

# Economics and Business Quarterly Reviews

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**Mariana, Ana, Hadianto, Bram, Nur, Nur, and Suyanto, Catherine. (2021),  
Workplace Spirituality, Perceived Organizational Support, and Organizational  
Citizenship Behavior. In: *Economics and Business Quarterly Reviews*, Vol.4, No.4,  
23-33.**

ISSN 2775-9237

DOI: 10.31014/aior.1992.04.04.390

The online version of this article can be found at:  
<https://www.asianinstituteofresearch.org/>

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Published by:  
The Asian Institute of Research

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# Workplace Spirituality, Perceived Organizational Support, and Organizational Citizenship Behavior

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## Abstract

This research investigates the effect of workplace spirituality and perceived organizational support on the organizational citizenship behavior of the employees working at one of the factories in Magelang, Central Java, Indonesia. The number of employees becomes the population is 404, and the total samples are 198, obtained by the Isaac and Michael formula and taken by simple random technique. Moreover, we utilize the survey and structural equation model based on covariance to receive the responses from the employees through questionnaires and analyze the proposed effects through hypothesis examination. To conclude, this research demonstrates that workplace spirituality is needed to enhance employees' organizational citizenship behavior level. Meanwhile, perceived organizational support does not. Based on this evidence, some implications are also discussed.

**Keywords:** Workplace Spirituality, Perceived Organizational Support, Organizational Citizenship Behavior

## 1. INTRODUCTION

The employees are people working for the company. According to Ardana, Mujiati, and Utama (2012), before they are accepted as employees, the company needs to plan their number, recruit and select them. After receiving them, the company places them in the correct position, equips them with job-related knowledge, and trains them with skills. Furthermore, the company appoints human resource managers to handle these steps. Besides, Siddiqui (2014) explains that these managers need to ensure the company's goals get attained based on this employee performance

Generally, the company rewards the employees financially to motivate them to work well (Ardana et al., 2012). Unfortunately, not all employees can work well without the formal rewarding system. According to Organ (1997), the employees with this feature have a low level of organizational citizenship behavior (OCB). Additionally, elevating this OCB level is not easy for the company when its employees still search for physiological, safety, love, and esteem needs. In other words, the high OCB level will be attained if they already own the need to actualize themselves (Jayanti & Yuniawan, 2015).

In this research, we want to examine the effect of workplace spirituality on organizational citizenship behavior. This intention is due to the attention of scholars from various countries like Taiwan (Chiang & Hsieh, 2012), Malaysia (Nasurdin, Nejati, & Mei, 2013), Iran (Ahmadi, Nami, & Barvarz, 2014; Ghorbanifar & Azma, 2014), Indonesia (Jannah & Santoso, 2017; Ridlo, Wardhana, & Jessica, 2020; Utami, Sapta, Verawat, Astakoni, 2021), Pakistan (Ullah, Ahmad, & Naheed, 2020; Rehman, Jalil, Hassan, Naseer, & Ikram, 2021), and India (Dubey, Pathak, & Sahu, 2020), with different results. Only the study of Utami et al. (2021) cannot verify this impact. However, the others provide a positive causal relationship.

Besides workplace spirituality, we want to test the impact of perceived organizational support on organizational citizenship behavior. This destination is due to the attention of scholars for several countries, such as Malaysia (Asgari, Silong, Ahmad, & Samah, 2008; Osman, Othman, Rana, Solaiman, & Lal, 2015; Azim & Dora, 2016), South Africa (Mathumbu & Dodd, 2013), Kuwait (Muhammad, 2014), Indonesia (Jannah and Santoso 2017, Nurfalah 2021), and Pakistan (Ali, Rizavi, Ahmed, & Rasheed, 2018), and Iran (Asgari, Mezginejad, & Taherpour, 2020), with the different results. Only the study of Ali et al. (2018) cannot prove this influence. However, the others provide a positive causal association.

