

A Study of Relationship between Spiritual Leadership and Affective Commitment in Healthcare Industry

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ABSTRACT

This current research examines the influence of spiritual leadership in affective commitment through calling and membership. This research uses a sample of 110 employees either interact or experience direct policies toward the leader with a minimum of 2 years working period at Zainab Mother and Child Hospital in Pekanbaru, Riau Province. Simple Linear Regression is used in this study to measure the contribution toward the dependent variable by using the IBM SPSS version 20. The analysis then shows the results that calling and membership derived from the concept of spiritual leadership have a significant effect on affective commitment. Calling significantly influences affective commitment, and it is similar to membership, which has significant value relates to affective commitment. Recommendations for leaders, employees, and future research are discussed.

Keywords: Spiritual leadership; Affective Commitment, Calling, Membership, Healthcare Industry

1. Introduction

"It is a commitment that gets the job done. This intense dedication is more powerful than our best intentions, willpower, or circumstances. Without commitment, influence is minimal, barriers are unbreachable, passion, impact, and opportunities may be lost (Maxwell, 1999)." These appealing quotes reveal the topic of organizational commitment, that possibly relate on organizational efficiency, and actions leader can take to build highly-committed workforces. Designing a change in an organization that turns into its environment, vision, mission and strategies, processes, cultures, and structural forms, all related to the variety of effective organizational commitment displayed by people in the workplace (French et al., 2000).

The great elements of organizational commitment have urged researchers for researching a few antecedents regarding organizational commitment, and the most well-known idea from Meyer and Allen (1991) divide into three kinds of organizational commitment conception which demonstrate them to be (1) affective commitment as the desire to remain in the organization, (2) continuance commitment as the need remains in

the organization and (3) normative commitment as the mindset of an obligation to stay in the organization.

In these recent days, Fabiene and Kachchhap (2016) depict that a healthcare organization is challenged by the lack of commitment, particularly from nurses and doctors, considering their choices to leave the organization. Further, Mueller (2017) specialized healthcare as an organization that has to concern about commitment due to healthcare organization has a stressful work environment it is caused the number of patients escalated regularly. Another reason, in terms of turnover intention, such as being short-staffed and long shift duration, employees, feel more perceived less commit toward their organization (Mueller, 2017).

The World Health Organization (WHO) (2006) specified the studies why healthcare employees are less committed to their organization around the world, particularly in developing countries, are the (a) push and (b) pull factors. Push factors consist of lack of promotion, lack of facilities, ineffective management, burnout, lack of training, and absence of career development. Besides,

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pull factors consist of better remuneration, the standard of living, gaining experience, and improving qualifications.

Referred to the smaller scope, Indonesia, after Indonesia Health Card (KIS) has launched, a surge of the number of patients raised significantly under all of the Social Insurance Administration Organization (BPJS Kesehatan) healthcare organization's partner. Nevertheless, those raised numbers are not proportional to the growth of health facilities and human resources working on it, thus medical and non-medical employees in healthcare corporations have to work extra (Health Service Provider, 2016). Inasmuch as facing a stressful work environment, it is related to the commitment and engagement of healthcare employees on the quality of services delivery to the patients (Zeffanne 1994; Mwangi 2015).

Foremost, Zainab Mother and Child Hospital, namely RSIA Zainab is one of 15 private and local-government-owned hospitals in Pekanbaru that work with the central government under the BPJS Kesehatan program (Center Riau Media; 2014). BPJS Kesehatan, based on Djatmiko (2015) found many problems, errors, and ineffective in many areas. For instance, a very high number of patients rising significantly under all of the Social Insurance Administration Organization (BPJS Kesehatan, 2014) and thus the level of interaction between patients as the response of healthcare employees (doctor, nurse, or perhaps pharmacist, nutrition, another) effect to their commitment toward the hospital. Further, data from RSIA Zainab defines 15 percent of employees' turnover, whereas Backer (1960) mentioned a close connection between commitment and employees' turnover.

Spiritual leadership may, therefore, be beneficial to healthcare organizations by positively impacting through calling and membership, since calling is viewed as important to developing a sense of purpose and personal fulfillment, while membership fosters team to cooperate more. Both of these elements are required to bring to the next level, which is to restore workers' well-being and work-life balance to bring commitment between them (Fry, 2018).

Spiritual leadership, taps into the fundamental needs of both leader and employee which involves the application of spiritual values, beliefs, and shared traditions to the workplace thus they become more organizationally productive and committed. Because, specifically, its leader understands the importance of employees finding meaning in their work and giving their genuine concern for each person not merely the employees (Fry, 2003).

