDB. A study by Yun *et al.* (2007) entitled "Leadership and Teamwork: The effects of leadership and Job satisfaction on Team Citizenship" examined the ways various leadership styles correlate to the team organizational citizenship behavior (TOCB) and team anticitizenship behavior (TACB), either directly or through job satisfaction.

As discussed before, spiritual leadership theory formulated by Fry *et al.* (2003, 2005, 2008, 2011) is a fusion of the pre-existing motivation-based and value-laden leadership theories, which are also implicitly spiritually based. For instance, it can be seen that the dimensions and values sustained in spiritual leadership theory have also been the values of transformational leadership theory. Spiritual leadership is developed on the basis of intrinsic motivation. It is the same with transformational leadership, which is focused on intrinsic motivation and satisfaction toward intrinsic needs. According to Bass in Fry (2005), transformational leaders' concern about the followers' needs and motifs inspires them to accomplish their fullest potentials and to overcome personal interests for group interests. The values maintained by transformational leaders include love, personal growth, wholeness, self-transcendence, meaning and purpose of a job. These values are directly related to the values as the basis of spiritual leadership theory. Therefore, even though it is not explicitly stated, transformational leadership theory is truly spiritually based. From the discussion above, this study suggests the following hypothesis:

H3. Increase in spiritual leadership will reduce WDB.

A number of empirical studies show a positive and significant correlation between workplace spirituality and positive work attitude thoroughly, and between certain workplace spirituality aspects, such as inner life, meaning in work, community at work, and aspects of work attitude including job satisfaction, job involvement and organizational commitment (Milliman *et al.*, 2003; Duchon and Plowman, 2005; Pawar, 2009; Rego and Pina, 2008). Wrzesniewski (2003) also found

that employees who obtain the biggest meaning in their work, which is a requirement for the job, experience a higher job satisfaction. Mckee (2005) found a positive and significant correlation between transformational leadership, workplace spirituality and job satisfaction. These findings show that the influence of transformational leadership toward employees' job satisfaction is thoroughly mediated by workplace spirituality.

Organizational spirituality is found to be related positively with job satisfaction (Van der Walt, 2007). Some researchers studied the correlation between spirituality (personal spirituality, organizational spirituality, workplace spirituality and individual spirituality) toward job satisfaction (Van der Walt, 2007; Komala and Ganesh, 2007), and each one found a significantly positive relationship. In the relationships between spirituality and performance indicator, McGeachy (2001) stated that personal fulfillment causes an extraordinary performance, enhancing the organization's financial success. Furthermore, East in Yusof (2011), in a grounded study regarding the ways workplace spirituality affects individuals' job satisfaction, stated that every evidence gathered in the study indicates a strong and significant relationship between workplace spirituality and one's job satisfaction and/or job dissatisfaction. These research findings suggest that leaders provide a way to implement workplace spirituality oriented toward employees' job satisfaction. Studies also attempted to correlate spiritual leadership with other mediation factors in a set of organizations. Usman and Danish (2010), who studied spiritual awareness of bank managers in Pakistan and its influence toward job satisfaction, also corroborated with other researchers wherein the correlation between spirituality and job satisfaction is very strong and significantly positive. According to these research findings, this study suggests the following hypothesis:

H4. Increase in workplace spirituality will improve job satisfaction.

Thus far, there has been evidence that the more spiritually based a workplace is, the more benefits will be actualized by organizations in terms of labor forces who are satisfied, committed, productive, flexible and creative. For instance, spirituality is found to be negatively related to workplace stress (Atkins, 2007), depression and merger syndrome (Robertson and Yoshioka in Malik and Naeem, 2011). In Markow's study in Malik and Naeem (2011), it is found that organization's commitment connects positively with the profile of personal meaning and work as calling, but it connects negatively with the intention to quit.

Harmer's research, entitled "Organizational citizenship behavior, emotional intelligence, and spirituality: what's the relationship?," failed to find a significant, positive relationship between EI and OCB, yet it managed to reveal a significant, positive relationship between Spirituality and OCB. Robert and Jarret (2011) also conducted the following research "Are spiritual people really less evil? A study exploring the influence of spirituality on deviance in the workplace." The findings indicate that spirituality correlates negatively with interpersonal and organizational deviance. Based on the research findings outlined above, this research suggests the following hypothesis:

H5. Increase in workplace spirituality will reduce WDB.

