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Relationship between Workplace Spirituality, Organizational Commitment and Organizational Citizenship Behavior

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Abstract

The research objective was to analyze the effect of work behavior on organizational citizenship behavior (OCB) and organizational commitment. For this, we analyze the effect of organizational commitment on OCB and analyze organizational commitment as a mediating variable in the relationship between workplace behavior and OCB. This study employed survey data for 80 employees of 12 village credit institutions in the Badung Regency. Observation is one way to obtain primary data. It is done by observing the object, which is the primary source of data, and conducting direct observations of the research location to determine the circumstances and problems. This research uses data collection techniques: 1) interviews conducted with employees working in Badung Regency both in managers and staff positions. 2) Questionnaire, namely, by using several closed questions given to the Badung Regency employees regarding workplace spirituality, organizational commitment, and OCB. The analysis technique used the partial least squares (PLS) approach and the Sobel test. The results show that workplace spirituality does not affect OCB but positively affects organizational commitment. Also, organizational commitment has a positive effect on OCB. The major findings are organizational commitment acts as a mediating variable in the relationship between workplace spirituality and OCB.

Keywords: Organizational Citizenship Behavior, Organizational Commitment, Workplace Spirituality

JEL Classification Code: A12, A13, A14

1. Introduction

Organizations can be defined as a collection of people who want to achieve common goals. The organization is a place for people to get together and work together, rationally, and systematically. Rational and systematic can be explained by the existence of planned, controlled, and regular work by utilizing available resources in the form of money, materials, machinery, methods, environment, facilities, and infrastructure to achieve organizational goals. The difference in this research is that the research object is carried out at the village credit institution (called Lembaga Perkreditan Desa (LPD) LPD) because Bali is known for its customs, which are regulated in traditional villages that have autonomous rights to regulate socio-economic life and regulate the management of village wealth. LPD are financial institutions with two unique characteristics. First, LPD is a financial institution that is owned and governed by the customary village (Desa pakraman) and is fully integrated into Balinese culture. Second, this institution is not like other financial institutions. The LPD is inclusive only for the pakraman village in Bali Province and for the majority of the pakraman village population. LPD was established to promote the traditional culture and religion (Hindu) in Bali by developing a model of non-bank financial institutions at the pakraman village level (Seibel, 2008).

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Commitment is a central variable, given that more committed people tend to devote higher efforts to work, thus contributing to organizational performance (Rego & Cunha, 2008). This means that for organizations to be successful, employees need to be committed and be passionate about their work. When organizations perform better, managers become more able to improve the working conditions of their employees and the quality of life of customers and society as a whole (Rego & Cunha, 2008). Fry et al. (2017) research, and practice make this a fast growing area of new research and inquiry by scholars. The purpose of this research was to test a dynamic relationship between the revised spiritual leadership model, consisting of inner life, spiritual leadership (comprised of hope/faith, vision, and altruistic love revealed that companies cannot develop within stressful work norms and, on the other hand, require their employees to work continuously for the benefit of the company. However, companies often ignore the rights and needs of employees. Companies need work norms with spirituality to encourage the improvement of employees' work attitudes.

There are many determinants that influence organizational performance, one of which is spirituality. Spirituality in the workplace is needed because it can impact individuals, the environment, and the organization (Ke et al., 2017). Workplace spirituality nurtures employees' spiritual needs and offers them an opportunity to develop and contribute to the social community meaningfully. Understanding spirituality at work means that humans have souls and can be influenced by their work. (Ashmos & Duchon, 2000). Many factors cause spirituality to be an exciting topic to study. Spiritual values in the workplace, increasingly discussed and applied in the business ethics literature, can be viewed from an individual, organizational, or interactive perspective (Milliman et al., 2003). This condition happens because organizations are slowly developing from purely economic and social activities to the arena of spiritual development (Fry et al., 2017). Topics about spirituality in business are increasingly important as well as interesting. They have covered many conferences, articles, books, media publications, such as Business Week, Fortune, USA Today, Wall Street Journal, online sites, etc. (Ke et al., 2017). Spirituality in business that is emerging now is mainly about belief in the workplace. The relationship between values and business ethics has more recently enlarged its scope to include spiritual values (Kolodinsky et al., 2008).