Additionally, this research utilizes the workers in one of the factories in Magelang. This factory belongs to the company established in 2008, and it started producing timber in 2009. Currently, this factory has plywood, laminated veneer board, laminated veneer lumber, blockboard, platform as the sold goods based on environmental-friendly production. Besides, this company adopts the five philosophies of Japanese cultural working: brief, set in order, shine, standardize, and sustain. Since the COVID-19 pandemic, this factory has followed and applied the health protocol based on Minister of Health Circular Letter No. HK.02.01/MENKES/216/2020.

## **2. LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT**

### *2.1. The association between workplace spirituality and organizational citizenship behavior*

Applying the employees from the hotels in Taiwan, Chiang and Hsieh (2012) discover that spiritual activities at work increase organizational citizenship behavior. In their investigation utilizing the employees in Malaysia, Nasurdin et al. (2013) examine the effect of three dimensions of workplace spirituality: meaning of work, community sense, and value alignment on organizational citizenship behavior. Then, they statistically conclude that the work meaning affects organizational behavior positively; however, the others do not. Through their study using employees from the banking industry in Iran, Ghorbanifar and Azma (2014) prove a positive relationship between workplace spirituality and organizational citizenship behavior. Similarly, this relationship is confirmed by Ahmadi et al. (2014) after investigating the employees in the Iranian high schools.

After researching the employees working in the local government institutions in Indonesia, a positive association between spirituality in the workplace and organizational citizenship behavior is affirmed by Jannah and Santoso (2017). Also, this tendency exists in the study of Ridlo et al. (2020) investigating the employees working in the branch office of the Muamalat Bank in Solo. Moreover, by using the workers from the manufacturing industry in Pakistan, Ullah et al. (2020) point out the positive connection between spirituality in the workplace and organizational citizenship behavior. Dubey et al. (2020) confirm this positive propensity after researching the employees in the manufacturing firms in India. The same evidence is obtained by Rehman et al. (2021) when

investigating the employees from the banking sector in Punjab, Pakistan. Based on several indications displayed in this section, we propose the first hypothesis:

H<sub>1</sub>. The higher the spiritual in the workplace, the better employee citizenship behavior in the company.

### 2.2. The association between perceived organizational support and organizational citizenship behavior

Asgari et al. (2008) find a positive effect of perceived organizational support and organizational citizenship behavior when investigating the employees working in an educational institution in Iran. Furthermore, this effect is also confirmed by Mathumbu and Dodd (2013) after surveying the perception of the nurses working at the Victoria Hospital in Alice, Eastern Cape, South Africa. Correspondingly, this effect is also found by Muhammad (2014) when investigating 261 employees in nine companies in Kuwait.

In their study, Osman et al. (2015) document that perceived organizational support affects organizational behavior positively once investigating employees working at the American companies in Malaysia. Besides, a similar influence gets obtained by Azim and Dora (2016) when studying the employees in the multimedia firms in Malaysia. Again, Jannah and Santoso (2017) confirm this impact after investigating the employees working in the Indonesian local government organizations. Also, this tendency gets confirmed by Asgari et al. (2020) after studying the employees at the University of Birjand, Iran. Furthermore, Nurfalah (2021) confirms this indication once investigating the public senior high school teachers in Sukabumi, Indonesia. Based on several proofs displayed in this section, we propose the following second hypothesis:

H<sub>2</sub>. The higher the perceived support, the better employee citizenship behavior in the company.

### 2.3. Research Model

After formulating hypotheses one and two, the subsequent step is to create the research model. Furthermore, this model is obtainable in Figure one, where WPS = workplace spirituality, POS = perceived organizational support, and OCB = organizational citizenship behavior.

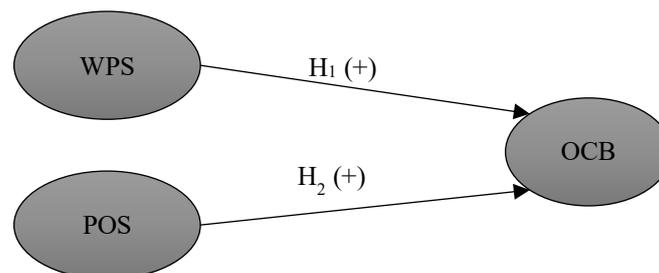


Figure 1: Research Model

## 3. Research Method

### 3.1. Variable measurement

In this study, we employ workplace spirituality as the exogenous variable. According to Ashmos and Duchon (2000), this spirituality has three dimensions: inner life, meaning at work, and community situation. Moreover, items to measure these dimensions are available in Table 1.