Therefore, the focus of the research at Zainab Mother and Child Hospital in Pekanbaru is strate-

gically selected considering the previous study from Fry (2018) and Saripudin and Rosari (2018 and 2019) by giving attention to the relationship between spiritual leadership and affective commitment, in order to become more competitive in healthcare industry area.

2. Literature Review

2.1 Spiritual Leadership

Fry (2003) defines spiritual leadership as an attention to one or more things such as the physical, mental, or emotional aspects of human connection with organizations while also looking into spiritual topics. Spiritual leadership is also explained as a causal relationship between leader and employees with the goal of increasing genuinely motivated to the company.

Spiritual leadership taps into the ultimate needs both leader and follower to a few things (1) calling, a sense that one's life has meaning and work genuinely, and (2) membership, a sense for being understood, appreciated, and accepted toward each other in their organization (Fleischman, 1994). Additionally, the intention of spiritual leadership is to create principles and values congruence across each employee, empowered team and organization levels, and utmost to foster higher level of commitment and productivity (Fry, et al., 2005).

2.2 Calling

Fry's (2003) theory of spiritual leadership, calling is conceptualized as work performance out of strong sense of inner fulfillment and divine aspiration to do genuinely and morally responsible within work. It can be seen from doing a job pleased and contented rather than merely doing and finishing a job or serve higher power, purpose or common good, work-related striving takes on a new significance (Fleischman, 1994).

The term of calling is also described as job performance, or a move beyond a feeling of professional commitment to a particular line of jobs. It has the experience of transcendence, of how people make difference and resulted a target in life (Fry, 2003).

2.3 Membership

Membership is a feeling of being understood, respected, and connected in social interaction (Fry, 2003). Membership is determined that the workplace understands its members and rewards them, hence employees become loyal to the organization. In office, employee values their affiliations and feeling interdependence (Pfeffer, 2003; Fry 2003).

Fry (2003) extends the explanation of membership as a feeling of belonging in its surroundings and in a certain specific space and time.

Because it is a common need if people have to move beyond isolation and individuals' selfish to become understood, welcomed, appreciated, from whom they are.

In addition, membership offers a sense of resilience, pleasure, and wellness since its surrounding responded to their meet, the language they use, and to a what extent thought they think, to what they believe, whereas in the other side disconnection leads to despair and depression (Fry, 2003).

2.4 Commitment

A three concept of commitments from Mayer and Allen (1990) including affective, continuance, and normative:

1. **Affective or moral commitment**
It occurs when an individual fully conceives their aim and value of the organization. An individual tends to emotionally involved in the organization and feel personally responsible in the part of the success of organization. These people usually indicate a good level of performance, well-work attitudes, and a desire to remain steady toward the organization.
2. **Continuance or calculative commitment**
It occurs when person underlie their relationship with the organization on what they will be lost if they were to leave, for example salary, bonus, and associations. This person put their best effort merely when the merits in accordance with their expectations.
3. **Normative commitment**
It occurs when person is steady with its workplace based on the standard expectation of behave our or social norms. These people value cautiousness, obedience, and formality. The research explained that they tend to show the same attitudes and manners as those who taste affective commitment.

Based on Allen and Meyer (1990) define that the excellent concept of organizational commitment in the studies, are affective or emotional attachment into the organization, likewise, the strongly committed individual recognizes within, and feeling of enjoyment in the organization. Kanter (1968, in Allen and Meyer 1990) who defines a cohesion as the attachment of an individual's savings of affectivity and emotion to the workplace while Buchanan (1974, in Allen and Meyer 1990) explain affective commitment as a partisan toward the organization, to employees' role in connection to the goals and principles, and to the organization for its own purpose, apart from its purely "crucial worth."

2.5 Hypothesis Development

There are four hypotheses employed in this research to answer the research question. Those hypotheses are:

1. Calling

Several studies are investigating the positive prediction of calling on spiritual leadership in the workplace. Research by Mansor, (2013) and Fry (2016) define that it can be understood when the leader has spiritual things, thus he will afford to motivate his employees to better and direct work understanding. It could be seen as attention and appreciation to the employees until they feel like their job activities are very valued (calling), and their workplace extremely appreciates it.

Fry (2003) distinguish the three kinds of intrinsic motivation in spiritual leadership including vision (performance), hope/faith (effort), and altruistic love (reward) build in an increase in people feeling of spiritual thing which is including calling and membership. For example, the vision of the organization will give an important part by giving meaning to the employees' behavior and decision-making. The main values draw employees' work and grow their spiritual values (integrity, honesty, humility, and others) (Reave, 2005; Jeon et al., 2013).

