

Moderating Effect on Spiritual Leadership and Organizational Commitment Relationship: A Case of Malaysians' Oil and Gas Industry

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Received: October 19, 2014
Accepted: December 27, 2014

ABSTRACT

The study attempts to examine the moderating effect of religiosity between the relationships of several spiritual leadership dimensions with the organizational commitment. With the understanding that people do differs in their perception, the research further explore the possibility of differences between selected demographic profiles as to their organizational commitment. A total of 203 respondents were selected from 11 oil and gas firms which are operating within the gazetted industrialized zone to be the unit of analysis for the investigation. The result of the investigation suggested that although the underlying religious belief differs between each practices, but the common issues of religion play an important role in sustaining the relationship between spiritual leadership and commitment of the employees. Similar studies on the context of spiritual leadership conducted by researchers around the world have been sparse due to the fact that the implementation of such approach is still at its infancy and the findings therefore still subject to be debatable. Thus, the findings from the study are important to contribute to the academic literatures as well as to provide enrichment in the discussion of the subject matter.

KEYWORDS: Spiritual Leadership, Organizational Commitment, Altruistic Love, Calling/Meaning, Membership, Vision, Religiosity.

INTRODUCTION

Leadership, as defined by [54] is “a process whereby intentional influence is exerted by one person over other people to guide, structure, and facilitate activities and relationships in a group or organization”. Effective leadership approach is vital for organizations to achieve the desired goals. Leaders do not only carry the responsibility of making strategic decisions, but also in motivating employees to ensure they commit to the organization and contribute to productivity which is reflected in the organizational performance. Leadership theories have evolved from the beginning of the twentieth century from the traditional centralized, standardized and formalized bureaucratic organizational model to strategic and transformational leadership patterns. Studies on leadership practices have been abundant and continuous due to the changing environment and shifting of paradigm in organizational learning.

In [19], the opinion of previous leadership theories have focused more on the physical, mental, or emotional elements of human interaction in organizations and neglected the spiritual component of human existence. This is supported by [33] who claimed that people in today’s organization at large, only bring their arms and brains to work and not their souls. Consequently, organizations fail to trigger the full creativity and potential of their employees. In turn, employees do not succeed in developing themselves as holistic human beings. The situation led scholars to explore the dimensions of a holistic approach in leadership.

As suggested by [19], the purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels to foster higher levels of organizational commitment and productivity. The area of organizational commitment or employee turnover merits critical attention by employers, specifically in the Malaysian context. According to Malaysian Employers Federation (MEF), Malaysian companies are seeing an attrition rate of between 9.6% and a phenomenal 75%, based on its survey conducted on executive positions between June 2010 and July 2011. Among the reasons identified by the Ministry of Human Resource contributing to high employee turnover include salary unattractiveness, geographic location of the company and new opportunities.

Background of Malaysian Oil and Gas Industry

Malaysia is well endowed with both renewable and non-renewable sources of energy. The largest conventional or non-renewable energy resource found in the country is petroleum (oil and gas) which is being actively exploited. Based on the Oil and Gas Journal (OGJ), Malaysia held proven oil reserves of 4 billion barrels as of January 2010. The country's oil reserves are the third highest in the Asia-Pacific region after China and India. Malaysia is also the world's third largest exporter of liquefied natural gas (LNG) after Qatar and Indonesia, exporting over 1 trillion cubic feet (Tcf) of LNG which accounted for 12% of total world LNG exports. The average natural gas production stands at approximately 5.7 billion standard cubic feet per day. According to the statistical analysis provided by the U.S. Energy Information Administration, Malaysia is ranked the 27th largest oil producer in the world in 2011 with approximately 617,000 barrels per day (bbl/d). However, the Malaysian oil production has been gradually decreasing since reaching a peak of 862,000bbl/d in 2004 due to its maturing offshore reservoirs. Malaysia consumes the majority of its production and domestic consumption has been rising as production has been falling. However, the government is focused on opening up new investment opportunities by enhancing output from existing fields and developing new fields in deepwater areas offshore Sarawak and Sabah.

A national oil and gas company, Petroliaam Nasional Berhad (PETRONAS) was established under the Petroleum Development Act (1974) and became the custodian of petroleum resources in the country with exclusive rights to explore and produce the resources. All foreign and private companies must operate through production sharing contracts (PSCs) with PETRONAS. ExxonMobil Exploration and Production (Malaysia) Inc (EMEPMI) is the largest foreign oil company by production volume to operate with PETRONAS' subsidiary, Petronas Carigali Sdn. Bhd. via PSCs. Other major foreign oil producers include Shell, Murphy Oil, Nippon Oil, Amerada Hess and Talisman Energy.

