Spiritual Quotient and Organizational Citizenship Behavior in Higher Education

by Yuniarwati Yuniarwati

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Abstract:

This study aims to (1) test the measurement model (outer model) of Spiritual Quotient developed by Milliman et al. and the measurement model of Organizational Citizenship Behavior developed by Podsakoff et al., (2) examine the structural model (inner model) of Spiritual Quotient and Organizational Citizenship Behavior, and (3) test the hypothesis of the influence of Spiritual Quotient on Organizational Citizenship Behavior. The research sample was taken in a convenient manner from the population of lecturers of Tarumanagara University, Jakarta in 2018. Data were processed using Smart Partial Least Square. The results of this study indicate that: (1) Milliman et al.'s Spiritual Quotient measurement model and Podsakoff et al.'s Organizational Citizenship Behavior measurement model are valid and reliable after deleting several indicators that do not meet the requirements, (2) the relationship of Spiritual Quotient with Organizational Citizenship Behavior is positive but weak, and (3) the effect of Spiritual Quotient on Organizational Citizenship Behavior is quite significant at a 5% confidence level.

Keywords: *Spiritual Quotient, Organizational Citizenship Behavior, outer model, inner model*

JEL code: I29

1. Introduction

Higher education institutions play a fundamental role in developing science and technology, and in realizing a better quality of economic and social life. However, universities always face the challenge of constant change and turbulence due to changes in external conditions (globalization, technology, politics, macroeconomics, etc.) and internal conditions (resources, organizational culture, etc.). The main key to determine the survival and performance of a tertiary organization are especially in the era of increasingly fierce disruption and global competition, lies in the performance of the employees of the relevant universities, both academic and non-academic (Yildiz, 2016: 1122). So far, the performance of higher education has been highlighted from the implementation of the Tri Dharma function of universities, even though there are other very important factors, which are often missed by the attention of university managers, namely what is known as "Organizational Citizenship Behavior". The phenomenon of many the emerging universities that directly displace as top universities, outperformed universities that have long been established, among others, because universities have long been lulled by a culture of "comfort zone" that not conducive in growing Organizational Citizenship Behavior (Murniati, 2017: 8). Organizational Citizenship Behavior has been the subject of focus on researchers because more and more empirical evidence has been revealed about the impact of Organizational Citizenship Behavior at organizational and individual performance (examples: Podsakoff et

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, 2009: 122; Ghorbanifar and Azma, 2014: 1686; Islam and Afroz, 2015: 7). Organizational Citizenship Behavior can also increase efficiency, productivity, and organizational performance stability (Ahmad and Omar, 2015: 200). Organizational Citizenship Behavior is reflected in various forms of positive employee attitudes and behaviors, such as loyalty, helping others, obedience to rules, providing benefits to organizations and others, etc. where employees are willing to contribute their efforts and abilities beyond their main duties and obligations to organizations, although that is not officially demanded by their organizations (Islam and Afroz, 2015: 7; Eyupoglu, 2016: 702).

Spiritual intelligence (Spiritual Quotient) is the science of human energy management that clarifies and guides the structure of consciousness (Anbugeetha, 2015: 25). Spiritual Quotient is related to mental intelligence about the meaning of life and existence (Anwar and Gani, 2015: 1163). Many factors can influence the quality of Organizational Citizenship Behavior in an organization, including among other factors the quality of Spiritual Quotient of the organization's employees. Several previous studies have shown the contribution of individual Spiritual Quotient components to their organizational performance, however, empirical studies of how the influence of Spiritual Quotient on Organizational Citizenship Behavior are still relatively rare (Anwar and Gani, 2015: 1163).

This research is a replication of Anwar and Gani's (2015) study. The difference in this research with Anwar and Gani's (2015) research and at the same time being a contribution to the previous research was on the Spiritual Quotient measurement model and on the research subject. The Spiritual Quotient Anwar and Gani (2015) measurement model uses the King model (2008) while in this study using a measurement model developed by Milliman et al. (2003). The research subjects of Anwar and Gani (2015) are employees of several private companies in Malaysia while the subject of this study is all lecturers in the Tarumanagara University, Jakarta.

