Workplace Spirituality, Organizational Citizenship Behavior, Perceived Organizational Support: Study From Indonesian Islamic Banking Employees

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Abstract: Workplace spirituality is a new model of management related to employee work behaviour in the organization. This research examined the relationship between workplace spirituality (WPS) toward organizational citizenship behavior (OCB). It also investigated moderator effect of perceived organizational support (POS). Samples of the study were 178 employees from Islamic Banks in Bandung, Indonesia. A technique of data collection was using survey methods with primary data that provide questions to respondents. Validity and reliability testing were used to analyze the data and two hypotheses that proposed were tested with analysis of regression. The result of first hypothesis showed that aspects WPS was significantly effect to OCB by 40.9% and the second hypothesis showed that POS has moderated effect on the influence between WPS and OCB with total of 46.4%. This research shows another empirical evidence on the relationship between WPS to OCB which specifically existing study still dominated by American or European world backgrounds. Implications for the development of management theory and practice are discussed further in this research.

Keywords: workplace spirituality, organizational citizenship behavior, perceived organizational support.

INTRODUCTION

Human resources management is one of the most important parts in the organization because human capital is seen as a competitive advantage for organizations (Belcourt et al., 2008). Therefore, high attention to employees and activities is an important part of the organization. In the present, in everything that employees do, they try to find something behind the material rewards they receive from doing work. Employees try to find something that is meaningful, inspiring and balancing the demands of their lives (Shakki, 2015), and it's described as workplace spirituality. WPS describes as the experience of employees in their work which provides satisfying and meaningful (Vares et al., 2009). Jannah and Santoso (2017) stated that positive experience in the workplace comes from employees' expression of desire to care and sympathy to others and inner consciousness of meaningful work.

Empirical studies have found that the impact of WPS towards organizational performance is very important (Giacalone & Jurkiewicz, 2003). Research of Duchon and Plowman (2005) found that organizational performance influenced by workplace spirituality. Moreover, the aspects of WPS such as job meaningfulness, group community and organization values of conformity have relatedness with several workplace behaviors namely organizational commitment, turnover intention, job satisfaction, work involvement, and organizational citizenship behavior. Pawar (2009) in his study found that three aspects of WPS affect job satisfaction, work involvement, and organizational commitment. From previous study and theories about workplace spirituality explains how employees' perceptions regarding workplace spirituality help to understand employee behavior within the organization.

Among a number of employee behaviors that influenced by the presence of WPS, variable OCB is an interesting behavior that should be more investigated because employees can show their willingness to care and experience deep awareness to pursue meaningfulness of work, and it concluded that employees have a positive experience at work (Jannah & Santoso, 2017), and in the end the employees will do the work happily and conduct other positive things exceed their obligations at work (Kazemipour & Amin, 2012), and this behavior is called organizational citizenship behavior. Therefore, research reveals that workplace spirituality is beneficial for increasing OCB.

Even though the relationship of workplace spirituality toward OCB has been studied previously, it still has lacking in research literature. For example, a concept that consists of three psychological elements: gratefulness, sensitivity to the needs, and tolerance for inequity showed that spirituality in one person has not affects to OCB. Previous studies related to workplace spirituality and OCB shown mixed results; some studies found workplace spirituality negatively affects OCB (Kazemipour & Amin, 2012; Nasurdin et al., 2013). However, study of Miliman, et al. (2003) found the community at work dimensions had a positive influence on OCB. Shakki's (2015) study of employees at Khavar Dasht Company of Aliabad Katoul found that spirituality in the workplace significantly and positively affected OCB. Added by the study of Jannah and Santoso (2017) to employees in local government institutions in Indonesia showed the result that workplace spirituality affected OCB, but identification of organizational factors and perceptions of organizational support did not show moderating effect to the relationship of the two variables. Meanwhile, according to Kolodinsky et al. (2008) organization factors can create the influence of workplace spirituality. This research investigated the role of POS as a moderating effect that strengthen the relationship and influence between spirituality in the workplace toward OCB with a sample of employees who work in the Islamic Banking industry in the city of Bandung, Indonesia.