On a wider perspective, the study will provide an insight on spiritual leadership adoption in the oil and gas industry, and how well it has contributed to the overall efficiency towards productivity and growth. The effectiveness of a particular leadership approach may differ from one industry to another based on the demographic, geographic or principle of business factors. The investigation of this paper covers Malaysian companies in the oil and gas industry in Terengganu. The industry is apparently the major contributor of the federal revenue which is around 40% annually while Terengganu is considered a hub of oil and gas upstream and downstream activities in the Peninsular Malaysia.

Problem statement

The impact of challenges encountered by Malaysian Oil and Gas industry in retaining competitive workforce is evidence with the fluctuations of oil prices beginning in the 20th century. Moving further in the late 2008, the challenges of sustaining the skilled workforce became a major concern with the increasing numbers of workforce mobilization from Malaysian to foreign companies especially in the Middle-Eastern region. If these challenges are unmanageable, then the issue of capturing as well as building new talent may interrupt the short-term and long-term competitiveness of Malaysian Oil and gas industry. The cost of building the talent in term of money spent may not be the main concern, but the time and effort factors can be considerably critical due to the intense development in the issues of managing sustainable world's oil and gas industry.

Several initiatives were considered, in attempting to improve the reward packages especially in terms of salary scheme so that the oil and gas industry remained competitive not only at national but comparing to the international players of the world. By doing so, the Malaysian oil and gas industry consistently able to compete but continuously able to retain the skill employees beside instilling loyalty to the organization. In ensuring these efforts can be realistically inculcated, it needs to surface the best approach of management through an acceptable leadership style. Knowing that majority of the staff are Muslims, we are made to believe that the emergence of spiritual leadership to some extent is able to significantly contribute to the commitment of the workforce towards building a strong working culture in the institutions.

Objectives of study

This study is designed to achieve the following objectives:

- i. To assess the significance of relationships between spiritual leadership elements (vision, altruistic love, calling/meaning and membership) and organizational commitment,
- ii. To identify the most significant predictor(s) of spiritual leadership in correlation with organizational commitment,
- iii. To examine the moderating role of religiousness in the relationship between spiritual leadership and organizational commitment, and

- iv. To explore if there is any perceptual differences in demographic factors (race, marital status and years of working experience) towards organizational commitment.

LITERATURE REVIEW

Spiritual Leadership

Before a definition of spiritual leadership can be provided, one must first examine the meaning of the two key aspects of the phrase: the "spirit" and the "leader." In [4] defined spirit as "the vital principle or animating force within living beings; that which constitutes one's unseen intangible being; the real sense or significance of something". A dictionary definition of the leader is "one who shows the way by going in advance; one who causes others to follow some course of action or line of thought." Thus, the leader is one who influences followers to think or behave in some way. Combining the two terms suggest that the leader who incorporates spirituality into his or her leadership will be one who causes others to seek out and understand their inner selves and who fosters a sense of meaning and significance among his or her followers. Thus, one definition of spirituality in leadership is a holistic approach to leadership in which the leader strives to encourage a sense of significance and interconnectedness among employees.

In the academic literatures, the definition of 'spirituality' alone has been debated over time along with various conceptualizations of spiritual leadership [23]. There are more than seventy definitions of spirituality at work, and still, there is no widely accepted definition of spirituality [31]. In summarizing a few definitions provided by previous researchers, in [24] described spirituality as an idiosyncratic, multifaceted, elusive concept; difficult to be captured in a common definition.

In [29] define spirituality from three different views. The intrinsic-origin view, according to the authors, is a concept of spirituality that is derived from the inside of an individual whereby it implies an inner search for meaning or fulfilment that may be undertaken by anyone regardless of religion. The religious view is one that is specific to a particular religion as the most controversial one compared to the other views of organizational spirituality due to the different facets of spirituality carried by different religions. The third concept, the existentialist view as suggested by the authors is a concept which relates to meaning in one's life.

In a conceptualization effort by [46], spiritual leadership is believed to consist of four primary dimensions, namely; religiousness, interconnectedness, sense of mission, and wholeness. In [27] distinguishing between spirituality and religion defined the former as "the personal quest for understanding answers to ultimate question about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community".

In [24] provided a definition of spirituality as "the journey to find a sustainable, authentic, meaningful, holistic and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent".

Vision

The concept of vision appeared in several discussion related to charismatic leadership. Vision refers to an articulate and realistic goal that the leader wants the organization to achieve and make it happen in the future through the skills, talents, and resources [12]. In [41] suggests that visions should be able to facilitate activities that are inspirational, unique, and offering new approach that can create competitive advantage to the organization. Vision is viewed to be the fundamental source of aspiration, through which the concept formed the central heart of understanding the leadership framework [5]. The main idea of deploying transformational leadership inculcate sources of charisma that attempt to articulate vision towards inspiring and motivating followers to a more higher levels of loyalty, commitment and performance [9].