The concept of spirituality has been described in organizational behavior theories, such as values, ethics, motivation, leadership, and the balance between life and work (Paais & Pattiruhu, 2020; Pancasila, Haryono, & Sulistyo, 2020). This condition is attractive when connected with the statement that has been far from spiritual values and the workplace, which has hindered the development of the spiritual dimension (Sherehiy & Karwowski, 2014). Human beings will instinctively move to look for meaning, satisfy their hearts, and achieve specific values. An organization needs positively deviant employees who contribute to the well-being of the organization. In this regard, it is the organizational imperative to develop supportive working environments for building very engaged (committed) and well-performing teams (Haque et al., 2019). The search for meaning and purpose is the main thing, and living in harmony with others is very important (Ashmos & Duchon, 2000). These things will then become dimensions of spirituality in the workplace.

Pawar (2009) revealed that organizational spirituality can positively influence work attitudes, which include satisfaction, involvement, and commitment. The same study results show a significant influence between spirituality in the workplace and commitment (Ke et al., 2017). Analysis of the relationship of spirituality in the workplace with various work attitudes has been widely tested, but its effect on OCB has not been done much. Explanation of previous research, spirituality in the workplace can affect other organizations' outputs (Ke et al., 2017), one of which is OCB. Spirituality in the workplace refers to the formation of organizational learning by using employees' intrinsic motivation to achieve organizational transformation (Ashmos & Duchon, 2000). Job satisfaction is an antecedent of citizenship behavior and commitment (Haque et al., 2019).

This research was conducted at the village credit institution in Badung Regency, representing rural and urban areas with several employees as the population of this study (a sample of 80 people). This research has several objectives, namely, to analyze workplace spirituality's effect on OCB and analyze workplace spirituality's effect on organizational commitment. Also, analyze the effect of organizational commitment on OCB, and analyze organizational commitment as a mediating variable in workplace spirituality's relationship with OCB. The theoretical contribution is to explain empirical evidence in management, especially in spiritual aspects, organizational commitment, and OCB. Practically, the results provide benefits and useful input to produce better organizational performance, especially, at the LPD Badung Regency.

2. Literature Review and Hypothesis Formulation

2.1. A Behavioral Theory of The Firm

Lee and Miller (1999) stated that managers perceive and make employees more careful in carrying out their responsibilities for their work. It also creates a sense of involvement with the company, and the growth of more

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significant employee initiatives and innovations, even without the immediate presence of rewards. Organizational commitment toward its employees results in better 'citizenship' behavior from workers, more dedication to the company, and an effort to go far beyond the minimum job requirements (O'Reilly & Chatman, 1986; Organ & Konovsky, 1989). Argote and Greve (2007) proposed a behavioral model that is highly process-oriented in that it focuses on identifying the generative mechanisms and underlying contingencies of organizational search in the public sector. Such commitment to process explanations of organizational behavior lies at the very heart of the behavioral perspective. Four focuses need to be developed. First, focusing on a small number of major economic decisions made by companies. Second, develop a process-oriented company model. That is, viewing a firm's decisions as the result of a well-defined sequence of behaviors, and study the decisions by studying the process. Third, link the company's models as close as possible to the empirical observations of both the decision output and the actual organizational business process structure. Last, developing the theory with generality beyond the specific studies of the companies. The second and third commitments are widely embraced in organizational behavior research, which has become part of a field that is considered commonplace; therefore, this study seeks to approach this concept.

2.2. Organizational Citizenship Behavior (OCB)

Shenkar (2005) defines OCB as a form of informal behavior outside the proper behavior expected of them to contribute to the organization's right and what is in it. In other words, OCB is not listed directly in the employee's job description. Still, it is desirable because this behavior has a positive effect on the sustainability of the organization. Capaldi (1992) defines OCB as behavior that goes beyond formal job requirements that benefit the organization. Employees who exhibit such behavior positively contribute to the organization through behavior outside of job descriptions and employees continue to carry out responsibilities according to their work. Bies and Organ (1989) defined OCB as a behavior that is an individual choice and initiative, not related to the organization's formal reward system but to increase organizational effectiveness. Podsakoff, Ahearne, and MacKenzie (1997) define OCB as voluntary behavior that exceeds task demands that contribute to organizational success. OCB consists of five dimensions: (1) altruism, which is behavior helps ease the work intended for individuals in an organization; (2) courtesy, which helps coworkers prevent problems arising in connection with their work by providing consultation and information and respecting their needs; (3) sportsmanship, which is to tolerate less than ideal circumstances without complaining; (4) civic virtue, which

is involving in organizational activities and caring for the survival of the organization; and (5) conscientiousness, which is doing things that benefit the organization, such as complying with the rules of the organization (Genty, 2017).