Fisher and Locke in Yun *et al.* (2007) showed that the study had failed in establishing a relationship between job satisfaction and certain behavioral criteria, such as turnover or absenteeism. A failure in predicting certain behavior toward job satisfaction is caused by the size of certain behavior, which is not suitable with the generality of the attitude measurement. They argued that OCB and WDB have this characteristic. In other words, job satisfaction, OCB and WDB have a synergy in their general measurement.

Chen and Spector in Spector (1997) found that job satisfaction is correlated with hostility, sabotage, and theft in the workplace. Keenan and Newton in Spector (1997) also revealed a relationship between a sense of workplace hostility and job satisfaction. Dissatisfied employees are most likely to be involved in counterproductive behavior, compared to the satisfied ones.

Storms and Spector in Spector (1997) reported that locus of control moderates the relationship of workplace frustration and aggression, hostility toward others, and sabotage. An empirical study conducted by Judge *et al.* (2006) is related to workplace deviant, which is involved independent, intervening, moderating, and dependency variables. Some of the variables mentioned in that study are interpersonal justice, state hostility, job satisfaction, trait hostility, and workplace deviance. As a result, a negative correlation was found between job satisfaction and deviant behavior. Appelbaum *et al.* (2006) noted that the organization's commitment and job satisfaction correlated negatively with workplace deviance. Roznowski and Hulin in Yusof (2011) explained that a low degree of job satisfaction makes one or a combination of the three undesirable behaviors. First, dissatisfied individuals may attempt to improve their income by stealing, utilizing work hour to work on personal tasks, or having another job (moonlighting). Second, they may withdraw from the job psychologically by not attending meetings, drinking alcohol at the workplace, or running around trying to look busy. Third, dissatisfied employees may constitute withdrawal behavior, such as absenteeism, turnover or early retirement.

Regardless of the few studies on counterproductive behavior, there are studies that clearly prove the important role of job satisfaction. Anything the organization could do to make a better workplace for its employees will have the potential to improve job satisfaction and reduce deviant behavior (Robbins and Judge, 2008). According to the literature above, the following hypothesis is formulated:

H6. Increase in job satisfaction will reduce WDB.

The definitions of the studied operational variables are as follows:

- (1) Spiritual leadership (exogenous): spiritual leadership operationally consists of values, attitude and behavior required to intrinsically motivate one's own self and others so that leaders and followers have a higher collective spiritual welfare. This definition leads us to spiritual leadership studies in terms of vision, hope/faith, and altruistic love.
- (2) Workplace spirituality (endogenous): workplace spirituality is a recognition that employees have an inner life, which is maintained by meaningful work and sustained in the context of community.
- (3) Job satisfaction (endogenous): job satisfaction is an attitude that reflects how an individual feels toward a job, either as a whole or based on the job aspects. The measurement of job satisfaction (Weiss *et al.*, 1967) includes intrinsic satisfaction (variety, social status, moral status, security, social service, authority, ability utilization, responsibility, creativity and achievement) and extrinsic satisfaction (compensation, advancement, co-workers, human relations supervisions, technical supervisions, company policies and practices, working conditions, and recognition).
- (4) WDB (endogenous): WDB is the employees' voluntary behavior that violates the organization's norms. The dimension of WDB consists of Interpersonal Deviance and Organizational Deviance.

4. Research methods

The location of this study was the City Government of Pekanbaru, Riau Province, with a research object of civil servants. The research held in 3 months of 2018 that the researcher conducted research in the City Government of Pekanbaru on the first and second months and continued by distributing questionnaires to respondents in the last month. In the third month, the researcher collected the filled questionnaires and analyzed the data. Because the data collection was done at once in a certain period of time, then from the perspective of a time horizon, the collected data in this study were one-shot or cross-sectional data (Sekaran, 2006).

The population was Civil Servants in City Government of Pekanbaru, with the total number of 4,438 personnel, and samples were based on Slovin's formulation (Solimun *et al.*, 2018), as many as 152, with sampling technique of stratified random sampling.

A structural model based on WarpPLS (Solimun *et al.*, 2017) was used for data analysis, with the first-order factor analysis based on variables with reflective indicators. The instrument had first to be tested for validity and reliability for some samples that were considered relevant to the research. The analytical tool to test the validity in this study used product moment correlation between variables and indicators, whereas reliability was tested using Cronbach's α coefficient.

5. Research findings

5.1 Validity and reliability test result

Table I is a summary of the results of the validity and reliability of the research variables.

Table I shows that the research instrument is valid because all correlation coefficients have met the criteria > 0.3 , and the research instrument can be relied upon because all Cronbach's α coefficients > 0.6 . Therefore, the existing question indicators are able to measure the research variables appropriately.

