



The Effect of Role Conflict and Spiritual Leadership on Organizational Commitment with Workplace Spirituality as Intervening Variables (Study on Women Officers at Mataram Correctional Technical Implementation Unit)

Komang Suryana; Siti Nurmayanti; Suryatni Mukmin

Master of Management, Faculty of Economics and Business, University of Mataram, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v9i6.3882>

Abstract

Today's organizations need members who are connected to their work psychologically. Not only that, but organizations need proactive members and high work productivity. This research aims to analyze the Effect of Role Conflict and Spiritual Leadership on Organizational Commitment with Spirituality in the Workplace as an Intervening Variable for Female Employees at the Mataram Correctional Technical Implementation Unit. This type of research is associative quantitative research. The data collection method used by the researcher is the census method involving 77 employees. The data collection tool used in this study was a questionnaire. The data analysis tool uses SEM PLS analysis. The results showed that (1) Role Conflict had a negative and significant effect on Organizational Commitment. (2) Spiritual Leadership has a positive and significant effect on Organizational Commitment. (3) Spiritual Leadership has a positive and significant effect on Workplace Spirituality. (4) Workplace Spirituality has a positive and significant effect on Organizational Commitment.

Keywords: *Role Conflict; Spiritual Leadership; Workplace Spirituality; Organizational Commitment*

Introduction

All forms of an organization require employee loyalty to the organization to which it belongs. Commitment to employees is fundamental because, with one commitment, employees are more responsible for their work. According to Robbins & Judge (2016), an employee's commitment to the company is proven optimally and thoughtfully in a job so that he always mobilizes all forms of attention, thoughts, energy, and time at work which ultimately is directly proportional to the company's goals. Many researchers research organizational commitment because organizational commitment is an essential and exciting form.

Gibson (2017) explains that organizational commitment is a form of trust in corporate values; individuals do their best to invest and are loyal to the organization. High organizational commitment can encourage employees to be more responsible and mobilize all the more energy to support the achievement of success and glory in the company. Organizational commitment is a universal explanation that can

reflect affective responses and strengths and identify his involvement in the organization (Mowday in Morin, 2008).

Commitment In the research of Cohen and Kirchmeyer (in Dermawan, 2013) which shows the results of the findings, there is a relationship between gender and responsibility, where women are less committed to work than men. It makes sense because women prioritize their families over men, and as a result, they have less respect for their work in the workplace. In a sense, women must first know the affairs of the family-husband-children and other matters concerning the household's affairs.

However, women who work are housewives who find it difficult to leave the family environment. Therefore, women have heavier burdens and obstacles than their male counterparts in pursuing a career. Women must first deal with concerning household matters. If career women are not good at balancing these roles, they will eventually fall apart (Anoraga, 2009).

In a condition where there is a conflict between the demands of a job and the needs of being a housewife, you must directly prioritize the interests of the family. For example, it will become more apparent when a woman is pregnant, then has a child with a commitment to provide exclusive breastfeeding. Organizational commitment can be affected by role conflict. According to Boles et al. (in Putri, 2012), role conflict can increase the desire to leave, increase absenteeism, and decrease organizational commitment, ultimately reducing employee performance.

Malik's research (2015) shows a negative effect of role conflict on organizational commitment. Likewise, Yantha's research (2016) shows that Role Conflict significantly influences employee organizational commitment. In contrast to the study, Silvia's research (2017) also indicates that role conflict has no significant adverse effect on organizational commitment.

In addition to role conflict, leadership also affects the commitment of employees. It means that in building employee commitment, the role of a leader is needed—one of the methods that the most effective way to make this approach is through the method of leadership spiritually. Spiritual values can benefit the leader, the organization, and the organization itself because it is spiritual in the corporate environment that can improve performance, categorizing all productivity as high efficiency and all standards of organizational effectiveness and efficiency (Giacalone et al., 2003). In addition, according to Nelson (2008), spiritual leadership makes it easier for employees to find a vision, organizational values, and specific goals.

Spiritual leadership is dominant by relying on spiritual intelligence (spiritual) in making decisions and maintaining and adhering to spiritual values (Surbakti, 2012). Fry et al. (2009) revealed that in 2005 many specific issues related to spiritual leadership were also discussed in *The Leadership Quarterly*, a form of a journal that aims to accelerate and enhance the discussion of spiritual leadership that focuses on the spirit of the company. Fry and Matherly (2006) suggest that spiritual leadership complements the organizational change development model, which also aims to accelerate and improve. The discussion of spiritual leadership focused on spirituality in the company. Fry and Matherly (2006) note that spiritual leadership is, in addition to a model for development organizational transformation also has the potential to determine the evolution of the organization in a more positive direction.

Spiritual leadership is needed when the leader expects a change and improvement in productivity. By generating passion for getting closer to the creator and providing advice on awareness of an obligation, increasing discipline, and not quite enough responsibility for the burden given by the leadership by considering it is a mandate that must carry out with a complete sense of responsibility.

Previous research by Asmaningrum, Anna, and Sutanto (2011), Sulisty (2009), and Alam (2015) explains that Spiritual Leadership has a significant effect on organizational commitment. Meanwhile, Hakim (2015) shows that spiritual leadership has no significant impact on organizational commitment.

