Do Workplace Spirituality and Emotional Intelligence Have A Role in Enhancing Affective Commitment for Millennials?

Wahyu Saripudin¹*, Asep Kurnia ²,
¹,² Faculty of Economics and Business, Universitas Gadjah Mada, D.I. Yogyakarta, Indonesia
Corresponding e-mail: wahyu.saripudin@ugm.ac.id

ABSTRACT

This study aims to examine the role of workplace spirituality in enhancing affective commitment with emotional intelligence as a moderating variable. The respondents in this research are the millennial generation who work in various industrial sectors in west Java. This study applies a quantitative method and the survey method is used for collecting data. The number of respondents obtained as many as 203 respondents who have worked for at least 1 year and were born in the range of 1980-2000. Methods of data analysis using simple linear regression and moderated regression analysis (MRA). The results reveal that workplace spirituality had a significant positive effect on affective commitment and emotional intelligence did not moderate the relationship between them.

Keywords: Spirituality, Millenials, Organizational commitment, Emotional intelligence

1. INTRODUCTION

This study investigates whether workplace spirituality can affect organizational commitment or not with emotional intelligence as a moderator. The workforce in Indonesia is currently characterized by four generations, namely generation Z, generation workplace spirituality, generation X, and the baby boomers generation (BPS, 2018). The millennial generation will dominate the world of the workforce both globally and nationally. Based on
the 2017 National Socio-Economic Survey reports that the total millennial generation reaches around 33.75 percent of the total population of Indonesia or reaches 88 million people, this makes the millennial generation the generation with the highest number compared to other generations, such as baby boomers and veterans, which reached 11.27 percent, generation X amounted to 25.74 percent, and generation Z amounted to 29.23 percent (BPS, 2018). Based on the BPS report (2018), the millennial generation is a generation born between 1980 and 2000.

The high workforce of this millennial generation can be an advantage and can also be a disadvantage. According to the Deloitte (2019) report, the millennial generation is synonymous with high turnover rates. The industry's average turnover is above 10 percent. They easily make decisions to leave the organization when they do not get things that are not following what is expected with the reality given by the organization. According to Huybers (2011), the high turnover rate shows that the low level of organizational commitment can cause losses for the company because it can weaken productivity and make the company burdened with costs in attracting new employees and growing employee potential. Meyer and Allen (2000) asserted that the commitment that leads to performance and turnover in employees in the organization is affective commitment.

Approaches that can prevent millennials as HR in a workplace from remaining loyal to the organization include providing a definite vision and making millennial workers an element of the company's vision, providing opportunities to expand careers, incentives in the form of financial and non-financial, community, as well as insight into entrepreneurship (Deloitte 2019). Consequently, companies need to implement an aspect that is considered capable of holding millennials to remain loyal and committed to staying in their company. One of them is applying a spiritual aspect approach that is applied to organizational values, culture, and work environment (Saripudin & Rosari, 2019). According to Fry et al. (2005), spirituality can support individuals and organizations to try to fully interpret the values in the work they do. The spiritual approach applied in this organization is called Spirituality at Work Ashmos and Duchon (2000) define Spirituality in the Workplace as an acknowledgment that employees have an inner life that is grown and nurtured by meaningful work and occurs in a community context.

Rego and Cunha (2008) explore the impact of workplace spirituality on organizational commitment. The results show that when employees feel a sense of community with their
peers and feel involved in a spiritual organizational climate, they become more effective with their organization, experience a sense of loyalty, contribute more and collaborate that impact on the community approach. Nikolaou and Tsaousis (2002) examined the significant relationship between emotional use and the dimensions of organizational commitment. They concluded that if employees have a high level of emotional intelligence then they feel respected by the organization, which will increase their feelings of loyalty and commitment to their organization. Likewise, research by Shafiq and Rana (2016) explains that if someone has a higher level of emotional intelligence in dealing with negative feelings, they will use emotional intelligence by looking for ways to avoid these negative emotions and feelings. In this case, their emotional intelligence response in finding ways to reduce feelings of imbalance and frustration will increase performance which will have an impact on higher affective commitment (Abraham, 2003). Cherniss (2001, in Shafiq & Rana, 2016) states that emotional intelligence plays a key role in organizational effectiveness by increasing commitment, increasing morale, and improving individual health.

Pradhan and Jena (2017) explore the role of moderating emotional intelligence in workplace spirituality relationships and the dimensions of human resource effectiveness consisting of employee engagement, employee commitment, employee performance, and employee retention. Their findings explain that workplace spirituality has a positive effect on all outcomes of human resource effectiveness, while the interactive effect of emotional intelligence was found to be negative on employee commitment and retention dimensions, which means that emotional intelligence does not moderate the positive relationship between workplace spirituality and employee commitment. The reason related to the conflicting findings is that the majority of respondents in this study were junior and mid-level professionals who were in a period of career growth, promotion prospects, and tangible benefits from their jobs. Although they are found to be spiritually aligned, their emotional connectivity to commit and continue the profession for a long time is debatable (Jena & Pradhan, 2017). From these conflicting findings, this study reconfirms the role of moderating emotional intelligence in workplace spirituality's relationship to an affective commitment with the research object of the millennial generation in the West Java region.

This paper is structured as follows. An overview of organizational commitment, workplace spirituality, and emotional intelligence is presented in section 2. Section 3 provides theoretical background and hypothesis development. Section 4 demonstrates sample data and research
methodology. Section 5 presents and analyzes the results of hypothesis testing. The last section, section 6, concludes this research.

2. LITERATURE STUDY

2.1. Organizational Commitment

Organizational commitment is a person's psychological attachment to an organization that reduces the likelihood of employees leaving the organization (Meyer & Allen, 1990). Meyer and Allen (1991) formulated organizational commitment into three components:

a. Affective Commitment: Affective commitment is the emotional interaction of members with the organization and the participation of members in the activities of the organization. Organizational members who have high affective commitment will always be members of the organization because they really want it (Meyer & Allen, 1991).

b. Continuous Commitment: Continuity commitment relates to the awareness of organizational members that if they leave the organization, then they feel a loss. Organizational members who are committed to high continuity will always be members of their organization because they have an interest as members of the organization. Continuity commitment can grow through a variety of behaviors and events that can add to the loss of leaving the organization. The number of behaviors and events are divided into two variables, namely investments and alternatives, besides that the stage of consideration can influence a person (Meyer & Allen, 1991).

c. Normative Commitment: Normative commitment reflects the feeling of being in the organization. Organizational members who have a very high normative commitment will always be members of the organization because they feel they must be in the organization. Normative commitment to the organization can grow from various pressures experienced by a person during the socialization stage when the socialization of individuals who have just joined the organization. Normative commitment can also grow because organizations give something so meaningful to individuals that cannot be reciprocated (Meyer & Allen, 1991).

The research of Meyer and Herscovitch (2001) explains if affective commitment deserves to be considered as the main essence of organizational commitment. This opinion shows that affective commitment has the nature to last a long time in the organization so that it becomes
the main characteristic of organizational commitment. Based on this, this study will only examine affective commitment, because it is the main essence of organizational commitment.