LITERATURE REVIEW
Workplace Spirituality
Tischler et al (2002) stated spirituality related to emotions or certain behaviors and attitudes of an individual. Spiritual is a condition that harmonizes with the basic values of all noble teachings, and talks about the existence of identity and God (Sangkan, 2008). The recognition of employees' inner life that develops from meaning doing work in the organization is described as WPS (Ashmos & Duchon, 2000). Spirituality in the workplace is a spiritual activity that involves an effort to achieve final goal in life that create strong relationships with colleagues related to the work itself and to have consistence and harmony among main notion and values contained in the organization (Mitroff & Denton, 1999, in Marschke et al., 2009). WPS is not connected to doctrine of religion or brings people to change certain belief systems (Laabs, 1995, Cavanagh, 1999; in Rego & e Cunha, 2008), and does not have to be related to the traditions of a particular religion but based on personal values and philosophies, however related to how employees view themselves spiritually who need food in the workplace, who experience meaningfulness and purpose in doing work (Ashmos & Dunchon, 2000;

Harrington et al., 2001; Milliman et al., 2003). Workplace spirituality encourage a feeling of closeness to the organization because leaders creates an organizational culture that has provided peace (Karadag, 2009), and increases organizational learning capacity (Aydin & Ceylan, 2009). Pavar (2008) formulates two perspectives of workplace spirituality, namely individual and organizational perspectives. For individual perspective, it is the experience of individuals in applying the values of personal spirituality in organizations (Milliman, Czaplewski, & Ferguson, 2008 in Mulyono, 2010). Meanwhile, for organizational perspective is an organizational value framework as evidenced by a culture that facilitates individuals to be able to implement spirituality in organizations (Jurkiewiez & Giacalone, 2004 in Mulyono, 2010).

There are several constructs of workplace spirituality and represents individual levels, group levels, and organizational levels of workplace spirituality according to Milliman et al., (2003), namely: (1) Purpose in one's work or "meaningful work". It represents level of individual. This is main construct that consisting of compatibility to feel the strong essence and goal of doing work. It symbolizes how workers interact with their regular activity at. It means spirituality views work as something that is interesting, challenging, and give deepest meanings and goals in employees' living dreams, complete needs of individual by finding work meaningfulness and contributions to others. (2) Having a "sense of community". It represents level of group and refers to workers behavior and interactions with colleagues. In this area, spirituality lies on mental, emotional, and spiritual relationships of workers in a team in an organization. The essence of this community is the existence of wide relationships between humans, including support, freedom of expression, and protection. Spirit in team, mutual care between members, a sense of community and shared purpose are some of the examples in this level. (3) Being in "alignment with the company's values" and mission. It represents organization level and shows the experience of individuals who have strong alignments between their personal values and the mission and goals of the organization. This is related to the premise that the goals of the organization are greater than themselves and someone must contribute to the community or other parties. This is related to items that represent conformity between organizational values and the individual's inner life. It includes the participation of leaders with the wider community. This aspect is similar to "organizational value alignment" identified by Milliman et al (2003) and in "organizational values" by Ashmos and Duchon (2000).

Organizational Citizenship Behavior (OCB)

In today dynamic world of work, where jobs are increasingly being done in teams and flexibility is very important, organizations need employees who show more willingness to act. Employees who have behavior that willing to contribute positively to these workers is expected not only limited to formal work obligations, but ideally more than formal obligations (Bowler & Brass, 2006). OCB described as behaviors of employee that promote efficiency and effectiveness of the organization functions, and these behaviors are not directly or explicitly stimulated by the formal organizational reward system (Graham, 1991 in Haryokusomo, 2015; Organ & Ryan, 1995 in Haryokusomo, 2015). In addition, another

understanding of OCB according to Griffin & Moorhead (2017), it is individual behavior that makes a positive contribution to the organization. Griffin and Moorhead (2017) provide a case by comparing two employees who have the same quality in a job, but one of them is unwilling to work until late and only wants to work according to his working hours, while one of the others is willing to work late even though it is outside his working hours, he is also willing to help his boss whenever needed. According to Griffin the second type of person has better organizational citizenship or OCB behavior. It said that OCB is determined by certain variables, namely individual, social, and complex mosaic variables that determine organizational citizenship behavior, for example, personality, attitudes, and needs. In general, OCB reflects the willingness of the employees to devote themselves to the organization beyond their in-role job (Moorman & Harland, 2002).

Organ (1988 in Haryokusomo, 2015) states five OCB dimensions namely Altruism, Conscientiousness, Sportsmanship, Courtesy, Civic Virtue. *Altruism* defines as behavior helps coworkers who experience difficulties in the situation at hand regarding corporate tasks and personal problems. This aspect provides help that is not the responsibility of the main task. *Conscientiousness* describes behavior shows more effort by employees than company expectations. This behavior is voluntary without considering the rewards that will be received. *Sportsmanship* relates to tolerance behavior shown by employees when the company's situation is not ideal without raising objections. This behavior supports the existence of a positive climate in work because behavior is more polite and works with others. *Courtesy* refers of keeping good connection with coworker to avoid personal problems, and tend to show caring behavior for others. *Civic Virtue*: behavior dedicates itself to corporate responsibility such as following changes in the organization, takes the initiative to recommend a change for the sake of efficiency and the progress of the company.