In addition to the direct influence of spiritual leadership on organizational commitment, spirituality in the workplace can also mediate the impact of these variables. Spirituality in the workplace is an essential aspect for companies to be able to compete in Century now (Nurtjahjanti, 2010). Spirituality in the workplace is crucial in the organization because spiritual work means recognizing that workers are spiritual beings; they have an inner life in which the need for meaning becomes the goal (Ashmos & Duchon, 2000). According to Neck and Milliman (Litzsey, 2003), spirituality in the workplace expresses one's desire to find meaning and purpose in life. It is also a process of living, personal values firmly held by a person.

The research results by Jufrizen et al. (2018) show that Spiritual Leadership has a positive and significant influence on workplace spirituality, and workplace spirituality has a positive and significant impact on organizational commitment. Thus, workplace spirituality can mediate the effect of leadership on organizational commitment.

Every organization expects its members to have a high organizational commitment at work, as with Community Institutions in the Mataram area. Prison employees who frequent contact with inmates need a high commitment to their work. Based on the statements of several employees, commitment to prison is indeed a mandatory requirement. They are in daily contact with the prisoners with uncontrollable behavior and words.

Next, spirituality in the workplace is directed at providing adequate worship facilities for employees according to their respective religions. What is more visible is the remembrance activities that Muslim employees routinely carry out. Hindu employees are also provided with a place to worship in the office environment. The aim is to maintain a tolerance for religious people so that there is harmony and tolerance among others in the office.

Regarding Spiritual Leadership, in the Mataram Prison, the leader always takes advantage of morning apples and meetings with subordinates to direct subordinates to unite with the organization's vision. The values that are owned within must accompany every work to maintain the weight of spirituality in position. The leadership always conveys it by providing direction.

Regarding role conflicts, being a female prison employee is a challenge. Women with high emotional figures must work well where they have to be faced with challenging work and busy routines. Even though the work is set according to working hours, sometimes there are work ships that must be fulfilled to interfere with time at home.

From the background stated above, the researcher conducted a study to analyze the Influence of Role Conflict and Spiritual Leadership on the Organizational Commitment of Female Employees Through Workplace Spirituality at the Mataram Correctional Technical Implementation Unit.

Literature Review

Organizational Commitment

Organizational commitment is (1) a strong desire to remain as a member of a particular organization, (2) a desire to strive hard to follow the wishes of the organization, and (3) certain beliefs and acceptance of the values and goals of the organization. In other words, it shows that members of the organization express their concern for the organization and its success and continuous progress (Lutahan, 2005).

Organizational commitment is when employees side with a particular organization and its goals and desires to maintain membership in the organization. So, high job involvement means siding with an

individual's specific job, while high organizational commitment means siding with the organization that recruited the individual (Robbins and Judge, 2016:101).

According to Gibson et al. (2008:315), commitment to the organization involves three attitudes: (1) identification with organizational goals, (2) feelings of involvement in organizational tasks, and (3) feelings of loyalty to the organization. So, it is interpreted that organizational commitment is a form of identification, loyalty, and involvement expressed by employees towards the organization. Employees who have an exemplary commitment mean that the employee has loyalty to the organization where he is currently and will strive to achieve the organization's goals where he works optimally.

According to Ivancevich (2007:234), organizational commitment is a feeling of identification, involvement, and loyalty employees express towards the organization. Based on this understanding, it can be identified that commitment to the organization involves three attitudes: a sense of identification with the organization's goals, a feeling of being involved in organizational tasks, and a feeling of loyalty to the organization. Research evidence shows that the absence of organizational commitment can reduce organizational effectiveness.

Organizational commitment can translate into three individual characteristics: a strong belief in and acceptance of the values and goals of the organization, a desire to provide the best results for the benefit of the organization, and trying to maintain membership in the organization. Therefore, one's commitment to the organization will significantly affect their activities at work which is shown through their performance (Meyer and Allen in Brown, 2005:11).

There are three dimensions of the organizational commitment model proposed by Allen and Mayer (Luthan 2005), namely:

- 1) Affective Commitment, namely: attachment to emotional employees, identification, and involvement in the organization.
- 2) Continuance Commitment is a commitment based on losses associated with leaving employees from the organization. For example, this may be due to loss of seniority over promotions or benefits.
- 3) Normative Commitment is a feeling of obligation to remain in the organization because it must be so, and the action is right.

Workplace Spirituality

Robbins (2003) explains Workplace Spirituality is the awareness that humans as members of the organization have an inner life that grows and is nurtured by meaningful work in a community. According to Litzsey (2003), Workplace Spirituality is about expressing one's desire to seek values in work life. According to Nurtjahjanti (2010), Workplace Spirituality is an essential aspect for companies to compete in Century now.

Milliman (2003) defines Workplace Spirituality as expressing an individual's desire to find meaning and purpose in life. Spirituality in the workplace is a culture that facilitates employee experiences and feelings of connection with others in a way that can provide a sense of completeness and joy (Giacalone & Jurkiewicz, 2003).

