

THE ROLE OF WORK PLACE SPIRITUALITY AND EMPLOYEE
ENGAGEMENT TO ENHANCE JOB SATISFACTION AND
PERFORMANCE

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Abstract

Workplace spirituality is defined as work situation by which leader and follower have high spirit toward work completion and achievement of organization objectives. The family planning programme in Indonesia evolved from a private endeavour in the 1950s to become a government programme in 1970. One of the determinants of this successful program is the role of field workers as service employees implementing the family programme. These employees have a role as mediators between government office and community. They serve as government officers who are required to communicate effectively with the community regarding the program. This study discusses the role of creative process engagement between leader-fieldworkers-community to enhance job satisfaction and performance of field workers. Drawing from spiritual leadership theory, we examine the role of workplace spirituality and creative process engagement to enhance job satisfaction and performance. Results indicated that workplace spirituality and creative process engagement is requirements to create job satisfaction which then lead to employee performance to implement the government program.

Keywords: spiritual workplace, creative process engagement, job satisfaction, task performance

Introduction

It has been widely argued that most of leaders are coming to realize that they have to be engaged in a harmonized way with their followers to achieve mutual goals. Considerable evidence indicates that a unique engagement between leader and employee can fundamentally contribute to organizational innovation, effectiveness, performance and survival (Zhang and Bartol, 2010). Leader - employee relationship refers to an exchange process about ideas, vision and mission to work together. It includes the production of novel and useful ideas by a leader or by a group of leader and their followers for collaborate successfully (Amabile, 1988; Madjar, Oldham, & Pratt, 2002; Shalley, Gilson, & Blum, 2000; Zhou & Shalley, 2003). For a good and trustable relationship to occur between leader and member in organizations, leaders need to support and promote it, as they are the individuals who are most knowledgeable about their follower. Moreover, employees have considerable influence over the context within which a good engagement can occur.

The existing discussion in the literature on how to improve the performance of employee in an organization receives high attention. This is because employees are one of key elements in the achievement of the vision and mission of the organization. Some old-fashioned human resource strategies to improve the employee performance are compensation design, leadership styles, motivation, job satisfaction, etc.. However, some literature states that under conditions of organizational change, old-fashioned strategy should be further developed into creative strategy. Creative Strategy is defined as the search for business ideas that leads to the involvement of all stakeholders involved to achieve common goals (Amabile, 1983). This strategy is believed to accommodate all the needs of stakeholders in accordance with mutual agreement with. One of the

creative strategy for improving the employee performance is a creative process engagement (Zhang and Bartol, 2010). Creative process engagement is defined as the level of employee involvement in creativity relevant to the cognitive (knowledge) with indicators: (1) be able to identify the problem, (2) be able to find information relevant to the completion of the work, and be able to look for alternative ideas in solving problem, (Amabile, 1983; Zhang and Bartol, 2010).

Creative engagement process will have an impact not only on performance but also the effectiveness of creative work as a whole. The strategy is to develop a view-based strategy, which recognizes the limited ability of the stakeholders to make decisions. Kahneman (2001) states that each individual has the capacity of attention and cognitive resources are limited. It is often also inhibited the ability of human to focus on a job simultaneously. The spirit of the individual to provide the best in work is also influenced by a stimulus that results from a concern.

Based on the existing literature, the performance will increase, if the creative engagement process is applied in order to encourage individuals' stimulus to work better. The low level of involvement in the creative process works tend to reflect low activation of individual businesses. In contrast, the level of creativity that is too high will cause individuals have difficulty focusing on business ventures throughout the task demands. Such a situation would lead to a reduction in overall performance.

Therefore, the balance between creative process engagement facilitated by the organization will balance the needs of creative individuals. Creative engagement process is also rooted in the theory of the role of identity (Zhang and Bartol, 2010). The theory states that individual's role identity mapping individual about proper behavior in the sharing of roles and inter-

nalize them as a component of identity or role. In the next phase, the individual will review by themselves, or extracting meaning ascribe themselves in relation to a particular role. The role of self-identity is related to 'how self' is further defined as a hierarchical ranking of identity. Employee was carrying out a dual role in the order of importance, assessing the number of identity becomes more important than the other. Labianca, Gray and Brass (2000) concluded that in the context of organizational change, employee is required to take creative initiative to cultivate an action in accordance with the role of employee rather than personal interests.

On the other hand, in addition to trying to cultivate employees in order to understand its role in the organization as a key stakeholder in the achievement of the vision, the organization should also pay attention to the welfare of intrinsic motivation. Employee welfare intrinsic motivation was also identified as an effective strategy for improving human performance. In conjunction with efforts to increase the employee performance, attention to the spiritual well-being to be something that should be considered. Spirituality in the workplace (workplace spirituality) is a framework of organizational values that realized with the creation of culture through the work routine. The work process is used to facilitate the individual to connect with other individuals that bring a feeling of peace and fun when it works (Giacalone and Jurkiewicz, 2003). Spiritual well-being in the workplace result in benefits in terms of individuals and organizational outcomes (Eisler and Montouri, 2003).

One of the sense in employee spiritual is '*calling*' by which individuals who feel that the work done by employee to make other people's lives changed. Sense of care to the other is the feeling that this job is very meaningful to the individual. In the context of service employee,

they have spirit to finish their works, it is believed they will have a strong commitment to the welfare of society. Spiritual wellbeing is often generated from applying the existence of spiritual leadership and articulate a vision in a group based on altruistic love. Altruistic love is the true love of a leader or co-worker to co-worker to co-worker to another. The process of leadership that could encourage workplace spiritual existence is spiritual leadership (Fry, 2003). When spiritual leadership in the present work in order to produce a genuine spirit of an organization's human resources, the creative process engagement is supporting facilities. This is because the creative process engagement, human resource development and the process of appreciation and respect of human resources within an organization is something that is vital. Thus, the creative process is the facilitation of the process of engagement with leaders of employee engagement will result in spiritual well-being.