It is therefore assumed that calling has an intertwined connected in the context of spirituality. Based on the concept reviewed above, the following hypothesis is defined:

Hypothesis 1: Calling, arising from spiritual leadership has a positive influence on affective commitment.

2. Membership and Spiritual Leadership

Jeon et al. (2013) describe the concept of membership on spiritual leadership as a feeling related to each person as a member of an organization. One of the major features of workplace spirituality is a sense of belonging toward the employee, customer, community, and the world. Members of an organization must create organizational cultures that foster a sense of being understood and valued in order to become a part of the company.

The implementation of membership on spiritual leadership based on Fry (2018) as the ways to move from the isolation of one's selfish interest, foremost, it is a feeling of connectedness or community within which one is understood, appreciated, and accepted from whom they are. This sensing of membership increases an important part in enhancing resilience, happiness, and well-being. It draws to the context for the communications regard to whom we talk, the language we use and, how far the thought we think.

Because of that, the hypothesis is proposed as follows:

Hypothesis 2: Membership, derived from spiritual leaders has a positive influence on affective commitment.

3. Research Method

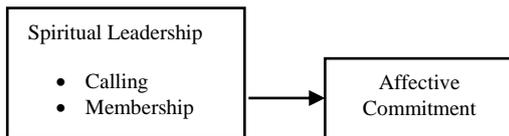


Figure 1 The proposed schematic diagram of the research

(Source: Primer data and processed, 2019)

The theoretical framework constructed above is derived from Fry's (2003) within the development of the researchers using the quantitative method and statistical analysis to tempt two hypotheses. In terms of accumulating the data, the researchers use primary data that is taken from questionnaires and divided into a few parts. The unit analysis is employees from Zainab Mother and Child Hospital in Pekanbaru.

This study is utilizing a non-probability sampling technique or namely purposive sampling. Hence employees who have direct interaction with a leader can be merged to the object sample criteria. The criteria of the participant are at least having a 2 (two) years minimum working period. Additionally, Hair et al. (2014) define is sample measure with the procedure of Maximum Likelihood Estimation or MLE consisted 100-200 respondents. Hence according to the mentioned above, this research sample is 100 respondents in minimum.

The research distributed 110 questions to the target samples. Regarding the data collection process, the researchers was assisted by the Human Resources Department of RSIA Zainab, within 18 days of the data collection process, and successfully completed 110 questionnaires data are collected. The data from this research is spreaded and collected the questionnaires directly to the respondents or called by a self-administered survey and also with small interview. This collecting of data named primary data collection, which the data is distributed by first-hand experience (Cooper and Shinder, 2014).

Questionnaires are translated into Bahasa and distributed directly to the employees which are accompanied by Human Resource Management's team. Respondents, fill the questions with a few option questions with checklist symbol (✓) in provided columns and need around 15 minutes to complete.

Following the official permission of Zainab Mother and Child Hospital to this research, the fieldwork was carried out from the 2nd of November 2018 to the 20th of November 2018. The questionnaires were distributed from the 4th of October 2018. Both primary and secondary data are collected at Zainab Mother and Child Hospital at Ronggo Warsito Street, No. 1 Suka Maju Sail, Pekanbaru, Riau Province 28127.

To testing the hypothesis, Hair et al. (2014) declare that the value of path coefficient (β) and significance value or P-value are important to be seen. If the value of the path coefficient (β) showing as a positive number, it indicates that independent and dependent have positive relation. Conversely, if the path coefficient (β) is negative thus the independent and dependent variables have a negative or relation. The hypothesis is supported if the value of P-value < 0.1 (significant at rate of 10%) and P-value of < 0.05 (significant at the 5% level), and P-value of < 0.01 (significant at 1%) (Hair et al., 2014).

3.1 Research Instruments

This research use calling and membership as part of spiritual leadership to the independent variable for influencing affective commitment which is functioned to be dependent variable. All items are stated on a 5-point Likert scale. Hereby the definition of each variable and their measures.

The measures for spiritual leadership are measured by Fry and Nisiewicz (2013). Sample components of spiritual leadership is 17 questions including "The leaders in my organization walk the walk as well as talk the talk", "The leaders in my organization are honest and without false pride", "My organization's vision is clear and compelling to me", and "I demonstrate faith in my organization by doing everything I can to help us succeed". Sample calling items are 4 (four) including "The work I do makes a difference in people's lives" and "The work I do is meaningful to me". Sample items for membership are 5 (five) including "I feel my organization appreciates me and my work", and "I feel highly regarded by my leaders."