Workplace Spirituality on Organizational Citizenship Behavior
Generally, OCB reflects the willingness of the employees to devote themselves to the organization beyond their in-role tasks (Moorman & Harland, 2002). Research of Assyofa (2016) concluded that partially and simultaneously, spirituality in the workplace had a significant effect on employee organizational citizenship behavior. In addition, the study suggested that by applying spirituality in the workplace, employees are satisfied with the organization, and employees have a great willingness to do work more than their formal responsibilities. Similary, Makiah et al. (2018) found that the link between WPS has a significant positive impact on OCB and organizational commitment as partial mediation because spirituality in the workplace will grow in a quiet work environment, thus promoting employee organizational commitment which ultimately encourages the emergence of OCB. Other research on spirituality in the workplace was also carried out by Kazemipour and Amin (2012) who found that spirituality in the workplace had a positive effect on OCB with nurses at Kerman-Iran hospitals as the respondents of the study. Shakki's (2015) study of employees at Khavar Dasht Company of Aliabad Katoul found that spirituality in the workplace significantly and positively affected OCB. The study of Jannah and Santoso (2017) to employees in local government institutions in Indonesia found that spirituality in the

workplace positively affected OCB. Thus, employees who perceive a strong connection between their inner life also known as workplace spirituality and their workplace are possibly more likely to perform OCB. Therefore, based on the statements, the researchers make a hypothesis below.

H1: Workplace spirituality is significant positively related to organizational citizenship behavior.

Perceived Organizational Support Moderates The Relationship of Workplace Spirituality on Organizational Citizenship Behavior

Degree when employees feel caring and their efforts are appreciated by their organization is described as perceived organizational support. This kind of support is results in the strong perception of employee to their organizational support, fairness and appreciation and attention for the employees' lives and well-being (Eisenberger et al., 1986). As the result of this feeling, it will create strengthen emotional bond between employee and organization. Moreover, POS is encouraged by the way employee symbolize their organization with human-like characteristics, as stated by theory of organizational support. This support will strengthen employee's appreciation reward and attention given by the organization to employees (Eisenberger et al., 1986). According to Krishnakumar and Neck (2002) perspective of the employee as individual could established the workplace spirituality. Organization required to facilitate and strengthen the spiritual needs of the employee (Cash & Gray, 2000). Chinomona (2011) mentiones support from organization increases employees' positive behavior in the workplace. Research from Huang and Lin (2014) justified moderating effect of POS in the relationship between workplace spirituality and job involvement. The result indicated the existence of POS felt by employee making judgment that organization accommodate and promote employee spiritual part at the workplace environment. There is growing number of workplace spirituality research, however the context of the research most come from country-specific backgrounds such as the Western backgrounds, South American including the United States, Portugal, Brazil, and a small number of Southeast Asia's country (Petchsawanga & Duchon, 2009; Mat & Koh, 2011). This condition causes the empirical evidence in the context of other countries is very minimum (Mat & Koh, 2011). Differences in the context of the country allow that there is a difference of results, therefore another research needs to be done to see the difference context will give a different result. The researchers administer this research to confirm the practice of workplace spirituality in Indonesia, especially in banking industry. Therefore, based on the statements, the researchers make a hypothesis below.

H2: The relationship of workplace spirituality toward organizational citizenship behavior is moderated by perceived organizational support. The higher perceived organizational support, the stronger the relationship between workplace spirituality and organizational citizenship behavior.
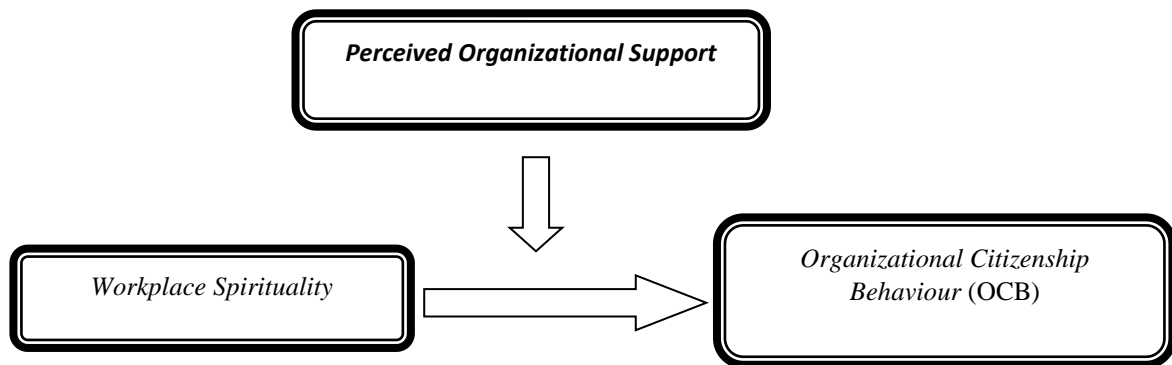
Picture 1. Research Model