Furthermore, spiritual wellbeing is measured from calling and membership degree of employees within the organization (Fry, 2011). Calling is the individual who felt it was a matter of conscience are then issued in the form of devotion and commitment to the organization. Membership is a sense of organization and co-workers regard themselves as in need of love and affection as a fellow. Fry (2011) suggests that the meaning / calling and membership succeeded in increasing productivity of human resources and organizational commitment. Hence, we argue that a spiritual leadership needs to exist in an organization. Spiritual leadership is defined as a leader with high spirit toward his employee to achieve organizational vision and mission. The theory of spiritual leadership (Fry, 2003) is grounded in an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual well-being. Operationally,

spiritual leadership draws from an inner life or spiritual practice to develop the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so they have a sense of spiritual well-being.

The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual well-being through calling and membership, to create vision and value congruence. In this research, therefore, a major purpose is to build and test theory that addresses the connection between workplace spirituality as determined by spiritual leadership and spiritual wellbeing and creative process engagement to enhance job satisfaction and employee performance. The rest of the paper is organized as follows: section 2 discusses theory and hypotheses, section 3 presents research method, section 4 describes result of analysis and section 5 provides discussion and conclusion.

In this section, we discuss the development of our overall research model by first exploring the general nature of spiritual leadership as it relates to creative process engagement and task performance. We next investigate how job satisfaction mediates relationship between spiritual leadership towards task performance. We then examine the mediating role of creative process engagement in relationship between spiritual wellbeing and task performance and in relationship between spiritual wellbeing and task performance. As part of these arguments, we incorporate leader spirit to encourage spiritual well being by which it will lead to creative process engagement and will help on explaining how siritual leaders can affect task performance via spiritual wellbeing, creative process engagement and job satisfaction. The hypothesized model is depicted in Figure 1.

Theory and Hypotheses

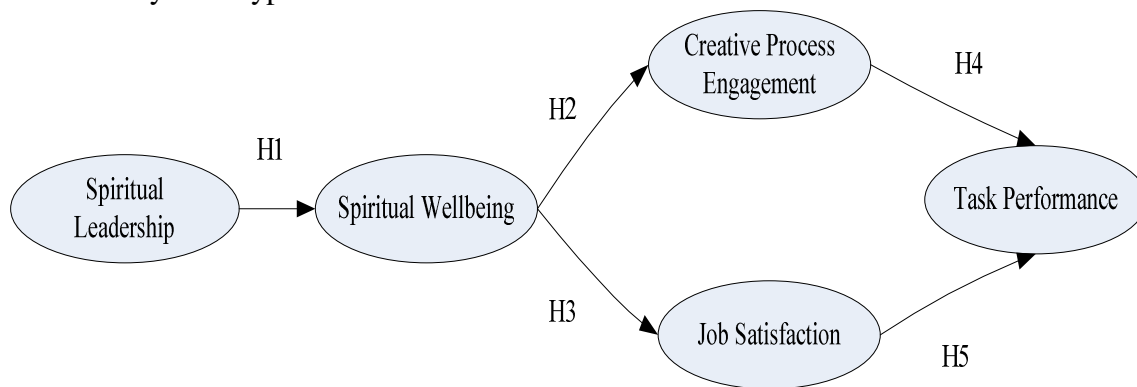


Figure 1. Hypothesized Model

Spiritual leadership and spiritual wellbeing

Spiritual leadership positively influences spiritual well-being as group members model the values of altruistic love to one another. They jointly develop a common vision, which generates hope/faith and a willingness to “do what it takes” in pursuit of a vision of transcendent

service to key stakeholders (Fry, 2003, 2005a). This in turn produces a sense of calling which gives one a sense that one's life has meaning, purpose and makes a difference. Concurrently, as leaders and followers engage in this process and gain a sense of mutual care and concern, members gain a sense of membership and feel understood and appreciated in organization. In conjunction with efforts to increase

the performance of service employee, attention to the spiritual well-being is something that should be considered. Spirituality in the workplace (workplace spirituality) is a framework of organizational values that realized with the creation of culture through the work routine. The work process is used to facilitate an employee to relate and communicate with others which can bring a feeling of peace and joy (Giacalone and Jurkiewicz, 2003). The creation of a spiritual workplace will result in spiritual well-being. It will influence individual and organizational outcomes (Eisler and Montouri, 2003).

One result of encouragement work spirit by leader is sense of calling by which an employee feels his/her finished work can change or improve other people's lives. In this case, employees will have a feeling that their job is very meaningful to others. In the context of service employee, if the spirit to serve community is owned by them, it is believed that they will have a strong commitment to the welfare of society. Spiritual wellbeing is often generated from applying the existence of spiritual leadership and articulate a vision in a group based on altruistic love. Altruistic love is the truth of love in relationship between leader and employee or between co-workers. The process of leadership that could encourage the existence of spirituality in workplace is spiritual leadership (Fry, 2003). Hence, we formally form the following hypothesis:

*Hypothesis 1. Spiritual leadership is positively related to spiritual wellbeing
Spiritual wellbeing and creative process
engagement*

If spiritual leadership presents in workplace in order to produce a genuine spirit of an employee, the creative process engagement will easily occur. This is because in creative process engagement, the development and appreciation of others and respect of employees within an

organization is something that is vital. Thus, a creative process is the facilitation of engagement process between leader and employee in setting goal and determining plans accordingly. Furthermore, spiritual wellbeing is measured by calling and membership degree of employee in organization (Fry, 2011). Calling is an individual feeling that was a matter of conscience issued as form of devotion and commitment to the organization. Membership is a degree of attachment or similarities between individual vision and organizational vision. It will create a sense of part of organizational member by which they themselves is in need of love and affection.