2.3. Organizational Commitment

Organizational commitment is a kind of passion of an employee for being identified with the organization. Thus, it is a psychological connection of an employee with the organization to stay and being identified with the organization where he/she work (Haque et al., 2019). Klein and Park (2015) argue that as an attitude, organizational commitment is most often defined as 1) a strong desire to remain a member of a particular organization (2) a desire to strive according to organizational desires (3) certain beliefs, and acceptance of organizational values and goals. Organizational commitment also refers to love and loyalty. This organizational commitment is related to the willingness to be inside and be part of a company (Haque et al., 2019). Organizational commitment is a type of employee desire to identify with the organization. Thus, it is a psychological relationship between an employee and the organization where he/she works to stay and being identified with the organization (Astuty & Udin, 2020; Ingsih et al., 2020; Rustiarini et al., 2019). Patchell (2009) defines work commitment as another term for organizational commitment. Organizational commitment is a behavioral dimension that can be used to assess employees' tendency to survive as members of an organization. Thus, work commitment or organizational commitment is a condition in which individuals embrace the organization's values and goals and feel being a part the organization, therefore, they decide to remain in the organization.

2.4. Workplace Spirituality

Spirituality at work is about searching for meaning or higher purpose, connectedness, and transcendence (Fry et al., 2010). Spirituality is recognized as a significant factor in learning at the individual level (Pio & Tampi, 2018). Spirituality has a relationship with work behavior in the form of job satisfaction, work performance, attitude, work ethic, morale, and management. Spirituality in the workplace becomes a strategy for organizations in managing employees. Spirituality in the workplace can be viewed from two levels: individual and organizational (Belwalkar, Vohra, & Pandey, 2018; Fanggidae, 2018; Genty, 2017). Spirituality is a condition or experience that can provide individuals with direction and meaning or provide a feeling of understanding, support, and wholeness (inner wholeness), or connectedness. Connections can be with oneself, others, the universe, God, or other supernatural powers.

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Furthermore, this definition involves inner feelings connected with work and colleagues (Haldorai et al., 2020). The concept of spirituality at work reflects the expression and experience of spirituality at work, facilitated by various aspects of the organization, such as organizational environment/climate, organizational culture, leadership, and organizational practices (Nurkholis, Dularif, & Rustiarini, 2020). Therefore, spirituality in the workplace can be defined as a framework of organizational values, evidenced by a culture connected with other parties by providing completeness and joy. There are various definitions of spirituality in the workplace, such as experience and meaningfulness of work, community, and transcendence, the mention of which may differ in various studies (Nguyen et al., 2020; Pawar, 2009)

2.5. Workplace Spirituality and Organizational Citizenship Behavior (OCB)

Several factors influence organizational citizenship behavior in workplace spirituality. Workplace spirituality is the "recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of a community reinforced by an organizational culture that promotes employee transcendence through work processes and provides feelings of completeness" and joy (Kazemipour et al., 2012). In other words, workplace spirituality creates employees who interpret work as more than just a place to earn income and focus on how they could contribute to the organization in line with fulfilling their inner needs. Ashmos and Duchon (2000) say that many people in the workplace feel the need to rediscover what they care for in life and try to find a job he/she likes. Empirical study proves that workplace spirituality positively affects OCB (Helmy & Wiwoho, 2016). It means that the higher the employee's perception of spirituality in the workplace, the higher the OCB. In line with the findings of Kazemipour et al. (2012) workplace spirituality has a positive influence on OCB. OCB is an individual contribution that exceeds the demands of the role in the workplace and rewards by obtaining task performance. This OCB involves several behaviors including helping others, volunteering for extra tasks, obeying the rules, and procedures in the workplace. Therefore, employees who have an inner bond and feel one vision with their workplace will have high OCB. The first hypothesis proposed is as follows:

H1: Workplace spirituality has a positive effect on organizational citizenship behavior (OCB).