Corporate success is believed to be a result of vision articulated by the chief executive of the organization [25]. The outcome of the investigation conducted through in-depth interviews of twelve chief executive officers of large corporations implementing major overhaul or transformation of an existing organization, indicated that when a leader transformed the organization, there were three distinct stages involved. First, it recognized the need for revitalization, followed by creating a new vision, and end up with institutionalizing change. Thus, importance of vision here acts as one of the significant factors towards a successful transformation [51].

Vision appeared to be the catalytic component that enabled leaders to implement successfully the remaining four transformational themes. A good vision statement should be described in an idealised and futuristic manner if the organization aims for achieving the desired goals [7]. In [22] reviewed eight studies concerning transformational, charismatic and visionary theories and compared the behaviours specified by the studies. In [43], it studied on successful transformation leaders in junior and community colleges in the USA through distribution of

questionnaires as well as interviews. Of the five themes identified, vision was found to be the most significant theme. Both studies revealed that manifestation of a vision is therefore considered one of the main elements that most organizations are looking forward and need to be conceptualized ideally [19]. Otherwise, the journey of directing the followers towards a common goal will be unsatisfactory.

Altruistic Love

As suggested by [40], altruistic love is all about the readiness to accept and love everyone as the way they are supposed to be. Thus, it is essential to incorporate the elements of trust and respect [47], so that all the humanistic values will keep on growing. It is through the concept of altruistic love the involvement of a new dimension of trustworthy environment favourably takes place as individuals are attached with being merciful, forgiving, honest, modest, and friendly. It is through these attributes it will reflect leaders to be more visible.

Several authors have made strong conceptual arguments relating certain aspect of altruism and transformational leadership [36]. Some leaders and followers hold their own principles so as to protect their egoistic values to the point that they indirectly failed to accept the values of altruistic love. Unless certain initiatives were taken to review the phenomena, it will obviously affect the commitment of their role in assisting the organization.

The concept of altruism is actually an ethical principle or practice which demands an individual to be always prepared in helping the others. It is very much relevant for understanding leadership as it involved influencing others (staff). As been mentioned by [30], the preach of altruism is expected to shape the behaviour without anticipation of materialistic rewards from external sources. In fact, the important of helping or assisting someone has been long emphasized in much of Islamic faith [4]. Although conceptualization of altruism has been much deliberated in the literatures, empirical evidence relating it to organizational outcomes such as motivation, productivity, work commitment, satisfaction and loyalty found to be very scarce.

As proposed by [19] the underlying definition of altruistic love involved a sense of wholeness, harmony, and well-being produced through sincere care, support, concern, and appreciation for both self and others. Underlying this definition are the values of patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty and truthfulness. Altruistic love, which derived from the concept of altruism is further defined by [13] further defined altruism as the willingness in giving sacrificial love such as sacrificing of very important hobbies or interests, or even to the extent of sacrificing of the individual's life.

Calling/Meaning

The inner psychological drive seeking for meaning is always in existence at the workplace. Several leadership researchers agreed that there is a connection between leadership, spirituality and personal meaning [20]. It seems that the definition of these two approaches indicated that there is a shift from leader-centric to follower-centered perspectives in which followers' sense of meaning plays an important role.

According to the investigation done by [19], the relationship between calling and organizational commitment was not significant. In spiritual leadership calling is often viewed to be a transcendent vision of the services rendered. While [6] suggests that calling provides a sense of being valuable to others and society and thus engenders personal meaning, because it links vocation with what is truly meaningful to a person. In [18] suggests that calling, along with a need for social connectedness, is an essential dimension of spiritual survival in the workplace. When work is seen as a calling rather than a job or as an opportunity to serve higher power, purpose or common good, work-related striving takes on a new significance [15]. This journey is evidence since the nature of work demand increasing portion of working hours. Thus, it can be observed that most people have the tendency to engage spiritually whenever work become meaningful and geared for the purpose of doing it [39]. In [19] proposed that a person can be intrinsically motivated when he is able to capture the sense of spiritual survival through calling and membership. This view is in line with [3] who operationalized that any dimensions referring to intrinsic motivational are normally associated with religiousness. It is through this process it will further provide a true meaning framework in which all our part of life can be understood.

In [48] described charismatic leaders as those individuals who can satisfy a need for finding a meaning in life while [11] named them as 'meaning makers'. In [17] expressed the issue of spirituality as a source to guide the development of personal values and meaning-making, as well as a means of integration of the self and the way of understanding the world. Meaningfulness is defined as the value if a work goal or purpose, judged in relation to an individual's own ideals or standards [32].

Having a spiritually led workplace is not only able to enhance productive staff, but it further act as the prime movers toward increasing commitment. While at the same time, not to left out the important of calling which do contribute the commitment enhancement process [34].