Moreover, people seek not only competence and mastery through their work but also a sense that work has some social meaning or value (Pfeffer, 2003). The term calling in spiritual wellbeing has long been used to define the characteristics of a professional employee. Professionals in general have expertise in a specialized body of knowledge, ethics centered on selfless service to clients/customers, an obligation to maintain quality standards within the profession, calling to their field, dedication to their work, and a strong commitment to their careers (Filley, House, & Kerr, 1976). The challenge for organizational leaders is how to develop the same sense level of calling within employees through task involvement and goal identification (Galbraith, 1977). Membership encompasses the cultural and social structures we are immersed in through a completion of job. A sense of being understood and appreciated largely stems from interrelationships and connections through social interaction with and membership in groups. Indeed in organizations, people value their affiliations and sense of interconnection or belonging to part of a larger community (Pfeffer, 2003), which in turn create high level of engagement.

In the context of engagement relationship in workplace, Harvey and Kou (2011) explores the creative process in a group or team. The creative process is designed based on the collective engagement. Creative participation is usually based on the conceptualization of a process consisting of the preparation stage, the identification of the problem, develop ideas and ultimately select ideas (Amabile, 1988; Jackson and Poole, 2003). Creativity in the organization of groups associated with the production of ideas that occurred in the group agreed. There are four types of creative process that can be used to increase the involvement of community members in a participatory methods are: (a) Brainstorming, Brainstorming is a session in which community members exchange information. The result of this is brainstorming of creative ideas for constructive purposes. (b) Sequential, in sequential, a group introduced an idea in the discussion, while the second group elaborate this idea and then discuss these ideas in detail. The results of this sequential appearance is similar to brainstorming activities. The difference is in sequential, members of the discussion board often agree on an idea and a member of the group then discussed the ideas that might be revised. Elaboration and combining ideas is essential in creativity (Finke, Ward & Smith, 1992) (c) Parallel, the third form is a parallel discussion about an idea at a time. In a parallel discussion, the group cultivate a small idea and then discuss it together and (d) Iterative, this happens where members of the group involve in a creative process. Forms of this iterative process usually starts from the introduction and discussion of an idea, followed by the introduction of new ideas without comparing with previous ideas, then go back to the original idea. The group may discuss some of the ideas in this stage, introducing each point of difference and run the iterative process to reach agreement.

On the other hand, leader encouragement of creativity is defined as the extent of a leader's emphasis on being creative and on actively engaging in processes that may lead to creative outcomes. Such emphasis is likely to prime employee attention and facilitate effort toward trying to be creative (Scott & Bruce, 1994; Wyer & Srull, 1980). Several studies have suggested that when individuals know the importance of creativity in their jobs, they are more likely to actually be creative (e.g., Carson & Carson, 1993; Speller & Schumacher, 1975). For example, Shalley (1991, 1995) found that assigned creativity goals effectively enhanced employee creative performance, whereas assigned performance goals (e.g., production quantity) actually detracted from creative performance. Similarly, Pinto and Prescott (1988) concluded that a clearly stated mission by a leader enables a greater focus on new idea development and subsequent successful innovation. Moreover, employee participation as a part of goal setting negotiation is a significant process to maintain leader-employee engagement. Setting goal together with employees in their task description would support availability of creativity and confidence, increase satisfaction, and inspire motivation that yields lasting results and achieves goals (Yui-Tim Wong 2003; London, Mone et al. 2004; Vigoda-Gadot and Angert 2007). Most of employees will accept manager imposed goals if the person assigning them (supervisors) is trusted and well respected. Employees who involve in setting their own goals have a tendency to try harder to accomplish those goals. They have an ownership of this goals which in turn to goal commitment. Participation also increase acceptance of the goal itself as a desirable one to work toward and more likely to accept the responsibility of accomplishing those goals. In the perspective of expectancy theory, participation and rich communication in goal setting may increase volition, which in turn, may in-

crease goal commitment and trust toward people who gives task (managers).

On the other hand, supervisor supportiveness is another variable that also important in leader-employee engagement especially in goal setting process. Supervisor supportiveness is defined by (Klein, Wesson et al. 1999) as some resources that dedicated by supervisors to their employees as friendliness and listening employee opinion. Difficult goals setting that agreed by supervisor and employee would be perceived as fairer and more realistic, causing goal commitment to be higher. (Medlin and Green Jr 2009) directly showed that a measure of supervisor trust was positively correlated with goal commitment. (Anderson, Dekker et al. 2009) provided indirect evidence in that supportive supervision was positively associated with selected goal level for subjects in participative conditions. Providing performance feedback helps employee understand what they should continue doing, stop doing, or start doing to attain goal. Managers cannot assume that their employee can perform better in any type of task. Therefore, it cannot argue that all employees need to control in the same ways in all task. As consequence, setting goal in each task description should be done and agreed between supervisor and employee. Perhaps even more important is giving employees the opportunity to contribute ideas and opinions before the manager makes a decision. This adds dignity and meaning to the task in the views of most employees. As creative supportive environment in leader-employee engagement will work better if leader facilitate a spiritual wellbeing in workplace, thus, we expect spiritual wellbeing mediated relationship between creative process engagement and service employee performance. Formally, we propose:

Hypothesis 2. Spiritual wellbeing is positively related to creative process engagement

Spiritual wellbeing and job satisfaction

Spiritual wellbeing becomes an important aspect in today's business organizations. Those aspects are used to encourage employees to complete the work in accordance with the organizational's expectation. Spiritual wellbeing indicated by the feeling perceived by the employee that the valuable work being done in accordance with their ideal job, the level of importance of job to them, and they feel that the work they have done so far has brought changes for the benefit of others, contributed to their profession, and they feel appreciated and cared by their leader. Chand and Koul (2012) explores the consequences of organizational emotional ownership, workplace spirituality, and job satisfaction among IT (Information Technology) professionals of India. This study was designed to analyze the influence of workplace spirituality, organizational emotional ownership and job satisfaction as predictors to cope up with job stress. It reveals that workplace spirituality, organizational emotional ownership and job satisfaction are negatively correlated with job stress.

