



## Mediator Analysis of Perceived Organizational Support: Role of Spiritual Leadership on Affective Commitment

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### Abstract

This study aims to investigate the influence of spiritual leadership and perceived organizational support on affective commitment. In addition, the moderating role of perceived organizational support in the relationship of spiritual leadership and affective commitment will be tested. This research was conducted with survey research design, and the type of data was cross-sectional. Surveys conducted based on web based surveys. Research focuses on organizational members or employees in the Bandar Lampung region. Data is collected by self-administered survey with sampling in the form of non-probability sampling, namely by purposive sampling. Processing data and testing hypotheses is done using moderated regression analysis. The number of respondents in this study amounted to 130 respondents. Spiritual leadership is measured by SLT survey questions developed by Fry et al (2005), with 17 items of questions. Affective commitment was measured by 6 items of measurement scale developed by Meyer, Allen and Smith (1993). Whereas, perceived organizational support was measured by the short version of (Eisenberger et al., 1986), consisting of 8 statements. The results of the investigation show that spiritual leadership and perceived organizational support influence affective commitment. In particular, the moderating effect of perceived organizational support can strengthen the relationship of spiritual leadership and affective commitment.

## Peran Mediator Dukungan Organisasi Persepsian pada Kepemimpinan Spiritual dan Komitmen Afektif

### Abstrak

Penelitian ini bertujuan untuk menginvestigasi pengaruh kepemimpinan spiritual dan dukungan organisasi persepsian pada komitmen afektif. Selain itu, peran pemoderasi dukungan organisasi persepsian dalam hubungan kepemimpinan spiritual dan komitmen afektif akan diuji. Penelitian ini dilakukan dengan desain penelitian survei, dan jenis data bersifat cross-sectional. Survei yang dilakukan berdasarkan web based survei. Penelitian fokus pada anggota organisasi atau karyawan di wilayah Bandar Lampung. Data dikumpulkan dengan cara self-administered survey dengan pengambilan sampel berupa non-probability sampling, yaitu dengan purposive sampling. Pengolahan data dan pengujian hipotesis dilakukan dengan menggunakan moderated regression analysis. Jumlah responden dalam penelitian ini sebesar 130 responden. Hasil investigasi menunjukkan bahwa kepemimpinan spiritual dan dukungan organisasi persepsian berpengaruh pada komitmen afektif. Secara khusus, efek pemoderasian dukungan organisasi persepsian dapat memperkuat hubungan kepemimpinan spiritual dan komitmen afektif.

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## INTRODUCTION

Affective commitment is the emotional attachment of employees to organizations (Lee et al., 2001). Affective commitment is an important variable that becomes the focus of research in the field of human resources. This is because affective commitment has diverse antecedents and has a strong relationship with positive work attitudes, such as: employee performance, organizational citizenship behavior, and attendance (Meyer et al., 1989; Shuck et al., 2011). Affective commitment has a strong relationship with the characteristics, attitudes, and behavior of individuals (Bateman & Strasser, 1984). Affective commitment relates to age, years of service, and the position of individuals in the organization (Riketta, 2002).

The study of spiritual leadership with affective commitment is still very rarely done. For the most part, previous studies investigated spiritual leadership with organizational commitment (Fry et al., 2005). In fact, organizational commitment has three dimensions, namely: affective, normative, and sustainable commitment (Allen & Meyer, 1996). This research is the first investment, in looking at the relationship between spiritual leadership and affective commitment. Researchers use the spiritual leadership theory (SLT) developed by Fry (2003) to become the basis for the investigation. SLT states that leaders who have values as intrinsic motivation will have an impact on the high suitability of values and emotional attachment with various parties within the organization. Social action theory states that individuals who have a feeling that is binding on the organization and have high involvement will trust the values implemented by leaders and organizations (Kanter, 1968).

In addition to investigating the direct interaction between spiritual leadership and affective commitment, this study will examine the perceived organizational support for perceived direct effects. Researchers have the notion that organizational support perceptions can strengthen the direct influence of spiritual leadership

and affective commitment. Perceived organizational support is an individual belief about organizational support related to feelings of mutual help and mutual support between leaders and subordinates. This assumption is based on the social exchange theory which states that individuals will respond positively to social and emotional exchanges. When there is a social and emotional exchange between individuals it will create long-term relationships between individuals and leaders. The novelty of this research is to combine perceptions of organizational support as a mediation of spiritual leadership and affective commitment which are rarely studied collectively.