Membership

The underlying motive of been a member is to strengthen the team composition so that talents and interest fit well and thus make the team highly. Thus, at workplace, people value their affiliations, as well as showing respect and trust [47], despite of being able to feel part of a larger community or being interconnected. However, the process of building membership do encounter diversity-consensus dilemma whereby the existence of diversity among group members make it more problematic for them to work together [45]. In [39] further defines four fundamental dimensions of workplace spirituality and management practices that employees seek to sustain. The first and foremost aspect is the values of having interesting and meaningful work that permits them to learn, develop, and have a sense of competence and mastery. Another value closely associate with meaningful work that provides some feeling of purpose, while the third value geared toward building a sense of mutual respect and positive social interactions with the co-workers [8, 16]. The last value that make membership more interesting is the ability to live and integrated life. So, the role that been assigned to each of the members are in harmony with their respective nature as a human being.

Religiousness

The changing roles of religion in society, especially during the past half century, have quelled efforts to bring faith into the workplace [35]. Religion, as suggested by the author, provides a sense of worthiness which leads to more and more apt to practice religion at work. According to [26], religion is an institutional and organizational domain, confined and determined by creeds, theologies and doctrines about man's current and eternal destiny, his relationship with himself and others around him, and with God or some other transcendent or supreme being. In [27] defined religion as "an organized system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality), and (b) to foster an understanding of one's relation and responsibility to others in living together in a community.

In [10] attempted to investigate the relationship of specific religion and degree of religious beliefs to job-related attitudes and values such as motivational needs, job satisfaction, work ethic, work, job and organizational commitment. Subjects were male and female, managerial and non-managerial workers in the USA. Results showed no significant correlations between work-related attitudes and specific religious affiliation or degree of religious conviction. However, religious conviction was significantly linked to organizational rank, with non-managerial employees reporting a higher degree of religious conviction than managerial employees. Protestant workers scored higher in Protestant Work Ethic (PWE) than did non-Protestants and persons with no religious affiliation had higher need for Power than Protestants, Catholics or affiliates of Eastern religions. According to [52], much of the research relating to religion has been conducted with Christian bias.

The Buddhist philosophy as studied by [28] focuses on compassion and promotes ethical conducts such as connectedness, caring for others, mindful for actions and encouraged meditation. For the Hindus, according to [29], one of the important principles is that the effort towards goal is most important, and the results are supposed to be provided by god.

In the Islamic context, the [53] conducted several studies incorporating Islamic work ethic (IWE) in a business environment. The author asserts that the concept of IWE has its origin in the Quran and hadith (the sayings and practice of Prophet Muhammad) in which Islam views dedication to work as a virtue and work is seen as an obligatory for a capable individual. The IWE further emphasizes cooperation in work, establishing social relations as well as justice and generosity in the workplace. The IWE suggests that work is considered to be a source of independence and a means of fostering personal growth, self-respect, satisfaction and self-fulfilment. Additionally, life without work has no meaning, and engagement in economic activities is an obligation.

Organizational Commitment

In [53] conducted a study to investigate the mediating role of organizational commitment between the IWE and attitudes toward organizational change. The study adopted [2] Organizational Commitment Scale (OCS) to measure the organizational commitment among employees in the United Arab Emirates. The results showed that the IWE directly and positively influences various dimensions of both attitudes toward organizational change and organizational commitment. Affective commitment was found to mediate the influences of the IWE on both affective and behavioral tendency dimensions of attitudes toward organizational change.

A study conducted by [49] focuses on organizational commitment level among Malaysian civil servants in relation with empowerment, job characteristics, and organizational communication. The organizational commitment level was measured using [2] instrument. From the outcome of 250 respondents, the study suggests that workers in the public sector expressed higher level of affective commitment as compared to continuance and normative

commitments. It was also found that organizational commitment is correlated with the three variables with empowerment as the most dominant predictor.

The research adopted [2] OCS by assessing the outcome of each component of affective, continuance and normative commitments individually. A total of 381 engineers participated in the questionnaires which consist of organizational commitment, employees' perception and the behaviour patterns. The results indicate that perceived job satisfaction and perceived organizational characteristics have a significant influence on affective and normative commitment whereby the elements of race, academic background, country of graduation and religion showed the strongest influence. The authors conclude that higher organizational commitment leads to higher loyalty, reduced work stress and a lower intention to leave, but has little influence on self-performance.

RESEARCH METHODOLOGY

Theoretical Framework and Research Design

The design of the research is descriptive in nature and data were gathered cross-sectionally. By adopting this design, it provides a guideline to conduct more comprehensive data collection activities will less time consumption. The most appropriate variables that were considered to be the main components of the theoretical framework is depicted on the Figure 1.

