The Impact Of Spiritual Leadership On Organizational Commitment

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Abstract
This study assessed the impact of spiritual leadership on organizational commitment. The objectives were to find out the relationship between spiritual leadership and organizational commitment in Universiti Kuala Lumpur Business School and MIIT in Malaysia. Survey design was adopted. Data were collected through questionnaire. A sample size of 143 were used comprising of academic staff of Universiti Kuala Lumpur Business School and MIIT in Malaysia. Analysis was carried out using Pearson Moment and regression method of statistical tool. This study found that there is positive and significant relationship between organizational spiritual leadership and organizational commitment at Universiti Kuala Lumpur, Malaysia. When staff members attained the feeling they are being cared for and given due consideration at the workplace, they will contribute more than they are required to as a show of their appreciations. This will eventually increase the performance and reputations of the university. It therefore recommends that top management of universities in general should review their employees' organizational commitment in order to increase the spiritual leadership style. By looking into these aspects and improving them, employees will more likely have a higher level of understanding, honesty and commitment towards the organization, which will consequently bring more positive outcomes to the organization such as higher job performance, better relationship
Keywords: *Leadership, Spiritual Leadership, organization commitment*

I. Introduction

The role and impact of leadership in the management of an institution, firm and any organization cannot be overemphasized. This is because the concept of leadership has a significant and essential bearing on various activities with direct impact on the achievement of the entire organizational goals and objectives (Biberman, & Whitty, 2016). In respect to this, scholars and practitioners in leadership have proposed several effective leadership strategies in running the activities of organizations to enhance and expand change initiatives in order to ensure that organizations achieve not only their desired goals but also the desired goals of the employees that work in the organizations (Burack, 2016). Effective leadership ensures that both organizations and employees enjoy a win-win outcome at the end of the day. In other words, with effective leadership being displayed, neither the organizations nor the employees become victims, but instead both are victors. Hence, good leadership ensures that every party smiles at the end of the day. Therefore, the main objective of carrying out this study is to investigate and to determine the effects of spiritual leadership on employees' commitment to an organization and organizational citizenship behavior, as well as feelings of spiritual survival, via the instrument of calling and membership agreement. Stogdill (1974) study showed that spiritual leadership as a causal theory is based on the model and philosophy of intrinsical motivation that has variables and components which include vision, hope, faith and generous love theory of spirituality at the workplace, spiritual survival and its well-being.

Spiritual leadership has been defined by Fry, Vitucci and Cedillo (2015) as the value, attitude and behavior of leaders, which has been posited to be essential and vital in influencing and motivating one (intrinsic motivation) and other individuals such as employees in order for the employees to become more effective at the workplace. In other words, the use of spiritual leadership as an instrument on transformation and development in an organization can help bring about a positive and progressive organizational evolution and change. Using spiritual direction as a model and theory of transformation and development in an organization can help in bringing a positive and progressive change in the human resource of an organization (particularly the employees) and also positively increases the performance of the organization. Therefore, spiritual direction can not only be juxtaposed in life, but can also be optimized at the organizational level, for both employees and organizations.

Spiritual leaders will be able to strengthen the moral personality of their employees or subordinates, which help to enhance the letters' commitment for the accomplishment of organizational vision and mission (Fairholm, 2018). Prior studies on spiritual leadership, employee and organizational commitment have established the fact that improving corporate citizenship behavior in organizations is a step in the right direction that will help the organization to reduce expenses incurred. Spiritual leadership also acts as a good platform for the organization to attain organizational effectiveness and efficiency. This means that through spiritual leadership displayed in an organization, employee citizenship behavior will be enhanced, which may help to increase the productivity and overall outcome of the organization.

Academic scholars and researchers, through their studies, have been able to connect spiritual leadership and organization performance (Fairholm, 2016; Fry 2019). Therefore, this shows that spiritual leadership plays a vital and essential part in organizational effectiveness, giving these organizations a competitive advantage over other organizations. In other words, spiritual leadership may help to reduce mental stress that employees might encounter in carrying out their duties and responsibilities. It helps combine compassion and wisdom and ensures that employees share workplace responsibility more willingly. This suggests that spirituality may have a positive effect in enhancing organizational learning, as it encourages corporate members, particularly employees, to embrace organizational learning instead of learning in silo.

Statement of the Problem

Employee commitment has a crucial role in the management of any change process, whereby high employee commitment will strengthen the performed changes and will also ensure the success of change programs. Life is meaningless without a job, but lifeless jobs ruined lives. This suggests the significance of spirituality not only in private matters but also in the areas of work and life experiences. There is a lack of research that addresses the relationship between spiritual leadership and organizational commitment. There is thus a need for further research on this relationship as spiritual leadership could boost organizational commitment, where care, love, trust and respect have the potential to encourage employees to become more committed.