Table 1: The dimensions of workplace spirituality and their items

Dimension	Items
Inner life	I am optimistic about my life (IL1). My divine principle affects my choice (IL2). I assume that I am religious (IL3).

Table 1: The dimensions of workplace spirituality and their items

Dimension	Items
	Praying has become one of the essential parts of my life (IL4). I give attention to the divine well-being of my colleagues (IL5).
Meaning at work	I am happy to work with the company (MAW1). My other colleagues are glad because of what I do (MAW2). My works boost my spirit (MAW3). My works relate to what I consider vital in my life (MAW4). I cannot wait to work along the days (MAW5). I can connect my works with the greater good of society (MAW6). I know what contributes to my meaning in the workplace (MAW7).
Community situation	I become the part of the organization I work for (CS1) My manager helps to stimulate my working progress (CS2). I have several working experiences influencing my personal development (CS3). When I am worried, my manager stimulates me to confer my worries (CS4). When I have a concern, I tell it to the right individual (CS5). My colleagues and I work together to solve the tension in the company (CS6). I am reasonably assessed in the company (CS7). I am motivated to take risks when working (CS8). My manager respects me for what I do (CS9).

Source: Ashmos and Duchon (2000)

Meanwhile, we treat perceived organizational support (POS) and organizational citizenship behavior (OCB) as endogenous variables.

- a. Denoting to Eisenberger, Cummings, Armeli, and Lynch (1997), POS is measured by eight items:
  1. The company is interested in my ideas (POS1).
  2. The prosperity of the employee is my company concern (POS2).
  3. The company pays attention to my objectives and idealism (POS3).
  4. The company assists me when I face trouble (POS4).
  5. The company will apologize for my faults if I honestly confess them (POS5).
  6. Although the chance exists, the company does not take benefits from me (POS6).
  7. The company significantly gives me significant devotion (POS7).
  8. The company is ready to contribute to me if I need exceptional support (POS8).
- b. OCB consists of five dimensions: altruism, conscientiousness, sportsmanship, courtesy, and civic virtue (Hoofman, Blair, Meriac, & Woehr, 2007). Furthermore, we refer to Lin, Lyau, Tsai, Chen, and Chiu (2010) for the utilized items. Additionally, they are in Table 2.

Table 2: OCB dimensions and their items

Dimension	Items
Altruism	I succor my unattended colleagues (ALT1). I succor my colleagues in taking significant loads (ALT2). I succor new colleagues, although they do not need my assistance (ALT3). I succor my colleagues with work matters (ALT4).
Conscientiousness	I lessen the personal chat with my co-workers during work (CONS1). I lessen the involvement of unrelated chat with works (CONS2). I arrive at the office early when the demand for it exists (CONS3). I can obey the rules without being supervised (CONS4).
Sportsmanship	I do not protest about unimportant matters (SPT1). I devote myself to the truth (SPT2). I tend to be tranquil (SPT3). I do not seek for the organization's faults (SPT4).
Courtesy	I make working synchronization in the office (CT1).

Table 2: OCB dimensions and their items

Dimension	Items
	I consider the impact of my treatment on colleagues (CT2).
	I willingly join the meeting in the office (CT3).
	I like to coordinate a meeting in the office (CT4).
Civic virtue	I exist in unimportant meetings that upsurge company image (CV1).
	I keep pursuing the dynamic situation in the company (CV2).
	I recite and follow notes and announcements at the workplace (CV3).
	I take the time to give the best for the company (CV4).