### Hypothesis Development

Spiritual leadership has a close relationship with affective commitment. Spiritual leadership is a leadership that prioritizes hope, vision, and love in influencing employees (Salehzadeh et al., 2015). Through hope, vision, and love leaders can unite personal values with individual values. Feelings of love possessed by leaders will make individuals feel valued, respected, have a sense of meaningfulness, so that these things can form intrinsic motivation from within the individual. That way, individuals will be able to accept the values of the leader. Spiritual leadership theory and social action theory which states that when leaders can channel personal values to other individuals as intrinsic motivation, individuals will try to bind themselves to organizations with high involvement and try to have an emotional attachment to the leader. This is in line with Benefiel (2005) found that the more visible spiritual leadership, the higher the affective commitment felt by employees. Spiritual leadership can be an antecedent of organizational commitment (Kalantarkousheh, 2014). Based on the review of the literature, the hypothesis is postulated, namely:

H1: Spiritual leadership has a positive effect on organizational commitment

The basis for an explanation of the relationship between perceived organizational sup-

port for affective commitment is the concept of reciprocity and social exchange. The idea is that, for various reasons, employees consider organizations to have human-like characteristics (Lee & Peccei, 2007) and because of this, in accordance with reciprocal norms (Gouldner, 1960), good treatment from the organization creates a feeling of employee debt towards the organization (Eisenberger et al., 1986).

This sense of mutual debt and norms will later become a strong foundation for the formation of affective commitment (Lee & Peccei, 2007). Organizational support theory (Eisenberger et al., 1986) shows that it can increase affective commitment by creating a sense of obligation to care and help the organization achieve its goals. Employees who have organizational perceptions concerned with their well-being are assumed to show reciprocal behavior not only by demonstrating various pro-social behaviors towards the organization, but also creating a strong affective commitment to the organization (Lee & Peccei, 2007). In contrast to economic exchange, which is related to finance and visible aspects, social exchange is often associated with socio-emotional aspects (Shore et al., 2006).

Therefore exchanges are often not a clear concept and often based on trust (Marique et al., 2013). In line with this view, Rhoades et al. (2001) will increase affective commitment by raising obligations in employees to care about the organization. From the description of the theory above, there is a presumption that there is a positive relationship between affective commitment. Thus, researchers can formulate the following hypothesis:

H2: Perceived organizational support has a positive effect on affective commitment.

Perceived organizational support can strengthen causal relationships from spiritual leadership and affective commitment. Social exchange theory states that individuals will respond positively by creating long-term relationships and trying to have an emotional attachment to the leadership when the organization supports individuals and leaders to help

each other. Emotional attachments will be realized when individuals receive values that belong to leaders and individual values. So that when the value conformity occurs it will increase the employee's affective commitment. Based on the spiritual leadership theory, leaders who give love will become employees' intrinsic motivation. So, employees will be interested in accepting the values that apply in the leader. Based on the review of the literature, the hypothesis is postulated, namely:

H3: Perceived organizational support moderates the positive relationship of spiritual leadership to affective commitment. The higher the support of perceived organizations, the higher the positive influence of spiritual leadership on affective commitment.

Model of research framework is shown in Figure 1.

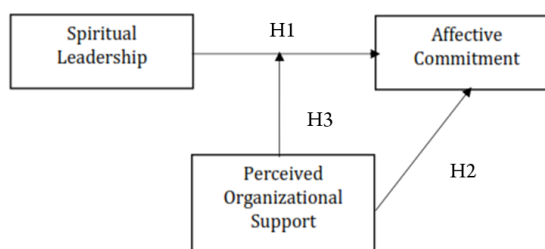


Figure 1. Model of Research Framework

## METHOD

This study uses a survey research design. In data collection, researchers used a web based survey. The type of data used is cross-sectional. The population in this study were employees from various organizations in Bandar Lampung. The number of samples in this study was 250 respondents. Sampling with purposive sampling. The sample criteria are members of the organization who have a minimum work period of two years. These criteria are based on opinions (Robinson et al., 2018) which state that employees' perceptions of their obligations to the organization change in the span of two years. All measurement items use a Likert scale with a scale of 5, ranging from 1 (strongly disagree) to 5 (strongly agree). Spiritual leadership is me-

asured by SLT survey questions developed by Fry et al (2005), with 17 items of questions. Affective commitment was measured by 6 items of measurement scale developed by Meyer et al. (1993). Whereas, perceived organizational support was measured by the short version of (Eisenberger et al., 1986), consisting of 8 statements.

In this study age (age) and work period of the organization (tenure) were used as control variables. In the meta-analysis conducted by (Meyer et al., 2002) age and tenure are demographic variables that have a positive effect on all components of organizational commitment including affective commitment. The hypothesis was tested using a moderated regression analysis.