2.1.1. Affective Commitment

Meyer and Allen (1991) explain that affective commitment is a commitment related to the emotional relationship of employees to the organization, the introduction of employees to the organization, and employee relationships within an organization, which makes employees stay in the organization because they want it.

2.1.2. Factors of Affective commitment

Mowday et al. (1982, in Meyer and Allen, 1991) stated that if the antecedents of individual organizational affective commitment were affected by four factors, including:

a. Personal character, which includes age, work period, gender, work ethic, education, and achievement needs.

b. Structural characteristics, such as decentralization of decision making and formalization of policies and procedures.

c. Job characteristics.

d. Experience characteristics, which have the strongest impact on affective commitment. especially work experience that can meet the physical and psychological interests of employees to get a sense of comfort in the organization.

2.2. Spirituality

Spirituality is teaching related to identity, ethics, and morals. A condition that conforms to the basic values of all noble teachings, and conveys the existence of identity and the existence of God (Kim, 2009). Kim (2009) added that all of these teachings include a combination of the existence of the universe, there are hidden important aspects in this world, the manifestation of thoughts, the power to change lives, and the great ability of collective consciousness.

Tischler (2002) said if spirituality is almost the same as a technique related to emotions and actions as well as an attitude of the individual. Changing as a spiritual individual means as an individual who is open, giving, and full of love.

2.3. Workplace spirituality

Mitroff and Denton (1999, in Djafri and Noordin, 2017) define workplace spirituality as a desire to seek the individual's main goals in life, to cultivate strong relationships with
coworkers or other people related to work, consistent with the individual's core beliefs, and the values of the organization. Systematically Ashmos and Duchon (2000) define workplace spirituality as an individual self-understanding as a spiritual being whose soul needs care in the workplace with all the values it contains, namely experiencing a sense of purpose and meaning to work, and feeling a sense of interconnectedness with others, and the community in the workplace. Spirituality supports people and organizations value trying to live up to their values fully for the work they do (Fry et al., 2005; Duchon & Plowman, 2005).

Many stand out that workplace spirituality is about managing religion. This is because spirituality is closely related to the meaning of God, through theology and philosophy, using the psychology of religion, as well as the concept of religion (Amalia & Yunizar, 2007). The workplace spirituality is not only about religion and about change following a specific belief mechanism (Cavanagh, 1999). According to Ashmos and Duchon (2000), workplace spirituality is about individuals who understand themselves as spiritual beings whose souls need nourishment at work such as individuals who have purpose and meaning for their work and experience a sense of connectedness to the workplace community.

Ashmos and Duchon (2000) define the dimensions of spirituality in the workplace in three dimensions, namely:

a. Inner life: The inner life is an understanding of divine power and how to use it in a satisfying outer life. Duchon and Plowman (2005) explain that people bring all of themselves to work and know all of themselves, especially their spiritual self. Thus, the main dimension of spirituality in the workplace is the idea that employees have spiritual interests (inner life) and not just physical, emotional, and cognitive interests. These needs are not left behind at home when they come to work (Duchon & Plowman, 2005). Then, Duchon and Plowman (2005) conveyed that the existence of inner life is related to two constructs of organizational action, namely individual identity and social identity. Individual identity is part of the individual's self-concept as well as knowing the part of himself and the form of inner life that is part of the embodiment of social identity.

b. Meaning and purpose of work: Fox (1994, in Ashmos and Duchon, 2000) states that life and work are not two things that are divided but originate from the same source, namely spirit. Spirit means soul. Soul and work related to life through meaning, purpose, comfort and a sense of contributing to a wider group. Work spirituality
relates to how to bring life and work together. The spirituality movement in the workplace relates to more meaningful work, the relationship of soul and work, and how to get attention from the company if building a soul at work can have a positive effect on business (Ashmos & Duchon, 2000).

c. Feeling connected to the community: Spirituality in the workplace is not just how to show inner need through getting a meaningful job, but how to live in touch with other people. Experiencing as an element of a group is essential for spiritual growth. Vail (1998, in Ashmos & Duchon, 2000) states that family relationships can help leaders and subordinates overcome loneliness, disappointment, hurt in the organization and can determine if the situation is not sustainable in organizations and individuals who participate in the organization.

2.4. Emotional Intelligence

Wong and Law (2002) describe emotional intelligence as a person's capacity to understand the emotions of himself and others, and to use his emotions in thinking, acting, and responding to things around him. Then according to Goleman (1995, in Jardon et al., 2013) defines emotional intelligence as a person's capacity to know his feelings and the capacity to control the feelings of others, the power to encourage oneself, and the capacity to control emotions well for himself in relationships with others, for example. self-awareness, self-organization, motivation, empathy, social skills.

Goleman (1995, in Jardon et al., 2013) added that emotional intelligence has five factors, including:

1) Self-awareness, is a person's capacity that is useful in monitoring feelings from time to time, observing feelings that arise. The inability to discern true feelings indicates that people are in the power of emotions.

2) Self-regulation, namely the power to calm oneself, get rid of anxiety, moodiness or irritation and the consequences that arise due to the failure of basic emotional skills. Someone with a low level of ability to manage emotions will continue to take shelter against feelings of depression. Meanwhile, those who have a high level of emotional management will be able to rise faster from their depression. The ability to manage emotions includes the ability to control oneself and the ability to calm down.

3) Motivation, is the capacity to manage emotions as a tool in achieving goals and controlling oneself. Individuals who have these skills are usually very productive and
effective in all types of business they do. This capacity is based on the power of managing emotions, namely keeping oneself from feeling satisfied and controlling ambition.

4) Knowing the emotions of others (empathy), which is a power connected with awareness. This capacity is a basic skill for socializing. Individuals who have empathy become easy to detect stored social symptoms that show what other people need or want.

5) Social skills, are the ability to control the emotions of others, maintain relationships with others with social skills, leadership, and successful relationships between individuals.

According to Matthews et al. (2004) by utilizing information about emotions, especially the level of emotional intelligence, individuals will be able to change their thinking and behavior to solve organizational challenges productively and adaptively. To encourage better performance, employees must have an emotional bond with the organization, therefore emotional intelligence has the advantage of increasing organizational effectiveness (Pradhan & Jena, 2017).

2.6.1. The effect of The Workplace Spirituality on Affective Commitment

Workplace spirituality is an individual’s self-understanding as a spiritual being whose soul requires care at work in all its values, namely to experience a sense of purpose and meaning in work and to feel a sense of interconnectedness towards other people and groups at work (Ashmos). & Duchon, 2000). Meanwhile, affective commitment is a commitment related to the emotional relationship of employees to the organization, the introduction of employees to the organization, and employee participation in an organization, which makes employees stay in the organization because they want it (Meyer & Allen, 1991). Meyer and Allen (2000), asserted that the commitment that leads to performance and turnover of employees in the organization is affective commitment.