2.6. Workplace Spirituality and Organizational Commitment

Workplace spirituality predicts OCB and organizational commitment. This condition emphasizes the benefits of a new perspective on workplace spirituality, especially one that needs to be motivated in their work. Organizational commitment mediates workplace spirituality's impact on OCB (Kazemipour et al., 2012). The degree of internalization of spiritual needs influences an individual's behavior and expectations. Organizational commitment is defined as a psychological state that characterizes the employee's relationship with the organization and has implications for the decision to continue or discontinue membership in the organization (Astuty & Udin, 2020; Ingsih et al., 2020; Rustiarini et al., 2019). A work climate is also needed; namely, spirituality and shaping an employee's work engagement behavior. Good work spirituality is supported by work attitude in the form of an excellent individual spirituality to reach a positive organization. The results also found that employees in organizations with a positive workplace spirituality level showed supportive behavior in the organization and showed commitment at a greater level than employees in organizations that did not have workplace spirituality values (Milliman et al., 2003). The second hypothesis is proposed as follows:

H2: Workplace spirituality has a significant positive effect on organizational commitment.

2.7. Organizational Commitment and Organizational Citizenship Behavior (OCB)

OCB can arise from various factors in the organization, including job satisfaction and employee commitment (Bies & Organ, 1989; Capaldi, 1992; Zeinabadia, 2010). When employees feel satisfied with what is in the organization, they will provide maximum and best performance results. Likewise, employees who have a high commitment toward the organization will do anything to advance the company because they believe in their work (Qing et al., 2019). When employees already have a high commitment to the company, they wholeheartedly have satisfaction at work. Purnama (2013), Djaelani, Sanusi, and Trianmanto (2020), Kazemipour et al. (2012), and Supriyanto, Ekowati, and Maghfuroh (2020) found that organizational commitment was a mediator of a relationship between spiritual leadership and OCB. Besides, the second mediation analysis results showed a positive relationship between job satisfaction and organizational commitment and a positive relationship between organizational commitment and OCB. Organizational commitment was a mediator of a relationship

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between job satisfaction and OCB. Therefore, the third hypothesis is proposed as follows:

H3: *Organizational commitment has a significant positive effect on organizational citizenship behavior (OCB).*

2.8. Workplace Spirituality, Organizational Commitment, and Organizational Citizenship Behavior

Theoretically, to foster organizational employee citizenship behavior as a member of the organization, job satisfaction, and organizational commitment are needed. The company encourages every employee in the organization to demonstrate their behavior and responsibilities adequately. It is also necessary to pay attention to work-related attitudes, including job satisfaction and employee commitment toward the organization that employs him/her. Empirical studies have proven that organizational commitment is an intermediate pattern of workplace spirituality and OCB. An organization cannot run well without its members' willingness to behave positively (Purnama, 2013). OCB allows this engagement. Employees who have profound meaning and feel in their work believe that human beings are linked with each other. They feel solidarity with others in the workplace, see their values and goals as in line with their values and goals, and consider their

issues such as the organization's welfare. There is more probability that shows in the workplace the OCBs. Previous studies have identified workplace spirituality as the cause for job attitudes such as job satisfaction, organizational commitment, trust, participation, etc. (Soleimani, Khosravi, and Kashani, 2017). The fourth hypothesis is proposed as follows:

H4: *Organizational commitment is a mediating variable in the relationship between workplace spirituality and organizational citizenship behavior OCB).*

3. Material and Methods

3.1. Population and Sample

The population in this study is the Village Credit Institutions (LPD) in Badung Regency (2019), that is, 122 LPDs scattered in four districts, namely Abiansemal District (34 LPDs), Mengwi Districts (38 LPDs), Kuta District (South Central) (23 LPDs) and Petang District (27 LPDs). Based on cost and time considerations, 12 LPDs (10%) were considered in this study, which is representative of rural and urban areas. Of the 12 LPDs, samples that are proportionately selected according to the LPD/sub-district distribution is as follows:

Based on the results of field observations, the total number of sample LPD employees is 80 employees. All existing employees will be sampled in the study.