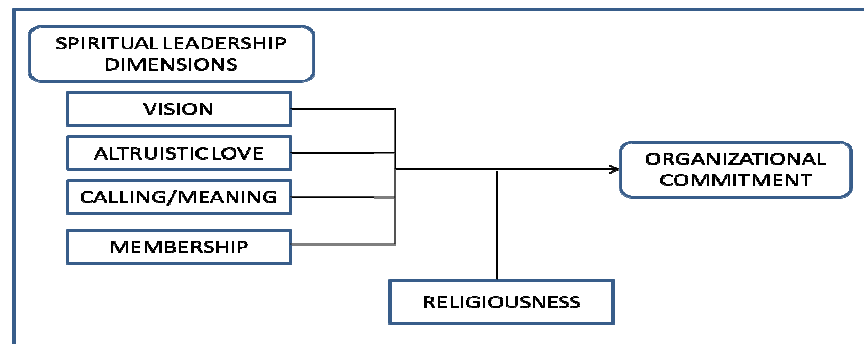


Figure 1: The theoretical framework of study

The theoretical framework constructed in Figure 1 is based on [19] causal model of spiritual leadership. The study believes that spiritual leadership elements (vision, altruistic love, meaning/calling and membership) will each have a significant influence on organizational commitment. In addition, the separate element of religiousness is hypothesized to moderate the relationship between the two variables.

Hypotheses

There are nine (9) hypotheses as postulated as below:

- H1: Vision created by spiritual leaders has a significant relationship with organizational commitment.
- H2: Altruistic love demonstrated by spiritual leaders has a significant relationship with organizational commitment.
- H3: Calling and personal meaning derived from the influence of spiritual leaders has a significant relationship with organizational commitment.
- H4: Membership, arising from altruistic love demonstrated by spiritual leaders has a significant relationship with organizational commitment.
- H5: All of the selected independent variables (vision, altruistic love, calling/meaning, membership) are able to explain the organizational commitment.
- H6: There are perceptual differences between the respondents' race and organizational commitment.
- H7: There are perceptual differences between the respondents' marital status and organizational commitment.
- H8: There are perceptual differences between the respondents' years of working experience and organizational commitment.
- H9: Religiousness of leaders moderates the relationship between spiritual leadership elements organizational commitment.

Sampling Procedure

The study shall adopt non-probability sampling in which a few companies in the oil and gas industry in Terengganu are selected. The population for this study comprises of employees from selected companies in the oil

and gas industry in Terengganu. The total population within the targeted scope are obtained prior to determination of sample size. Based on the total population of 4832 whereby 78% of the population consists of male employees while the remaining 22% is represented by female employees. The percentage of each company in the population is also determined in order to provide ratios for further allocation of sampling.

Based on the population data gathered above, the recommended number of samples to be taken is 357. For the purpose of this research, the number of samples taken is 360, taking into consideration the contingency for unused data. This procedure is also in accordance with the rule of thumb developed by [42] which stated that sample sizes larger than 30 and less than 500 are appropriate for most research.

There are two stages of sampling techniques adopted for this study. The first stage is by using quota sampling which is one of the methods used under non-probability sampling. The use of quota sampling ensures that certain groups are adequately represented in the study through the assignment of a quota. The samples taken are divided into groups according to the companies involved in the area of research. The second stage of the sampling involves a mixture of purposive and convenience sampling whereby during the distribution of questionnaires, the researchers tried to aim specific target groups in order to satisfy all of the demographic elements such as race, religion, designation in the company and age.

Research Instrument

A set of questionnaires was constructed consisting of 57 questions. The breakdown of items in the questionnaire is as follows: 9 items on demographics profiles, 8 items each on vision, altruistic love, calling/meaning, membership, religiousness, and organizational commitment.

Spiritual leadership dimensions (vision, altruistic love, meaning/calling, and membership) are measured using a model developed by [19], while [2] OCS is adopted to measure the outcome of organizational commitment. A few questions for spiritual leadership elements were added on top of the existing scale in order to ensure reliable outcome. Although the OCS differentiates between affective, continuance and normative commitments, the study considers organizational commitment as a generalized concept. Therefore, a mixture of the three components in the OCS is used for the purpose of this study. Measurement for religiousness is based on self-administered questions in order to cater for suitability with the population of the study.

The questionnaires measuring independent and dependent variables used a 5-point Likert scale to elicit all information to address the research problem.

Data Collection

A total of 360 sets of questionnaires were distributed whereby only 211 employees responded and 203 were found to be usable. The actual data gathered is equivalent to 56% from the targeted number of samples. Although the total number of data gathered had not satisfied the targeted number of samples, it meets the minimum 200 samples recommended by [50] for quantitative studies. The constraints faced by the researchers during collection of data include limitation of time, lack of cooperation from certain target groups and bureaucracy to allow distribution of questionnaires in some of the companies involved.