2. Literature Review

Organizational Citizenship Behavior

Organizational Citizenship Behavior extract was first introduced by Dennis W. Organ in 1988 with the definition as follows: "Individual reward system, and the formal promotion system, the effective functioning of the organization" (Organ, 1997: 86). Emphasis on the word "discretionary" is intended as behavior that is not a required requirement in a formal role or job description. Formal job descriptions are clearly specified in work contracts with employees, whereas behavior in Organizational Citizenship Behavior is more a matter of personal choice, which if eliminated will not be understood as a punishment.

After being introduced by Organ (1997), responses, reactions, and follow-up studies were carried out by experts from diverse backgrounds related to Organizational Citizenship Behavior (Ahmad and Omar, 2015: 200). Some other definitions of Organizational Citizenship Behavior are given by Islam and Afroz (2015: 7) which has mentioned that Organizational Citizenship Behavior is a code attribute of voluntary behavior of employees that exceeds the basic demands/requirements of a job. Zhang (2011: 1) stated that Organizational Citizenship Behavior is a term that includes positive and constructive things that employees do, of their own volition, which support their colleagues and benefit the company. Singh and Kolekar (2015: 56) also stated that Organizational Citizenship Behavior

is an explicit behavior of employees that is shown in the form of sacrifices and their commitment to the prosperity of an organization.

Singh and Kolekar (2015: 56) further concluded that in Organizational Citizenship Behavior there are four key features, namely: (1) voluntary, (2) implemented on awareness, (3) intentionally or positively assessed by employees and organizations, and (4) behavior that primarily benefits the organization and not for the benefit of the employee concerned. Usually, employees who are often involved in Organizational Citizenship Behavior may not always be top performers (although they can, because task performance is related to Organizational Citizenship Behavior), but they are people who are known to "go the extra mile" beyond what is needed for a work solely in order to gain job satisfaction. Organizations require members (employees) who are fully dedicated to the interests of the organization through their willingness to carry out extra tasks, such as helping colleagues, not complaining about trivial matters, being present and participating consciously, and volunteering at various meetings/meeting, etc. (Eyupoglu, 2016: 701).

Based on the description above it can be concluded that Organizational Citizenship Behavior is a positive and constructive behavior of employees of an organization that goes beyond the description of its formal duties for the benefit of their organization. There are three main features in Organizational Citizenship Behavior, namely: (1) the employee's behavior is voluntary, (2) what is done by the employee in question exceeds the basic requirements required in the formal job description, and (3) the employee's behavior in the interests of the organization not personal interest.

According to Ahmad and Omar (2015: 201) Organizational Citizenship Behavior consists of five dimensions, namely: (1) altruism (example: helping colleagues who have a heavy workload), (2) conscientiousness (example: work time exceeds normal time), (3) sportsmanship (example: no complaining about trivial matters), (4) courtesy (example: consulting with colleagues before taking action), and (5) civic virtue (example: involvement in the political process within the organization).

Spiritual Quotient

There is no universally agreed definition of human intelligence, but to give an idea, intelligence can be understood as a very common mental ability, among others, involving the ability to think, plan, solve problems, think abstract, understand ideas complex, learn quickly, and learn from experience (Louis and Wigglesworth, 2013: 50). Bhullar (2015: 122) also provides a definition of similar intelligence as the ability to learn or understand from experience or to respond successfully to a new experience, the ability to acquire and maintain knowledge. Intelligence implies the use of reason or intellect in solving problems and directing behavior. The central theme found in various definitions of intelligence is that intelligence makes sense, and creates an adaptive and creative capacity to solve a problem. There is no universally agreed definition of human intelligence (human intelligence), but to give an idea, intelligence can be understood as a very common mental ability, among others, involving the ability to think, plan, solve problems, think abstract, understand ideas complex, learn quickly, and learn from experience (Louis and Wigglesworth, 2013: 50). Bhullar (2015: 122) also provides a definition of similar intelligence as the ability to learn or understand from experience or to respond successfully to a new experience, the ability to acquire and maintain knowledge. Intelligence implies the use of reason or intellect in solving

problems and directing behavior. The central theme found in various definitions of intelligence is that intelligence makes sense, and creates an adaptive and creative capacity to solve a problem.