We have also found that workplace spirituality emerged as the strongest predictor to cope up with job stress. Robert, et al (2006) indicated that *spiritual wellbeing*, *religious well-being*, and *existential well-being* had impact to job satisfaction. [Clark L](#) et al, examined the prevalence of spirituality among hospice interdisciplinary team (IDT) members and observe whether spirituality is related to job satisfaction. An individual's attitude about his or her job should have meaningful implications about how he or she does it. Many human-relations era researchers sought to establish job satisfaction as a driver of performance (e. g. McGregor, 1960). They examined the structural path relationships among four variables; spiritual belief, integration of spirituality at work, self actualization and job satisfaction. The study sur-

veyed 215 Hospice IDT members who completed the Jarel Spiritual Well-Being Scale, the Chamiec-Case Spirituality Integration and Job Satisfaction Scales. Multiple regression and structural path modeling methods were applied to explain the path relationships involving all four variables. In multiple regression, spirituality, integration and self-actualization explained 22% of the variation in job satisfaction ($R = 0.48$; adjusted $R^2 = 0.218$; $df = 3,175$; $F = 17.2$; $p = 0.001$).

Structural path models revealed that job satisfaction is more likely to be realized by a model that transforms one's spirituality into processes of integrating spirituality at work and self actualization than a model that establishes a direct path from spirituality to job satisfaction. Hospice IDT member's integration of their spirituality at work and greater self actualization significantly improve job satisfaction. Duggleby, et al (2009) showed that using linear regression analysis of the results that the spiritual well being has a significant positive effect on job satisfaction and organizational performance. Hence, it can be derived that values of spirituality in today's environment have proven a great source of competitive advantage for any organization. According to Wong (2003) strongly held spiritual values i.e. altruistic, love, care affection, and meaning creation lead to high organizational outcomes. The importance of work spirituality is consistently growing as the spiritual cause leads to strategic benefits to the business units. (Gogoi, 2005) argued that due to the significant contribution of work spirituality, a spirituality interest group is specially created by the renowned academy of management for modification of concept and precision of spiritual and God's values. Spirituality aids in the enhancing the level of job satisfaction and fulfilment with an overall organizational accomplishment.

Hypothesis 3. Spiritual wellbeing is positively related to job satisfaction

Creative process engagement and task performance

In an organization, services employee and non-services employee give a significance difference. Employee services relate and communicate directly with the client or customer of an organization that expected to have a skill of serving behavior. Serving behavior will impact on customer satisfaction and customer satisfaction will affect organizational performance as measured by the performance of the operating and financial performance. The model proposed Peccei and Rosenthal (2001) consider the function of 'employee willingness' and 'employee capacity' to conduct continuous improvement and more work for the client. Employee Willingness is the conceptualization of affective, normative, calculative commitment (Myer, 1988) and altruistic orientation (equivalent to organizational commitment) on customer service. 'Employee Capacity' is measured by seven variables related to the knowledge of the employee (employee knowledge) and competence of employees (employee competence), empowerment (empowerment) and the availability of resources. The results of this study indicate support for the model of affective commitment, normative and altruistic factors are the main influence on the 'employee willingness' to act. Calculative orientation was not found to be a good predictor in employee willingness.

Furthermore, the convenience of employee (employee wellbeing) is fundamental practice of HR policies in an organization. Basically this is because the thought is not realistic to ask employees convey their ideas, hard work and commitment without some hope on employees wellbeing and focus on their future careers. Higher contribution to the psychological contract makes the relationship between the organization and the

employees to be close and trustworthy (Holman et al., 2003). However, only few organizations that demonstrate attention to the wellbeing of their employees. Employees wellbeing does not mean employees should be hired for life, nor by maintaining low performers. Focus attention on the wellbeing of employees who are highly committed into HR practice which is an attempt to avoid the 'job reduction', and employees are expected to manage their involvement in the organization - through internal transfers -. Employee wellbeing can be enhanced by - well devised - and sustainable system of human resource planning. Convenience is also an employee intention in its organization which can be encourage to achieve flexibility. This requires organizations view that employee is not as a variable cost, but as a critical asset in long-term viability and successful organization. For example, employees will feel the high involvement and information sharing if they enjoy the wellbeing of employees and workplace wellbeing. Similarly, they will be happy to work together as a team if their efforts are appreciated with incentives based on performance, share ownership, and get an opportunity to participate in training. Instilling a sense of concern for subordinates in every work will contribute greatly to the success of a service organization, in contrast with little involvement and concern for subordinates in the work will make people less creative and productive. Therefore, it needs a creative-based strategies to increase the productivity of personnel service employee in an organization.

According to Amabile's (1983) componential conceptualization of creativity, intrinsic motivation is a necessary but not sufficient condition for creative outcomes. Engaging in creative activities has an equal, if not more important, role in promoting employee performance. Recently, several scholars (e.g., Mainemelis, 2001; Mumford, 2000; Shalley et al.,

2004) have suggested that a promising direction for creativity research would be to focus on achieving a better understanding of the process that eventually leads to creative outcomes. As mentioned earlier, we define creative process engagement as employee involvement or engagement in creativity relevant cognitive processes, including (1) problem identification, (2) information searching and encoding, and (3) idea and alternative generation (Amabile, 1983; Reiter-Palmon & Illies, 2004). Simple solutions that may not be novel and useful emerge when individuals minimally engage in the process. On the other hand, when an individual spends effort to more fully identify a problem, obtains as much information as possible, and generates numerous ideas and alternatives, solutions that are both novel and useful are more likely to be produced. This line of reasoning is congruent with research findings that the first ideas generated tend to be routine and less creative, whereas ideas identified later in a process of idea generation tend to be more creative (Runco, 1986). We theorize that creative process engagement may have important influences on an employee's performance. Specifically, when an employee perceives that his or her job requirements are meaningful and personally important, the employee will spend more effort on understanding a problem from multiple perspectives, searching for a solution using a wide variety of information from multiple sources, and generating a significant number of alternatives by connecting diverse sources of information (Gilson & Shalley, 2004; Jabri, 1991). In addition, when an employee believes that he or she has the ability to perform a task successfully, has a certain degree of self-determination over job execution, and can shape desired outcomes through his or her behaviors, the employee is likely to focus on an idea or a problem longer and more persistently (Deci & Ryan, 1991; Spreitzer, 1995). Such an employee is also more likely to take risks, explore new cognitive pathways, and be playful with ideas (Am-

abile et al., 1996). Accordingly, we propose:

Hypothesis 4. Creative process engagement is positively related to task performance

Job satisfaction and task performance

Recent research indicates that different forms of leadership are related to employee engagement (e.g., Zhang and Bartol, 2010). For instance, Tierney et al. (1999) found that effective leader-member exchange (LMX) relationships are positively associated with employee creativity, a finding supported by related research (e.g., Scott & Bruce, 1994). In considering broader leadership approaches, some studies have shown support for a positive impact of transformational leadership on employee participation (e.g., Howell & Avolio, 1993; Jung, Chow, & Wu, 2003; Keller, 1992; Shin & Zhou, 2003; Sosik, Kahai, & Avolio, 1998), but others have produced contrary results (e.g., Basu & Green, 1997; Jaussi & Dionne, 2003; Kahai, Sosik, & Avolio, 2003). Surprisingly lacking research attention is a leadership approach with considerable promise of influencing employee engagement: spiritual leadership.

In view of evidence that leaders can affect employee vision and involvement in organization, several creativity scholars have argued for a closer look at leadership behaviours or styles that might fundamentally address the nature of creative engagement process. Such work tends to involve complicated, ill-defined problems for which novel and useful solutions are far from obvious (Ford, 2000; Mumford et al., 2002; Reiter-Palmon & Illies, 2004). As a result, leaders cannot rely on predefined structures that spell out means or even precise ends. Instead, they must encourage employee spirit and well being to solve these problems and yet enable considerable employee latitude. We pro-

pose that one approach to doing so is spiritual leadership.

According to Fry et al's conceptualization (2005, 2008, 2012), spiritual leadership involves highlighting the significance of the work, providing spiritual wellbeing, conveying confidence that performance will be high, and removing bureaucratic constraints. These behaviours are conceptually highly relevant to the degree of involvement which we termed it as creative process engagement. For instance, it is clear from the leadership literature that altruism, vision, calling and meaning and perceptions of spiritual wellbeing are vital preconditions for creative process al., (2004). Inherent in the combination of spiritual leadership behaviors is making vision more clear and delegating authority to an employee, so as to enable the employee to make decisions and implement actions without direct supervision or intervention (Bass, 1985; Jung et al., 2003). Given the nature of creativity, such delegation helps establish a work context wherein an employee is encouraged and empowered to explore diverse creative alternatives before (perhaps) settling on a viable creative solution (Ama-bile et al., 1996).

Hypothesis 5. Job satisfaction is positively related to task performance.

Method

Research setting and participants

This study was conducted in an Indonesia government office which has a responsibility to the successful implementation of national family program in one region. It called as Bapermas KB (Badan Pemberdayaan Masyarakat dan Keluarga Berencana) which headquartered in Demak, Indonesia. We used a questionnaire to collect the data. Participants were field workers who have to serve as work field or service employees. Their main task

is to give presentation and consultation to the community about the importance of contraception to manage Indonesian birth rate. In order to finish their job successfully, they have to be engaged with the community as well as their direct supervisor. Additionally, they need to have a high level of spirit, vision and passion to their job.

The family planning program in Indonesia evolved from a private endeavour in the 1950s to become a government programme in 1970. One of the determinants of this successful program is the role of field workers as service employees implementing the family programme. These employees have a role as mediators between government office and community. They serve as government officers who are required to communicate effectively with the community regarding the programme. As their role involves influencing community members to participate in the program, these field workers need to perform in an appropriate and creative manner. We argue that the office needs to support their well-being to make them engage with the community to ensure the success of a program. Therefore, field workers have to be creative in their role so that supply matches the demand; in other words, that what they offer (supply) meets the requirements of the community (demand).

1 With community participation concept, each community member has a freedom to make a decision to involve in family planning programme or not. Previous researches (e.g. Arnstein, 1969; Chambers, 1995; Oakley and Marsden, 1984) argue that the concept of 'participation' includes community member's opinion in decision making process. It starts from giving choices, opinion, supporting the programmes and monitoring such result. Researches also suggest that it is part of empowering process, which make community to analyse several choices and make the decision based on their opinion.

For example, community members are free to make decisions regarding the number, time distance between one child to another child, and age for giving birth. However, an institutional regulation or formal approach will make accessible information about safe and effective methods for the welfare of our future generation (Population and Development Review, 1995).

2 The decision, by community members, to participate in a family planning programme is influenced by many factors (Islam et al., 2001). The couple's perceptions, evaluations, norms and attitudes towards contraception choices are formed and shaped by social interaction within the community setting. In this line of thinking, the decision to have children might not be influenced only by individual families, but by other individuals and groups including relatives, neighbours, colleagues, community leaders, professionals, and state authorities. Additionally, a couple's decision-making could be influenced by a field worker acting as an education agent in the community. Moreover, there are government programmes which not only make modern contraceptives available, but also actively encourage couples to limit their number of children (Easterlin, 1978; Freedman, 1979; Lesthaeghe, 1980; Simmons and Phillips, 1992; Watkins, 1987). Since the government endorses and encourages participation in these programmes, this affects the social climate within which individual contraceptive decisions are made (McNicol, 1975; Watkins, 1987). The family planning program emphasises 'accessibility' and a 'community-based distribution system' in order to encourage couples' participation. Although mass media facilitate awareness and provide basic information about contraception, acceptance itself is more likely to be encouraged or discouraged by the opinion of leaders 'closer to home' who share many of the same characteristics as the couples (Retherford and Palmore, 1983).