Table 1: Number and Distribution of Village Credit Institutions (LPD) Sample

Location of LPD Sample	Name of LPD	Number of Employees (people)
Abiansemal District	LPD Grana Village	7
	LPD Sedang Village	6
	LPD Gerih Village	6
Mengwi District	LPD Mengwitani Village	7
	LPD Tumbak Bayuh Village	5
	LPD Lukluk Village	8
	LPD Munggu Village	6
Kuta (Middle South) District	LPD Legian Village	10
	LPD Kampial Village	6
Petang District	LPD Carangsari Village	6
	LPD Plaga Village	7
	LPD Belok Village	7
	Total: 12	80

Resource: Data from Village Credit Institutions (LPD) Badung Regency 2019

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3.2. Definition of operational variables

Research variables are things that can distinguish or bring variation in value. This study uses two variables, namely the exogenous variable and the endogenous variable. The dependent variable (endogenous variable) is the variable that is the researcher's center of attention. In this research, endogenous variables are organizational citizenship behavior (Y2) and organizational commitment (Y2). The exogenous variable is workplace spirituality (X).

Organizational citizenship behavior (OCB)(Y2) is an extra-role behavior (not listed in the job description and not related to the reward system) that individuals/employees own to improve their efficiency and effectiveness. According to the studies conducted by Genty (2017) and Supriyanto, Ekowati, and Maghfuroh (2020) describe five indicators to measure OCB, namely (a) courtesy, (b) altruism, (c) civic virtue, (d) sportsmanship, and (e) conscientiousness.

Organizational commitment (Y1) is the closeness of the LPD with the organizational commitment which is the organization's involvement and loyalty. Qing et al. (2019) state that affective commitment normally reflects a greater relationship between employees and the organization as compared to normative and continuance commitment since continuance commitment mostly deals with the financial needs of individuals and normative commitment focuses on essential behaviors of employees use to stay committed with the organization.

Workplace spirituality (X) is the perception of LPD employees about their workplace institutions to help find purpose in life. It develops strong relationships with colleagues and others who are related to work and have harmony between their core beliefs and the organization's values where they are work. Workplace spirituality variables are measured using the dimensions such as a sense of inner life, meaningful work, and sense of community (sense of togetherness) (Ashmos & Duchon, 2000).

3.3. Data Collection Method

Observation is one way to obtain primary data. It is done by observing the object, which is the primary source of data, and conducting direct observations of the research location to determine the circumstances and problems. This research uses data collection techniques: 1) interviews conducted with employees working in Badung Regency LPD both in managers and staff positions. 2) Questionnaire, namely, by using several closed questions given to the Badung Regency LPD employees regarding workplace spirituality, organizational commitment, and OCB.

3.4. Data Analysis Technique

3.4.1. Inferential Statistical Analysis

This analysis used the partial least squares (PLS) approach. PLS is an alternative approach that shifts from a covariant-based SEM approach to a variant-based. There are two models in PLS path modeling: the outer model and the inner model; both of these criteria were used in this study.

3.4.2. Outer Model (Measurement Model)

In connection with the indicators that form latent variables, the evaluation of the measurement model (measurement model / external model) to measure the indicators' validity and reliability is convergent validity, discriminant validity, composite reliability, and Cronbach Alpha. Convergent validity is a criterion for measuring the validity of a reflexive indicator. An indicator is valid if outer loading> 0.50. Discriminant validity - a variable is said to be valid if the average variance extracted (AVE) root (√AVE or Square root Average Variance Extracted) is greater than the correlation value between variables. It was found that AVE was more significant than 0.50. The composite reliability and Cronbach alpha measurements can be relied on if the composite reliability and Cronbach alpha have a value greater than 0.70.

3.4.3. Inner Model (Structural Model)

The evaluation of the structural model is carried out through several approaches, including a) R-squared (R2), b) Q-squared predictive relevance (Q2), and c) Goodness of Fit (GoF). R-squared (R2) shows the strengths and weaknesses of the research model. The results found in this study are as follows: if R-squared (R2) is 0.67, it is classified as a robust model; if R-squared (R2) is 0.33, it is classified as a moderate model, and if R-squared (R2) is 0.19, it is classified as a weak model. Q-squared predictive relevance (Q2) is how well the observations made will provide the research model results. The predictive relevance value of Q-squared (Q2) ranges from 0 (zero) to 1 (one). The strength of the model, as measured by the Q-Square predictive relevance (Q2), is as follows: 0.35 (strong mode), 0.15 (medium model), and 0.02 (weak model). Based on the Goodness of Fit (GoF), it has a value range between 0 (zero) to 1 (one). The criteria for the strength of the model based on the measurement of Goodness of Fit (GoF) are as follows: 0.36 (large GoF), 0.25 (medium GoF), and 0.10 (small GoF). The Sobel test is used for testing the mediating variable's role, that is, the organizational commitment variable. The Sobel test is a specialized *t*-test that provides a method to determine whether the reduction in the effect

of the independent variable, after including the mediator in the model, is significant and therefore whether the mediation effect is statistically significant.