Prior to the distribution of questionnaires, a pilot study were conducted to determine the understanding of the items as well as to identify the internal reliability of the data gathered. During the pilot study, 36 questionnaires were collected and usable for assessing the reliability by observing Cronbach alpha value. The result showed that items used for the questionnaires were reliable. However, a few questions were modified in order to avoid possible multicollinearity during the actual data gathering.

FINDINGS AND ANALYSIS

Reliability Analysis

In ensuring all the data is highly consistent and reliable, once again the procedure of assessing reliability by looking at Cronbach alpha value was performed. The result for the reliability test is depicted after assessing the possibility of multi collinearity as well as dropping the items that failed to fit in within the variables was taken. Thus, the Cronbach alpha value of 0.840, 0.904, 0.909, 0.834, 0.798 and 0.894 for all the 6 variables found to be reasonably good for further analysis. Based on Table 1, all of the values for the variables found to be reliable for the study.

Frequency Distribution

The overall distribution of the sample was tabulated using frequency analysis as shown in Table 1. Further analysis will be discussed at the later stage in this paper by screening through the possibility of differences of the profiles as to the determinants of organizational commitment. From the data gathered, 203 respondents were involved for analysis. Of the total 92.6.6%, 3.0%, 1.5% and 3.0% were respectively represented by Malays, Chinese, Indian and other minorities.

Table 1: Respondents' profile

Profiles	Frequency	%	Profiles	Frequency	%
Race			Position		
Islam	193	95.1	Manager and above	7	3.4
Buddha	3	1.5	Executive	118	58.1
Hindu	2	1.0	Non-Executive	72	35.5
Christian	4	2.0	Others	6	3.0
Others	1	0.5			
Age			Level Of Education		
30 and <	103	50.7	SPM	28	13.8
31-40	61	30.0	Diploma	41	20.2
41-50	30	14.8	Bachelor's Degree	119	58.6
51 and >	9	4.4	Master Degree and above	8	3.9
Experience			Others	7	3.4
< 5 years	87	42.9	Marital Status		
5-10 years	54	26.6	Single	71	35.0
10-15 years	27	13.3	Married	131	64.5
> 15 years	35	17.2	Others	1	0.5

Reviewing on the age group, 50.7% from them are aged 30 years old and below which is the largest composition followed by 30% of those aged between 31-40 years old which is the second highest percentage. For the age group between 41-50 years old, the percentage displayed 14.8% and respondents who are 51 years old and above are represented by only 4.4% of the total respondents. This shows that the respondents are mainly represented by younger generations.

It seems that experience provides several useful insights that reflect the popularity of spiritual leadership and organizational commitment. Our sample distribution demonstrated that there was diverse range of experience comprised of those serving less than 5 years, those working between 5-10 years: others that had been serving between 10-15 years and there were others that had been working more than 15 years.

The representation of income group logically displayed an acceptable distribution where most of the samples were those from the lower middle income group (RM2001-RM4500), while some others representing those with less than RM2500 and also those earning more than RM6000.

Our sample distribution is also been reflected based on the maturity and advancement of the industry. As such most of the sample is been largely represented by 58.6% of those having bachelor degree qualification, followed by those with diploma education, and other representation of those with SPM and those with Master degree.

The need to retain experience employees is always essential for supporting maturity of the organizations. However, the sample for the study indicated that majority of the respondents are quite new in the respective organizations. This is been reflected based on the above table where 42.9% were those having working experience less than 5 years and only 13.3% and 17.2% respectively among those having working experience between 10-15 years and more than 15 years.

Multiple Regression Analysis

Through this analysis, we attempts to demonstrate to what extent all the selected variables in this study are able to form the acceptable model for other researchers in future. We hope it can provide us a decision to decide on hypothesis number 5 of this paper.

Table 2: Model summary

Model	R	R Square	Adj. R Square	Std. Error of Estimate	Sig. F
1	0.619 (a)	0.383	0.370	0.48925	0.000

Table 3: Coefficient (a) table

Model	Unstandardized coefficient		Standardized coefficient	T	Sig.
	B	Std. error	Beta		
1 (Constant)	0.339	0.338		1.004	0.316
Altruistic	0.315	0.079	0.326	3.969	0.000
Calling/meaning	0.105	0.097	0.078	1.085	0.279
Membership	0.178	0.111	0.138	1.607	0.110
Vision	0.224	0.95	0.187	2.345	0.020

a. Dependent variable: Organizational Commitment

The analysis tabulated in Table 2, revealed that only 37% of the organizational commitment can be explained by altruistic love, calling/meaning, membership and vision. Therefore, it assumed that H5 is supported though calling/meaning and membership did not significantly able to show their contribution in increasing the commitment of the staff. The remaining 63% of the model would be explained by other variables which are not included in the study. Further evidence as been displayed in Table 3 suggested that of the four variables, the most dominant factor towards organizational commitment is altruistic love with a Beta value of 0.326; followed by vision at the Beta value of 0.187; while the least predictor power came from calling/ meaning at the beta value of 0.078 and it was not significant.