Intelligence, in the beginning, was only interpreted as the intellectual ability (Intelligence Quotient / IQ), but in subsequent developments, it was revealed that in fact, humans have many types of intelligence. Louis and Wigglesworth (2013: 51) revealed that at least humans have seven bits of intelligence, namely linguistic, logical-mathematical, musical, kinesthetic-physical, spatial, interpersonal, and intrapersonal. In subsequent developments, the overall intelligence is classified into four main groups: Physical Quotient (PQ), Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ) (Anbugeetha, 2015: 26). Physical Quotient is the ability to control one's physical state. Intelligence Quotient deals with conceptual and linguistic skills. Emotional Quotient is related to the ability to develop work and romantic relationships, while Spiritual Quotient develops when a person begins to look for deeper meaning.

Spirituality can be meant many things, understood differently by different people. In the dictionary "Oxford Living English Dictionaries" found at least twenty-four different meanings for the word "spirit", but the most commonly known notions are principle, strength, vital spark or non-physical elements that turn on. Spirituality and religion are very closely related, and the meanings of these two concepts overlap. Religion includes beliefs, doctrines, ethics, rituals, texts, and practices in dealing with a higher power both individually and through organized groups, while spirituality is related to experiences and feelings within oneself where one enters oneself to find meaning and the purpose of life, as well as the connection with true self, family, other parties, society, nature, and strength that are sacred (Austin et al., 2018: 1). As a concept that overlaps with religion, spirituality can be considered to have religious and non-religious dimensions an effort to discover the meaning of life, while religion emphasizes beliefs, rituals, and values (Guilherme et al. 2016: 1). Therefore, it is very possible for someone to have a spiritual nature even if they are not affiliated with a particular religious group (Hertz and Friedman, 2015: 16).

Many articles have begun to describe Spiritual Quotient from various different aspects and roles. Spiritual Quotient is not just an evolution of Intelligence Quotient and Emotional Quotient but a premise where other forms of intelligence are built. Spiritual Quotient is not intelligence that can be obtained by an academic but must be absorbed from a teacher or a role model who has lived and succeeded in life in all dimensions (Vishnu and Krishnan, 2018: 1049). Spiritual Quotation is the foundation of individual beliefs that play an important role in promoting psychological health so that currently the World Health Organization (WHO) introduces humans to four dimensions of complementary health: physical, psychological, social, and spiritual (Fallah et al., 2015: 43). Rayung and Ambotang (2018: 212) stated that Spiritual Quotient guides human and life behavior to be in harmony with the broader context of meaning, especially in judging and carrying out actions that are more meaningful than others. In this case, Spiritual Quotient is the ability to find meaning, purpose, and value in life. Meanwhile, Safara and Bhatia (2013: 420) stated that Spiritual Quotient is the ability to behave with full patience and wisdom while maintaining peace inside and outside of oneself in any situation.

Based on the explanation above, it can be concluded that Spiritual Quotient is a concept that is very broad, abstract, multidimensional, and used in various contexts (Sharma and Sharma,

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2016: 50; McGhee and Grant, 2015: 13). Because of its abstract nature and without clear boundaries of scope, some experts try to design a Spiritual Quotient measurement instrument based on a more operational definition of definition. There are at least two Spiritual Quotient measurement instruments that are widely used as references by researchers, namely those developed by Fisher in 1999 (Fisher, 2013: 326) and Ashmos and Duchon in 2000 (Ashmos and Duchon, 2000: 134-145).

Fisher (2013: 325) has used the term "spiritual health" instead of Spiritual Quotient and the instrument is called "The Spiritual Health and Life-Orientation Measure" (SHALOM). In the SHALOM instrument, health or spiritual intelligence (Spiritual Quotient) includes four dimensions: (1) personal, related to the effort and experience of the true self in discovering the meaning of life, (2) communal, related to one's relationship with society, (3) environmental, related to the relationship between the self and nature, and (4) transcendental, related to the relationship between the self and God/ cosmic power. The model of measurement of Spiritual at workplace Ashmos and Duchon (2000) includes seven dimensions, namely: (1) meaningful work, (2) sense of community (sense of community), (3) alignment of values (alignment of values), (4) organizational commitment, (5) intention to quit (intention to quit), (6) intrinsic job satisfaction (intrinsic work satisfaction), and (7) work involvement (job involvement), but some researchers (eg: Nazir and Malik, 2013; Milliman et al., 2003) only use three dimensions: (1) work that is meaningful (meaningful work, individual level), (2) sense of community (community, community level), and (3) alignment with organizational values (alignment with organizational values).