4. Results and Discussion

4.1. Description of Characteristics of Respondents

Characteristics that describe the respondents involved in the research were based on gender (sex), age, years of service, and last education. The sample size was 80 and all the respondents filled the questionnaire that was given to them and had also returned it. Based on the number of samples available, the respondents' characteristics in this study are as follows: in terms of gender, most respondents in this study were male, that is, 60 people or 60.00%. Most of the respondents were more than 30 years, that is, 42 people or 52.80%. In terms of length of work/tenure, most respondents in this study were between and 5-10 years, that is, 39 people, or 44.70%. In terms of the latest education level, most respondents had tertiary education (S1 or S2). When analyzed in more depth through cross-tabulation, it can be observed that the age of the majority of employees is <30 years. 39.30% f the employees are graduates/post-graduates. The LPD currently has human resources that have the potential to be developed.

4.2. Inferential Statistical Results

In evaluating the indicators of the latent variables of the three constructs raised in this study, the results that met the following conditions were obtained: based on the convergent validity provisions of the measurement model with reflective indicators can be seen from the value of AVE> 0.50 and outer loading above (> 0.50). The calculation results show that the outer loading of all latent variables' indicators is above 0.50. The AVE values are above 0.5, therefore both conditions have been fulfilled as indicators

of measuring latent constructs. Measuring the validity of the indicators that form latent variables can also be done through discriminant validity. Output discriminant validity is shown through HTMT (Heterotrait-Monotrait ratio <0.90), which is declared valid. The discriminant validity output shown through the processing results is obtained for all latent constructs below 0.90. It meets the discriminant validity requirements. A measurement can be reliable if the composite reliability and Cronbach Alpha have a value greater than 0.70. Composite reliability is a measure of reliability among indicator blocks in the research model. The calculation results show that all constructs' composite reliability values have values greater than 0.70 and meet the reliable requirements based on composite reliability criteria and Cronbach Alpha values that are also greater than 0.70.

The inner model test is used to evaluate the overall model with analysis tools namely, R-Square (R2), Q- squared predictive relevance (Q2), and goodness of fit (GoF. The magnitude of the determination (R2) coefficient for the OCB construct is 0.664 and the organizational commitment construct is 0.223. The value of Q-squared predictive relevance (Q2) for the OCB construct is 0.369 and is 0.104 for the organizational commitment construct. The goodness of fit (GoF) for OCB construct is 0.625 (> 0.36 including GoF) large), and for organizational commitment construct is 0.356 (> 0.36 including GoF large). Therefore, overall, with analysis tools as observed from the results of R-Square (R2), Q- squared predictive relevance (Q2), and goodness of fit (GoF), the overall model is excellent.

Testing the relationship between latent constructs, as hypothesized in this study, was carried out through the process of resampling with the bootstrapping method. Table 2 provides the estimated output for testing structural models. The expected result is Ho rejected or a sig value <0.05 (or t statistic value> 1, 96 for tests with a significance level of 0.05).

Table 2: Path Analysis and Hypothesis Test Results.

	Original Sample (O)	Sample Mean (M)	Standard Error (STERR)	T Statistics (O/ STERR)	P-Value/	Hypotheses
Workplace spirituality and organizational citizenship behavior (OCB)	0,011	0,029	0,094	0,120	0,904	H1 rejected
Workplace spirituality and organizational commitment	0,472	0,490	0,084	5,620	0,000	H2 accepted
Organizational commitment and organizational citizenship behavior (OCB)	0,809	0,802	0,068	11,654	0,000	H3 accepted

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4.3. Workplace Spirituality and Organizational Citizenship Behavior

Hypothesis 1 states that workplace spirituality has a positive effect on OCB. In testing, it was found that workplace spirituality had a positive effect with a path coefficient of 0.011 and p-value 0.904> 0.05 (or t-statistic 0.120 <1.96), meaning hypothesis 1 (H1) was rejected. The results are not in line with the study by Helmy and Wiwoho (2016) who proved that workplace spirituality positively affects OCB. It means that the higher the employee's perception of spirituality in the workplace, the higher the OCB. The results are also not in line with the findings of Genty (2017) and Kazemipour et al. (2012), who found that spirituality in the workplace positively influenced OCB. Various aspects of spiritual climate have a positive association with implications on organization development, corporate social responsibility, and workplace (Pandey et al., 2016). Conceptually, this study's results describe spirituality as the "recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of a community reinforced by an organizational culture that promotes employee transcendence through work processes and provides feelings of completeness" and joy. In the organization where employees work, there is a spirituality culture with high inner satisfaction values that have not been appropriately applied to LPD employees, especially in Badung Regency.