Milliman et al. (2003) explained the impact of Workplace spirituality on five variables of organizational behavior, namely intrinsic job satisfaction, job involvement, organizational-based self-esteem (OBSE) and organizational commitment. On the organizational commitment variable, the research only focuses on affective commitment. Milliman et al. (2003) suggest that Workplace spirituality dimensions such as meaningful livelihoods,
feelings of belonging to the group and alignment of organizational values, have a positive impact on affective commitment.

First, meaningful work is related to individual attitudes towards the organization, the greater the personal goals and meaning in one's work, the greater the affective commitment that has an impact on turnover intention.

Second, when the individual has a strong sense of being connected to the community, the greater the affective commitment of the individual, which results in a higher retention rate (Milliman et al., 2003). Trott (1996, in Milliman et al., 2003), states that those who are open to meaningful and purposeful relationships are a key aspect of community, they are more likely to grow, learn, and excel at work and are less likely to experience burnout at work.

Third, the alignment of organizational values is considered to be related to affective commitment. This happens when the company creates an environment that is responsive to the input and values that employees want and is then aligned with the values of the organization. The greater the alignment of a person's values with organizational values, the greater the affective commitment of the individual. Alignment of individual values with organizational values provides benefits such as individuals being more adaptable, having greater fighting power, and being strongly committed to helping the organization to succeed (Milliman et al., 2003).

Rego and Cunha (2008) explored the impact of workplace spirituality on employees' organizational commitment, their findings suggest that when employees feel a stronger presence of spirituality, they exhibit and develop higher and stronger affective commitment. In addition, when employees experience a sense of community with their peers and feel engaged in a spiritual organizational climate, they are more effectively attached to their organization, experience a sense of loyalty, and act in a more engaged and collaborative manner.

Research by Nasina and Doris (2011) explains the positive relationship between Workplace spirituality and affective commitment. They argue that Workplace spirituality will make employees feel happier and healthier. Characterized when employees find the meaning and purpose of the organization and feel involved in the overall organizational culture climate. Then the level of affective commitment of employees will increase and they will maximize their full potential to work.
According to Jabeen et al. (2014) Workplace spirituality affects organizational commitment when employees find meaning and meaning in their work, synchronize with organizational goals, have a feeling to contribute to society, feel a strong sense of purpose, trust, and respect in organizational settings. They develop affective commitment by showing their behavior in acceptance of organizational goals and values, making deliberate efforts to help the organization achieve its goals, and willingness to remain as an integral part of the organization (Jabeen et al., 2014). Based on the literature that has been described previously, the formulation of the hypothesis is:

H1 : Workplace spirituality has a positive effect on affective commitment.

2.6.2. Emotional intelligence moderates the influence of workplace spirituality on affective commitment

Emotional intelligence is a person's strength in understanding the emotions of oneself and others, and using his emotions in thinking, acting, and responding to things around him (Wong & Law, 2002). Cherniss (2001, in Shafiq & Rana, 2016) states that emotional intelligence plays a key role in organizational effectiveness by increasing commitment, increasing morale, and improving individual health. Jobs in all organizations are always fraught with daily difficulties and challenges that result in employee dissatisfaction. In the face of these difficulties and challenges, someone who has a very high level of emotional intelligence does not blame their organization for feeling dissatisfied or unbalanced (Shafiq & Rana, 2016). They will try to use emotional intelligence to figure out how to avoid negative emotions and feelings. In this case, their emotional intelligence in finding new ways to reduce feelings of imbalance and frustration creates a higher level of performance and has an impact on affective commitment within the organization (Abraham, 2003). In addition, high levels of emotional intelligence in employees can help them feel emotionally and spiritually connected to their work and organization, which in turn can create a higher team and organizational performance (Jardon et al., 2013).

Pradhan and Jena (2016) explored the role of emotional intelligence on the relationship between workplace spirituality and organizational commitment. The findings show that emotional intelligence moderates the positive effect of Workplace spirituality on organizational commitment. Pradhan and Jena (2016) further explain that companies that incorporate elements of Workplace spirituality by unifying the emotional needs of employees to find meaning in their work often increase retention and organizational commitment. Social
skills through emotional intelligence can exercise strong control over organizational commitment by helping to form strong working relationships among colleagues. Strong relationships between colleagues in the organization can increase the affective attachment of emotionally intelligent workers to their organizations. This form of commitment related to emotional intelligence is said to be affective commitment (Abraham, 2000). Implicitly, Jena and Pradhan's research (2016) shows that the role of emotional intelligence can strengthen a positive relationship on the effect of Workplace spirituality on affective commitment. From the references that have been described, the formulation of the hypothesis is:

H2 : Emotional intelligence moderates the positive influence of workplace spirituality on affective commitment.

3. RESEARCH METHODOLOGY

This study aims to examine and analyze the effect of Workplace spirituality as an independent variable on affective commitment as the dependent variable with emotional intelligence as a moderating variable. This study uses a quantitative approach, with a survey method to collect data. The survey was conducted by distributing research instruments in the form of a questionnaire containing structured statements to employees. The data used are primary data obtained directly from the field. This research is a cross-sectional study which means that the data used is only taken once in a certain period (Sekaran & Bougie, 2016).

The population of this study is the entire millennial generation who work in banking institutions in the West Java region. In this study, the determination of the sample in the research subject used the purposive sampling technique. Sekaran and Bougie (2016) stated that purposive sampling is a technique of taking samples according to the categories determined by the researcher and aligned with the research objectives. The categories determined to be the research sample include:

1) Employees born from 1980 to 2000 (Central Bureau of Statistics, 2018).
2) Permanent employees who have worked for at least one year. The reason for determining this criterion is that it is assumed that permanent employees and have worked for more than one year have sufficient affective commitment and experience spirituality at work and emotional intelligence while working at the agency.

Given a large number of scattered populations and time constraints, this study uses a sample of employees who are permanent employees in West Java who work in the service industry. The reference for sampling in this study used the theory of Hair et al. (2010), which is
generally the sample in the study is not less than 50 and should be 100 or more. For this study, the total sample obtained is 205 respondents.

3.3. Method of collecting data
The source of data used for research is primary data. Sekaran and Bougie (2016) stated that primary data is data that is directly obtained from the main source. The method of collecting data is using a survey. The survey was conducted by distributing research instruments in the form of questionnaires to the millennial generation working in various service firms in West Java that had previously been designated as research samples. The questionnaire given is a closed questionnaire containing the respondent's profile and 54 statement items that measure each research variable. The 54 statement items include 30 statement items for workplace spirituality, 8 statement items for affective commitment, and 16 statements for emotional intelligence. All variables are measured at the individual level.

Meyer and Allen (1991) revealed that affective commitment is the emotional connection of members to the organization and member participation in organizational activities. Organizational members who have a high affective commitment will always be members of the organization because they have the will to do so. The affective commitment variable was measured using 8 items developed by Meyer and Allen (1991). Each statement has a 5-point Likert scale starting from 1 (strongly disagree) to 5 (strongly agree).