Research Objectives

The general objective of this study is to identify factors which may influence organizational commitment, especially in the context of higher institutions. The specific goal is to analyse the impact of spiritual leadership on organizational commitment

Statement of Hypothesis

H_o: There is no significant relationship between spiritual leadership and organizational commitment

II.   Literature Review

The Concept of Leadership

Lord and Maher (2016) affirms that "Leadership issues have received various attentions and interests across decades, boundaries, cultures, nations and has been studied extensively in various contexts and theoretical foundation by most well-known researchers". The term leadership is a relatively recent addition to the English language, where it has been in use for only about two hundred years. However, the term leader, from which it is derived, appeared as early as A.D. 1300. Different people tend to interpret the notion of leadership differently based on their respective perspectives. Lord and Maher, (2016) points out that there is a plethora of definitions for leadership, as numerous people have attempted to define the leadership concept. Some researchers tend to view leadership in terms of people's characteristics, attitudes, and ability to influence others, while other researchers have looked at leadership from the perspective of communication, role of connectivity, occupation of an administrative position and the perception of others regarding the legality of control (Yukl, 2016). Leadership has also been defined as the characteristics, attitudes and behavior through which a leader, employer or a boss influences and controls the behavior of subordinates to attain the desired goal (Lord & Maher, 2016). From these definitions, it can seem that without effective leadership, people will not be able to achieve the goals and vision of an organization. Leadership styles may influence interaction and communication between two or more members of a group that often involves a structuring or restructuring of the situation, the perceptions and expectations of subordinates (Bass, 2016), which concerns three aspects; the leaders, the assistants and their connectivity (that is how they relate) (Dansereau, Yammarino & Markham, 2016).

The Importance of Leadership

The importance of the role of leaders in the successful and earnest running of organizations cannot be overemphasized. It is essential for leaders that the subordinates' concerted efforts and skills are in synergy in order to attain the desired goal of the entire group. Without employee synergy, leaders will not be able to achieve their goal of driving employees in reaching the group's vision and mission. Leaders act as the captain of others

by giving commands, instructions and directives on how to arrive at a desired outcome. Studies carried out by both past and present researchers have posited the importance of leaders' contribution towards driving organizations into a better position via the tool of motivation, where the aim is to obtain employees' cooperation and support (Bass, 2016). Thus, organizations that do not have good leaders have a slim chance of competing well in the business environment. Other researchers have postulated that leadership is a significant determinant of organizational effectiveness (Chandler, 2013). However, others have expressed a lack of confidence that leaders have any substantial influence on the performance of their organization (Meindl, Ehrlich, & Dukerich, 2016).

Spiritual Leadership

Spiritual leadership deals with people's spiritual aspects at work (Fairholm, 2016). Earlier studies on spirituality have taken into account the need for self-actualization - which is the highest level in the hierarchy of requirements, interpersonal relationships, pursuit of achieving meaning, and aim of spiritual leadership. When an individual is healthy spiritually, such an individual becomes internally motivated and full of hope, has a strong belief and becomes more devoted to pursuing meaningful work and life goals. Spirituality is thus an essential personality trait. The notion of spirituality has been introduced by scholars into workplace management, as employees need to recognize and explore the meaning of work, the purpose of life and interpersonal relationships (Milliman, *et al.,* 2015). Thus when organizations can put in place a variable of spirituality such as vision, employees will be internally motivated, which will yield better productivity. The spiritual leadership concept is based on the word 'spirit'. The term 'spirit' originated from the Latin word 'spiritus', which means breath. Spirituality is an immaterial or intangible power that keeps an individual alive and moving. It gives a deep personal connection with oneself and makes one aware of the happenings in the human world (Fairholm, 2016). Also, in religion and philosophy, spirit has been noted to be the non-material existence of a person, which remains even after the death of the individual. Spiritual leadership has become an important aspect of study for researchers of late. Initially, the direction of investigation was to determine the mental trait of an effective leader. For instance, Fairholm (2016) pointed out that effective leaders have firmer intrinsic beliefs and higher intellectual abilities. They have what it takes to help people to escape the feeling of subordination. They value individual values, personal meaning and life purpose

Spirituality at the Workplace

The spiritual model primarily identifies that individual's work not only with their hands, but they also utilize their mind and spirit (Ashmos & Duchon 2019). It is when employees carry out their jobs and tasks with a committed spirit and mindset that they can find and derive meaning and purpose. This results in fulfillment, with the workplace becoming a place where employees have the freedom to express themselves when the occasion arises. Therefore, allowing employees to represent their human experience at its deepest and most spiritual level may not only reduce employees' stress level, conflicts and absenteeism from work, but may also help to expand and increase employees' work performance (Krahnke *et al.,* 2019), in addition to their welfare as well as pattern and quality of life (Petchsawanga *et al.,* 2018).