Previous Research

Kumar and Aradya (2017: 46) stated that Spiritual Quotient reflects the awareness of the extent to which higher values, meaning and sense of purpose influence individual decisions and actions. Spiritual Quotient concerns the ability to be alert to lower motivations (i.e. fear, greed, and ego) and how to turn them into higher motivations and more sustainable ones (i.e. creativity, serving the community, etc.). Lower motivation tends to inhibit or disrupt the development of Organizational Citizenship Behavior while higher motivation will strengthen Organizational Citizenship Behavior in an organization. Thus Spiritual Quotient has a positive effect on the quality of Organizational Citizenship Behavior.

Singh and Sinha (2013: 3) stated that people with high Spiritual Quotient feel more satisfied, find deeper meanings and goals than their lives. They operate from positivism, make the best effort, get happiness in helping others and help the community by using a higher dimension of intelligence. Because they are able to use Intelligence Quotient and Emotional Quotient, they are better, they are creative; add value to the lives of others. If such Spiritual Quotient attributes grow in an organization, the culture organizational which is conducive will be created which in turn triggers an increase in the quality of the organization's Organizational Citizenship Behavior.

Ahmad and Omar (2015: 200) revealed that when employees experience a spiritual workplace, their involvement in work roles will be increased and they will be more likely to be involved in organizational citizenship behavior (Organizational Citizenship Behavior). Charoensukmongkol et al. (2015: 32) in their research has successfully proved that the conditions of spirituality in the workplace have made additional contributions to the organization beyond the state of responsibilities. The result of the research by Hunsaker

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(2017: 485) confirmed that the values of Confucian spirituality have a moderate relationship between self-determination and organizational citizenship behavior (Organizational Citizenship Behavior). The result of this study has enhanced understanding of how and in what conditions spiritual leadership influences employee participation in organizational citizenship behavior. The results of the Moosapour et al. (2013) also strengthened empirical evidence from previous researchers which revealed that Spiritual Quotient has a strong positive relationship with Organizational Citizenship Behavior.

Hypotheses Development

The essence of Spiritual Quotient is a meaningful work, community and connectedness with everything, while the essence of Organizational Citizenship Behavior is reflected in the attributes of workers who are willing to carry out extra tasks, like to help coworkers, do not like to complain about trivial matters, attend, and participate consciously in every activity in order to develop harmony between the interests of themselves and the interests of the organization. For workers who have high Spiritual Quotient, work is no longer driven by extrinsic motivation (to get money, material, or other material things) but by intrinsic motivation (work is part of worship, or the self's efforts to find meaning in life).

Organizational Citizenship Behavior, among others, is determined by the attributes of workers who are willing to work voluntarily beyond the formal basic tasks set. If someone increasingly feels that work is part of the self to interpret life (Meaningful Work) as the first dimension of Spiritual Quotient, then that person will be more willing to do tasks that go beyond their main tasks. Thus Meaningful Work influences the quality of Organizational Citizenship Behavior. Community (Community) as the second dimension of Spiritual Quotient, is a reflection of the depth of concern, solidarity, and one's empathy towards others, while one of the Organizational Citizenship Behavior attributes is like helping colleagues. Thus, the level of a community will influence the quality of a person's Organizational Citizenship Behavior.

Alignment with Organizational Value as the third dimension of Spiritual Quotient implies the connectedness and unity of the self with everything outside the self, while one of the Organizational Citizenship Behavior attributes is the willingness to sacrifice personal interests for the benefit of the organization so that Alignment with Organizational Values also affects Organizational Citizenship quality Behavior. The research hypothesis is as follows:

Ha: Spiritual Quotient has a significant positive effect on Organizational Citizenship Behavior.

3. Methodology and Data

Population and Sampling Method
The population in this study was all lecturers in the Faculty of Economics, Universitas Tarumanagara, Jakarta. The research data was obtained from questionnaires directly to respondents or via email. Non-random research samples were chosen in a convenient manner. The criteria for determining the sample used as respondents in this study were: (1) lecturer at the Faculty of Economics, Universitas Tarumanagara, (2) respondents had worked more than 3 three years before the year of the study, and (3) responsive willing to fill out and

return the questionnaire. The numbers of respondents who are the subjects of this study are 100 people who can be grouped according to gender, study program, and length of work.