3.4.2. Workplace Spirituality as Independent Variable
According to Ashmos and Duchon (2000), workplace spirituality is an individual's self-understanding as a spiritual being whose soul requires care at work for all the values that exist within him, namely feeling the experience of a sense of purpose and meaning in his work and feeling well. sense of belonging to other people and groups in the workplace. Workplace spirituality variable was measured by 30 statements Milliman et al. (2003) adopted by Pradhan et al. (2017). The statement is multidimensional to build a measurement of 12 items of spiritual orientation, 4 items of affection, 8 items of meaningful work, 6 items of value alignment. Each statement has a 5-point Likert scale starting from 1 (strongly disagree) to 5 (strongly agree).

3.4.3. Operational Emotional Intelligence as Moderating Variable
Wong and Law (2002) state that emotional intelligence is a person's capacity to understand the emotions of himself and others, and to use his emotions in thinking, acting, and responding to things around him. Emotional intelligence is measured through 16 items.
developed by Wong and Law (2002). Each statement has a 5-point Likert scale starting from 1 (strongly disagree) to 5 (strongly agree).

3.5. Research Instrument Testing

The validity test carried out in the research is the content validity test. Content validity describes the level of how much the items on the research instrument can represent the concept under study. The test was carried out using face validity through a supervisor who reviewed the statement items in the research instrument. In addition, the researcher also tested the validity of the research instrument statistically using Confirmatory Factor Analysis (CFA). CFA analysis using the Kaiser-Meyer Olkin Measure of Sample Adequacy (KMO MSA) and Bartlett's Test of Sphericity test. A variable can be called valid and deserves to be analyzed if the value of KMO MSA > 0.50, meaning that the variable is valid or appropriate to be analyzed (Hair et al., 2010). The validity of a statement item is assessed as significant through practice, namely when it has a loading factor > 0.40 and is not included in the part of other factors (Hair et al., 2010).

Sekaran and Bougie (2016) stated that the reliability test was used to see how well the instrument was used in ensuring a stable and accurate assessment of the assessment of a model under different conditions. This test was carried out to find out how much accurate and stable the instrument items were for assessing the variables in the study. The test is carried out by referring to the value of Cronbach's alpha coefficient. According to Sekaran and Bougie (2016) the coefficient value of Cronbach's alpha is categorized as follows:

a. Cronbach's alpha < 0.6 means a poor level of reliability.

b. Cronbach's alpha 0.6 – 0.79 means an acceptable level of reliability.

c. Cronbach's alpha 0.8 – 1.0 means a good level of reliability.

In the reliability test, the assessment instrument used in this study is described at the reliable value of the Cronbach's alpha coefficient the greater or the value above 0.6.

4. RESULT AND DISCUSSION

This study uses a survey method through the distribution of online questionnaires to the respondents. The questionnaires in this study were distributed in the form of Google Forms through various social media such as Twitter, Instagram, Whatsapp, and Email to millennial employees in the West Java region. Data collection was carried out from November 2020 to May 2021. The total number of questionnaires that had been filled out amounted to 213 while those that could not be processed were 10 questionnaires, due to discrepancies in the characteristics of respondents and the
number of questionnaires that could be counted was 203. A summary of the results of distributing the questionnaires is shown in Table 4.1.

**Table 4.1 Distribution of Research Questionnaire Results**

| Information                      | Total | Percentage (%) |
|----------------------------------|-------|----------------|
| Completed Questionnaires         | 213   | 100            |
| Processable questionnaires       | 203   | 95.30          |
| Unprocessable Questionnaires     | 10    | 4.69           |

**4.2. Profil Respondent**

In the questionnaire there are a number of filter statements regarding the profile. The responses from this section also show information on the characteristics of the respondents according to gender, year of birth, last education and length of work as shown in Table 4.2.

**Table 4.2 Profil Respondent**

| Characteristics         | Category             | Total | Percentage (%) |
|-------------------------|----------------------|-------|----------------|
| Gender                  | Male                 | 90    | 44.10          |
|                         | Female               | 113   | 55.90          |
|                         | **Total**            | **203**| **100**        |
| Year of Birth           | 1980-1982            | 0     | 0.00           |
|                         | 1983-1985            | 5     | 2.56           |
|                         | 1986-1988            | 14    | 6.15           |
|                         | 1989-1991            | 37    | 17.95          |
|                         | 1992-1994            | 84    | 42.05          |
|                         | 1995-1997            | 63    | 31.28          |
|                         | 1998-2000            | 0     | 0.00           |
|                         | **Total**            | **203**| **100**        |
| Last education          | Elementary           | 0     | 0.00           |
|                         | Junior high school   | 0     | 0.00           |
|                         | Senior high school   | 16    | 7.18           |
|                         | Diploma              | 27    | 17.95          |
|                         | Bachelor             | 141   | 71.28          |
|                         | Master               | 9     | 3.59           |
|                         | Doctor               | 0     | 0.00           |
|                         | **Total**            | **203**| **100**        |
| Length of work          | 1-2 years            | 92    | 46.15          |
|                         | 3-4 years            | 88    | 43.59          |
|                         | > 5 years            | 22    | 10.26          |
|                         | **Total**            | **203**| **100**        |

*Source: Primary data processed, 2020*

**4.3. The Result of Validity testing**

In this study, the validity test was conducted twice. The first is carried out by the supervising lecturer through face validity, namely after the questionnaire statement items have been translated from English into Indonesian. Second, using factor analysis to assess each instrument in the study, namely by using Confirmatory Factor Analysis (CFA) in confirming whether the instrument items in the study can describe the variables used. The validity of the data was obtained through the Kaiser-Mayer Olkin Measure of Sampling (KMO MSA) and
Bartlett's Test. If the results of KMO > 0.50, it means that the variables are eligible to be analyzed. The results of the KMO MSA analysis and Bartlett's Test are shown in Table 4.3.

Table 4.3 KMO MSA dan Bartlett’s Test

| Kaiser-Meyer-Olkin Measure of Sampling Adequacy | 0.822 |
|-----------------------------------------------|-------|
| Bartlett’s Test of Sphericity                 |       |
| Approx. Chi-Square                           | 6107.258 |
| df                                            | 1431  |
| Sig.                                          | 0.000 |

Source: Primary data processed, 2020

Table 4.3 shows the results of the KMO, which is 0.822, which means that it meets the minimum requirements of the loading factor, which is more than 0.50. The chi-square value of Bartlett's Test is 6107.258 and the result of a significance value of 0.000 shows that the items in the research questionnaire are declared valid. Then the researcher tested the validity of the items in each instrument by using factor analysis techniques which could be seen from the loading factor in the rotated component matrix table. The results of the workplace spirituality (WS) factor analysis test as an independent variable, emotional intelligence (EI) as a moderating variable, and affective commitment (AC) as the dependent variable are shown in Table 4.4.