Organizational Commitment

Organizational commitment is succinctly described as an attitude or orientation towards an organization which shows person's identity to the organization, the feeling of belonging to the organization as well as the tendency of putting their energy and loyalty to social system on which basis the employee finds his/her identity in organization (Hasani, Boroujerdi & Sheikhesmaeili, 2019). Organizational commitment is the employees' state of being committed to assist in the accomplishment of the organization's goals, and involves the employees' levels of identification, involvement, and loyalty (Caught, Shadur & Rodwell, 2017). Meyer and Allen (1990) categorized organizational commitment into three which are: (1) Affective commitment; (2) Continuance commitment; and (3) Normative commitment.

Affective commitment: Includes staffs' emotional attachment to identity appointment with organization and to engagement in organizational activities.

Continuance commitment: Includes a willingness to stay in the organization because of organization turnover costs or rewards of staying in the organization.

Normative commitment: Includes personal feeling of people to stay in the organization**.**

Organizational Commitment (OC)

Organizational commitment (OC) can be defined as the mental state that embodies an employee's relationship with the organization, which reduces the possibility and chances that the employee will leave his or her current organization for another (Allen & Meyer, 2019). This comes to play when employees believe in the

vision of the organization and trust that the organization offers a good future. Additionally, employees are committed to an organization when they feel that their current organization is currently the best option for them.

Spiritual Leadership and Organizational Commitment

Various authors have defined organizational commitment. One overarching definition is that organizational commitment is related to a mental state that covers an employee's relationship with the organization and reduces the possibility that such employee will leave the organization (Allen & Meyer, 2015). Organizational commitment has become a major topic of discussion among researchers possibly because it involves a wide range of behaviors and attitudes of employees which merit further investigation. These behaviors and attitudes include an intention to leave, turnover, punctuality, organization citizenship behaviors, attitudes towards organizational change and performance (Meyer & Herscovitch, 2016). The commitment of employees can be view in three different dimensions which are affected (being emotionally attached to the firm), continuance (perceived cost linked with leaving the organization) and normative (feelings of obligation to the organization) (Meyer & Allen, 2016; Allen & Meyer, 2015). Although each variable of commitment makes it possible for employees to remain in a particular organization, each employee's mindset is different from other employees'.

When employees believe that they are part of an organization, their affective commitment towards the organization is enhanced. For instance, employee's emotional commitment increase when they feel that the organization they work for treats them in a fair, respectful and supporting way. Employee attribute of continuance commitment is developed in employees when they either acknowledge that they stand to lose the investment in the organization or when they perceive that the only option they have is to remain with their present organization as they do not have an alternative organization in mind. On the other hand, employee normative commitment towards an organization increases when the employees internalize the organization's norms by socializing, or receiving commendations that spur them to give back or accept the terms of a psychological contract.

Spirituality at work comprises three dimensions. The first dimension is related to a sense of meaning at work, deep understanding of meaning and purpose in action. This dimension of workplace spirituality specifies how employees tend to daily work at the personal level (Ashmos & Duchon, 2019). Sense of solidarity is another fundamental dimension of workplace spirituality that involves a deep bond with others. Alignment of individual value with the organization is the third dimension of workplace spirituality, which involves experiencing a strong sense of alignment between personal values of employees with organizational values. The size of workplace spirituality involves the tendency of employees with more significant organizational objectives (Mitroff & Denton, 2016). Organizational commitment of employees is also affected by this issue. If managers intend to reduce the extent of employee absence and leave, members within an organization need to view their jobs positively. One way to achieve this is to foster organizational commitment, which is an attitude related to employee loyalty to their workplace.

Oreilly and Ehtman (1987) view psychological attachment (i.e. psychological dependence with a person) as a critical issue in employee commitment. They defined psychological attachment as the extent and degree to which individuals accept and internalize specific organizational attributes or views. Current situations in today's organizations indicate that employees are not satisfied with their workplace. These dissatisfactions could stem from various reasons, one of which could be lack of spirituality in the workplace. Workplaces have become bedrock for the development of community set ups for employees. The workplace has become a place where people spend most of their lives, develop friendships, create values, and make their most meaningful contributions to society (Fairholm, 2016)

The average adult spends much of his or her life working, which amounted to as much as a quarter or perhaps a third of his or her waking life. Thus, it is no surprise that the workplace has become the most important community for employees, with some displacing family or social groups with work and colleagues at work. In other words, the workplace has become the fountainhead of the community for many people (Biberman & Whitty, 2016). With this centrality of work in people's lives, several associated problem have developed, such as stress, burnout and workaholism.