Source: Lin et al. (2010)

### 3.2. Population and Samples

The employees working in *PT Prima Wana Kreasi* Wood Industry become the population of this study. According to the company data, their number is 404. To determine the number of samples (n) signifying the total population, we use the Isaac and Michael formula using P, Q of 0.5, d of 0.05, and a significance level ( $\alpha$ ) of 5% to calculate the  $\chi^2$ -statistic. Furthermore, this formula referring to Sugiyono (2012) appears in equation one.

$$n = \frac{\chi^2 \text{ statistic} \cdot N \cdot P \cdot Q}{d^2(N-1) + \chi^2 \text{ statistic}(0.5)(0.5)} = \frac{\chi^2 \text{ statistic} \cdot N \cdot (0.5)(0.5)}{0.05^2(N-1) + \chi^2 \text{ statistic}(0.5)(0.5)} \dots\dots\dots (1)$$

By applying this formula, the total samples (n) =  $\frac{3,841 \cdot (404) \cdot (0.5)(0.5)}{0,05^2(404-1) + 3.841(0.5)(0.5)} = \frac{404}{1.97} = 197.162 \approx 198$  employees, taken by a simple random sampling technique.

### 3.3. The technique of grabbing the response

We use the survey as the technique to grab the data. According to Hartono (2012), the survey captures the responses by demanding the workers fill in the questionnaires. Additionally, to measure the agreement response, we use the Likert scale consisting of five points, an interval, as Sekaran and Bougie (2016) elucidate. Moreover, this survey was carried out in October 2020 in Magelang onsite.

### 3.4. Model for analyzing the data

We use the structural equation model with a covariance basis by denoting the features of the variables in the measurement section. This model is operated because the variables used are unobservable, and the total samples next to 200, as Ghozali (2005) explains. Moreover, this model is presented in equation two.

$$OCB = \beta_1 WPS + \beta_2 POS + \zeta_1 \dots\dots\dots (2)$$

Because of this circumstance, we need to examine validity, reliability, and model fitness (Ghozali, 2014). Furthermore, we use confirmatory factor and Cronbach Alpha analyses to check validity and reliability by following the information:

- In confirmatory factor analysis, the answer to items will be valid if the loading factor is above 0.5. If this circumstance is not achieved, their response is inaccurate; hence, the related indicators must be removed (Ghozali, 2014).
- In the Cronbach alpha analysis, the answer to items will be reliable if the Cronbach Alpha is above 0.7. If this circumstance is not achieved, the answer is unreliable (Ghozali, 2016).
- In detecting the model fitness, we use the Chi-square to the degree of freedom ratio (CMIN/DF), Root Mean of Square Error Approximation (RMSEA), and Parsimony ratio (P-RATIO). Additionally, the cut-off value to assess the model follows Ghozali (2014): If CMIN/DF is less than two, RMSEA is between 0.05 and 0.08, P-RATIO is below 0.6, the data fit with the model.

## 4. RESULT AND DISCUSSION

### 4.1. Result

Table three informs the demographic aspects of the 198 workers involved in this survey. This survey is dominated by women, and workers with age 20 to 29 years (116 persons), married status (178 persons), formal education from senior high school (92 persons), and working tenure below one year (72 persons).

Table 3: Demographic Aspects

Aspect	Descriptive category	Total
Gender	Man	82
	Woman	116
Age	From 20 to 29 years	91
	From 30 to 39 years	81
	From 40 to 49 years	18
	From 50 to 59 years	8
Marital status	Married	178
	Unmarried	73
Education	Elementary	14
	Junior high school	87
	Senior high school	92
	Vocational school	3
	Bachelor school	2
Working tenure	From 1 month until 1year	72
	From 13 until 24 months	42
	From 25 until 36 months	36
	From 37 until 48 months	32
	From 49 until 60 months	15
	Above five years	1

Source: Researcher database

After running the confirmatory factor analysis at first, we delete items with a loading factor below 0.5. As a result, we find that IL2, IL5, MAW3, MAW4, MAW7, CS1, and CS2 are the indicators with the valid response for workplace spirituality dimensions and the dimensions reflecting workplace spirituality: IL, MW, and CS because the loading factor is above 0.5: 0.535, 0.501, 0.625, 0.532, 0.627, 0.738, 0.563, 0.629, 0.766, and 0.999 (see Table 4). Also, the composite reliability coefficients are above 0.7, i.e., 0.776, 0.799, 0.829, and 0.803 (see Table 4). It means that the valid answers are consistent.