In terms of affective commitment, it is selected used eight items derived from the concept of affective commitment developed by Allen and Meyer (1993). Sample items involve "I really feel as if my organization's problems are my own", and "I talk up my organization to my friends as a great place to work for."

4. Result and Discussion

4.1 Reliability Analysis

The data analysis method is carried with the help of the IBM Statistics SPSS version 20. Test validity based on Ghozali (2016) can be handled by doing a Bivariate Correlation or also named by Pearson Correlation. Pearson Correlation is then conducted to measure the validity of measurements using Cronbach Alpha as displayed in Table 1. Table 1 defines the connection between each indicator and it classifies as a significant result either at the 0.01 level or at the 0.05 level. Hence it can be concluded that each question

indicator is valid. Foremost, each indicator is valid at a significant 0.01 (**).

Reliability relates to the accuracy of a certain measurement function. Reliability test uses alpha coefficient (α) from Cronbach. Table 2 presents the result of the reliability test. From table 2 reveals the Cronbach Alpha (α) statistical test. Each variable of the construct or variable is reliable inasmuch as Nubbally (1994; in Ghozali, 2016) identified that Cronbach Alpha > 0.70 is reliable.

The analysis of regression from hypothesis 1 predicted the regression analysis from spiritual leadership is positive and significant at a rate <1% ($\beta = 0,514$; P 0,000), thus the hypothesis is supported. This study is derived from research from Fry et al. (2018) who identify a spiritual leadership model's like calling and membership have a positive influence on organizational commitment.

The high degree for the whole spiritual leadership model enhances support for the hypothesis that contains spiritual leadership such as hope/faith, vision, and altruistic love formed a high order formative construct that positively affects spiritual well-being included calling and membership.

4.2 Frequency Distribution

Frequency analysis is used to gather and analyze the complete information of the respondents regarding the profile information. This research is finished to investigate the determinants of affective commitment in the healthcare industry in Pekanbaru from the perception different demographic factors followed. From the data gathered, 110 respondents were involved to the analysis.

As seen in Table 1 the distribution of participants in terms of gender is quite different which is dominated by female. Most respondents are above 25 until 29 years old and hold a Diploma's degree with a variety of work units, midwife and nurses are the majority of respondents. By duration of work, most of the respondents are already worked for more than a year and less than 3 years in the hospital related to the criteria of the participants are at least having 2 (two) years minimum working period.

Table 1. Respondent Profile

No	Characteristics	Categories	Frequency (persons)
1	Gender	Male	11
		Female	95
2	Age	25-29 Years	74
		30-34 Years	23
		40-44 Years	11
		Elementary School	7
3	Education	Diploma	76
		Bachelor	19
		Master/Specialist	2

No	Characteristics	Categories	Frequency (persons)
4	Duration of Work	< 3 Years	39
		3-6 Years	27
		6-9 Years	14
		9-12 Years	6
5	Average Income per Month	>12 Years	8
		< 4 Million	84
6	Work Unit	4-10 Million	12
		Nurse	21
		Midwife	25
		Therapist	5
		Cashier	1
		IT	6
		Human Resource	2
		Finance	3
		Medical Record	4
		Pharmacy	3
Internal Control Unit	2		
Marketing	1		
Logistic	1		
Environmental Health	1		
Monitoring of Drug-Side Effect	1		

Source: Primary Data 2022

Table 2. Pearson Correlation Coefficient for Items

Items	Correlations	Remark	
C	C1	0,823**	Valid
	C2	0,918**	Valid
	C3	0,934**	Valid
	C4	0,901**	Valid
M	M1	0,876**	Valid
	M2	0,872**	Valid
	M3	0,827**	Valid
	M4	0,807**	Valid
	M5	0,817**	Valid
AC	AC1	0,859**	Valid
	AC2	0,755**	Valid
	AC3	0,905**	Valid
	AC4	0,881**	Valid
	AC5	0,811**	Valid
	AC6	0,729**	Valid
	AC7	0,808**	Valid
	AC8	0,727**	Valid

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Source: Primary Data, 2022

Table 2 explains the correlation between each indicator and it identifies a significant result either at the 0.01 level or at the 0.05 level. Thus, it can be concluded that each question indicator is valid. Foremost, each indicator is valid at significant 0.01 (**).