Hypothesis testing. The evaluation or analysis toward structural model includes an examination on the coefficients or parameters of estimation that indicate the causal relationship between one latent variable toward the others. This causal relationship is the one hypothesized in this study (Figure 2).

The significant value of spiritual leadership variable toward workplace spiritual is $p < 0.0001$ (it means the $p < 0.001$), and the coefficients structural standard value or standardized path coefficient = 0.837. Therefore, spiritual leadership has a significant and positive influence on workplace spirituality. Thus, *H1*, in this study, is confirmed. The significant value of the influence of spiritual leadership variable toward job satisfaction is $p < 0.0001$ (it means the $p < 0.001$), and the coefficients structural standard value or standardized path coefficient = 0.508. Therefore, spiritual leadership has a significant and positive influence on workplace spirituality. Thus, *H2*, in this study, is confirmed.

The significant value of the influence of spiritual leadership variable toward WDB is $p < 0.025$, and the coefficients structural standard value or standardized path coefficient = -0.309. Therefore, spiritual leadership has significant and negative influence on WDB. Thus, *H3*, in this study, is confirmed.

The significant value of the influence of workplace spirituality variable toward job satisfaction is $p < 0.0001$ (it means the $p < 0.001 \leq 0.05$), and the coefficients structural standard value or standardized path coefficient = 0.480. Therefore, workplace spirituality has significant and positive influence on job satisfaction. Thus, *H4*, in this study, is confirmed.

The significant value of the influence of workplace spirituality variable toward WDB is $p < 0.030$, and the coefficients structural standard value or standardized path coefficient = -0.296. Therefore, workplace spirituality has significant and negative influence on WDB. Thus, *H5*, in this study, is confirmed.

The significant value of the influence of job satisfaction variable toward WDB is $p < 0.0001$, and the coefficients structural standard value or standardized path coefficient = -0.433. Therefore, job satisfaction has a significant and negative influence toward WDB. Thus, *H6*, in this study, is confirmed.

5.2 Increase in spiritual leadership will improve workplace spirituality

Based on the result of WarpPLS structural model analysis, it can be seen that the hypothetical examination showing the spiritual leadership to be significantly influencing workplace

Variable	Indicator	Item	Correlation	Cronbach's α	
Spiritual leadership	Vision	Ability to formulate	0.864	0.924	
		Ability to socialize	0.815		
		Build teamwork	0.913		
		Inspire	0.908		
	Hope/faith	Commitment to realize the vision	There is certainty	0.882	0.941
			Believing that the vision, goals and mission are achieved by working hard	0.910	
			Giving good examples	0.922	
			Believing good mission implementation can be achieved successfully	0.940	
			Believing good mission implementation can be achieved successfully	0.919	
	Altruistic love	Care and attention	Only words and deeds	0.867	0.909
			Selfless compassion	0.781	
			Can be trusted	0.847	
Respecting and upholding honesty			0.906		
Workplace spirituality	Inner life	Divine power	0.898	0.811	
		Work in full	0.742		
		Steer clear of actions that God forbids	0.676		
		Work sincerely	0.864		
	Meaningfulness	Work is worship	Life	0.649	0.930
			Fun	0.828	
			Appreciating	0.916	
			Cheering up	0.654	
	Community	Having social values	A sense of togetherness	0.944	0.888
			Motivated, having a strong personality	0.950	
			Mutual help	0.929	
			Positive thinking	0.815	
Job satisfaction	Intrinsic	Dare to take risks at work	0.755	0.892	
		Variety	0.814		
		Social status	0.872		
		Moral Status	0.778		
		Security	0.695		
		Social service	0.770		
	Extrinsic	Authority	Ability utilization	0.794	0.807
			Responsibility	0.606	
			Creativity	0.433	
			Achievement	0.720	
			Compensation	0.695	
			Advancement	0.773	
Coworkers	Human relations supervisions	Coworkers	0.693	0.807	
		Human relations supervisions	0.514		
		Technical supervisions	0.564		
		Company policies and practices	0.758		
		Working conditions	0.719		
		Recognition	0.785		

Table I.
Validity and
reliability test result

(continued)

Variable	Indicator	Item	Correlation	Cronbach's α
Workplace deviant behavior	Interpersonal deviance	Making fun	0.766	0.922
		Hurting other people's feelings	0.875	
		Negative comment	0.858	
		Swear (saying bad words)	0.925	
		Acting harshly	0.936	
		Shaming other people in public places	0.749	
	Organizational deviance	Taking valuable goods	0.846	
		I spend time on futile activities	0.888	
		Taking longer rest periods yang lebih lama	0.909	
		Coming too late	0.785	
		Leaking office secrets	0.875	
		Slowing down work to get overtime	0.727	