Given the above, the government is coming to realize that field workers have to be creative if they are to create community engagement and ensure the success of the programme. It is also clear from the discussion above that a field worker as service employee needs to be creative and engage with the community to increase the number of participants in the family planning programme.

The participants were chosen by the head office and also the office secretary to determine whom field workers or which area that required substantial creativity in order to be effective in create a service toward community. After several consideration and discussion with the head officer, 82 field workers were participate in this study. The 82 usable employee survey responses received constituted a 94.5 percent response rate. The average age of the participants was 50 years. The average organizational tenure was 26 years. Among the 82 respondents, 44 percent were male; 43 percent female, 13 percent leaves the question blank. Regarding their education, 33 percent held high school degrees, 12 percent diploma, 32 percent undergraduate and 9 percent postgraduate. 15 percent of them leaves the questions without answer.

Measures

All the variables were measured by participant responses to questions on a five-point Likert-type scale ranging from “strongly disagree” to “strongly agree.” The specific measures are described below, along with the results of calculation of Cronbach alpha coefficients for the various measures. When a measure is described as having dimensions, the dimensions (items averaged) were used as indicators for their construct in structural equation modeling. Otherwise, items were averaged into an overall scale score. Measures were completed by field workers as our respondents.

Spiritual leadership. We used Fry et al.’s (2005) to measure Spiritual Leadership. This 12-item measure has multi-item sub-scales corresponding to three dimensions: (1) Vision, (2) hope/faith, (3) altruistic love.

Spiritual Wellbeing. This 8 indicators were derived from Fry et al’s (2011) as a degree of calling and membership in organization. Calling is defined as degree how they put a meaning about their job. It is a perceived value that their role in organisation is very important. Calling refers to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life.

Creative process engagement. An 11-item scale was developed for this study on the basis of the conceptual work of Amabile (1983) and Reiter-Palmon and Illies (2004). Creative process engagement is defined as a process by which leader and employee working together to set their mutual goal or organizational goal that needs to be achieved.

Task Performance. We used the official periodic performance rating system. This rating is given to every field service worker at the end of each year and is given based entirely on their performance such as quantity, quality and work load as determined by leader.

Job Satisfaction. Job satisfaction is defined as pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences" (Locke, 1976 p. 1300). A 15 item scale from JDS (Job Dimension Scale) was used to measure this variable. It includes employee satisfaction toward compensation, leader, co-worker, work facilities and task itself.

Data analysis

Partial Least Square (PLS) was used to examine the hypothesized model. The advantage of PLS is that it offers a simultaneous test of an entire system of variables in a hypothesized model and thus enables assessment of the extent to which the model is consistent with the data. PLS has the advantage that it “involves no assumptions about the population or scale of measurement” (Fornell & Bookstein, 1982) and consequently works without distributional assumptions and with nominal, ordinal, and interval scaled variables. However, one has to bear in mind that PLS, like any statistical technique, also requires certain assumptions to be fulfilled. Apart from the standard ones (i.e., Gaussian classical linear ordinary least squares) regression model (see, e.g., Gujarati, 1995), the most important assumption is predictor specification (Chin & Newsted, 1999). According to this strategy, the measurement model was first confirmed using confirmatory factor analysis (CFA), and we then performed PLS based on the measurement model to estimate the fit of the hypothesized model to the data. To gauge

the model fit, chi-square (X^2) values are reported as the index of absolute fit, which assesses the extent to which the covariances estimated in the model match the covariances in the measured variables (Kline, 1998).

Results

Table 1. provides the descriptive statistics, correlations and scale reliabilities for the main study variables prior to analysis. Prior to testing the measurement and structural models, we averaged items into dimensions for spiritual leadership, spiritual well-being, and creative process engagement and treated the different dimensions as separate indicators of their corresponding construct in our PLS analyses. For all other variables in our model, we averaged the items into single indicators. The favorable indicator is greater than 0.5 and all validity indicators are greater than 0.5 (in parentheses).

Table 1. Summary of Descriptive Statistics

No.	Variables	Mean	s.d	1	2	3	4	5
1	Spiritual Leadership	3.99	.55	(.863)				
2	Spiritual Wellbeing	3.93	.58	.468	(.865)			
3	Creative Process Engagement	3.86	.56	.456	.559	(.884)		
4	Task Performance	3.8	.57	.377	.642	.528	(.861)	
5	Job Satisfaction	4.14	.46	.331	.293	.285	.507	(.865)

Measurement Model and Hypothesis Testing

Outer model

Measurement model with reflective indicators is evaluated with convergent and composite reliability indicator for the block of each variable. On the other hand, convergent validity of the measurement

model with deflative indicators is assessed by the correlation between the item score to construct score which calculated by PLS. Indicators is stated as valid when loading factor values greater than 0.5 or the value of the t-statistic is greater than t-table of 2.00 ($\alpha = 5\%$). The result of this measurement is presented in Table 2.

Table 2. Composite Reliability

Variable	Composite Reliability
Spiritual Leadership	0.863
Spiritual Wellbeing	0.865
Creative Process Engagement	0.884
Job Satisfaction	0.865
Task Performance	0.861

We tested the unidimensionality of each construct convergent validity by looking at each indicator constructs. An indicator is categorized as reliable the value is greater than 0.70, while if loading factor is between 0.5 to 0.6, it can still be maintained for a model as they are still in the development stage. Based on the value of composite reliability, each construct was very reliable because it has a high value of composite reliability (greater than 0.70). This means that the instrument of all variable is considered to be used as re

search instruments. According to the table 2, we can see that each indicator is significant at 0.05.