RESEARCH METHODS

The respondent in this study was 178 employees from Shariah Banks in Bandung in Indonesia. Data was collected through questionnaires distributed through direct surveys. Workplace spirituality used instruments developed by Tischler et al., (2002) and Milliman et al. (2003). Organizational Citizenship Behavior used instruments developed by Badruzaman (2012). Perceived Organizational Support used instruments developed by Eisenberger (1986). The collected data were analyzed by testing the validity and reliability and the hypotheses were tested with regression analysis that used to test the relationship and influence between independents, and dependent variables.

FINDINGS AND DISCUSSION

Demographic description in *Table 1* explains general information about respondents on gender, age and level of education. This description tries to provide a better comprehension the type respondents in this study. Table 1 showed that respondents consist of men in 51.1% and women in 48.9%. Majority of the respondents carry on a bachelor's degree (48.9%) with age ranging 23 until 29 years (48.9%) and with years of work between 1-6 years (67.4%)

This research used a questionnaire developed from previous research. The questionnaire was translated into Bahasa Indonesia to be easily understood by the respondents. Confirmatory factor analysis was also used in this study in accordance with the underlying theories. Hair et al. (2006) suggested that factor loading above 0.40 proved that the constructs are valid in practically significant. The result of construct validity test with factor analysis showed that the loading factor of question items was between 0.401 and 0.881. Reliability testing was done by measuring internal consistency with Cronbach alpha. This reliability value for workplace spirituality is 0.854, organizational citizenship behavior is 0.757, and for perceived organizational support is 0.728. *Table 2* provides the factor loading and Cronbach alpha for each variables used in this study and variables said to be reliable if it gives the Cronbach Alpha value> 0.60 in the test results (Nunnally in Ghozali, 2013). *Table 2* outlines the factor loading and Cronbach alpha for each variables used in this study.

Table 1. Characteristic Demographic

Characteristics	Values	% Frequency For Employees
Gender	Men	51.1
	Women	48.9
Age	23-29 years	48.9
	30-36 years	29.2
	37-43 years	15.2
	44-50 years	5.6
	Above 50 years	1.1
Education Level	High School	6.2
	Diploma	13.5
	Bachelor Degree	69.7
	Master Degree	10.7
Tenure	1 - 6 year	67.4
	7 - 13 years	25.3
	14 - 20 years	6.2
	Above 20 years	1.1

Source: Data Processed

Tabel 2. Result of Validity dan Realibility Testing

Variables	1	2	3
WPS 1	.683		
WPS 3	.630		
WPS 4	.683		
WPS 5	.680		
WPS 6	.525		
WPS 7	.700		
WPS 8	.457		
WPS 9	.605		
WPS 10	.481		
WPS 11	.430		
WPS 12	.403		
WPS 13	.481		
WPS 14	.471		
WPS 15	.573		
WPS 16	.591		
WPS 17	.458		
WPS 18	.583		
WPS 19	.453		
OCB 1			.491
OCB 2			.443
OCB 3			.491
OCB 4			.426
OCB 5			.450
OCB 8			.408
OCB 10			.480
OCB 11			.488
OCB 12			.531
OCB 13			.411
OCB 14			.401
OCB 15			.557
OCB 16			.524

OCB 17			.535
OCB 18			.418
OCB 19			.555
POS 1		.598	
POS 2		.591	
POS 3		.729	
POS 4		.672	
POS 5		.737	
POS 6		.455	
POS 7		.435	
POS 8		.881	
Cronbach alpha (α)	.854	.757	.728
N of items	18	16	8