Table I.

spirituality is confirmed. In other words, there is a significant and positive influence of spiritual leadership toward workplace spirituality. The influence of spiritual leadership toward workplace spirituality with a direct coefficient of 0.837 with p -value = ***. The analysis result of $p < 5$ percent indicates that the influence is positive, which means the higher the spiritual leadership, the higher will be the workplace spirituality:

According to interviews with respondents, it is found that the leadership they experience as employees in the Mayor's office of Pekanbaru always gives inspiration for them to be creative with their daily work through positive ideas, so by that leadership, the employees are sure that their work is appreciated by the leader. The respondents also feel that the leader's concern on the employees persuades them to have a high spirit in doing their work.

Based on this research finding, it can be assumed that in order to establish a spirit-friendly work environment, spiritual leaders are required. In other words, to cultivate and maintain workplace spirituality, spiritual leadership is vital. Spiritual leaders must guide on the actions to be taken so that through the leaders' action, employees and staff members can have an example and behavioral standard in the organization. Spiritual leadership as a leadership paradigm believes that the root of successful leadership is the spiritual dimension of the leaders' personality and behavior, which influence the followers. This can be understood because leadership is a mutual process between those who lead and follow. Strack *et al.* in

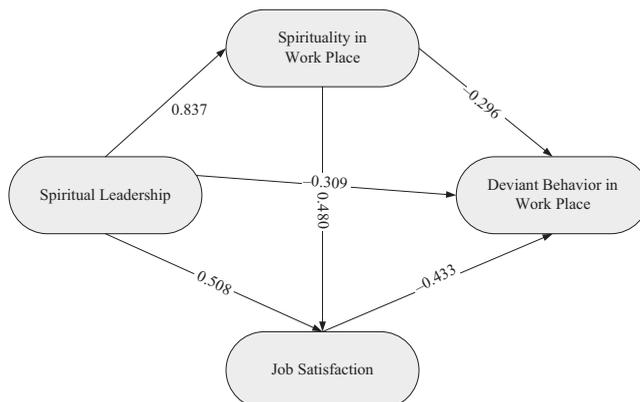


Figure 2. Data analysis result

Padayachee (2009) argued that an effective leader implements sustainable and appreciative practices for spiritual needs, and when the spiritual dimensions are not appreciated and maintained, then there will be a pervasive consequence for individuals, organization and public. A similar idea is stated by Hendricks and Ludeman (1996), "Successful corporate leaders of the twenty-first century will be spiritual leaders." Besides, Kouzes and Posner (2004) also found that for people to be willing to follow someone, the majority of followers must believe that their leader is honest, visionary, competent and inspiring. Briefly, every institution or organization, whether profit or non-profit, is suggested to have leaders and followers who are honest, have integrity, are diligent, creative, visionary and have good work ethics.

This study corroborates with the previous studies' findings by Duchon and Plowman (2005) wherein performance in a working unit will be better in a working unit with a good spiritual climate. Furthermore, the leaders of a unit that has a better performance have a higher spiritual value than the leaders of units or workplace with lower spirituality. Duchon and Plowman (2005) studied the effects of spirituality toward the performance of a working unit, as well as the relationship between spiritual leadership and workplace spirituality. The research was conducted on six working units in a hospital, showing that the working units that maintain spirituality have better performance compared to the ones that are not spirit friendly. Besides, the leaders of working units seem to have a role and influence toward the extent to which working unit admits and encourages spiritual issues. Therefore, the research findings suggest that leaders have a responsibility in maintaining workplace spirituality by encouraging its subordinates to be open to inner lives and by facilitating them to find meaning in their work, as well as by strengthening the workplace bonding. Leaders, as mentioned by Fry *et al.* (2005), as spiritual leaders will be able to manage a more satisfying working unit for its members and eventually be more productive in a scale of a bigger organization.

5.3 Increase in spiritual leadership will improve job satisfaction

The WarpPLS analysis result regarding the hypothesis shows that spiritual leadership significantly influences job satisfaction; therefore, the hypothesis is confirmed. This can be seen from the value of the direct influence coefficient of 0.508 with a p -value = ***; therefore, it is considered having a positive significance. As $p < 5$ percent, there is adequate empirical evidence to confirm the hypothesis, which means that the increase in spiritual leadership will improve job satisfaction of employees in Mayor's Office of Pekanbaru:

The result of interviews with some respondents states that they feel the leadership in Mayor's Office of Pekanbaru always gives a serious attention toward employees who have problems, either personal or related to work, therefore the attention gives the employees trust in themselves and feel satisfied upon their opportunity to be someone appreciated in the workplace community, working on what they are supposed to work on and saying what they are supposed to (one word and action).