From the above discussion, it can be surmised that spirituality in an organization has a positive influence on employees' commitment to organizations. When spiritual leadership is in operation in an organization, such an organization will be able to improve employee responsibility by increasing their emotional attachment to the organization. This relates to the employees' affective commitment to the organizations. Through effective leadership, the organizations will be able to influence employee continuity with the organization, thereby reducing employee turnover rate. By doing so, employees' feeling of obligation towards the organization will be further enhanced. Therefore, through spiritual leadership, organizations will be able to strengthen the possibility of retaining employees for an extended period, which could also lead to the employees becoming more committed to the organization.

Theoretical Framework
Social Exchange Theory

Social Exchange Theory has been one of the major theoretical perspectives in the field of social psychology since the early writings of Homans (1961). Sociologist George Homans published a work "Social Behaviour as Exchange". Homans (1961, p. 13) defined social exchange as the exchange of activity, tangible or intangible, and more or less rewarding or costly, between at least two persons. Cost was viewed primarily in terms of alternative activities or opportunities foregone by the actors involved. Homans explained social behaviour and the forms of social organization produced by social interaction by showing how A's behaviour reinforced B's behaviour (in a two party relation between actors A and B), and how B's behaviour reinforced A's behaviour in return. This was the explicit basis for continued social interaction explained at the "sub-institutional" level. The existing historical and structural conditions were taken as given. Value is determined by the actor's history of reinforcement and thus also taken as a given at entry into an exchange relation. Homans' primary focus was the social behaviour that emerged as a result of the social processes of mutual reinforcement (and the lack of it). Relations could also terminate based on the failure of reinforcement.

Blau (1964) writing at about the same time, framed his micro-exchange theory in terms of rewards and costs as well, but took a decidedly more economic and utilitarian view of behaviour rather than building upon reinforcement principles derived from experimental behavioural analysis. Blau viewed social exchange as a process of central significance in social life and as underlying the relations between groups as well as between individuals. He focused primarily on the reciprocal exchange of extrinsic benefits and the forms of association and emergent social structures that this kind of social interaction created.

According to Schroeder (2020), the dependence on social exchange theory as a medium for explaining social interaction has given researchers room to make numerous findings on the most essential and relevant antecedents of citizenship, the association between the insights of justice, equity, quality associate amongst crucial implication which include enhancing productivity, lowering turnover, and increasing customer satisfaction (Podsakoff, MacKenzie, Paine, & Bachrach, 2020). For social exchange to take place successfully, both parties must indeed believe that the exchange is a social one and feel they are somehow benefitting from this more personal relationship. However, some employees or employers might prefer reciprocity in the form of economic exchange, or the agreed-upon transactions. This theory of social exchange is based on the premise of perceptions of equality or integrity that reinforces relationships and faith over time. And the rule of exchange present in these relationships states that individuals will be willing to take up responsibilities just to return any good deeds that they have received. This involves going above and beyond their level of required works.

Schroeder (2020) has argued that what is owed to an employee is a paycheck. Others say that employees deserve respect, and a lack of respect indicates a lack of justice or fairness. Still, others are of the view that employees should be given the tools they need to do the work they have been hired to do adequately, and that fairness is achieved when employees are provided access to these tools (Schroeder, 2020). The point here is that just as understanding of an employer's expectations will vary from employee to employee, so will employee expectations for what is owed to them as a part of the contractual relationship. Therefore researchers should exercise caution in labeling types of exchange without understanding employee expectations.

III.   Methodology

The quantitative research was adopted with the use of survey design approach. This was used as it involves collection of data directly from the source. Structured questionnaire was therefore used to elicit information on the effect of organizational citizenship behaviour on organizational commitment at Universiti Kuala Lumpur Business School and MIIT in Malaysia.

Population and Sample Size

The research population used in this research are administrative and academic staff in a government higher institution in Malaysia. However, the samples for this study were one hundred and forty three (143) administrative staff and academic staff in Universiti Kuala Lumpur Malaysia Business School and MIIT.

Sampling Technique

Judgmental sampling technique was adopted which involves selection of respondents based on convenience and access as a result of worldwide Covid-19 pandemic.

Instrument for Data Collection

Structured questionnaire was used for data collection. The questionnaire was administered online to the administrative staff and the academic staff of Universiti Kuala Lumpur Business School and MIIT in Malaysia. The respondents were given several days to answer the questionnaire, following which they were required to submit the completed questionnaire, also via online.

Method of Analysis

The significant relationship, strength and position for all the variables were determined by Pearson correlation coefficient. Multiple regression analysis was adopted.

IV. Analysis And Results

Descriptive analysis, scale measurement and inferential analysis were used to explain the retrieved data in more detail.