Analysis of differences

The Kruskal-Wallis and t-test procedures were used to evaluate whether the population medians on a dependent variable are the same across all levels of a factor. For the purpose of this study, three demographic factors are selected which are gender, race, marital status and years of working experience.

Table 4: Kruskal-Wallis for race, marital status and work experience

Demographic profile	No.	Mean	Sig. 2 tailed
Gender			
Male	127	3.47	0.613
Female	76	3.51	
Race Group			
Malay	190	105.2	0.027
Chinese	6	64.83	
Indian	3	44.00	
Others	4	49.38	
Marital Status			
Single	71	100.89	0.907
Married	131	102.77	
Others	1	79.50	
Experience Group			
< than 5 years	87	96.67	0.058
5-10 years	54	92.52	
10-15 years	27	109.70	
> than 15 years	35	123.93	

The result of the t-test is shown in Table 4. There is a difference in means of 3.47 and 3.51 with standard deviations of 0.66 and 0.53 for male and female respectively. This indicates that gender factor on thoughts toward organizational commitment is not significant.

The results also further indicated that there is a significant difference at 0.027 values in measuring races. It also shows that respondents from the Malay race are more committed towards organization compared to other races. Hence, H6 is substantiated.

Further analysis indicated that there is a difference in the means of 100.89 and 102.77 with significant value of 0.907. Thus, the difference in demographic factor between single and married person in thoughts towards organizational commitment is not significant. Therefore, H7 is not supported. Apart from that, initially it was assumed that there will be a different thought between single and married person because single individuals are more committed than married person since they have no relation and not attached with other commitments. The table further shows the difference in the means rank of 96.67 and 123.93 with significant value 0.058 for this particular demographic factor. It shows that years of working experience among respondents in thoughts toward organizational commitment is not significant. Thus, H8 is not supported.

Partial Correlation Analysis

Table 5: Pearson correlation coefficient for variables

Variables	Significant value	(B)	(C)	(D)	(E)	(F)
ORGANIZATIONAL COMMITMENT (A)	Pearson Correlation Sig. (2-tailed)	0.566(**) 0.000	0.398(**) 0.000	0.521(**) 0.000	0.509(**) 0.000	0.443(**) 0.000
ALTRUISTIC LOVE (B)	Pearson Correlation Sig. (2-tailed)	1	0.418(**) 0.000	0.703(**) 0.000	0.589(**) 0.000	0.607(**) 0.000
CALLING (C)	Pearson Correlation Sig. (2-tailed)		1	0.527(**) 0.000	0.593(**) 0.000	0.562(**) 0.000
MEMBERSHIP (D)	Pearson Correlation Sig. (2-tailed)			1	0.605(**) 0.000	0.604(**) 0.000
VISION (E)	Pearson Correlation Sig. (2-tailed)				1	0.565(**) 0.000
RELIGIOUSNESS (F)	Pearson Correlation Sig. (2-tailed)					1
Variables	Significant value	(B)	(C)	(D)	(E)	(F)
ORGANIZATIONAL COMMITMENT (A)	Pearson Correlation Sig. (2-tailed)	0.417(**) 0.000	0.201(**) 0.000	0.355(**) 0.000	0.350(**) 0.000	
ALTRUISTIC LOVE (B)	Pearson Correlation Sig. (2-tailed)	1.000	0.118(**) 0.000	0.531(**) 0.000	0.375(**) 0.000	
CALLING (C)	Pearson Correlation Sig. (2-tailed)		1.000	0.284(**) 0.000	0.404(**) 0.000	
MEMBERSHIP (D)	Pearson Correlation Sig. (2-tailed)			1	0.401(**) 0.000	
VISION (E)	Pearson Correlation Sig. (2-tailed)				1	

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

The results of the coefficient analysis showed that the independent variables of altruistic love, calling, membership, religiousness and vision have significant relationships with organizational commitment based on 0.000.

However, with the inclusion of moderating element of religiousness, the result indicated that the strength of correlation between organizational commitment with altruistic love has weakened from 0.566 to 0.417, calling/meaning from 0.398 to 0.201, membership from 0.521 to 0.355 and vision from 0.509 to 0.350. In overall, the element religiousness as a moderator weakens the relationship between the elements of spiritual leadership and organizational commitment. Thus, the result has provided a contradicting outcome for H9.