This study is consistent with Aydin's *et al.* (2009), which stated that job satisfaction has a positive, significant correlation with the organization's culture and spiritual leadership. Similarly, East in Yusof (2011) suggested that leaders provide a way to implement workplace spirituality for employees' job satisfaction. Related studies have been conducted by Yusof (2011) through designing a relationship conceptual framework between spiritual leadership and good job satisfaction, assessed thoroughly or partially by the structuring dimensions between spiritual leadership (vision, hope/faith, altruistic love, meaning/calling and membership) and job satisfaction (work, promotion, pay, supervision and co-workers). In other words, these research findings support the hypothesis wherein spiritual leadership will improve job satisfaction for employees in Mayor's Office of Pekanbaru. Therefore, the employees' job satisfaction can be improved by implementing spiritual leadership in the workplace of the City Government of Pekanbaru.

5.4 Increase in spiritual leadership will reduce workplace deviant behavior

According to the WarpPLS analysis result, examining the hypothesis of the influence of spiritual leadership toward WDB shows the value of the direct coefficient of -0.390 with a p -value of 0.025 ; therefore, it is stated that the influence is significantly negative. As the $p < 5$ percent, there is adequate empirical evidence to confirm the hypothesis. This concludes that the hypothesis test of spiritual leadership significantly influencing WDB is confirmed, which means the higher the spiritual leadership in Mayor's Office of Pekanbaru, the lower will be the WDB, or in other words, in order to reduce WDB, a spiritual leadership can be implemented in the City Government of Pekanbaru:

The interviews with respondents reveal that employees have a good faith in the leader in accordance with what they see this far, that leaders in the Mayor's Office of Pekanbaru always gives examples toward the employees in behaving and speaking, as well as oriented to the best performance, it is felt by the employees so that it persuades them to not waste time, always utilize the time efficiently, and always create a workplace situation with a safe communication pattern for every employee. Besides, the interviews also state that the leaders are trustworthy, therefore with this trust, the employees never leak any of the organization's confidential information to an authorized and irresponsible party. The respondents also stated that the leaders always appreciate and regard honesty highly, it makes the employees act honestly, not taking any workplace property without permission and not deliberately slowing down their work to get overtime.

The opposite of WDB is OCB. WDB (Robinson and Bennett, 1995) is also known as CWB Spector (2007) or anticitizenship behavior (Fisher and Locke in Yun *et al.*, 2007). OCB and WDB, other than being correlated negatively, are also separated different dimensions (Dalal, 2003).

Studies on the relationship between spiritual leadership and deviant behavior, according to the researcher's knowledge, have not been conducted before. The spiritual leadership theory formulated by Fry *et al.* (2003, 2005, 2008, 2011) is a fusion of pre-existing leadership theories: transformational leadership, servant leadership, and ethical leadership. Hence, compared to the prior studies testing the correlation among different styles of leadership toward non-task behaviour, as OCB or WDB. Organ in Yun *et al.* (2007) argued that leaders' fairness in inducing OCB due to social exchange relationship is developed between employees and supervisors/leaders. The leaders' fair behavior is compensated by employees' OCB. Therefore, leadership that cultivates trust and connects with a perception of procedural fairness will cultivate OCB among the employees. The key to induce OCB in employees is the trust toward the leaders that emerges from the leaders' fair behavior. On the contrary, untrustworthy leaders, being unfair and playing favorites, will definitely induce WDB. Furthermore, a study by Yun *et al.* (2007), examined the ways various leadership styles correlate to the TOCB and TACB, either directly or through job satisfaction. These previous studies discussed above are consistent with the findings of this study, and the relationship between spiritual leadership and WDB is correlated significantly and positively.

5.5 Increase in workplace spirituality will improve job satisfaction

The WarpPLS analysis result on the hypothesis shows that workplace spirituality significantly influences job satisfaction; therefore, the hypothesis is confirmed. This can be seen from the value of the direct influence coefficient of 0.480 with a $p = ***$; therefore, it is considered having a positive significance. As the $p < 5$ percent, there is adequate empirical evidence to confirm the hypothesis, which means that the increase in workplace spirituality will improve job satisfaction.