Table 4.4 Result of Factor Analysis of Spirituality at Work, Affective Commitment and Emotional Intelligence

| Statement Items | Component 1 | Component 2 | Component 3 | Information |
|-----------------|-------------|-------------|-------------|-------------|
| WS1             | 0.439       |             |             | Valid       |
| WS2             | 0.496       |             |             | Valid       |
| WS3             | 0.450       |             |             | Valid       |
| WS4             | 0.402       |             |             | Valid       |
| WS5             | 0.469       |             |             | Valid       |
| WS6             | 0.424       |             |             | Valid       |
| WS7             | 0.588       |             |             | Valid       |
| WS8             | 0.569       |             |             | Valid       |
| WS9             | 0.553       |             |             | Valid       |
| WS10            | 0.486       |             |             | Valid       |
| WS11            | 0.475       |             |             | Valid       |
| WS12            | 0.539       |             |             | Valid       |
| WS13            | 0.523       |             |             | Valid       |
| WS14            | 0.477       |             |             | Valid       |
| WS15            | 0.523       |             |             | Valid       |
| WS16            | 0.435       |             |             | Valid       |
| WS17            | 0.408       |             |             | Valid       |
| WS18            | 0.540       |             |             | Valid       |
| WS19            | 0.635       |             |             | Valid       |
| WS20            | 0.692       |             |             | Valid       |
| WS21            | 0.591       |             |             | Valid       |
| WS22            | 0.516       |             |             | Valid       |
| WS23            | 0.638       |             |             | Valid       |
| WS24            | 0.556       |             |             | Valid       |
The results of the factor analysis test in Table 4.4 show that all the results of the loading factor in each statement item have a result of more than 0.40, which means that the statement items in the study are said to be valid. Based on the Rotated Component Matrix, it shows that if STK variable statement items are gathered in factor 1, affective commitment variable statement items are gathered in factor 3 and emotional intelligence variable statement items are gathered in factor 2.

4.3.2. The Result of Reliability Testing

This test is used to determine how well the instruments used in assessing are consistent and to find out about a model (Sekaran & Bougie, 2016). The reliability test uses Cronbach's Alpha numbers. Analysis Results Each variable is shown in Table 4.5.

Table 4.5 Reliability Test Results

| Variable                              | Cronbach's Alpha | Number of items | Information |
|---------------------------------------|------------------|-----------------|-------------|
| Workplace Spirituality (WS)           | 0.914            | 30              | Reliable    |
| Emotional Intelligence (EI)           | 0.904            | 16              | Reliable    |
| Affective Commitment (AC)             | 0.914            | 8               | Reliable    |

Source: Primary data processed, 2020
Sumber: Data primer diolah, 2020

In table 4.5 the results of the reliability test show that each research variable has a Cronbach's Alpha between 0.6-1.0. Sekaran and Bougie (2016) categorize the coefficient value of Cronbach's alpha from 0.6 to 1.0 which indicates an acceptable level of reliability. So it can be stated that each variable item in this study has good reliability to be used as a statistical test measuring tool.

4.3.3. Descriptive statistics

In descriptive statistics, it shows a summary of the information contained in the data and knows the pattern of the data. Descriptive statistics that include the mean, standard deviation and correlation coefficient of the variables are shown in Table 4.6.

Table 4.6 Descriptive Statistics and Correlation

| Variable | Average | Standard Deviation | Correlation coefficient | N  |
|----------|---------|--------------------|-------------------------|----|
| STK      | 3.562   | 0.37047            | 1.000                   | 203|
| KE       | 3.8968  | 0.47671            | 0.006                   | 1.000| 203|
| KA       | 3.0378  | 0.66672            | 0.444**                 | -0.083| 1.000| 203|

** significant correlation at 0.01 level (2-tailed)

Source: Primary data processed, 2020

Table 4.7 Variable Mean Interval Criteria

| Interval       | Category |
|----------------|----------|
| 1.00 – 1.80    | Very low |
| 1.81 – 2.60    | Low      |
| 2.61 – 3.40    | Enough   |
| 3.41 – 4.20    | High     |
| 4.21 – 5.00    | Very high|

The value of Table 4.7 is obtained using the interval formula below:

\[
\text{Interval} = \frac{\text{Highest score} - \text{Lowest score}}{\text{Number of classes}}
\]

\[
\text{Interval} = \frac{5 - 1}{5} = 0.8
\]

Table 4.6 shows the average number of the statement variables that are assessed to show that the emotional intelligence variable has the highest average number, which is 3.89 which means it can be seen in Table 4.7, so emotional intelligence is categorized as high. This shows that employees have a high level of emotional intelligence in the company. emotional intelligence has a standard deviation of 0.47. Then the WS variable has an average of 3.56. The average value seen in Table 4.7 shows that WS is in the high category. The WS variable has a standard deviation value of 0.37, which means that the WS variable has the smallest data distribution of other variables. The affective commitment variable has the lowest mean...
number compared to the other two variables, which is 3.03 with a standard deviation of 0.66. The results of the standard deviation of the affective commitment variable showed the highest results compared to other variables. This shows that the respondents’ answers when filling out the questionnaire are very diverse. Besides that, Table 4.6 shows that the distribution of research data is good because it is known from all the results of the standard deviation that the value is not doubled above the mean value.

Based on Table 4.6, the correlation coefficient value of the WS variable on emotional intelligence is 0.006 (p>0.01). This means that there is no significant correlation between the two variables. Then, there is a significant positive relationship on the WS variable on affective commitment with a correlation result of 0.444 (p <0.01). Finally, the value of the correlation coefficient between affective commitment and emotional intelligence is -0.083 (p>0.01), which means that the relationship is negative and insignificant.

4.4. Hypothesis test
4.4.1. Hypothesis test 1

In hypothesis 1, it is stated that STK has a positive influence on affective commitment. The results of simple linear regression analysis are shown in Table 4.8.

|          | Beta Coefficient | T Value | Sig.  |
|----------|------------------|---------|-------|
| WS       | 0.444            | 6.890   | 0.000*|
| Adjusted R² | 0.193          |         |       |
| R²       | 0.197            |         |       |

*p<0.01

Source: Primary data processed, 2020

a. Determination Coefisien

Table 4.8 shows that the result of Adjusted R² in the above model is 0.193, so the STK variable can explain the variation in the affective commitment variable, which is 19.3%, and the remaining 80.7% is explained from other variables that are not in the research model.

b. Beta Significance Test

The beta coefficient value based on Table 4.8 is 0.444 and has a significance value below 0.01 ((p=0.00). This means that the higher the STK, the greater the level of affective commitment of employees in the organization. And vice versa, the lower the STK level, the lower the level of affective commitment of employees in the organization. In this study, hypothesis 1 is supported.
4.4.2. Hypothesis test 2

Hypothesis 2 testing was carried out using Moderated Regression Analysis (MRA). MRA was used to see the relationship between the independent variable spirituality at work (WS), the dependent variable of affective commitment (AC), and the moderating variable of emotional intelligence (EI). The results of the moderating regression test are shown in Table 4.9.

|                | Beta Coefficient | t Value | Sig. |
|----------------|------------------|---------|------|
| WS             | 0.559            | 0.580   | 0.563|
| EI             | -0.339           | -0.243  | 0.699|
| WS*EI          | 0.061            | 0.252   | 0.801|

Table 4.9 Results of Regression Analysis of Spirituality Moderation at Work on Affective Commitment with Emotional Intelligence as Moderating Variable

Table 4.9 shows the results of Adjusted R² the effect on WS, emotional intelligence, and the relationship between the two (WS*EI) on affective commitment. The results of Adjusted R² did not increase or decrease, which when compared after the variables were included in the model, the results of Adjusted R² remained the same, namely 0.193 or 19.3%. This means that emotional intelligence does not moderate the positive effect of WS on affective commitment. Statistically, R² has increased from 0.197 to 0.205. However, the significance value of the interaction coefficient between WS and emotional intelligence (WS*EI) has a value of 0.061 with a positive direction and is not significant (p value > 0.05). This means if emotional intelligence does not moderate significantly the positive effect of WS on affective commitment. Thus, hypothesis 2 is not supported in this study.