Table 1. Demography of respondents

		Frequency	Percent
Gender	Male	42	29.4
	Female	101	70.6
Age	Less than 21	1	.7
	21-30	3	2.1
	31-40	25	17.5
	41-50	64	44.8
	50-above	50	35.0
Work Experience	Less than 5 years	10	7.0
	5-10	31	21.7
	10-15	33	23.1
	15 years and above	69	48.3
Level of Education	Bachelor's degree	7	4.9
	Master's degree	67	46.9
	Doctorate degree	69	48.3
Administrative Position	Dean	2	1.4
	Director	2	1.4
	Deputy Dean	4	2.8
	Head of Section	25	17.5
	Programme Coordinator	14	9.8
	Others	96	67.1
Academic Position	Professor	3	2.1
	Associate	5	3.5
	Senior Lecturer	83	58.0
	Lecturer	48	33.6
	Assistant Lecturer	4	2.8
Category of Position	**Permanent**	125	87.4
	Contract	18	12.6
Marital status	**Single**	8	5.6
	Married	128	89.5
	Others	7	4.9
Religion	**Islam**	135	94.4
	Others	8	5.6
	Total	**143**	**100.0**

Source: Developed from field work, 2021

Analysis in table 1 shows that 101 (70.6%) were female respondents while 42(29.4%) male respondents. Equally, the age analysis shows that 41-50 years old formed the highest group of respondents totalling 64(44.8%), followed by the age group of 50 years and above which comprised 50(35.0%) respondents. The age group 31-40 comprised 25(17.5%) respondents, age group 21-30 comprised 3(2.1%) respondents, while the age group of less than 21 was just 1(0.7%) respondent. Most of the respondents surveyed had work experience of 15 years and above which comprised l69 (48.3%) respondents. Respondents with 10-15 years experience comprised 33(23.1%) people. This number was somewhat similar to those with 5-10 year work experience which comprised 31(21.7%) people. Respondents with less than 5 years work experience comprised only 10(7.0%) people.

Academic qualification shows majority of the respondents have doctorate degree comprised 69(48.3%) people, followed by those with master's degree comprised 67(46.9%) people, while those with bachelor's degree comprised 7(4.9%) people. Furthermore, in the seven listed administrative positions 'Others' formed the highest administrative position group which comprised 56(39.2%) respondents. Next was the administrative position under the 'Head of Section' which comprised 44 (30.8%) respondents. This was followed by 'Program Coordinator' [25(17.5%)], followed by 'Deputy Dean [8(5.6%)]. Both 'Dean' and 'Director' have the same frequency of respondents comprising 4(2.8%) people, under the 'Deputy Director' group, there were only 2 (1.4%) respondents. For the category of academic positions, most of those surveyed held the position of Senior Lecturers', comprising 83(58.0%) respondents. Meanwhile 48(33.6%) respondents held the position of 'Lecturer', 5(3.5%) held the position of 'Associate Professor', 4(2.8%) were 'Assistant Lecturers' and 3(2.9%) held the position of Professors. majority of the surveyed administrative and academic staffs of the school were

permanent 125(87.4%) staff, with only 18(12.6%) contract staff. majority of the respondents are married, comprising 128(89.5%) people, followed by 8(5.6%) who remained single, while 7(4.8%) respondents fell under the 'others' category. Most of the respondents, comprising135(94.4%) people practised the Islamic faith. This was followed by other forms of religion with 8(5.6%) respondents.

Table 2: Results for Organizational Commitment

S/N	Organizational Commitment	Frequency (Percentage [%])					Mean	Rank
		SD	D	N	A	SA		
1	I have no sense of belonging in this organization.	103 (72.0)	30 (21.0)	4 (2.8)	1 (0.7)	5 (3.5)	1.4	6
2	I am satisfied to spend my whole life working here		5 (3.5)	12 (8.4)	31 (21.7)	95 (66.4)	4.5	3
3	I do recommend my workplace to my friends as a perfect place to secure a job.		1 (0.7)	5 (3.5)	39 (27.3)	98 (68.5)	4.6	2
4	Whenever my organization has a problem, I react as if its my problem			7 (4.9)	36 (25.2)	100 (69.9)	4.7	1
5	There is not a single person that is lazy in my department.		12 (8.4)	15 (10.5)	27 (18.9)	89 (62.2)	4.3	5
6	The focus of everyone in my department is high job quality.	1 (0.7)	3 (2.1)	20 (14.0)	29 (20.3)	90 (62.9)	4.4	4
7	Giving out the best efforts is our aim in our department.		1 (0.7)	1 (0.7)	36 (25.2)	105 (73.4)	4.7	1
8	In our Team, our work is highly productive.		1 (0.7)	4 (2.8)	32 (22.4)	106 (74.1)	4.7	1
9	As our team is highly efficient, we usually maximize our output.		1 (0.7)	5 (3.5)	35 (24.5)	102 (71.3)	4.7	1