This study is consistent with a number of empirical studies that show a positive and significant correlation between workplace spirituality and positive work attitude thoroughly and between certain workplace spirituality aspects, such as inner life, meaning in work and

community at work, and aspects of work attitude including job satisfaction, job involvement, organizational commitment (Milliman *et al.*, 2003; Duchon and Plowman, 2005; Pawar, 2009; Rego and Pina, 2008). Wrzesniewski (2003) also found that employees who obtain the biggest meaning in their work, which is a requirement for the job, experience a higher job satisfaction. Mckee (2005) found a positive and significant correlation between transformational leadership, workplace spirituality and job satisfaction. These findings show that the influence of transformational leadership toward employees' job satisfaction is thoroughly mediated by workplace spirituality.

Organizational spirituality is found to be related positively with job satisfaction (Van der Walt, 2007). Some researchers studied the correlation between spirituality (personal spirituality, organizational spirituality, workplace spirituality and individual spirituality) toward job satisfaction (Van der Walt, 2007; Komala and Ganesh, 2007), and each one found a significantly positive relationship. Furthermore, East in Yusof (2011), in a grounded study regarding the ways workplace spirituality affects individuals' job satisfaction, stated that every evidence gathered in the study indicates a strong and significant relationship between workplace spirituality and one's job satisfaction and/or job dissatisfaction. These research findings suggest that leaders provide a way to implement workplace spirituality oriented toward employees' job satisfaction. Studies also attempted to correlate spiritual leadership with other mediation factors in a set of organizations. Usman and Danish (2010), who studied spiritual awareness of bank managers in Pakistan and its influence toward job satisfaction, also corroborated with other researchers wherein the correlation between spirituality and job satisfaction is very strong and significantly positive.

Thus, this study gives an insight into the improvement of job satisfaction among employees, who in this case are Civil Servants of the City Government of Pekanbaru. One of the attempts to do so is by establishing a spirit-friendly workplace, which provides opportunities for the employees to cultivate and sustain workplace spirituality.

5.6 Increase in workplace spirituality will reduce workplace deviant behavior

The SEM analysis result on the hypothesis of the influence of WDB shows the value of the direct influence coefficient of -0.296 with a p -value = 0.03 ; therefore, it is considered having a negative significance. As the $p < 5$ percent, there is adequate empirical evidence to confirm the hypothesis, which concludes that the examination of workplace spirituality on WDB can be confirmed. In other words, the higher the spiritual leadership Mayor's Office of Pekanbaru, the lower will be the WDB.

These research findings corroborate with those found by Robert and Jarret (2011). The findings indicate that spirituality correlates negatively with interpersonal and organizational deviance. Furthermore, Duchon and Plowman (2005) stated that a performance in a working unit will be better in a working unit with a good spiritual climate.

Therefore, one of the applicable methods to reduce the WDB in the City Government of Pekanbaru or to increase the deviant behavior is by conducting a workplace spirituality maintenance, "changing barren workplaces" into "abundant workplaces" by positively involving workplace spirituality. To increase the workplace spirituality, Karakas (2010) suggested several aspects to cope with the potentials of misuse of spirituality, which may threaten the organization, such as, first, accommodating spiritual demands: the Regional Work Unit Force (SKPD – *Kantor Satuan Kerja Perangkat Daerah*) must attempt to accommodate and encourage its employees' spiritual demands, as Cash and Gray (2000) recommended that an organization must encourage its employees to feel free to express their spiritual beliefs. Besides, managers can accommodate the spiritual demands of each of their employees from different spiritual beliefs (Cavanagh, 1999). This means, as long as the employees' spiritual demands do not limit others' liberty, leaders must

respond positively (Cavanagh, 1999). Second, respecting diversity: as today's workplace is diverse and multicultural compared to the past, so it is important to embrace diversity in the workplace and truly respect individual differences (Krishnakumar and Neck, 2002). Besides, as spirituality is a very individual and special experience (idiosyncratic), the spiritual practices must be based on the principles of respect and appreciation of individual's unique inner landscape, values, and perspective (Krishnakumar and Neck, 2002). Promoting "one right path" or supporting a certain religious or spiritual framework will not work in a diverse workplace (Hicks, 2002). A culture that embraces the diversity of beliefs and religions must be sustained in workplaces by reinforcing ethical codes, as well as values of tolerance and compassion wherein the employees are allowed to express their beliefs and ideas of spirituality. Third, the openness and freedom of expression: spiritual policies and practices must embrace openness and appreciate the difference. The employees must be able to speak openly and express their feelings, values and spirituality without any fear, alienation, and exclusion (Milliman *et al.*, 2003). It is also important to emphasize that an organization must not stipulate or apply one certain spiritual principle to all the employees. The sustainability of workplace spirituality should be supported and guaranteed by free and open expression of intuition, creativity, honesty, authenticity, trust and self-fulfillment within a positive nuance (Krishnakumar and Neck, 2002).