In testing hypothesis 1, namely the WS variable has a positive influence on the affective commitment variable and hypothesis 2, namely the emotional intelligence variable does not moderate the positive impact of the WS variable relationship on the affective commitment variable experienced by the millennial generation who work in banking in the West Java region. The summary of the results of hypothesis testing is shown in Table 4.10.

4.5. Discussion

This study aims to confirm the hypothesis and analyze the effect of WS on affective commitment with emotional intelligence as a moderating variable in the study of millennials.
working in the banking sector in West Java. The results of the analysis on hypothesis 1 show that there is a significant positive effect in the variables tested, namely WS on affective commitment. Furthermore, hypothesis 2 is confirmed that there is no moderating effect of emotional intelligence as a moderating variable on the positive relationship between WS and affective commitment. The summary of the results of data processing the effect of WS on affective commitment and emotional intelligence as moderating variables is shown in Figure 4.1.

\[ \beta = 0.444^{**} \quad P = 0.000 \]

\[ \beta = 0.061^{**} \quad p = 0.801 \]

**Figure** Error! No text of specified style in document. 1 Summary of Hypothesis Test

4.5.1. Spirituality in the Workplace Positively Affects Affective Commitment

Hypothesis 1 states that workplace spirituality has a positive effect on affective commitment and is statistically significant. The test results support previous research from Milliman et al. (2003), Rego and Cunha (2008), Narsina and Doris (2011), Jabeen et al. (2014) and Pradhan and Jena (2017) who also found that workplace spirituality had a positive influence on affective commitment. The results of the hypothesis also show that the higher the workplace spirituality will affect the affective commitment of the employees, the higher the employee's affective commitment, the opposite applies.

Nasina and Doris (2011) suggest that workplace spirituality has a positive effect on affective commitment and will make people feel happier and healthier. Characterized when employees find the meaning and purpose of the organization and feel involved in the overall
organizational culture climate. Then the level of affective commitment will increase and they will maximize their full potential to work.

In Table 4.6 descriptive statistics, it shows that the average value of affective commitment of millennials working in the banking sector in West Java has an average value of 3.03 and can be categorized as sufficient. This shows that the level of affective commitment is not too high, which means that banking companies need an approach to increase the affective commitment of the millennial generation who work in banking companies. The goal is to be able to reduce turnover intention and the intention to stop working from his job which is done by moving from one workplace to another based on his own choice. In addition, Deloitte (2019) stated that the millennial generation easily decides to leave their organization and is synonymous with high turnover. The approach to increase the loyalty and affective commitment of the millennial generation who work in banking companies in the West Java region is to apply the workplace spirituality aspect to organizational values.

According to Jabeen et al. (2014) workplace spirituality affects affective commitment when employees find understanding and meaning in work, conform to organizational goals, have a sense of contributing to society, have a strong sense of purpose, trust and respect in organizational settings. They develop affective commitment by showing their behavior in acceptance of the goals and values of the organization, by making a deliberate effort to help the organization achieve its goals, and the willingness to remain an integral part of the organization (Jabeen et al., 2014).

Table 4.10 Average Value and Standard Deviation of Spirituality at Work

| Dimensi            | Average | Standard Deviation |
|--------------------|---------|--------------------|
| Spiritual Orientation | 3.48    | 0.42               |
| Affection          | 3.54    | 0.49               |
| Meaningful Work    | 3.71    | 0.45               |
| Value Alignment    | 3.58    | 0.43               |

Sumber: Data primer diolah, 2020

In this study, the average workplace spirituality value of the millennial generation who work in the banking sector in the West Java region can be categorized as high, based on Table 4.7 regarding the criteria for the variable mean result interval. Table 4.11 shows the average results of the workplace spirituality dimension from the lowest with a value of 3.48, namely the dimension of 'spiritual orientation' and the highest dimension of 'meaningful work' at the average number of 3.71. In the dimension of 'meaningful work', there are statement items, one
of which is 'My job provides enough satisfaction and personal meaning' and 'I experience some kind of positive relationship between work and my life'. These two items can represent the character of the millennial generation. According to Kicheva (2017), millennials tend to seek meaning in their careers or work. Then according to Deloitte (2018), millennials want a flexible work environment and work that has a positive impact.

It can be concluded that when there is an alignment of workplace spirituality values in banking companies with the millennial generation as workers, it will have an impact on improving performance and can increase the affective commitment of the millennial generation to survive and contribute more to the company.

Milliman et al. (2003) suggested that workplace spirituality dimensions such as meaningful work, feelings of belonging to the group and alignment of organizational values, had a positive impact on affective commitment. First, meaningful work is related to individual attitudes towards the organization, the greater the personal goals and meaning in one's work, the greater the affective commitment that has an impact on turnover intention.

Second, when the individual has a strong sense of being connected to the community, the greater the affective commitment of the individual, which results in a higher retention rate (Milliman et al., 2003). Trott (1996, in Milliman et al., 2003), states that those who are open to connecting through meaningfulness and direction are important elements of the group, they are more likely to grow, learn, and excel at work and are less likely to experience burnout at work.

Third, the alignment of organizational values is considered to be related to affective commitment. This happens when the company creates an environment that is responsive to the input and values that employees want and then aligns it with the values of the organization. The greater the alignment of a person's values with organizational values, the greater the affective commitment of the individual. Alignment of individual values with organizational values provides benefits such as being a more adaptable person, has greater fighting power, and is more committed to helping the organization to succeed (Milliman et al., 2003).

4.5.2 Emotional Intelligence Moderates Positive Effects of Spirituality at Work on Affective Commitment

The results of hypothesis 2 testing in this study confirm that emotional intelligence does not moderate significantly the positive effect of workplace spirituality on affective
commitment. That is, the increase in affective commitment to millennial generation employees who are influenced by workplace spirituality does not depend on the emotional intelligence variable.

The results of this study support the findings made by Pradhan and Jena (2017) regarding the influence of emotional intelligence on the workplace spirituality relationship to organizational commitment. In his findings, emotional intelligence does not moderate the effect of workplace spirituality on the organizational commitment which includes affective commitment, continuance commitment and normative commitment. The reason is that the majority of the research respondents are junior and middle-level employees who are in the process of career growth and currently in the prospect of promotion. Although they are found to be spiritually aligned, but their emotional connectivity to commit and continue the profession for a long time is debatable. The relationship of emotional intelligence in workplace spirituality to commitment in the organization basically grows with age and experience (Pradhan & Jena, 2017).