Source: Developed from field work, 2021

The top ranked statements generated a mean score of 4.7, involving 4 statements as follows: Whenever my organization has a problem, I react as if is my problem, Giving out the best effort is our aim in our department, In our team, our work is highly productive and As our team is highly efficient, we usually maximize our output. The scale of responses to the statements for strongly agreeing were 69.9%, 73.4, 74.1% and 71.3% respectively while 25.2%,25.2%,22.4% and 24.5% respectively, agreed. 4.9%, 0.7%, 2.8% and 3.5% responses respectively were neutral. Of the 4 statements, 3 statements showed 0.7% responses of disagreement, while none or 0% generated a strongly disagreeing response.

Only 1 statement fell under the second ranked group, namely, the statement that stated— I do recommend my workplace to my friends as a perfect place to secure a job, which had a mean score of 4.6. 68.5% of the respondents strongly agreed with the statement, with 27.3% agreeing. However 0.7% respondents disagreed, while 3.5% chose to be neutral. Similarly only 1 statement was ranked third, involving the, statement that said — I am satisfied to spend my whole life working here, which generated a mean score of 4.5. 66.4% strongly agreed with this statement, 21.7% agreed, while8.4% chose neutral. However, 3.5% disagreed with the statement.

The fourth ranked statement was the statement that said — the focus of everyone in my department is high job quality, which showed a mean score of 4.4.Majority of the respondents strongly agreed or agreed with this statement as indicated by the 62.9%and 20.3% responses respectively. However, 2.1% of the respondents disagreed, while 14.0% were neutral.

The fifth ranked statement was — there is not a single lazy staff in my department, which showed a mean score of 4.3. 62.2% of the respondents strongly agreed with this statement, 18.9% agreed, whereas 10.5% were neutral. However 8.4% disagreed.

The sixth ranked statement was — I have no sense of belonging in this organization, with a mean score of 1.4. A majority of the respondents strongly disagreed or disagreed with this statement as indicated by 72.0% and 21.0% responses respectively. However, 0.7% agreed while 3.5% strongly agreed.

Table 3: Results or Spiritual Leadership

S/N	Spiritual Leadership	Frequency (Percentage [%])					Mean	Rank
		SD	D	N	A	SA		
10.	I am committed to the vision of my organization			4 (2.8)	29 (20.3)	110 (76.9)	4.7	2
11.	The vision of the organization brings out the best in me		1 (0.7)	3 (2.1)	27 (18.9)	112 (78.3)	4.7	2
12.	I am deeply inspired by the vision statement of the organization			7 (4.9)	27 (18.9)	109 (76.2)	4.7	2
13.	The staff believe in the vision of our organization			13 (9.1)	30 (21.0)	100 (76.9)	4.6	3

No.	Statement						Mean	Rank
14.	The vision of my organization is strongly inspiring to me		2 (1.4)	12 (8.4)	26 (18.2)	103 (72.0)	4.7	2
15.	I believe in my organization so much that am ready to sacrifice whatever it takes for my organization to fulfil its mission		2 (1.4)	12 (8.4)	26 (18.2)	103 (72.0)	4.6	3
16.	I reserve extra energy and apply extra power to make sure that my organization performs well because I believe in what it stands for			10 (7.0)	27 (18.9)	106 (74.1)	4.7	2
17.	I always do my best in my work because I have faith in my organization and its leaders		1 (0.7)	4 (2.8)	30 (21.0)	108 (72.7)	4.7	2
18.	I plan and set up goals for myself because I trust my leaders in my organization		1 (0.7)	4 (2.8)	34 (23.8)	104 (72.7)	4.7	2
19.	I show my belief to my organization and my organization mission statement by performing everything within my capacity to make us succeed as an organization			2 (1.4)	34 (23.8)	107 (74.8)	4.7	2
20.	I have a caring organization that cares for its employees			15 (10.5)	41 (28.7)	87 (60.8)	4.5	4
21.	My organization is considerate and kind to its employees			18 (12.6)	39 (27.3)	86 (60.1)	4.5	4
22.	My organization is always willing to help employees whenever they have problems		1 (0.7)	22 (15.4)	36 (25.2)	86 (58.7)	4.5	4
23.	The slogan of the leaders in my workplace is " talk the talk, walk the walk	1 (0.7)	2 (1.4)	22 (15.4)	36 (25.2)	82 (57.3)	4.4	5
24.	There are good attributes of trustworthiness and loyalty in my organization			18 (12.6)	46 (32.2)	79 (55.2)	4.4	5
25.	Leaders are honest and proud of our organization		1 (0.7)	21 (14.7)	38 (26.6)	83 (58.0)	4.4	5
26.	Some courageous leaders always stand in the gap for employees in my organization		1 (0.7)	19 (13.3)	43 (30.1)	80 (55.9)	4.4	5
27.	I cherish the work that I do very well				36 (25.2)	107 (74.8)	4.4	2
28.	I handle my work schedules personally and meaningfully				37 (25.2)	106 (74.8)	4.7	2
29.	The job I do is essential to me				33 (23.1)	110 (76.9)	4.7	2
30.	The job I do has a significant impact on people's lives				33 (23.1)	110 (76.9	4.8	1
31.	My organization does understand my anxieties		3 (2.1)	13 (9.1)	24 (16.8)	103 (72.0)	4.6	3
32.	I appreciate the work I do in my organization			1 (0.7)	30 (21.0)	110 (78.3)	4.8	1