According to Plowman & Smith (2014), the factors that influence Workplace Spirituality are meaningful work, a sense of community and the conscientious enforcement of organizational values, and a feeling of being comfortable, accessible, and experiencing personal development, supported by the organization's concern for bringing together the interests of the organization with the interests of individuals and empowering employees.

According to Milliman (2003), two factors influence Workplace Spirituality, namely:

- a) The importance of clarity and direction in the statement of vision-mission and organizational values so that employees can personally assess the suitability of their deals with organizational goals.
- b) The importance of building a pleasant climate so that employees see that the organization has good values so that in the end, they feel a promising future with their colleagues and the organization they belong to.

According to Milliman, Czaplewski, and Ferguson (2003), the following are indicators of workplace spirituality based on meaningful work, a sense of community, and alignment with organizational values.

Role Conflict

Gibson, Ivancevich, & Donnelly (2001) state that role conflict is a conflict that arises when someone in an organization accepts a role that is not following the actual position. Wibowo (2019) states that role conflict is when individuals face different role expectations. Role conflict occurs when the fulfillment of one role's needs makes it difficult to fulfill the other's needs." Usually, two conflicting parts often appear. Meanwhile, according to Winardi (2003), role conflict is a conflict that occurs because someone has more than one contradictory role.

Role conflict is a psychological symptom experienced by someone that can cause discomfort and can potentially reduce work motivation so that it can reduce overall performance. Role conflict arises because of a mismatch of expectations conveyed to individuals within the organization with others within the organization and outside the organization (Tsai and Shis, 2005).

Role conflict is the simultaneous condition of two or more forms of stress in the workplace, where the fulfillment of one role makes fulfilling the other role more difficult (Carnicer, 2004). It means that role conflict occurs when someone who carries out a particular position makes it challenging to meet the expectations of other roles. This conflict tends to grow when the demands of work and social roles demand responsibilities that must carry out.

Greenhaus & Beutell in Frisdiantara et al. (2012) Role conflict can see from several indicators, namely Time-Based Conflict, Strain Based Conflict, and Behavior-Based Conflict.

Spiritual Leadership

Fry (2003) defines spiritual leadership as a combination of attitudes, values, and behavior to intrinsically motivate oneself and the people around them. Spiritual leadership is leadership that brings the worldly dimension to the spiritual dimension (divinity). In addition to being competent, a leader must also have commendable traits, such as honesty, discipline, trustworthiness, wisdom, aspiration, and above all, setting an example for each of his subordinates. Thus, besides him, he will become a credible, respected, and authoritative leader (Tobroni, 2005).

Spiritual leadership can inspire, awaken, influence, and move through example, service, compassion, and the implementation of values and other divine traits in goals, processes, culture, and leadership behavior (Hendricks & Ludeman, 2003). Spiritual leadership is the art of mobilizing others to join together to achieve shared aspirations and requires motivation to create a vision and mission and develop a culture with values that influence others (Fry, 2003).

A spiritual individual will have specific characteristics how. Ever leaders and spiritual people are expected to have the same features at a higher level than others (Thomson, 2005). Spiritual leaders are

also more motivated by a need for "making a difference is not just making a living" but will focus more on shared goals or social goals (Speck 2005).

Meanwhile, according to Fry (2003), the indicators of spirituality leadership include:

- a) Visions, the vision of a spiritual leader has three essential functions: simplifying all decisions, helping work be effective and efficient, and clarifying the direction of the goal.
- b) Hope/Faith gives confidence that its Vision and Mission can be fulfilled.
- c) Altruistic Love, a sense of wholeness, respect for oneself and others, and harmony with care and respect among others.
- d) Callinger Meaning, members believe in their work, and the work they get has meaning and influence in life.
- e) membership, involving members in organizational tasks creates a feeling of being valued and needed by employees.

Conceptual Framework

The following is a picture of the conceptual framework of the research that summarizes the research model carried out:

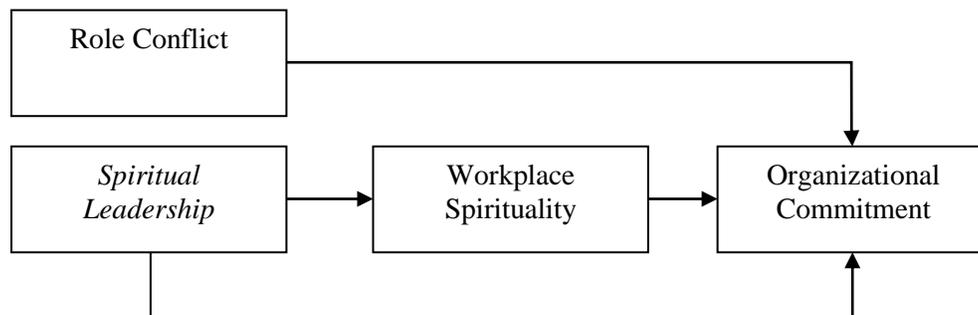


Figure 2.1. Conceptual Framework

- H1: Role conflict has a significant negative effect on organizational commitment, meaning that higher the role conflict, the lower the employee's organizational commitment.
- H2: Spiritual Leadership has a significant positive effect on organizational commitment, meaning that higher the Spiritual Leadership, the higher the employee's organizational commitment.
- H3: Spiritual Leadership has a significant positive effect on spirituality workplace, meaning that higher the Spiritual Leadership, the higher spirituality in the workplace.
- H4: Workplace spirituality has a significant positive effect on organizational commitment, meaning that the higher the workplace spirituality, higher the employee's organizational commitment.
- H5: Spiritual Leadership has a positive effect on organizational commitment through Workplace Spirituality, the higher the Workplace Spirituality, higher the influence of Spiritual Leadership on the Organizational Commitment of employees.