## RESULT AND DISCUSSION

A total of 200 questionnaires were distributed using online systems, including banking organizations, non-profit organizations, hospitals, and educational organizations. A total of 185 respondents returned the questionnaire (response rate 92.5%). The questionnaire cannot be processed as many as 6; 6 questionnaires do not meet the minimum terms of service and 3 questionnaires do not fill in the length of employment. Process able questionnaires totaling 130 respondents. The majority of respondents were male (53.85%), and the most marital status was married (63.08%). Respondents have the largest age range with age 25-30 years (32.31%), with the highest level of education being S1 (59.23%). Respondents with tenure in the organization for 2 to 5 years have the greatest frequency (65 respondents, 50%), and the tenure in positions for 2 to 5 years has the highest number (88 respondents, 67.69%).

Previous researchers conducted face validity. The next step uses Confirmatory Factor Analysis (CFA) with the varimax rotation method to see the factor loadings for each item statement. Validity testing is done more than one round. The indicator that has cross loading and loading  $< 0.5$  is issued, then the validity of the

second round is tested. If there is still cross loading and loading  $< 0.5$ , then a re-estimation is done until the validity test results do not have cross loading and loading  $< 0.5$ . Round I, KMO has a value of 0.846 and Barlett's test is significant at 0.000. The next step is to evaluate the value of factor loadings. Based on the results of the first round of factor rotation, there are several statement items that have a factor load of  $< 0.5$ , namely SL 1, SL 2, SL 3, AC 5, POS 2.

Therefore, the statement item is issued and not included in the next round. Value KMO the second round factor analysis is 0.865 and Barlett's test significance level is 0,000. These results state that, testing validity is feasible for further analysis. Furthermore, factor analysis was carried out in the second round. As shown in table 4.2, all statement items do not show cross loading and have factor loadings  $> 0.5$  and group on four components. Reliability testing was carried out by Cronbach's Alpha. Table 1 presents the results of the reliability test.

**Table 1.** Reliability Test Results

Information	Number of Items	Cronbach's Alpha Value
Spiritual Leadership	17	.726
Affective Commitment	6	.849
Perceived Organizational Support		.764

The results of the moderating regression analysis shown in Table 2 to test hypotheses 1, 2, and 3 are described as follows. In models (1) to (5), the control variables in the form of age and organizational work experience have no significant effect on affective commitment (beta coefficient values for ages from models 1 to 5 respectively are  $\beta = 0.097$ ;  $\beta = 0.014$ ;  $\beta = 0.005$ ;  $\beta = 0.005$ ;  $\beta = -0.012$  with  $p > 0.05$ ; beta coefficient values for organizational tenure from models 1 to 5 respectively are  $\beta = -0.058$ ;  $\beta = 0.018$ ;  $\beta = 0.007$ ;  $\beta = 0.006$ ;  $\beta = 0.030$  with  $p > 0.05$ ).

**Table 2.** Hypothesis Test Results with Dependent Variables Affective Commitment

Variable	Model 1	Model 2	Model 3	Model 4	Model 5
Variable control:					
Age	.097	.014	.004	.005	-.012
The working period of the organization	-.058	.018	.007	.006	.030
Independent Variable:					
Spiritual Leadership		.363*	.163*	.175*	1.055*
Perceived Organizational Support			.506*	.497*	.454*
Moderating Variable:					
Perceived Organizational Support				.014	1.130*
Interaction Effect:					
Spiritual Leadership x PB					.045*
R <sup>2</sup>	.016	.265*	.450*	.446	.530*
ΔR <sup>2</sup>	.016	.265*	.174*	.000	.053*
F	1.147	15.719*	25.380*	20.250*	21.466*

Note: N = 130; The value “a” displayed is unstandardized coefficient. \* p < 0.05

For hypothesis 1 (model 2), the spiritual leadership variable has a significant positive effect on affective commitment ( $\beta = 0.363$ ;  $p < 0.05$ ). Therefore, hypothesis 1 is supported. For hypothesis 2 (model 3) shows that, perceived organizational support variables have a significant positive effect on affective commitment ( $\beta = 0.506$ ;  $p < 0.05$ ). Therefore, hypothesis 2 is supported. Hypothesis 3 (model 5) is an interaction effect that involves perceived organizational support as a moderating variable on the influence of spiritual leadership on affective commitment. Regression results showed a positive and significant effect ( $\beta = 0.045$ ;  $p < 0.05$ ). Therefore, hypothesis 3 is supported.