Inner model

An inner model describes the relationship between latent variables by obtaining the output of the model structure of the construct loading factor Graphical relationship between all empirical variables. The inner model of this study is shown in Figure 2.

Structural modelling results suggested that the hypothesized model fit the data well. Table 3 provides coefficient parameter, t-statistic f value and R-Square. Moreover, Table 4. summarizes all the model fit indexes.

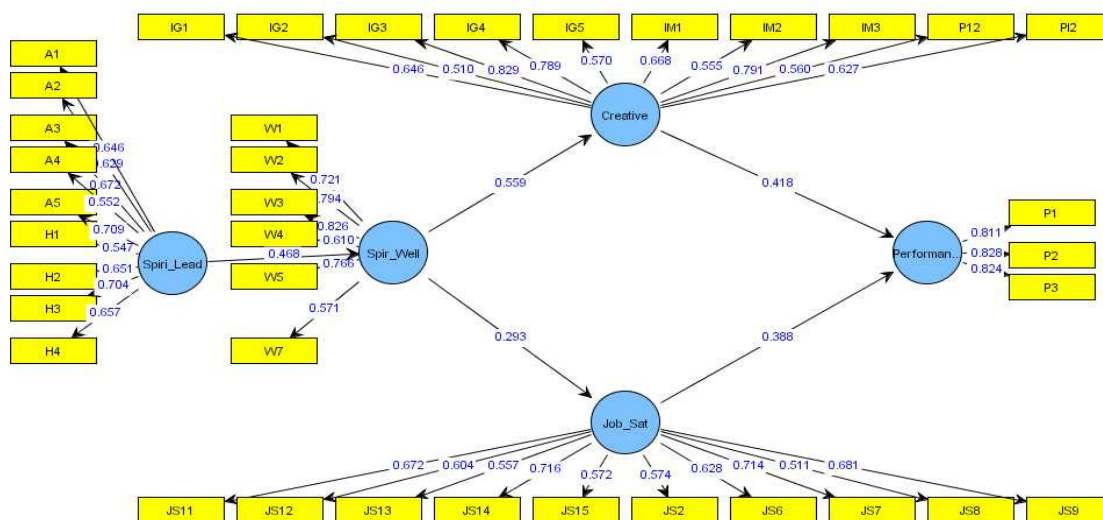


Figure 3. Structural Model

Table 3. Coefficient Parameter, T-Statistic value, and R-Square

Variable	Original Sample Estimate	Mean of subsamples	Standard Deviation	T-Statistic	Hypothesis	R-square
					Test Result	
Spiritual Leadership → Spiritual Wellbeing	0.491	0.590	0.099	4.974	Supported	
Spiritual Wellbeing → Creative Process Engagement	0.526	0.595	0.098	5.337	Supported	
Spiritual Wellbeing → Job Satisfaction	0.414	0.477	0.111	3.750	Supported	
Creative Process Engagement → Task Performance	0.436	0.461	0.120	3.643	Supported	
Job Satisfaction → Task Performance	0.329	0.343	0.158	2.086	Supported	
Spiritual Wellbeing						0.219
CPE						0.312
Job Satisfaction						0.086
Performance						0.418

Hypothesis 1 states that spiritual leadership is positively related to spiritual wellbeing. Our results supported this view ($\beta = .486, p < .05$). It means that if the employees properly understand organizational's vision and mission, they committed to carry out the vision and mission, they strive to achieve its vision and mission. Moreover, they supported leader behaviors that always gives credence to them to optimize their creativity in performing duties as an educator as well as give attention to their welfare. With this situation, employee will then feel that the work they do is very meaningful to them, and can bring about change for others, in this case gives public awareness about family planning programme.

Hypothesis 2, which states that spiritual wellbeing is positively related to creative process engagement, was also supported ($\beta = .559, p < .05$). It can be conferred that if organization is able to create spiritual wellbeing toward their employees, they will have the ability to identify a problem, able to watch it from different points of view to create solutions, identifying gradually and carefully, looking for information to support problem solving. Moreover, if leader always provide the opportunity for employee to looking for new ideas from a variety of sources, then employee will feel that the work they do is very meaningful. Finally, once they have great membership with their work, they can make a difference for others, in this case gives an unique way to engage with the community to create

public awareness about family planning programme.

Similarly, hypothesis 3, which states that spiritual wellbeing is positively related to job satisfaction, received support as well ($\beta = .293, p < .05$). It can be derived that spiritual wellbeing which characterized as degree of calling and membership create a job satisfaction. Employees who feel that their work is part of their own life, their organization is their own home and organizational vision and mission is their own life vision, will put a high value to their job and organization. It leads to the high degree of job satisfaction.

Moreover, hypothesis 4 says that creative process engagement is positively related to performance, also supported ($\beta = .418, p < .05$). Creative process engagement means that employee has the ability to identify a work problem, look at it from different points of view, careful identification, finding information to support problem solving, then their work performance will increase. Moreover, employee engagement toward their leader and community provides employee with

opportunity for employees to seek new ideas from a variety of sources which turns out the capability to reach out the standard of work quality and work quantity. Ability and creativity of employees in solving problems experienced during performing their duties and functions will lead toward high task performance.