4.3 Result of Instrument

Table 3. Reliability Test

Variable	Number of Items	Cronbach's Alpha	Remark
Calling	4	0,912	Reliable
Membership	5	0,895	Reliable
Affective Commitment	8	0,924	Reliable

Source: Primary Data 2022

4.3.1 Hypothesis 1: Calling, arising from spiritual leadership has a positive influence on affective commitment

Table 4 Regression Results showed the absence of a relationship between calling and affective commitment as hypothesis 3 turns into an expected finding significant at <1% ($\beta = 0.295$; $P < 0.000$) which means the hypothesis is supported. This is similar to research from Markow and Klenke (2005) who found calling and its significance to organizational commitment. This concept is also related to Fairholm (1998; in Markow et al., 2005) who identifies transcendence as a spiritual side not only underscores virtuous behaviors but also it is generated in an attitude toward the transcendent meaning of human existence. Moreover, spiritual leadership defines leaders are competent to urge a feeling of personal meaning to their employees.

From the findings of calling implications from the result of research questionnaires particularly from the number 1 and 3 of affective commitment which says "I feel comfortable discussing the organization where I work today with others", and "The organization where I work today has an important meaning for me" are getting the highest points. From the interviewing that is made before, an employee state that the leader has many unique ways to keep the organization more colorful, thus everyone on the organization is not easy to get bored, even sometimes the leader is a bit sensitive and mood changes.

4.3.2 Hypothesis 2: Membership, derived from spiritual leaders has a positive influence on affective commitment

As viewed from Table 4 Summary of Regression Results, hypothesis 4 predicted the path coefficient from spiritual leadership is positive and significant at rate <1% ($\beta = 0.481$; $P < 0.000$), thus the hypothesis is supported. The implementation of membership at RSIA Zainab is well implemented whereby each member feels the feeling of belonging, and move from the isolation sense of one's selfish thinking. Membership at RSIA Zainab provides a sense of resilience, happiness, and well-being since the leader applies a few policies that bound a family-feeling inside the company, which will disconnect despair and de-

spondency, and results in the commitment of every employee.

From table 4 reveals the Cronbach Alpha (α) statistical test. Each variable of the construct or variable is reliable inasmuch as Nubbally (1994; in Ghozali, 2016) identified that Cronbach Alpha > 0.70 is reliable.

Table 4. Regression Results

Hypothesis	Beta	Sig.	Remark
H ₁	0,295	0,000	Supported
H ₂	0,481	0,000	Supported

Source: Primary Data 2022

It can be seen from higher results from research questions number 1, 6, and 7 from affective commitment where they fluently said that "I feel comfortable discussing this organization to the other friends outside the organization," "I feel a part of this organization," and "I feel connected emotionally toward this organization."

5. Conclusion and Suggestion

5.1 Conclusion

The first objective of the research is to assess the relationship between spiritual leadership elements (calling, membership) and affective commitment. The results then come out as follow: firstly, spiritual leadership regarding calling has a significant positive effect on a sense of calling of employees' work. Vision designed by the leader of RSIA Zainab is internalized and socialized in a better way in order to enhance the calling of each person in the workplace. An employee who has a higher hope and faith toward RSIA Zainab and its leaders, within believing of faith, enhances their belief on the mission they carried to put the best service to the surrounding particularly while they work. The results from the study conducted in this study is almost similar to the research from Allen and Meyer (1990) that found affective commitment appeals the most.

Secondly, spiritual leadership has a powerful value on membership of each employee. The altruistic love is shown by the leaders who make the employee feel they are appreciated and valued as a person in the job by the leaders of RSIA Zainab. Further, employees feel that they are part of the organization, enhance employees to devote all their skill-needed and potential for the advancement of the organization since they trust to the hospital and its leaders whom brave to stand up for their employee.

5.2 Suggestion

In spite of having empirical evidence on linkage between the spirituality of leaders and affective commitment, the research also suggests that there might have been another underlying

factor affecting the commitment of employees. The organization have to find other additional extrinsic and intrinsic motivations thus they can work with all-hearted. For instance, greater pay and lucrative bonuses tempt the younger generation of employees.

Furthermore, a qualitative analysis might also be considered in order to put subjective responses from the subjects of the research and bring a clearer understanding of the factors contributing to organizational commitment as well as their views and suggestions for a better leadership application. The element of spirituality might also be constructed as an antecedent or a mediator with organizational outcomes. Different industries and geographical areas might also be considered to explore the topic of spirituality at the workplace in different scopes and contexts.

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