Fourth, employees' confession as whole persons: it is very important to admit and acknowledge emotional, intellectual and spiritual needs, as well as individual values, priority and preference. The leaders of Regional Work Unit Force (SKPD) must involve its employees as whole persons at the workplace, with all their ideas, heart, spirit and soul. It becomes imperative to recognize every employee as a spiritual being, paying attention to spiritual lives, as well as their values and richness of their collective potentials (Garcia-Zamor, 2003). As Leigh (1997) stated, workplace spirituality starts with a recognition that employees are not merely bringing their body and mind to work but also their hearts, souls, creativities, talents and unique spirits.

5.7 Increase in job satisfaction will reduce workplace deviant behavior

According to the WarpPLS analysis result, examining the hypothesis of the influence of job satisfaction toward WDB shows the value of the direct coefficient of -0.433 with a p -value of 0.032; therefore, it is stated that the influence is significantly negative. As the $p < 5$ percent, there is adequate empirical evidence to confirm the hypothesis. This concludes that the hypothesis test of job satisfaction significantly influencing WDB is confirmed, which means the higher the job satisfaction in Mayor's Office of Pekanbaru, the better will be the employees' behavior. Based on this finding, it can be explained that the variable of job satisfaction strongly affects the rate of WDB. Therefore, H_6 has adequate empirical evidence to be confirmed.

In this sense, the higher the job satisfaction of employees of Mayor's Office of Pekanbaru, the more their WDB can be minimalized. In other words, anything the organization could do to make a better workplace for its employees will have the potential to improve job satisfaction and reduce deviant behavior (Robbins and Judge, 2008). Thus, in order to reduce WDB, one of the applicable methods is an improvement in employees' job satisfaction.

These research findings align with some previous related studies, such as Chen and Spector in Spector (1997) found that job satisfaction is correlated with hostility, sabotage, and theft in the workplace. Keenan and Newton in Spector (1997) also revealed a relationship between a sense of workplace hostility and job satisfaction. Dissatisfied employees are most likely to be involved in counterproductive behavior, compared to the satisfied ones. Storms and Spector in Spector (1997) reported that locus of control moderates the relationship of workplace frustration and aggression, hostility

toward others, and sabotage. Another similar study related to workplace deviant is an empirical examination by Judge *et al.* (2006) with independent variables, intervening, moderating and dependency, which each of them are interpersonal justice, state hostility, job satisfaction, trait hostility, and workplace deviance. As a result, a negative correlation was found between job satisfaction and deviant behavior. Appelbaum *et al.* (2006) noted that the organization's commitment and job satisfaction correlated negatively with workplace deviance. Roznowski and Hulin in Yusof (201) explained that a low degree of job satisfaction makes one or a combination of the three undesirable behaviors. First, dissatisfied individuals may attempt to improve their income by stealing, utilizing work hour to work on personal tasks, or having another job (moonlighting). Second, they may withdraw from the job psychologically by not attending meetings, drinking alcohol at the workplace, or running around trying to look busy. Third, dissatisfied employees may constitute withdrawal behavior, such as absenteeism, turnover, or early retirement.

5.8 Research findings

The originality of this study is primarily placed on the causal relationship between the variables of spiritual leadership and WDB, and besides the direct influence, there is also an indirect influence that has a big value, which is the path of spiritual leadership toward WDB through workplace spirituality (-0.248). In other words, WDB is not only influenced directly by spiritual leadership but also by workplace spirituality.

The research findings discussed above show that the sustainability of workplace spirituality can stimulate the employees' job satisfaction, which eventually leads to the reduction of WDB. Accordingly, the direct influence of workplace spirituality on WDB is quite major (0.296); this indicates the importance of workplace spirituality for employees in working so that it can reduce the WDB. However, the interesting part about this study is the indirect influence of workplace spirituality on WDB through Job Satisfaction, which also has a major value (0.208), almost equal to the direct influence. This circumstance depicts how workplace spirituality influences WDB, along with the importance of the improvement of employees' job satisfaction.

5.9 Research contribution

These research findings reveal a more comprehensive influence, compared to the previous studies, between spiritual leadership, workplace spirituality, job satisfaction and WDB. The findings contribute to the theories developed in this study. Besides, they can be confirmed by the findings of previous studies. This study found that reducing WDB can be actualized by implementing a good spiritual leadership through direct intervention in the efforts of minimalizing WDB, either through an indirect intervention or sustainability of workplace sustainability and/or improving employees' job satisfaction, which eventually leads to the reduction of WDB. Besides, the model, which covers spiritual leadership variable, workplace spirituality variable, job satisfaction variable and WDB variable, is an expansion and development of models in the previous studies.