Source: Data Processed

Table 3. Summary of The Hypothesis

Variabels	R^2	Adjusted R^2	β	F	Sig.
WPS → OCB	0.409	0.405	0.639	120.875	0.00
WPS → POS → OCB	0.466	0.455	0.352	49.911	0.00

Source: Data Processed

Discussion

Regression analysis for the first hypothesis shown that WPS is positively related to OCB with r = 0.409 and a level of sig. 0,000. This stated the first hypothesis proposed is supported and accepted which explain there is a significant relationship between workplace spirituality and organizational citizenship behavior in the banking sector in the city of Bandung, particularly Islamic banks. The test results can be seen in table 3. Previous empirical studies that are in line with this research are Genty et al. (2017) in their research showed the relationship between WPS and OCB amongst academics Nigerian Universities. Study of Charoensukmongkol et al (2015) holds all three forms of workplace spirituality positively and significantly related with organizational citizenship behavior towards individual and organizational citizenship behavior of undergraduate and graduate students from two public universities in south Texas. Yusof et al. (2018) found that 800 nurses in four selected public hospital in Malaysia revealed workplace spirituality has significant relationship towards organizational citizenship behaviour. The improvement of employees' workplace spirituality which prompted their extra role behaviour will aid their extra-role performance and enhances a mutual benefiting relationship between the employees' and the employer and it will help organization to gain competitive advantage in the nowdays globalizing world. (Krishnakumar & Neck 2002; Pradhan & Jena, 2016).

The second hypothesis 2 proposed the moderating effect POS on the relationship between workplace spirituality and organizational citizenship behavior. Perceived organizational support variabels gave moderating effect the relationship between workplace spirituality on organizational citizenship behavior (r= 0.466; β= 0.352; ρ = 0.00). The higher perceived organizational support, the stronger the relationship between workplace spirituality

and organizational citizenship behavior. The results of this study straight with the research of Jannah and Santoso (2019) which found that POS have an impact on increasing organizational citizenship behavior that contributes to organizational performance, therefore a large value of employee perceived organizational support produce stronger the influence spirituality in the workplace towards OCB. Perceived organizational support describes as the perceptions of employees regarding the support that given from organization to his employees, and the extent to which the organization is prepared to provide assistance when needed (Paket, 2005). Rhoades and Eisenberger (2002) stated the perception of organizational support refers to the perception of employees about the extent to which their organizations value their contributions and care about their well-being. If employees assume that there is high-level organizational support then they are willing to incorporate their membership in the organization into their identity, and develop relationships and perceptions that are more positive for the organization, and this fusion makes employees feel part of the organization and has a responsibility to contribute to the best performance for the organization. Study of Chiaburu, Chakrabarty, Wang and Li (2015) stated that there is a significant positive relationship between POS and OCB, and degree of relationship between these two consctruct depends on certain cultural settings.

CONCLUSION AND SUGESTION

The concept of searching for the meaning of workplace spirituality is directly popular in the world of work today, this requires organizations to focus on how their employees find meaning in their workplace. This research gives another empirical evidence for multidimensional relationships between WPS and OCB. In addition, the context of workplace research in Indonesia is also a new finding of the effect of spirituality at work on work attitudes, especially organizational citizenship behavior. Existing research is still dominated by American or European world backgrounds. The findings in this study also provide some important implications for the leadership of organizations, especially Islamic banks, in enhancing the workplace spirituality of employees, including: organizational support provides place to express spiritual life, which bringing benefits to employees and improving organizational performance; organizations begin to instill or strengthen the spirituality climate in the workplace, and can be achieved by a variety of organizations changing approaches to effectively applying the philosophy of spirituality at work. The application of this philosophy must be accompanied by a clear organizational vision, mission, and values. Organizations should be actively search for concepts and meanings of spirituality at work in their organizational context by starting open discussions or open seminars and expecting active participation by all members of the organization. This requires a strong commitment from the organization. Training programs such as interpersonal communication training may be needed to support the successful implementation of workplace spirituality in the organization. By providing employees' life safety and interesting, organizations can also get productive employees which will in turn have a positive effect on overall organizational performance. Leaders need to assist employees shape confidence, set programs, and set rational objective for employees therefore the effectiveness and functioning of the

organization will be improved. The researcher suggests several important things for future research in order to get the research model and understanding of spirituality in the workplace more comprehensive, such as this study used only direct survey method in distributing questionnaires and the response rate is very low, therefore, it is expected to be able to add other methods to disseminate the research questionnaire. Moreover, future research is expected to explore other factors that have not been examined in this study that affect spirituality in the workplace, for example organizational commitment and employee engagement.

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