Research Methodology

The researcher uses a quantitative approach with causal associative research. A causal associative study aims to determine the causal effect between the independent and dependent variables (Sugiyono, 2016). This study used the census method of female prison employees at the Mataram Correctional Technical Implementation Unit as many as 90 peoples that have been married. Data collection tool with questionnaires. Analysis Techniques and Hypothesis Testing using path analysis with partial Least Squares (PLS). This analysis is used according to the problem being studied; the number of samples is not significant and does not require normality and other strict conditions following various parametric statistical approaches. Path analysis with PLS can work, both on formative and reflective indicators, which are reflective in this study. The needle is as if the latent variable influences the variable. It results in a change that will result in changes in other indicators in the same direction (Ghozali, 2011: 18).

Research Result

The Bootstrapping algorithm is used to determine whether the proposed hypothesis is accepted. At a significance level of 0.05, the view will be supported if the p-value is less than the critical value, which is 0.05 (5%). The results of the significance level test can be seen in table 1. summarizes the results of hypothesis testing with the PLS approach. The path coefficient value is obtained from the SmartPLS output, seen below.

Table 1. Model Structural Test Results

Effect Between Variables			Coefficient	T-Statistics	P-Value	Information
Role Conflict	->	Organizational Commitment	-0.153	1.685	0.048	Significant
Spiritual Leadership	->	Organizational Commitment	0.463	3.773	0.000	Significant
Spiritual Leadership	->	Workplace Spirituality	0.611	15.434	0.000	Significant
Workplace Spirituality	->	Organizational Commitment	0.242	2.336	0.011	Significant
Spiritual Leadership	->	Workplace Spirituality	0.148	2.264	0.013	Significant

The first hypothesis (H1) in this study states, "It is suspected that Role Conflict has a negative and significant influence on the Organizational Commitment of Female Employees in the Mataram Correctional Technical Implementation Unit." Through hypothesis testing with PLS, the test results show that the coefficient value is -0.153 with a p-value of 0.048 (equal to the error tolerance value of 5%/0.05), which is significant, so the first hypothesis is accepted.

The second hypothesis (H2) in this study states, "It is suspected that Spiritual Leadership has a positive and significant influence on the Organizational Commitment of Female Employees in the Mataram Correctional Technical Implementation Unit." Through hypothesis testing with PLS with test results showing that the coefficient value of 0.463 with a p-value of 0.000 (lower than the 5% error tolerance (0.05) means significant. The second hypothesis can be accepted.

The third hypothesis (H3) in this study states, "It is suspected that Spiritual Leadership has a positive and significant influence on Workplace Spirituality at the Mataram Correctional Technical

Implementation Unit." Through hypothesis testing with PLS with test results showing that the coefficient value is 0.611 with a p-value of 0.000 (lower than the 5% (0.05) error tolerance, which means it is significant, so the fourth hypothesis is accepted.

The fourth hypothesis (H4) in this study states, "It is suspected that workplace spirituality has a positive and significant influence on the Organizational Commitment of Female Employees at the Mataram Correctional Technical Implementation Unit." Through hypothesis testing with PLS with test results showing that the coefficient value is 0.242 with a p-value of 0.011 (lower than the error tolerance of 5% (0.05), which means it is positive and significant so that the fourth hypothesis can be accepted.

The fifth hypothesis (H5) in this study states, "It is suspected that Spiritual Leadership has a positive and significant influence on the Organizational Commitment of Female Employees through Workplace Spirituality at the Mataram Correctional Technical Implementation Unit." Through hypothesis testing with PLS with test results showing that the coefficient value is 0.148 with a p-value of 0.013 (lower than the 5% (0.05) error tolerance, which means it is significant so that the fifth hypothesis can be accepted.

Discussion

The Effect of Role Conflict on Organizational Commitment

The results obtained through hypothesis testing with the coefficient value is -0.153 with a p-value of 0.048. Role Conflict has a negative and significant effect on the Organizational Commitment of Female Employees in the Mataram Correctional Technical Implementation Unit. The lower the Role Conflict perceived by female employees in the Mataram Penitentiary Technical Implementation Unit, the higher their commitment. On the other hand, the higher the Role Conflict perceived by female employees in the Mataram Penitentiary Technical Implementation Unit, the lower their commitment.

Role conflict is a condition of the role holder caused by two or more role expectations simultaneously, so it isn't easy to perform both roles well simultaneously (Mohr et al. in Hutami, 2010). Role conflict occurs when individuals must carry out the emergence of conflicting roles as members of an organization (Koo and Sim, 1998). It makes it difficult for individuals who experience role conflict to make the right decisions about carrying out these roles well. For example, in carrying out their duties at a rural credit bank, the internal auditor will relate to other departments or employees. As individuals who have different roles, these relationships trigger conflicts.