Table 2 also displays the value of  $2R^2$  which is the coefficient of determination. The biggest and significant determination coefficients are in model 5 ( $R = 0.530$ ), and the smallest coefficient of determination is significant in model 2 ( $R = 0.265$ ). The value of  $2R^2$  shows the change in  $R^2$  in the next regression model after obtaining additional other independent variables participating in the next model. From model 1 to model 5 in Table 2, the value of  $R$  which shows significant changes is found in models 2, 3, and 5. The most significant  $\Delta R^2$  value is found in model 2 ( $\Delta R^2 = 0.265$ ). This means that the inclusion of spiritual leadership

variables and perceived organizational support provide an additional explanation of 26.5% for the variance that occurs in the variable affective commitment.

The value of the F-test results is also displayed at the bottom of Table 2 to validate the regression model. Based on the F-test value, except for model 1, the significance of model 2 to model 4 shows a p-value of less than 0.05. Because the value of the F-test statistic is significant at  $\alpha = 5\%$ , the independent variables in models 2 to 5 are simultaneously considered capable of predicting changes in the variable affective commitment.

The regression analysis results show support for hypothesis 1. This reinforces the results of previous studies regarding the positive influence of spiritual leadership on affective commitment. The results of this study support the spiritual leadership theory and social action theory. Leaders and individuals can have emotional attachments and high involvement, when leaders can channel love to individuals who are considered as intrinsic motivation. The regression analysis results show support for hypothesis 2. This study reinforces the finding that perceived organizational support has a positive effect on affective commitment.

Based on a sense of debt and mutual norms (Lee & Peccei, 2007), and organizational support theory (Eisenberger et al., 1986) organizational care increases affective commitment by raising a sense of obligation to care and helping the organization achieve its goals. The results of the regression analysis also show the support of hypothesis 3. These findings prove that when high perceived organizational support can strengthen the influence of spiritual leadership and affective commitment. This is supported by a person-organization fit theory. When organizations provide support to individuals and leaders to support and help one another, long-term relationships can be created through the emotional attachment of individuals to leaders. This will make individuals able to accept the values in the leader and unite with the personal values of the individual.

The first finding of this study is that spiritual leadership has a positive effect on affective commitment. Spiritual leadership refers to leaders who have vision, hope and love that can direct individuals to behave positively. Feelings of love possessed by leaders will make individuals feel valued, respected, have a sense of meaningfulness, so that these things can form intrinsic motivation from within the individual. That way, individuals will be able to accept the values of the leader.

Spiritual leadership theory and social action theory state that when leaders can channel personal values to other individuals as intrinsic motivation, individuals will try to bind themselves to organizations with high involvement and try to have an emotional attachment to the leader. This is in line with research conducted by (Alkahtani, 2015; Torkamani et al., 2015; and Wong et al., 2015). The second finding of this investigation is that organizational support has a positive effect on affective commitment. Organizational support theory (Eisenberger et al., 1986) shows that it can increase affective commitment by creating a sense of obligation to care and help the organization achieve its goals. Employees who have organizational perceptions concerned with their well-being are as-

sumed to show reciprocal behavior not only by demonstrating various pro-social behaviors towards the organization, but also creating strong affective commitment to the organization (Lee & Peccei, 2007).

This study reinforces previous research by (Lamastro, 1999; and Rhoades et al., 2001; Aubé et al., 2007). The last finding of this study is perceived organizational support to moderate the influence of spiritual leadership and affective commitment. Thus, the higher perceived organizational support can strengthen the influence of spiritual leadership and affective commitment. Social exchange theory states that individuals will respond positively by creating long-term relationships and trying to have an emotional attachment to the leadership when the organization supports individuals and leaders to help each other. Emotional attachments will be realized when individuals receive values that belong to leaders and individual values. So that when the value conformity occurs it will increase the employee's affective commitment.

## CONCLUSION AND RECOMMENDATION

The investigation found that spiritual leadership and perceived organizational support had a positive effect on affective commitment. In addition, perceived organizational support has been shown to moderate the influence of spiritual leadership on affective commitment. In this research, the respondents conducted a self-report, so that it potentially creates a common method bias. In the next study, various methods can be used to control the common method bias such as with procedural improvement steps and statistical improvements. Survey through questionnaires only does data collection. To add a wealth of information and additional knowledge when compiling research results, further research can be enriched with insight from the results of interviews.

Based on the results of the moderation regression that shows the supported results in each moderating effect, further research can explore the interaction effects, both mediation

and moderation in order to be more developed and test other variables that might interact with the variables in this study. Fry (2003) suggest trying to test meaningful feelings (calling) and feelings of appreciation (membership) as mediating variables to see the indirect influence of spiritual leadership and affective commitment, which has not been done in this investigation.

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