Finally, hypothesis 5 argues that spiritual wellbeing is positively related to performance. Our results supported this hypothesis ($\beta = .388, p < .05$). The impact of spiritual wellbeing to employee performance does not occur directly rather through a process of self-formation of attitudes in each employees. Active spiritual leadership will create spiritual wellbeing. With the achievement of organizational goals, through vision, hope / faith, and altruistic love, it encourages individual positive attitudes, both in meaning / calling and membership. Once employee has high meaning and membership in their organization, their performance will likely to be high as well. In view of Anderson and Gerbing's (1988) suggestions, we also examined four alternative models that we believed were

Table 4. Summary of Model Fit Indexes

Model Test	X2	R Square	AVE
Alternative Model 1 : Direct path from spiritual leadership to job satisfaction ($\beta = 0.414, p < 0.05$)	0.865	0.086	0.393
Alternative Model 2 : Direct path from spiritual leadership to creative process engagement ($\beta = 0.526, p < 0.05$)	0.884	0.312	0.440
Alternative Model 3 : Direct path from spiritual leadership to performance ($\beta = 0.436, p < 0.05$)	0.861	0.418	0.674
Alternative Model 4 : Remove direct path from job satisfaction to performance ($\beta = 0.388, p < 0.05$)	0.861	0.418	0.674

less likely to fit the data but were nevertheless plausible on the basis of theoretical arguments.

Model 1 proposed to test the direct path from spiritual leadership to job satisfaction. It results in significant

relationship ($\beta = 0.414, p < 0.05$) with R Square 0.086 which is lower than through spiritual wellbeing. Hence, we can say that spiritual wellbeing mediated the relationship between spiritual leadership and job satisfaction. As discussed earlier, spiritual leadership which can be measured with degree of love and caring of the leader will create spiritual wellbeing by means calling and membership. Once employee has high meaning of their work they will enjoy with their work and finally it leads to job satisfaction. In model 2, A case could also be made that spiritual leadership directly influence creative process engagement, because a high spirit of leader tends to help a follower gain confidence, emphasize the importance of his or her work, and provide freedom to complete the task. As a result, an employee may become more involved in his or her job by engaging in processes likely to lead to creative outcomes.

Therefore, in the second alternative model, we added a direct path from spiritual leadership to creative process engagement. This model provided an adequate fit to the data but was not significantly better than the hypothesized model ($\beta = 0.526, p < 0.05$). Relying on similar arguments, we added a direct path from spiritual leadership to employee performance. This model provided an adequate fit to the data but was not significantly better than the hypothesized model ($\beta = 0.436, p < 0.05$). We also considered an additional alternative model that focused on relationships among spiritual wellbeing, job satisfaction, creative process engagement and employee performance. In one of these (alternative model 4), we tested the possibility that creative process engagement might fully mediate the relationship between spiritual wellbeing and employee performance by removing the direct link between job satisfaction and employee performance. We found that this model had a significantly poorer fit than our hypothesized

model ($\beta = 0.388, p < 0.05$). Overall, the hypothesized model was more consistent with the data than any of the four alternative models.

Discussion and Conclusion

It is gratifying that this research has been able to make several distinct contributions. First, our overall contribution is that we have built and tested a conceptual model that uniquely integrates spiritual leadership theory in employee performance and job satisfaction. Second, our study contributes to both the leadership and the creativity engagement literatures by examining and confirming spiritual well-being as a mediating mechanism through which creative process engagement ultimately influences spiritual wellbeing (Zhang & Sims, 2005). Our findings are congruent with past research pointing to a positive association between spiritual leadership and spiritual well-being (Fry et al., 2003, 2010). However, there has been a need to empirically test the specific relationship between spiritual leadership and creative process engagement. We also introduced a promising mediating variable, spiritual well-being. Results of our study support the notion that spiritual well-being is likely to mediate a relationship between spiritual leadership and creative process engagement and job satisfaction. Future research might determine a means of influencing spiritual well-being, as it appears to be an important boundary condition with respect to the influence of spiritual leadership on job satisfaction and employee performance.

Third, our study is only one of its kind in explain the relationship of creative process engagement with employee performance. More specifically, our study shows that, as expected, creative process engagement was positively related to employee performance. It has been suggested the need for research on the process of how individual follows in

producing creative outcomes, however, to the best of our knowledge, this is the first research that analyze the relationship between spiritual leadership and employee engagement in decision making process. These results not only support previous indications that an employee tends to be more creative when he or she involves in the beginning process until end on how to finish the work (e.g., Carson& Carson, 1993; Speller & Schumacher, 1975), but also demonstrate the important role that leaders can play in directing employee attention to effective processes for achieving targeted performance.

Our recommendation for future research is to examine the extent to which degree of participation may strengthen the impact of spiritual well-being on the propensity to engage in such processes. Yet another area of interest is the extent to which spiritual leadership behaviors over time might strengthen an employee's performance, potentially leading the employee to accelerate the pace of creative idea production as an outcome of creative process engagement. Like any study, this research has several limitations. First, this study had a cross-sectional design. We explained the results in simultaneous manner although it is possible to run simultaneously through PLS. Second, data on many of the major constructs were collected with self-reports questionnaire, which possible to same-source bias problem. Since these constructs (spiritual leadership, creative process engagement, spiritual well-being, job satisfaction and employee performance) address individuals' internal states, hence we argue that it is logical to collect the data from participants themselves.

Thirdly, all data were collected within a single organization, which may limit the observed variability and decreases external validity. Undoubtedly however, conducting this study in a single organiza-

tion did provide the advantage of controlling for potential organization-level confounding variables. Future research in multiple organizational settings or another kind of employee may increase the generalizability of the findings. Finally, the model, derived from Western theories, was tested in an Indonesian organization. Thus, this study provides initial support for the notion that Western spiritual theories can be applied to other cultural contexts (e.g.Indonesia). Future work that includes other cultures can help verify the generalizability of our findings.

This research model also has implications for managers. First of all, in encouraging employee job satisfaction and performance, engagement between leader and member is significant. Specifically, our results suggest that spiritual leadership has the capacity to positively influence workplace spirituality which means employee well-being, an important element that affects creative outcomes and performance. However, managers are likely to find differences in the extent to which service employees wish to be influenced in their desire to perform and engage with leader in the workplace. If they are able to engage with the leader, it will be easy to disseminate information. Hence, managers may find that their efforts to influence employees are more successful in engendering cognitions of motivation in those who view spirituality as part of their role identities.

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