Table 4: The loading factors and composite reliability coefficients of the indicators and dimensions reflecting workplace spirituality

Position	Symbol	Inner Life (IL)	Meaning at Work (MAW)	Community Situation (CS)	Workplace Spirituality (WPS)
Indicator	IL2	0.535			
	IL5	0.501			
Indicator	MAW3		0.625		
	MAW4		0.532		
	MAW7		0.627		
Indicator	CS1			0.738	
	CS2			0.563	
Dimension	IL				0.629
	MAW				0.766

Table 4: The loading factors and composite reliability coefficients of the indicators and dimensions reflecting workplace spirituality

Position	Symbol	Inner Life (IL)	Meaning at Work (MAW)	Community Situation (CS)	Workplace Spirituality (WPS)
	CS				0.999
Composite reliability coefficient		0.776	0.799	0.829	0.803

Source: Modified output of IBM SPSS AMOS 19

Similarly, we show that POS1, POS2, POS3, POS4, POS5, and POS8 become the indicators with the accurate response for perceived organizational support. It is due to the loading factor above 0.5: 0.519, 0.515, 0.606, 0.700, 0.555, and 0.612 (see Table 5). Furthermore, the composite reliability coefficient for these items is 0.833 (see Table 5). It means that the accurate answers are consistent.

Table 5: The loading factors and composite reliability coefficient of the indicators reflecting perceived organizational support

Indicator	Loading factor	Composite Reliability Coefficient
POS1	0.519	0.833
POS2	0.515	
POS3	0.606	
POS4	0.700	
POS5	0.555	
POS8	0.612	

Source: Modified output of IBM SPSS AMOS 19

Likewise, we find that ALT1, ALT2, ALT3, ALT4, CONS1, CONS3, SPT1, SPT3, CT1, CT2, CT4, CV1, and CV3 are the indicators with the accurate response for OCB dimensions. It is due to the loading factor above 0.5: 0.694, 0.578, 0.581, 0.663, 0.522, 0.623, 0.551, 0.501, 0.868, 0.535, 0.699, 0.610, and 0.599, as Table 6 exhibits. Although the responses for the courtesy are valid, the dimension of courtesy cannot reflect OCB well (see the loading factor of CT below 0.5: 0.187 in Table 6). Unlike courtesy, the other dimensions can reflect the OCB because their loading factors are above 0.5. In the same table, the composite reliability coefficients are above 0.7, i.e., 0.830 for ALT, 0.797 for CONS, 0.778 for SPORT, 0.849 for CT, 0.811 for CV, and 0.781 for OCB. It means the reliability result is already encountered: the accurate answers are reliable.

Table 6: The loading factors and composite reliability coefficients of the indicators and dimensions reflecting organizational citizenship behavior

Position	Symbol	Altruism (ALT)	Consciousness (CONS)	Sportsmanship (SPT)	Courtesy (CT)	Civic Virtue (CV)	OCB
Indicator	ALT1	0.694					
	ALT2	0.578					
	ALT3	0.581					
	ALT4	0.663					
Indicator	CONS1		0.522				
	CONS3		0.623				
Indicator	SPT1			0.551			
	SPT3			0.501			
Indicator	CT1				0.868		
	CT2				0.535		
	CT4				0.699		
Indicator	CV1					0.610	
	CV3					0.599	
Dimension	ALT						0.745
	CONS						0.881

Table 6: The loading factors and composite reliability coefficients of the indicators and dimensions reflecting organizational citizenship behavior

Position	Symbol	Altruism (ALT)	Consciousness (CONS)	Sportsmanship (SPT)	Courtesy (CT)	Civic Virtue (CV)	OCB
	SPT						0.731
	CT						0.187
	CV						0.969
Composite reliability coefficient		0.830	0.797	0.778	0.849	0.811	0.781

Source: Modified output of IBM SPSS AMOS 19

After that, the goodness of fit assessment results is presented in Table 7, i.e., CMIN/DF, RMSEA, and P-RATIO of 1.156, 0.053, and 0.886, respectively. Because these values meet the required circumstance, the model fits with the data.