Aghdasi et al. (2011) explain that emotional intelligence does not significantly affect the research model variables that can be found in the theory of emotional intelligence itself. Emotional intelligence is a person's capacity to understand the emotions of himself and others, and to use his emotions in thinking, acting, and responding to things around him (Wong & Law, 2002). In simple terms, emotional intelligence has the meaning of self-knowledge, self-awareness, and knowing others. Maslow's hierarchy of needs theory can be presented as one of the theories that can be related to job satisfaction which will ultimately affect commitment (Aghdasi et al., 2011). Maslow believed that the highest need was self-actualization. It can be said that someone with higher emotional intelligence will reach the stage of self-actualization. Maslow further argued if the lower level of need is met it will have an impact on the fulfillment of a higher level of need, namely self-actualization (Aghdasi et al., 2011). Therefore, if the needs in the work environment such as pay, job security, respect for coworkers, managers, customers and organizational contracts are not met, then the higher needs of self-actualization and self-care will not be met (Aghdasi et al., 2011).

Pradhan and Jena's research (2016) suggests that the emotional intelligence of employees can improve the relationship between workplace spirituality and affective commitment, but this ability will be useful and beneficial if low levels of needs are met. In this study, it is explained that there are issues related to the termination of employment (PHK)
for bank employees that create a low level of need, namely a sense of security that has not been fulfilled due to anxiety or feelings of unease due to the layoff issues. Although in this study, the level of emotional intelligence possessed by millennials who work in banking is categorized as high, but this is not enough to be able to help improve the relationship between workplace spirituality and affective commitment because the low level of needs has not been met.

Furthermore, Pradhan and Jena's research (2017), states that emotional intelligence can moderate the relationship between workplace spirituality and affective commitment based on age and work experience. Respondents in this study were the millennial generation, which is the junior and middle level. The average number of respondents is based on the year of birth in this study, namely those born in the range of 1992-1994 with a percentage of 42.05 or as many as 82 people. Then the respondents with the most length of work are 1 to 2 years with a percentage of 46.15 or as many as 90 people. This explains that the millennial generation who work in the banking sector in the West Java region do not yet fully have emotional intelligence, and do not have long enough work experience. As a result, they have not been able to fully understand emotions to form strong working relationships with other employees and how to use emotional intelligence to respond to problems that exist in the workplace. It takes a long time and experience to be able to use emotional intelligence to influence and improve workplace spirituality relationships to affective commitment.

5. CONCLUSION

This study aims to examine and analyze the effect of workplace spirituality on affective commitment and emotional intelligence as moderating variables. This research was conducted on the millennial generation who work in the banking sector in the West Java region. A total of 195 respondents as a sample in the study, with a number of sample classifications that have been determined. The criteria for the sample include working for at least 1 year and being born between 1980 and 2000. Based on the results of data processing, data analysis, and hypothesis testing, two conclusions are obtained, namely:

1. Workplace spirituality has a positive and significant effect on affective commitment.

These results support hypothesis 1, which means that the higher the workplace spirituality, the higher the affective commitment. This is also the case when the workplace spirituality is lower, the affective commitment will also be lower.
2. Emotional intelligence does not moderate the positive effect of workplace spirituality on affective commitment. The positive effect of workplace spirituality on affective commitment does not depend on the emotional intelligence variable. This is due to the relationship of emotional intelligence in workplace spirituality to affective commitment in the organization, which basically grows with age and experience. This means that it takes a long process and time to make that effect happen. In addition, the low level of needs has not been fulfilled which causes millennial generation employee dissatisfaction at work. This has an impact on the use of emotional intelligence at work which in the end has not been able to respond to the workplace spirituality relationship to affective commitment.

5.2. Practical Implication

1. In this study, it was found that the level of affective commitment of the millennial generation who worked in the service sector in the West Java region was categorized as sufficient, which means that the affective commitment of employees is not too high. This should be an important note for service companies to increase affective commitment, so as not to hamper company productivity and reduce employee turnover intention. The implementation of the workplace spirituality aspect can encourage employees to be more committed and loyal to their company. If seen from Table 4.11 the results of the average value related to workplace spirituality can be categorized as high. The respondents agree with the implementation of workplace spirituality can increase affective commitment. If workplace spirituality can be applied in the company, it will be able to fulfill the wishes of employees by aligning organizational values with individual values through the organization's vision and mission to realize their potential and career growth. The alignment of one's values and goals with the organization can lead to meaningful work and engagement of employees to be more committed.

2. This study provides results that indicate that there is no moderating effect of emotional intelligence on the positive effect of workplace spirituality on affective commitment. This happens because the respondents are millennials who are in their career growth. According to Pradhan and Jena (2017), the influence of emotional intelligence on workplace spirituality relationships and affective commitment occurs through
experience and length of work. In addition, companies must be able to manage issues of termination of employment among workers so as not to cause anxiety or feelings of insecurity. As a result, the low level of need is not met which results in the use of emotional intelligence not being able to moderate the relationship between workplace spirituality and affective commitment.

5.3. Research Limitations

There are, of course, some limitations to this study, including:

1. This study uses a cross-sectional research design, which means that the research is only carried out at one time. For further research, it should be carried out continuously (longitudinally) in order to continue to evaluate workplace spirituality, affective commitment, and emotional intelligence within the company.

2. The distribution of questionnaires in this study was carried out online which had an impact on the low rate of return of the questionnaire.

3. The questionnaire in this study is self-administered, respondents fill in themselves based on the assumptions they experienced at that time. This can lead to bias, because some respondents may give the same response as fellow employees and provide responses that are not based on actual circumstances.

REFERENCES

Abraham, R. (2000). The role of job control as a moderator of emotional dissonance and emotional intelligence-outcome relationships. *Journal of Psychology, 134* (2), 169.

Abraham, C. (2003). The Relationship between Emotional Intelligence and Work Attitudes, Behavior and Outcomes. *Journal of Managerial Psychology, 18* (8), 788-794.

Aghdasi. S., Kiamanesh. A. R., & Ebrahim. A. N. (2011). Emotional Intelligence and Organizational Commitment: Testing the Mediatory Role of Occupational Stress and Job Satisfaction. *Procedia - Social and Behavioral Sciences, 29*, 1965-1976.

Amalia, F. & Yunizar. (2007). Perilaku dan Spiritualitas di Tempat Kerja. *Jurnal Bisnis dan Manajemen, 3*(1), 13-23.

Angeline, T. (2011). Managing generational diversity at the workplace: Expectations and perceptions of different generations of employees. *African Journal of Business Management, 5*(2), 249–255.

Ashmos, P., D. & Duchon, D. (2000). Spirituality at Work A Conceptualization and Measure. *Journal of Management, 9*, 134-145.
Do Workplace Spirituality and Emotional Intelligence Have A Role in Enhancing Affective Commitment for Millenials?