Source: Developed from field work, 2021

There were 2 top ranked statements for the dependent variable of spiritual leadership, involving the following statements ― the job I do has a significant impact on people's lives, and I appreciate the work I do in my organization, which showed a mean score of 4.8. Most of the respondents strongly agreed with the two statements as can be seen from the 76.9%, and 78.3% responses respectively. Additionally, 23.1%, and 21.0% of the respondents agreed with the two statements respectively.

The second ranked statement comprised of 11 statements as follows ― I am committed to the vision of my organization, the vision of the organization brings out the best in me, I am deeply inspired by the vision statement of the organization, the vision of my organization is strongly inspiring to me, I reserve extra energy and apply extra power to make sure that my organization performs well because I believe in what it stands for, I always do my best in my work because I have faith in my organization and its leaders, I plan and set up goals for myself because I trust my leaders in my organization, I show my belief to my organization and my organization mission statement by performing everything within my capacity to make us succeed as an organization, I cherish the work that I do very well, I handle my work schedules personally and meaningfully and the job I do is essential to me. All 11 statements generated a mean score of 4.7. Almost all of the respondents strongly agreed with the statements showing a percentage of 76.9%, 78.3%, 76.2%, 76.9%, 74.1%, 75.5%, 72.7%, 74.8%,74.8%, 74.1% and 76.9% respectively, while 20.3%, 18.9%, 18.9, 18.2,18.9%, 21.0% 23.8%, 23.8%, 25.2%, 25.2%, and 23.1% agreed with the statements respectively. 2.8%, 2.1%, 4.9%, 4.9%, 7.0%, 2.8%, 2.8%, 1.4%, 0.0%, 0.0%, and

0.0% chose to be neutral. It was also noted that 0.7% respondents disagreed with statements number 28, 34 and 35 respectively.

The third ranked statements comprised 3 items involving statements number 30, 32 and 48 — The staff believe in the vision of our organization, I believe in my organization so much that am ready to sacrifice whatever it takes for my organization to fulfill its mission, and My organization does understand my anxieties, with each statement generating a mean score of 4.6. For each respective statements, 69.9%, 72.0% and 72.0% respondents strongly agreed with each one, while 21.0%, 18.2% and 16.8% agreed. 9.1%, 8.4% and 9.1% of the respondents chose to be neutral for each respective statements.

The fourth ranked statements comprised 3 items, namely, — I have a caring organization that cares for its employees, my organization is considerate and kind to its employees and My organization is always willing to help employees whenever they have problems, showing a mean score of 4.5. For each respective statements, 60.8%, 60.1% and 58.7% strongly agreed while 28.7%, 27.3% and 25.2% agreed. 10.5%, 12.6% and 15.4% of the respondents were neutral, while 0.0%, 0.0% and 0.7% disagreed with each of the statement.

The fifth ranked statements are — The slogan of the leaders in my workplace is " talk the talk, walk the walk, There are good attributes of trustworthiness and loyalty in my organization, Leaders are honest and proud of our organization and Some courageous leaders always stand in the gap for employees in my organization, where each statement showed a mean score of 4.4. For each of these statements, 57.3%, 55.2%, 58.0%, 55.9%, and 74.8% respectively strongly agreed while 25.2%, 32.2%, 26.6%, 30.1%, and 25.2% respectively agreed, with 15.4%, 12.6%, 14.7%, 13.3% and 0.0% respectively choosing to be neutral. For statements no. 39, 40, 42 and 43, 1.4%, 0.0%, 0.7 and 0.7% respectively disagreed, while for statement no. 40,0.7% strongly disagreed.