Wibowo (2019) says that role conflict is an individual situation faced by different roles. Role conflict occurs when one function cannot be resolved and cause difficulty completing or fulfilling other parts." In addition, Kahn et al. (in Ahmad and Taylor, 2009) also introduced role theory to the organizational behavior literature. They state that a corporate environment can influence each individual's expectations regarding their role behavior. These expectations include norms or pressures to act in specific ways. As a result, individuals will receive the message, interpret it, and respond differently. For example, problems will arise when the message sent is not clear, not direct, cannot be deciphered easily, and does not match the ability of the recipient of the message. As a result, the message is considered ambiguous or contains elements of conflict. When that happens, the individual will respond to the message in a way that the sender did not expect.

Expectations for the role can come from the position itself, the individual who controls the part, the community, or other parties with interest in the role. Everyone who holds authority over a role will shape those expectations. Different individuals or parties can form conflicting expectations for the role holders themselves.

Because each individual can occupy multiple social roles, it is possible that from these various roles, there will be conflicting role requirements/expectations (Ahmad and Taylor, 2009). It is known as role conflict. As also expressed by Kats and Kahn (in Damajanti, 2003) that individuals will experience conflict within themselves if there are two or more pressures that coincide aimed at the individual. Conflict in each individual is caused because the individual must assume two different roles simultaneously.

Role theory also states that when the behavior expected by individuals is inconsistent, they can experience stress, depression, feel dissatisfaction. As a result, their performance will be less effective if these expectations do not contain conflict. So, it can be said that role conflict can negatively influence a person's way of thinking. In other words, role conflict can reduce a person's commitment to independence (Ahmad and Taylor, 2009).

Concerning the respondent's answer, the respondent felt that the stress level experienced that can affect ordisturbfamily harmony is in the medium category. However, it turns out that this can potentially reduce their level of commitment to work. Therefore, it means that even though there is a moderate level of role conflict, it still has the potential to reduce their burden.

The results of this study strengthen the results of research conducted by Rulestri and Eryanto (2013); Hutami (2012) found that role conflict has a negative and significant effect on organizational commitment.

The Effect of Spiritual Leadership on Organizational Commitment

The results obtained through hypothesis testing with a coefficient value is 0.463 with a p-value of 0.000. So Spiritual Leadership has a positive and significant effect on the Organizational Commitment of Female Employees at the Mataram Correctional Technical Implementation Unit. The better the implementation of Spiritual Leadership by the leadership at the Mataram Correctional Technical Implementation Unit, the higher their commitment. On the other hand, if the leadership's spiritual leadership of the Mataram Correctional Technical Implementation Unit is not good, they lower their burden.

According to Tobroni (2005), Spiritual leadership is leadership that brings the worldly dimension to the spiritual dimension (divinity). Therefore, in addition to being competent, a leader must also have commendable traits, such as honesty, discipline, trustworthiness, wisdom, aspiration, and setting an example for each of his subordinates. Thus, besides him, he will become a credible, respected, and authoritative leader.

Leaders who continuously develop a quality culture based on belief and score and pure in the organization that everything he does in life, primarily work, show a leadership style that emphasizes noble values. Of course, it brings comfort to his subordinates so that subordinates love their work more.

Following the respondents' responses where the leadership at Mataram Correctional Technical Implementation is Unitable to clarify the direction of goals so that subordinates become active in work because they prioritize the elements of noble values that they believe in. For example, leaders have worked hard to establish justice not as a mere moral obligation but as the ultimate goal for a sustainable social order fair, especially concerning the placement of prisoners. Therefore, their arrangement is not specified based on social strata or positions that have been accepted. It is seen as an excellent example by subordinates who are so loyal to their leaders.

Spiritual Leadership aims to motivate and inspire employees by creating a vision and culture based on altruistic values to produce a more productive workforce, motivated, committed and productive. I am applying or translating the spiritual needs of leaders and followers to survive spiritually through

calling and membership to create vision and value congruence at the individual, group empowerment, and organizational levels. Furthermore, this can achieve higher positive psychological well-being, human health, and organizational commitment and productivity (Fry, 2003, 2005).

The results of this study strengthen the results of research conducted by Fry and Cohen (2008) revealed that a spiritual Leadership style would be able to assist in the development of positive human values. Furthermore, spiritual Leadership has a positive and significant effect on organizational commitment.

Influence Spiritual Leadership on Workplace Spirituality

Spiritual Leadership has a positive and significant effect on Workplace Spirituality. The better the application of Spiritual Leadership, the higher the Workplace Spirituality perceived by female employees. On the other hand, the less good the application of Spiritual Leadership by the Leadership is, the lower the Workplace Spirituality that employees feel.

Fry (2003) defines spiritual Leadership as a combination of values, attitudes, and behaviors needed intrinsically to motivate each other to have a feeling of spiritual endurance through calling and membership. According to Fry et al. (2005), spiritual Leadership refers to the formation of a learning organization through the use of employees' inner motivation to achieve organizational transformation. Workplace theory spirituality proposed by Ashmos & Duchon (2005) that work spirituality is defined as work that recognizes that employees have an inner life that nurtures and is nurtured by meaningful work that occurs in a community context.