© 2021 MSDJ : Management Sustainable Development Journal.
Karya ini terlisensi dibawah Creative Commons Attribution 4.0 International

Badan Pusat Statistik. (2018). Statistik Gender Tematik: Profil generasi Milenial Indonesia. Jakarta: Kementrian Pemberdayaan Perempuan dan Perlindungan Anak.

Badan Pusat Statistik. (2020). Keadaan Angkatan Kerja di Indonesia 2020. Di akses pada 20 Desember 2020. https://www.bps.go.id/publication/2020/11/30/307a288d678f91b9be362021/keadaan-angkatan-kerja-di-indonesia-agustus-2020.html.

Cavanagh, G. F., (1999). Spirituality for managers : Context and critique. Journal of Organizational Change Management, 12, 186–199

Cherniss, C. (2001). The Business Case for Emotional Intelligence. Paper presented at the Consortium for Research on Emotional Intelligence in Organizations.

Deloitte. (2018). 2018 Deloitte Millennial Survey. New York: Deloitte Global.

Deloitte. (2019). 2019 Deloitte Millennial Survey. Indonesia: Deloitte Perspectives.

Djafri, F. & Noordin, K. (2017). The impact of workplace spirituality on organizational commitment: A case study of Takaful agents in Malaysia. Humanomics. 33. 384-396.

Duchon, D. & Plowman, D. A. (2005). Nurturing the spirit at work: impact on work unit performance. The Leadership Quarterly, Vol. 16 No. 5, pp. 807-833.

Fry, L. W. (2003). Toward a theory of spiritual leadership. The Leadership Quarterly, Vol. 14 No. 6, pp. 693-727.

Fry, L. W., Vitucci, S. & Cedillo, M. (2005). Spiritual leadership and army transformation: theory, measurement, and establishing a baseline. The Leadership Quarterly, Vol. 16 No. 5, pp. 835-862.

Goleman, D. (1995). Emotional Intelligence. New York, NY: Bantam.

Hair, J. F. Jr., Black, W.C., Babin, B.J., & Anderson, R.E., (2010). Multivariate Data Analysis, Seven Edition, New Jersey: Pearson Prentice Hall.

Huybers, C. M. (2011). The recruitment and retention of generation Y. United States: University of Wisconsin

Idntimes. (2019). Indonesia Millenial Report 2019. Indonesia: Idn Research Institute.

Jabeen, N., Qamar, U. & Ansari, N. (2014). Workplace spirituality and affective commitment among Employees: a case study of akhuwat. Journal of Business Strategies, Vol. 8 No. 2, pp. 39-62.

Jardon, C. R., Daniel, J. L., & Charoensukmongkol, P. (2013). Enhancing Workplace Spirituality Through Emotional Intelligence. The Journal of Applied Management and Entrepreneurship, 18. 10.9774.
Jena, L. K., & Pradhan, R. K. (2017). Workplace Spirituality and Employee Commitment: The role of Emotional Intelligence and Organisational Citizenship Behavior in Indian Organisations. *Journal of Enterprise Information Management*. 31. 21-58.

Kicheva, T. (2017). Management of Employees from Different Generations – Challenge for Bulgarian Managers and HR. Professionals. *Economic Alternatives*, 2017. Vol 1: 103-121

Kim, H. J., Knight, D. K., & Crutsinger, C. (2009). Generation Y employees retail work experience: The mediating effect of job characteristics. *Journal of Business Research*, 62(5), 548–556. https://doi.org/10.1016/j.jbusres.2008.06.014.

Kim, L. (2009). Improving the workplace with spirituality 1 + 1=5. *The Journal for Quality and Participation*, 32-35.

Meyer, J. P. & Allen, N. J. (1990), The measurement and antecedents of affective, continuance and normative commitment to the organization. *Journal of Occupational Psychology*, 63: 1-18.

Meyer, J. P. & Allen, N. J. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review*, Vol. 1 No. 1, pp. 61-89.

Meyer, J. P. & Allen, N. J. (2000). Construct validation in organizational behavior research: The case of organizational commitment. Problems and Solutions in Human Assessment: Honoring Douglas N. Jackson at Seventy, 285-314.

Meyer, J. P. & Herscovitch, L. (2001). Commitment in the Workplace: Toward a General Model. *Human Resource Management Review*, 11, 299-326.

Nasina, M.D. & Doris, K.P.P. (2011), “The Workplace Spirituality and Affective Commitment among Auditors in Big Four Public Accounting Firms: Does it Matter?” *Journal of Global Management*, Vol. 2(1). pp. 216-226.

Nikolaou, I. I. & Tsaousis, I. I. (2002). Emotional intelligence in the workplace: Exploring its effects in occupational stress and organizational commitment, *International Journal of Organizational Analysis*, 10 (4), 327-343

Milliman, J., Czaplewski, A. & Ferguson, J. (2003). Workplace spirituality and employee work attitudes. *Journal of Organizational Change Management*, Vol. 16 No. 4, pp. 426-447.

Mitroff, I.I. & Denton, E.A. (1999), *A Spiritual Audit of Corporate America*, Jossey-Bass, San Francisco, CA

Pradhan, R. K. & Jena, L. K. (2016). Workplace spirituality and organisational commitment: role of emotional intelligence among Indian banking professionals. *Journal of Human Resource Management*, Vol. 19 No. 1, pp. 13-23.
Pradhan, R.K., Jena, L.K. & Singh, S. (2016). Examining the role of Emotional Intelligence between Organisational Learning and Adaptive Performance in Indian Manufacturing Industries, *Journal of Workplace Learning*, 29 (3), 235-247.

Pradhan, R. K., Jena, L. K. & Soto, C.M. (2017). Workplace Spirituality in Indian Organizations: Construction of Reliable and Valid Measurement Scale, *Business: Theory and Practice*, 18(1), 43-53.

Rego, A. & Pina e Cunha, M. (2008). Workplace spirituality and organizational commitment: an empirical study. *Journal of Organizational Change Management Dynamics*, Vol. 21 No. 1, pp. 53-75.

Saripudin, W., & Rosari, R. (2019). Does Spiritual Leadership Model Enhance Work Engagement? Empirical Evidence From An Islamic Hospital In Yogyakarta. Journal of Leadership in Organizations 1(2)

Sekaran, U. & Bougie, R. (2016). *Research Methods for Business: A Skill-Building Approach*, 7th Edition. West Sussex: Jhon Wiley & Sons Ltd.

Shafiq, M., & Rana, A. R. (2016). Relationship of emotional intelligence to organizational commitment of college teachers in Pakistan. *Eurasian Journal of Educational Research*, 62, 1-14.

Tischler, L., Biberman, J. & McKeage, R. (2002), Linking emotional intelligence, spirituality and workplace performance, *Journal of Managerial Psychology*, Vol. 17 No. 3, pp. 203-218.

Trott, D.C. (1996), *Spiritual Well-being of Workers: An Exploratory Study of Spirituality in the Workplace*, University of Texas, Austin, TX.

Wong, C.S. & Law, K.S. (2002), “The effects of leader and follower emotional intelligence on performance and attitude: an exploratory study”, *The Leadership Quarterly*, Vol. 13 No. 3, pp. 243-274.