Table 7: The assessment result of the goodness of fit

Assessment tools	Value	Required circumstance	Meaning
Chi-square to the degree of freedom ratio (CMIN/DF)	1.556	CMIN/DF < 2 (Ghozali, 2014)	Model fits with data.
Root Mean of Square Error Approximation (RMSEA)	0.053	0.05 < RMSEA < 0.08 (Ghozali, 2014)	Model fits with data.
Parsimony ratio (P-RATIO)	0.886	PRATIO > 0.60 (Ghozali, 2014)	Model fits with data.

Source: Modified output of IBM SPSS AMOS 19

Table 8 demonstrates the estimation result of path coefficients based on the structural equation model based on covariance. It shows that the probability of the critical ratio for a positive unstandardized path coefficient of WPS is \*\*\*\*: lower than 0.000 and significance level ( $\alpha$ ) of 0.05. Hence, the first hypothesis is accepted: workplace spirituality affects organizational citizenship behavior (OCB) positively. Meanwhile, the probability of the critical ratio for a positive unstandardized path coefficient of POS is 0.255 (see Table 8), upper than  $\alpha$  of 0.05. For this reason, the positive sign is not meaningful statistically. Therefore, the second hypothesis is declined: perceived organizational support does not influence OCB.

Table 8: The estimation of path coefficients in the covariance-based SEM

Hypothesis	Causal association	Unstandardized path coefficient	Standard error	Critical ratio	Probability
One	WPS → OCB	0.610	0.171	3.572	***
Two	POS → OCB	0.141	0.124	1.138	0.255

Source: Modified output of IBM SPSS AMOS 19

#### 4.2. Discussion

The first hypothesis testing result declares that workplace spirituality affects organizational citizenship behavior (OCB) positively. Workplace spirituality is the perception of employees on finding the life destination, the precious works, the support from managers and co-workers in the workplace. In this study context, although the implementation of three aspects is not perfect yet, reflected by a few valid and reliable items (see IL2 and IL5 for the inner life, MAW3, MAW4, and MAW5 for the meaning at work, CS1 and CS2 for community situation), this condition still elevates the OCB well. Therefore, this result is in line with the study of Chiang and Hsieh (2012), Ahmadi et al. (2014), Ghorbanifar and Azma (2014), Jannah and Santoso (2017), Ridlo et al. (2020), Ullah et al. (2020), Dubey et al. (2020), and Rehman et al. (2021).

The second hypothesis testing result declares that perceived organizational support does not influence OCB. By denoting Chinomona (2012), we interpret this fact that the workers do not experience the prosperity given by the

company yet. It happens because the workers dominantly participating in this survey have short-term work: 150 of 198 workers or 75.57%, work below or the same as three years. To feel prosperity, the workers have long working tenure. Therefore, this insignificant result is consistent with Ali et al. (2018) when investigating the employees around Lahore.

By considering the few accurate and reliable items of workplace spirituality, especially for community situations, the factory managers are expected to create a social atmosphere to work by helping the workers to stimulate their working progress, confer their worry, and respect their achievement. Besides, they are expected to improve the inner life of workers and the meaning of the work can hold religious and motivational meetings by inviting religious leaders and motivational speakers.

## 5. Conclusion

Investigating the influence of workplace spirituality and perceived organizational support on organizational citizenship behavior statistically becomes this research goal. To achieve this goal, we use 198 workers in one of the factories in Magelang as samples. Also, we employ the structural equation model based on covariance with its statistical features to examine this causal relationship. After testing the related hypotheses, we demonstrate that workplace spirituality positively influences organizational citizenship behavior. However, perceived corporate support does not. Therefore, workplace spirituality becomes the determinant to enhance employees' citizenship behavior in the workplace.

This research is conducted with some restrictions. Firstly, this research only employs the two determinants of OCB. To improve it, we suggest that the subsequent scholars utilize the other causing factors, for instance, work engagement, leadership style applied in the organization, leader-member exchange, job satisfaction, locus of control, well-being situation, and organizational commitment. Secondly, this study only employs the workers from one factory in Magelang. To improve it, we suggest the following researchers enlarge the scope of the area. For illustration, they can employ the workers in all factories in Central Java as their population and take them as samples by applying the name of the factory as the strata.

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