Some of the prominent characteristics that have been applied by the leadership element in directing its members are k oriented open mind to accept the changes that exist. The leadership element has broad insight in buying changes from the opinions of its members openly. Next, she always realizes that there is an equal position, achievement, and praise and honors not because of him but for the Most Praised One.

It is possible to create awareness among employees that they are human beings as members of the organization have an inner life that grows and is nurtured by meaningful work in the community context. This orientation will give birth to spirituality in a dynamic work environment. Values in work-life increase and develop through the direction and guidance of active leaders in this spiritual leadership orientation. Of course, spirituality in the workplace, which is a culture that facilitates employee experiences and feelings of connection with others to provide feelings of completeness and joy, is maintained (Giacalone & Jurkiewicz, 2003). The results of this study strengthen the results of research conducted by Wulandari et al. (2020), who found that spiritual Leadership affected Workplace Spirituality.

Influence Workplace Spirituality on Organizational Commitment

Workplace Spirituality has a positive and significant effect on Organizational Commitment. The higher the Workplace Spirituality perceived by female employees at the Mataram Correctional Technical Implementation Unit, the higher their commitment to work. On the other hand, the lower workplace spirituality felt by female employees at the Mataram Correctional Technical Implementation Unit, the lower their commitment to work.

An organization must pay attention to employee welfare provided to its employees. Forms of employee welfare include prosperity and peace. For example, fortune is closely related to birth welfare in the form of salaries and benefits. In contrast, inner well-being or psychological well-being is a form of satisfaction with aspects of life that will cause feelings of happiness and peace in one's life (Busro, 2018: 117).

One way that organizations can improve the welfare of their employees is to increase employee spirituality in the workplace. Items following the opinion expressed by Pawar (2016) that spirituality in the workplace is one of the workplace settings that tends to improve various forms of employee welfare. Spirituality in the workplace helps employees understand the meaning and purpose of their work. In addition, it also helps them to have a sense of togetherness at work (Djafri and Noordin, 2017). Sheep in Pawar (2016) also argues that spirituality in the workplace has "potentially strong relevance for the well-being of individuals, organizations, and society" and can potentially assist organizations in dealing with their employees' quality of life issues.

Similarly, Karakas in Pawar (2016) states that spirituality improves employee welfare, improves several aspects such as commitment and employee morale, and can reduce work stress and burnout. Fanggidae et al. (2016) stated that spirituality in the workplace acknowledges that employees have an inner life to find a purpose in life at work, have good relationships with colleagues, and match beliefs and organizational values. As a result, employee morale can reduce work stress and burnout. Fanggidae et al. (2016) stated that spirituality in the workplace acknowledges that employees have an inner life to find a purpose in life at work, have good relationships with colleagues, and match beliefs and organizational values. As a result, employee morale can reduce work stress and burnout. Fanggidae et al. (2016) stated that spirituality in the workplace acknowledges that employees have an inner life to find a purpose in life at work, have good relationships with colleagues, and match beliefs and organizational values.

Similarly, Milliman et al. in Fanggidae et al. (2016) show that workplace spirituality consists of meaningful work, a sense of togetherness, and conformity to organizational values. Each of these dimensions represents three levels of workplace spirituality, namely individual, group, and organizational levels. Finally, Nasrudin et al. in Djafri and Noordin (2017) assert that when employees have meaning and purpose in their work, a sense of community in their relationships with others, and a sense of unity between personal values organizational values, they will be more satisfied, more creative. And more committed to the organization.

In Djafri and Noordin (2017), Karakas states that organizations have found methods to enrich the mind, satisfy the heart, and foster enthusiasm. This method is known as the spirituality movement. Robbins and Judge (2008) argue that spirituality in the workplace is the awareness that employees have an inner life that grows and is nurtured by meaningful work in an organizational context. Spirituality in the workplace has absolutely nothing to do with religious practices. Most practitioners and researchers define spirituality in the workplace as a personal concept or life possessed by an employee that can be strengthened and developed through work (Ivanchevich et al. 2006).

Spirituality in the workplace has an impact on employee organizational commitment. It follows the opinion of Nasrudin et al. in Djafri and Noordin (2017) that when employees have meaning and purpose in their work, they will be more satisfied, more creative, and more committed to the organization.

Several studies have been carried out which are the same as the results of the study, namely Fanggidae (2017), Jena and Pradhan (2018), and Rahman et al. (2019), show that workplace spirituality has a significant and positive influence on organizational commitment. Applying a good workplace Spirituality can increase employee commitment to the organization (Fanggidae, 2017). Research conducted by Mousa and Alas (2016) shows that only the meaningful work dimension and the sense of community dimension have a significant relationship to organizational commitment, while the corporate values dimension has a feeble influence on organizational commitment.

This study also strengthens the results of research conducted by Fanggidae et al. (2016) and Djafri and Noordin (2017), showing that workplace spirituality has a significant and positive relationship to employee organizational commitment. It shows that high workplace spirituality will increase employee commitment to the organization (Fanggidae, 2017). In addition, Rahman et al. (2019) revealed that when

employees experience spirituality at work, they will feel more committed to their organization, ultimately affecting employee performance.