Hypothesis
H_o: *There is no significant relationship between spiritual leadership and organizational commitment at Universiti Kuala Lumpur, Malaysia.*
H_1:*There is significant relationship between spiritual leadership and organizational commitment at Universiti Kuala Lumpur, Malaysia*

Cronbach's Coefficient Alpha was used to interpret the reliability of the survey, identify the correlations, reliability and consistency of the data employed in the study. In this research study, there were 2 independent variables and 1 dependent variable. The table below shows the level of reliability based onthe Cronbach's Alpha (α) coefficient range adopted for the purpose of this study.

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Table 4: Interpretation of Cronbach's Coefficient Alpha

Cronbach's Coefficient Alpha (α)	Reliability
0.80 to 0.95	Very Good
0.70 to 0.80	Good
0.60 to 0.70	Fair
< 0.60	Poor

Source: Sekaran & Bougie (2010)

Table 5: Reliability Test Results for Variables

Variables	Cronbach's Alpha
Organizational Commitment	0.853186
Spiritual leadership	0.971939

Source: Developed for this research, 2021

Table 5 above shows the reliability analyses for each of the variable in this study. As recorded in the table above, both the independent and dependent variables showed a Cronbach's Alpha (α) coefficient of above 0.60. In fact the Organizational Commitment and Spiritual leadership variables fell under the level of "Very Good" as attested by the Cronbach's Alpha coefficient of 0.853186 and 0.971939 respectively. Thus, statistically, all the variables were reliable and acceptable, as all showed a Cronbach's Alpha coefficient value of more than 0.60.

Pearson Correlations Coefficient
Pearson Correlations Coefficient was adopted to help indicate the significant connection, strength and direction among all the variables.

Table 6: Interpretation of Pearson Correlation Coefficient

Coefficient Range	Strength
±0.91 to ±1.00	Very Strong
±0.71 to ±0.90	High
±0.41 to ±0.70	Moderate
±0.21 to ±0.40	Small but definite relationship
0.00 to ±0.20	Slight, almost negligible

Sources: Hair, J. F. Jr., Money, A. H., Samuel, P., & Page, M. (2017). Research methods for business. Chichester, West Sussex: John Willey & Sons, Inc.

Table 7 Results of Pearson's Correlation Analysis

Pearson Correlations Coefficient, N = 143 Prob > |r| under H0: Rho=0	
	OC
SL	0.832494
	<.0001

Note: SL = Spiritual Leadership; OC = Organizational Commitment.
Source: Developed for this research, 2021

Based on Table 7 above, a significant relationship was determined between the organizational commitment and spiritual leadership. Organizational commitment has a positive value (0.832494) for its correlation coefficient. Thus, when organizational commitment was high, spiritual leadership was also high. The figure of 0.832494 correlation coefficient falls between the coefficient ranges of ±0.71 to ±0.90. Hence, there is a high connection between organizational commitment and spiritual leadership according to Table 4.16 above. Thus, a significant relation was found between organizational commitment and spiritual leadership as the result of the p-value (<.0001) is less than 0.05 alpha. In conclusion, the alternative hypothesis which states that there is a significant relationship between organizational commitment and spiritual leadership is accepted, whereas the null hypothesis which states that there is no significant relationship between organizational commitment and spiritual leadership is thereby rejected.

V.   Discussion Of Findings

Findings shows positive and significant relationship between Organizational Commitment and Spiritual Leadership which overstates the importance of spiritual leadership and its potential impact on organizations. It has been found that a leadership approach that emphasizes spiritual well-being in the workplace produces beneficial personal and organizational outcomes (Eisler & Montouri, 2019). Findings of this study concur with this view as it was found that there is a significant relationship between organizational commitment and spiritual leadership. The work of Fry *et al.,* (2016) succinctly supported the findings of this research by explaining that spiritual leadership facilitates the "emergence of unit trust, intrinsic motivation, and organizational commitment which is necessary to positively influence unit performance". Giacalone and Jurkiewicz (2019) concur with previous findings by indicating that spiritual leadership in the workplace not only leads to personal outcomes of increased joy, peace, job satisfaction, and commitment, but also delivers improved productivity and reduces absenteeism and turnover.

VI.   Summary

This study has examined the impact of spiritual leadership on organizational commitment at Universiti Kuala Lumpur Business School and MIIT in Malaysia. In general, this research provided an opportunity for the Universiti Kuala Lumpur Business School and MIIT in Malaysia to know the significance of organizational commitment in influencing the degree of spiritual leadership. When staff members attained the feeling they are being cared for and given due consideration at the workplace, they will contribute more than they are required to as a show of their appreciations. This will eventually increase the performance and reputations of the university.

Recommendations

Top management of universities in general should review their employees' organizational commitment in order to increase the spiritual leadership style. By looking into these aspects and improving them, employees will more likely have a higher level of understanding, honesty and commitment towards the organization, which will consequently bring more positive outcomes to the organization such as higher job performance, better relationship with colleagues and students, better acceptance and commitment to organizational objectives.

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