4.4. Workplace Spirituality and Organizational Commitment

Hypothesis 2 states that workplace spirituality has a positive effect on organizational commitment. In testing, it was found that workplace spirituality had a positive effect with a path coefficient of 0.472 and a p-value of 0,000 <0.05 (or t-statistics 5.620> 1.96), meaning Hypothesis 2 (H2) is accepted. This study states that employees in organizations with high workplace spirituality (lively) exhibit supportive organizational behavior and show commitment at a greater level than employees in organizations that do not have workplace spirituality values (Milliman et al., 2003). Good work spirituality is supported by work attitude in the form of an excellent individual spirituality to reach a positive organization. The degree of internalization of spiritual needs influences one's behavior and expectations to act and obey and commit to the organization. Organizational commitment is defined as a psychological state that characterizes the employee's relationship with the organization and has implications for the decision to continue or discontinue membership in the organization. A work climate is also needed; namely, spirituality and shaping an employee's work engagement behavior

4.5. Organizational Commitment and Organizational Citizenship Behavior (OCB)

Hypothesis 3 states organizational commitment has a positive effect on OCB. In testing, it was found that organizational commitment has a positive effect with a path coefficient of 0.809 and a p-value of 0,000 <0.05 (or t-statistics 11.854> 1.96), meaning Hypothesis 3 (H3) is accepted. The results are in line with the studies by Purnama (2013), Djaelani, Sanusi, and Trianmanto (2020), Kazemipour et al. (2012), and Supriyanto, Ekowati, and Maghfuroh (2020) who found that organizational commitment had a significant positive effect on OCB. This study found that employee roles can arise from various factors in the organization, including job satisfaction and employee commitment. When employees are satisfied with what is in the organization, they will provide maximum and best performance results. Likewise, employees who have a high commitment toward the organization will do anything to advance the company because they trust the organization they work for.

4.6. Workplace Spirituality, Organizational Commitment, and Organizational Citizenship Behavior (OCB)

Hypothesis 4 states that organizational commitment can mediate the relationship between workplace spirituality and OCB. The results of calculations with the Sobel test were obtained at the count (Sobel) of 15,053, with a p-value of 0,000 <0.05. It means that organizational commitment can mediate the relationship between workplace spirituality and OCB (Genty, 2017). Thus, hypothesis 4 (H4) is accepted. This implies that when OCBs are exhibited by the staff, that organizations tend to gain a competitive advantage in the globalizing world. Furthermore, improvement in employees' workplace spirituality prompted their extra-role behavior to aid their extra-role performance. The correlational coefficient between workplace spirituality and OCB shows a statistically significant and positive correlation. Theoretically, to foster organizational employee citizenship behavior as a member of the organization, job satisfaction, and organizational commitment are needed. Based on the opinion of Purnama (2013) to encourage each member of the organization to show extra-role behavior, it is necessary to pay attention to attitudes related to the work itself (work-related attitudes), including job satisfaction and employee commitment towards the organization that hired him.

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5. Conclusion

In terms of the coefficient of determination (R2), Q-Square predictive relevance (Q2), and Goodness of Fit (GoF), the overall model is expressed very well. The results show that workplace spirituality does not affect OCB but positively affects organizational commitment. Also, organizational commitment has a positive effect on OCB. The major finding is that organizational commitment is a mediating variable in the relationship between workplace spirituality and OCB.

Based on the results of research and observations that have been made, the researchers have suggested the following: In general, the village credit institutions are expected to maintain the consistency of policies provided to employees so that employees remain satisfied with their work and, subsequently, will make a positive contribution to the company; Village credit institutions can implement policies to increase employee commitment, especially in terms of employee pride, by introducing models of individual spiritual approaches and groups. Because of the researchers' limitations, this study is only limited to spirituality in the workplace and organizational commitment as a variable that affects OCB. Future research can include other factors thought to increase OCB.

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