Spiritual Leadership on Organizational Commitment through Workplace Spirituality

Workplace Spirituality has a positive and significant effect on Organizational Commitment. The better the application of spiritual leadership, the higher the influence of Workplace Spirituality felt by female employees in increasing their commitment to work. On the other hand, if the application of spiritual leadership is not good, the lower the influence of Workplace Spirituality in increasing the Commitment of Female Employees at work.

Spiritual leadership can positively affect individual employee attitudes and behaviors, such as increasing spirituality in the workplace. However, spirituality in the workplace must begin with recognizing that everyone has a personal life and an external life and that the development of individual life can lead to a more externally meaningful and productive life (Jufrizen, 2019).

Robbins and Judge (2008: 282) argue that spirituality in the workplace is the awareness that employees have an inner life that grows and is nurtured by meaningful work in an organizational context. Likewise, Fanggidae et al. (2016: 641) state that spirituality in the workplace acknowledges that employees have an inner life to find a purpose in life at work, have good relationships with co-workers and match beliefs and organizational values. Organizations that support a spiritual culture in the workplace recognize that people have a mind and soul that they use to find meaning in their work, a desire to connect with others, and to be part of an organization (Robbins and Coulter, 2009:

Historical models of organizational management in the past had no room for spirituality. However, organizations now realize that spiritual awareness can help better understand employee behavior in the 21st century. The reasons for the growth of corporate interest in spirituality in the workplace, according to Robbins and Judge (2008: 283), are (1) As a counterweight to the pressures and tensions of the irregular dynamics of life. Modern lifestyles (single-parent families, geographic mobility, temporary jobs, and new technologies that create distance between people) further reinforce that humans need community, involvement, and relationships with other people. (2). Formal religion no longer works for many people, and they continue to look for a "port" that can replace the lack of faith and fill the emptiness that arises. (3). The demands of work have made the workplace dominant in many people's lives, but they continue to question the meaning of work itself. (4). The desire to integrate the values of personal life into one's professional life. (5). More and more people are dissatisfied in their pursuit of something more material—the desire to integrate the values of personal life into one's professional life. (5). More and more people are dissatisfied in their pursuit of something more material—the desire to integrate the values of personal life into one's professional life. (5). More and more people are dissatisfied in their pursuit of something more material.

Spiritual organizations are characterized by the growth of mutual trust, honesty, and openness. Managers are not afraid to admit mistakes they have made, so the existence of spirituality in the workplace will mediate the influence of leadership that puts forward values in building the commitment of subordinates.

The results of this study strengthen the results of research conducted by Reave (2005), which shows a clear consistency between spiritual values and practices and leadership effectiveness. Matters considered spiritual ideals, such as integration, honesty, and humility, have been proven to impact leadership success. A spiritual culture can be built to strengthen employees' commitment to work.

Conclusion

From the results of the research and discussion above, the conclusions the research that can be drawn are:

- 1) Role Conflict has a negative and significant effect on the Organizational Commitment of Female Employees in the Mataram Correctional Technical Implementation Unit. Lower the Role Conflict perceived by female employees in the Mataram Penitentiary Technical Implementation Unit, the higher their commitment. On the other hand, the higher the Role Conflict perceived by female employees in the Mataram Penitentiary Technical Implementation Unit, the lower their commitment.
- 2) Spiritual Leadership has a positive and significant effect on Organizational Commitment Female Employee at the Mataram Correctional Technical Implementation Unit. Better the implementation of Spiritual Leadership by the leadership at the Mataram Correctional Technical Implementation Unit, the higher their commitment. On the other hand, if the spiritual leadership of the Mataram Correctional Technical Implementation Unit is not good, they lower their burden.
- 3) Spiritual Leadership has a positive and significant effect on Workplace Spirituality. Better the application of Spiritual Leadership, the higher the Workplace Spirituality perceived by female employees. On the other hand, the less good the application of Spiritual Leadership by the leadership is, the lower the Workplace Spirituality that employees feel.
- 4) Workplace Spirituality has a positive and significant effect on Organizational Commitment. Higher the Workplace Spirituality perceived by female employees at the Mataram Correctional Technical Implementation Unit, the higher their commitment to work. On the other hand, the lower workplace spirituality felt by female employees at the Mataram Correctional Technical Implementation Unit, the lower their commitment to work.
- 5) Workplace Spirituality has a positive and significant effect on Organizational Commitment. Better the application of spiritual leadership, the higher the influence of Workplace Spirituality felt by female employees in increasing their commitment to work. On the other hand, if the application of spiritual leadership is not good, the lower the influence of Workplace Spirituality in increasing the Commitment of Female Employees at work.

Recommendation

- 1) Working overtime is felt to hinder the opportunity to gather with family. Indeed, overtime work is a risk for every worker, which can affect reducing time with family. The management might overcome the thing by forming teamwork so that the work becomes more flexible and for those who have very urgent obstacles, the third is faced with family events, which can change shifts in the work team.
- 2) through morning apples or other formal activities, leaders must convey direction to unite individual goals within the organization.
- 3) It is necessary to provide opportunities for subordinates to develop their ideas to develop more in the services and work assignments they carry out. Leaders need to listen and appreciate in the form of action if there are good ideas and ideas from subordinates.
- 4) Work is a person's choice to fulfill his needs. So that this encouragement can be an aspect to continue to increase the commitment of female employees, the remuneration system based on merit can be considered to increase their commitment to work.