Operationalization of Research Variables

The first variable of this study is Spiritual Quotient, which is a latent/ exogenous variable, which includes three dimensions namely Meaningful Work, Community, and Alignment with Organizational Values. Meaningful Work is determined by six questions, Community is determined by seven questions, and Alignment with Organizational Value is determined by eight questions. The measurement model of Spiritual Quotient refers to the measurement model of Milliman et al. (2003). All questionnaires were measured on a Likert-scale with a score of 1 (strongly disagree) up to 5 (strongly agree). The second variable of this study is Organizational Citizenship Behavior which is the dependent variable/ endogenous and refers to the measurement model Podsakoff et al. (2019) in Kumar and Shah (2015) which consists of 15 questions. All questionnaires were measured on a Likert-scale with a score of 1 (strongly disagree) up to 5 (strongly agree). The test of this research model uses Structural Equation Modeling (SEM) based on Smart Partial Least Square (Smart PLS) software. There are three stages of the test of the research model using Smart PLS, namely: the test of measurement model (outer model), the testing of structural model (inner model), and the test of the hypothesis.

4. Empirical Results and Discussion

The results of the hypothesis test can be seen in Figure 1 and Table 1.
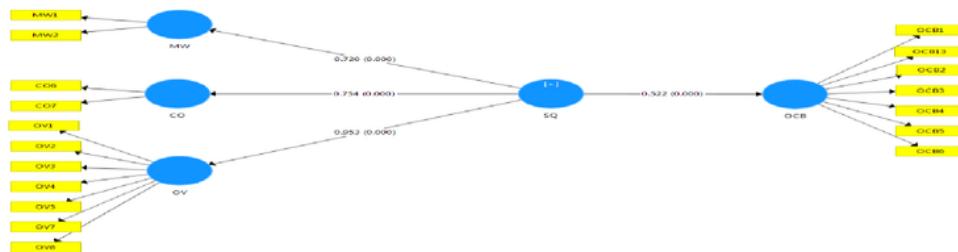
Figure 1. Hypothesis Testing

Description: SQ = Spiritual Quotient; MW = Meaningful Work; CO = Community; OV = Alignment of Organizational Values; OCB = Organizational Citizenship Behavior

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Table 1. Hypothesis Test

Path Coefficients

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
SQ -> CO	0.754	0.756	0.054	13.896	0.000
SQ -> MW	0.720	0.720	0.046	15.552	0.000
SQ -> OCB	0.522	0.542	0.067	7.795	0.000
SQ -> OV	0.953	0.953	0.012	78.134	0.000

Note: SQ = *Spiritual Quotient*; MW = *Meaningful Work*; CO = *Community*; OV = *Alignment of Organizational Values*; OCB = *Organizational Citizenship Behavior*

The spiritual Quotient regression coefficient for Organizational Citizenship Behavior is positive at 0.522. This means that there is a positive relationship between Spiritual Quotient and Organizational Citizenship Behavior, meaning that if there is an increase in awareness or spiritual intelligence (Spiritual Quotient), there will be an increase in the quality of behavior of organizational citizenship (Organizational Citizenship Behavior). The value of Spiritual Quotient calculated on Organizational Citizenship Behavior is 7.795, where this value is greater than 1.96 or when seen from the p-value, the significance value is 0.00, where this value is smaller than 0.05. This means that the influence of Spiritual Quotient on Organizational Citizenship Behavior is significant. Thus it can be concluded that Ha is tested and acceptable.

Discussion and Implications of Research Result

According to Ghozali (2011: 25), the measurement model (outer model) is tested against the validity and reliability of the research instrument, in which consists of Convergent Validity (Factor Loading), Discriminant Validity (Cross Loading Factor), Composite Reliability, Cronbach's Alpha, and Average Variance Extracted. The measurement model of awareness or spiritual intelligence (Spiritual Quotient) used in this study is referred to the model applied by Milliman et al. (2003) which reflects three dimensions, namely: Meaningful Work (MW), Community (CO), and Alignment with Organizational Value (OV). After the test, the validity and construct reliability of the instrument/ measurement model of Spiritual Quotient, the instrument or measurement model of Spiritual Quotient can still be declared valid and reliable by using two indicators in the dimension of Meaningful Work / MW (MW1, MW2), two indicators in the Community / CO dimension (CO6, CO7), and seven indicators in the dimension of Alignment with Organizational Values / OV (OV1, OV2, OV3, OV4, OV5, OV7, and OV8).