This research can provide practical contributions to any government by considering the results of this study. Besides, this study is expected to give practical contributions specifically to the City Government of Pekanbaru regarding the actualization of reformation of good bureaucracy and governance. The findings prove that in order to reduce WDB, the applicable methods are as follows:

- (1) Applying spiritual leadership in public organization, specifically in the City Government of Pekanbaru through concrete steps, which include formulating, socializing, and establishing teamwork; building trust and certainty that the vision,

objective, and mission of the organization will be accomplished by hard work, sincere work, smart work and complete work; and cultivating the sense of unity, harmony, and prosperity constituted by concern, attention, compassion without any intention, trust, honesty and appreciation.

- (2) Sustaining employees' workplace spirituality in Regional Work Unit Force (SKPD – *Kantor Satuan Kerja Perangkat Daerah*) of the City Government of Pekanbaru, starting with SKPD leaders taking responsibility to maintain workplace spirituality by encouraging their subordinates to be open to inner life and facilitating them to find meaning in their work, as well as strengthening sense of community or togetherness at workplace.
- (3) Attempting to improve the job satisfaction, both the intrinsic and extrinsic satisfaction, of Civil Servants in Mayor's Office of Pekanbaru.

6. Conclusion and recommendations

According to the examination of the model, it consisted of spiritual leadership variable, workplace spirituality variable, job satisfaction variable and WDB variable in accordance with the predetermined problems and objectives; thus, it can be concluded as follows:

- (1) The implementation of spiritual leadership in Mayor's Office of Pekanbaru can influence the actualization of workplace spiritual climate wherein the leaders in their leadership regularly develop and share spiritual values in the organization, especially the altruistic traits that do not prioritize personal interests, showing compassion to the employees through attention, concern, fairness, trust, appreciation, and highly regarding. Eventually, the employees feel appreciated and feel the togetherness as a part of the workplace community, encouraged and motivated to help each other, have faith in the meaning of work to their lives, and think positively while solving problems.
- (2) The spiritual leadership in Mayor's Office of Pekanbaru can also improve the employees' job satisfaction, especially the intrinsic satisfaction including their spiritual well-being. This can be seen from the employees' dominance in doing work in accordance with their conscience, doing many good things for others, which have social values, and doing various works.
- (3) Spiritual leadership can reduce the WDB in Mayor's Office of Pekanbaru as an actualization of the leader's behavior that has always been an inspiration, giving examples to the employees to always care, to be attentive, to have compassion without intentions, to follow one word and action, to be trustworthy, appreciative and to highly regard honestly.
- (4) The comprehensive attempts to reduce the WDB can be implemented effectively and simultaneously through both direct and indirect interventions. Direct intervention is done by implementing spiritual leadership, actualizing spiritual values including integrity, honesty, modesty, self-creation as a trustworthy, reliable and admired role model, as well as behaving ethically and periodically doing reflective practices (spiritual). The indirect intervention is done through the facilitation, advisory and maintenance of workplace spirituality, as well as the improvement of job satisfaction among employees in the City Government, which eventually will reduce the WDB.
- (5) The education and maintenance of workplace spirituality can reduce WDB. Besides, the development and sustainability of workplace spirituality can also improve the employees' job satisfaction, which eventually will lead to the reduction of WDB.

- (6) The reformation of bureaucracy and good governance in the City Government of Pekanbaru can be realized by reducing the deviant behavior, improving employees' job satisfaction, establishing spirit-friendly workplace and implementing spiritual leadership practices.

This study is limited in the quantitative approach, as it is supported by the qualitative one, so it is recommended for future researchers to explore further using a qualitative approach. Therefore, the information on spiritual leadership in reducing WDB can be acquired more comprehensively. The future studies in data collection should confirm to two parties, they are the employees and the leaders all at once. Future studies need to accommodate the diversity of ethnicities and culture in order to achieve a wider and deeper study. In the future studies, the data used should not only be cross-section, the data collected in a certain period of time, but longitudinal data should also be used so that the development of data across different periods of time can be obtained in order to enrich and deepen the analysis. The future studies need to study deeper the structural model using the reciprocal model, a model examining the existence of feedback loop among the latent variables, for instance, reciprocal influence between spiritual leadership and workplace spirituality or between job satisfaction and WDB.

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