References

- Alam, R. S. (2015). Contribution of Spiritual Leadership to Affective Commitment through Spirituality in the Workplace for Employees of Islamic Banks in the City of Yogyakarta. Yogyakarta.
- Anoraga. (2009). Psychology of Work. Jakarta: Rineka Cipta.
- Asmaningrum, N., Keliat, B. A., & Hastono, S. (2011). The Effect of Application of Spiritual Leadership on Nurse's Commitment to Organizations at the Surabaya Islamic Hospital. Faculty of Nursing, University of Indonesia. Volume6, No.1 March 2011. Jember.
- Brown, M. E. (2005). Ethical leadership: A social learning perspective for construct development and testing. *Organizational Behavior and Human Decision Processes*. Vol 97(2).
- Philanthrope. (2013). *Mental Nursing Concepts and Frameworks for Mental Nursing*. Yogyakarta: gosyen Publishing.
- Frisdiantara, Christea, & Pieter, S. (2012). The Spiritual Leadership Dimension Concerning Other Value-Based Leadership in Organizations, *International Journal of Humanities and Social Science*, vol.2 No.15, 284 – 290.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693–727.
- Fry, L. W., & Matherly, L. L. (2006). *Spiritual Leadership and Organizational Performance*. Paper Presented at the Academy of Management, Atlanta, Georgia.
- Fry, L. W., & Nisiewicz, M. (2013). *Maximizing the Triple Bottom Line through Spiritual Leadership*. Stan Ford: Stanford University Press. Karadag,
- Giacalone, R. A., Jurkiewicz, C. L., Giacalone, R. A., & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. *Handbook of workplace spirituality and organizational performance* (pp. 3–28).
- Gibson, (2017). *Organization, Behavior, Structure & Process*, edition 10. Boston. The USA. *Leadership & Organization Development Journal*, 17 (5), 11-17.
- Gibson, L & Ivancevich. & Donnely. (2001). *Organizations (Behavior, structure, and Process)*. Richard D. Irwin, Inc. Translate. Jakarta: PT. Character shape.
- Hakim, A. A. (2015) Model of Increasing Human Resource Commitment Based on Spiritual Leadership and Spiritual Survival and Workplace Spirituality with Moderating Individual Spirituality. CBAM (Conference in Business, Accounting, and Management. ISSN.2302-9791. Vol.2 May 1.
- Hendricks, G., & Ludeman, K. (2003). *The Corporate Mystic: Successful Business with Heart*. Bandung: Kaifa.
- Ivancevich, J. (2007). *Organizational Behavior & Management*. Jakarta: Erlangga.
- Jufrizen, J., Sari, M., Nasution, M. I., Akrim, A., & Fahmi, M. (2018). *Spiritual Leadership and Workplace Spirituality: The Role of Organizational Commitment*. Proceedings of the 1st International Conference on Economics, Management, Accounting, And Business. Medan.
- Litzsey, C. (2003). *Spirituality in the Workplace and the Implications It on Employees and Organizations*. 2008, July 29.

- Luthans, F. (2005). *Organizational Behavior Ten Edition*. Yogyakarta: Publisher. Andi.
- Malik, I. A. (2011). "Work-Family Role Conflict and Organizational Commitment: A Case Study of Higher Education Institutes of Pakistan," *Interdisciplinary Journal of Contemporary Research in Business*, Vol 11, pp. 371-392.
- Milliman, J., Czaplewski, A. J. & Ferguson. J. (2003). *Workplace Spirituality and Employee Work Attitudes: An Exploratory Empirical Assessment*. *Journal of Organizational Management* Vol. 16 No.4, pp.426-447.
- Morin. (2008). *The meaning of work, mental health, and organizational commitment*. www.irsst.qa.
- Nurtjahjanti, H. (2010). *Work spirituality is an expression of employees' self-desire to find meaning and purpose in life in the organization*. *Journal of Psychology Undip*, 7(1), 27-30.
- Putri, N. A. (2012). *The Effect of Multiple Roles on the Performance of Career Women in the Makassar City Community Empowerment Agency*. Abstract, Makassar: Hassanudin University.
- Robbins, S. C. (2003). *Organizational Behavior, Concept Controversies, and Applications*. Prentice Hall Inc. USA. Translation. Jakarta: PT Index Gramedia Group.
- Robbins, S. P., & Judge. T. A. (2016). *Organizational Behavior Edition 16*. Jakarta: Salemba Empat.
- Silvia, C. (2017). *Analysis of the Effect of Role Conflict and Role Ambiguity on organizational commitment through work stress as an Intervening Variable*. Abstract, Semarang: Diponegoro University.
- Tobroni, T. (2005). *The Spiritual Leadership*. Malang: UMM Press.
- Tsai, M. T. & Chia, M. S. (2005). "The Influence of Organizational and Personal Ethic on Role Conflict Among Marketing Managers: An Empirical Investigation." *Journal of Management International* 22.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).