The measurement model of Organizational Citizenship Behavior used in this study refers to the model applied by Podsakoff et al. (2009) reflected in fifteen indicators. After testing the validity and construct reliability of the instrument / measurement model of Organizational Citizenship Behavior (OCB), the Organizational Citizenship Behavior instrument or

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measurement model can still be declared valid and reliable by using seven indicators of Organizational Citizenship Behavior (OCB), namely OCB1, OCB2, OCB3, OCB4, OCB5, OCB6, and OCB13. The number of indicators that do not pass the test on either the Spiritual Quotient or Organizational Citizenship Behavior measurement model may be caused by several factors - but this requires further study - among others: aspects of the respondents (not careful, incorrect interpretations, etc.), aspects of the instrument (wrong translation, not standardized, etc.), aspects of extraction (relatively new extracts, broad and abstract meanings, etc.).

In testing the structural model the relationship between the constructs of Spiritual Quotient and Organizational Citizenship Behavior, obtained a determination coefficient of 0.265. This means that only 26.5% of the variation in the Organizational Citizenship Behavior variable can be explained by variations in Spiritual Quotient variables, while the remaining 73.5% is explained by variations in other variables outside of Spiritual Quotient. With a coefficient of determination of only 0.265, it can be categorized as "weak". It means that in addition to Spiritual Quotient, there are still many other variables whose influence is quite dominant in shaping the quality of Organizational Citizenship Behavior in an organization, which requires further study/research.

In testing the hypothesis that there is a significant positive effect of Spiritual Quotient on Organizational Citizenship Behavior, it is known that the Spiritual Quotient regression coefficient on Organizational Citizenship Behavior shows a positive number of 0.522 and a significance value of 0.00. This means that there is a positive relationship between Spiritual Quotient and Organizational Citizenship Behavior and the influence of Spiritual Quotient on Organizational Citizenship Behavior is significant at alpha 5%. Thus, Ha is tested and acceptable. Thus, the results of this study further reinforce the result of previous studies conducted by, among others: Moosapour et al. (2013), Singh and Sinha (2013), Ahmad and Omar (2015), Hunsaker (2017), and Kumar and Aradya (2017). Although recently the discussion of the relationship of Spiritual Quotient with Organizational Citizenship Behavior at the level of syntactic and semantics has been expressed in various literature and research results, but at a pragmatic level, namely how to implement or operationalize the Spiritual Quotient concept in improving the quality of Organizational Citizenship Behavior in everyday organizational life, especially in the world of education, has not been much revealed.

With the increasing empirical evidence that has reinforced the positive influence of Spiritual Quotient on Organizational Citizenship Behavior at the syntactic and semantic level, then it is time for the next researchers to begin to study at a pragmatic level, namely how to implement or develop Spiritual Quotient on organizational life a day -day, especially in the world of education as part of efforts to develop the quality of Organizational Citizenship Behavior, which in turn contributes significantly to the development of national character.

6. Conclusion and Suggestion

The conclusion from the result of this study is: first, after testing the measurement model (outer model) Spiritual Quotient developed by Milliman et al. (2003) and the measurement model of Organizational Citizenship Behavior developed by Podsakoff et al. (2009) it can be stated that the two measurement models are valid and reliable, noting that some indicators of both Spiritual Quotient and Organizational Citizenship Behavior variables are removed from

the model. Second, in testing the structural model of the relationship between constructs of Spiritual Quotient and Organizational Citizenship Behavior, it is known that degree of relationship between Spiritual Quotient and Organizational Citizenship Behavior can be classified as "weak". Third, there is a positive relationship between Spiritual Quotient and Organizational Citizenship Behavior and the influence of Spiritual Quotient on Organizational Citizenship Behavior is significant.

There are some limitations in this study, including (1) a very limited sample, only using respondents from lecturers at the Faculty of Economics, Universitas Tarumanagara, Jakarta, (2) there are several measurement models of Spiritual Quotient and Organizational Citizenship Behavior that none can be accepted large. By paying attention to the limitations above, it is recommended for further research to (1) expand the research sample on several faculties and/or several universities; (2) testing and/or developing other measurement models concerning Spiritual Quotient and Organizational Citizenship Behavior.

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