DISCUSSION AND CONCLUSION

The findings from the study have provided more evidence in the literature to support the relationship between spiritual leadership and organizational commitment in the scope of oil and gas industry in Malaysia. It would serve as a reference for other researchers in the future who intend to conduct similar research construct. The result from the moderating role of religiousness may provide more knowledge to academicians considering that the areas of spirituality and religion are still considered at its infancy, especially in Malaysia and other Muslim countries. Due to the scarcity of this area, the findings would invite more researchers to assess and validate the findings even further on similar or different scopes.

The concept of willing to tolerate and sacrifice is highly noble to most societies. With the adoption of altruistic love which strongly suggests the relationships in this study provides evidence based on the earlier work by [1] in assessing it with organizational commitment. As been proposed by path goal theory of leadership the impact on commitment is generally high if the employees viewed that their leaders' selflessness and self-sacrificial traits are actively portrayed in managing the followers [2]. However, the concept of calling/meaning suggested that it is moderately correlated with organizational commitment [31] regardless of its strength of relationship, but still the role of calling between meaning and commitment would provide a useful association in promoting the success of a given institution.

In addressing the third objective, the outcome of the research shows contradicting direction on the moderating role of religiousness compared to what has been hypothesized. By including the element of religiousness, it weakens the relationship between each of spiritual leadership elements with organizational commitment. The findings may give an indication on the distinction between spirituality and religion as suggested by a few authors such as [14, 21]. The moderating result is, however, quite difficult to be compared to previous studies due to differences in religion. In [53] has found a positive influence on organizational outcome when religion is taken as a mediating role instead.

The findings from this study may suggest that employees' commitment towards organization is less influenced by religiousness of leaders and perhaps more on attractiveness of salary and benefits. Based on the profile of the respondents, most of them comprises of younger generations with middle-income wages and less than five years of experience working in the current organization. During the early years of working, increasing personal responsibilities demand more monetary benefits, thus organizational commitment of employees tends to sway towards attractiveness of remuneration. This would explain the Middle-East syndrome in the earlier chapter and the inculcating a religious environment might not be sufficient to gain employees' loyalty.

The result may also provide an indication on the organizational climate in the country whereby spiritual leadership, at least from the theory of [19] is worth considering for implementation. It would also serve as a guideline to leaders in the oil and gas industry on the importance of spirituality with regards to commitment and which elements of spirituality merit more emphasis. By acknowledging and recognizing the employees' motivational factors in terms of leadership styles, it would help towards improving the effectiveness of leadership in the organization and ultimately contribute towards productivity and success.

The adoption of one single approach to leadership style in managing human resource needs to be reviewed. There is a paradigm shift from the directive leadership style to a more transformational approach whereby leaders are expected to demonstrate more of humanistic values and treat employees more than just workers in an organization. Despite having empirical evidence on the linkage between spirituality of leaders and organizational commitment, our reflection based on the study suggested that there are several other dimensions that can be explore which might possibly contributing towards enhancing employees commitment. The way how each rewards are disbursement been executed, the instilling of intrinsic rewards and the need to strengthen affiliation among staff more likely essential for developing favourable working climate. Inculcating religious values and rituals in organizations might create a conducive environment in the workplace but would not promise loyalty among the employees. The dogmatic nature of religion might invite differences in views from employees in a multiracial organization while spirituality is not confined on a religious basis. But one thing that we should not left out is that at the end of the day everybody is looking for the quality of life from the career they are pursuing [38].

The result from Multiple Regression analysis clearly demonstrated that the most important variable that may undertake the significant impact to organizational commitment is altruistic love. Besides, conducting programs which are to enhance emerging leader at the workplace in oil and gas. Hence, in order to strengthen the relationship between the leader and subordinate in oil and gas sectors there should be a program that can manifest the altruism. The suggestion is sharing session programme which is it can be a medium for each party-leader and employee- to communicate and share. The management should be aware that the activities involving in enhancing the organizational commitment not only with the altruistic love, vision, membership and calling but items like hope and faith should be kept abreast. Other than establishing the relationship between the selected dimensions (vision, altruistic love, calling, membership), the study also intended to describe the need to analyse the importance of understanding differences among the profiles of the unit of analysis towards their perception in organizational commitment. However, the inclusion of profiles does not have much impact on the relationship or differences. The only interesting analysis to be noted in this study, need to further explore the role of race as a factor that can shape the perceived acceptance of organizational commitment.

Future research

Further research might consider taking other dimensions of spiritual leadership suggested by other researchers in order to explore the multiple dimensions of spirituality and contribute to the validation of the conceptualization effort. In order to obtain a more generalized outcome, future research might be improved by increasing the number of sampling and data. This could provide a more accurate representation of the entire population and a more thorough analysis can be performed. Other than that, it is suggested that a better sampling technique can be used such as stratified sampling in order to attain a better representation within the scope of population.

ACKNOWLEDGEMENT

The authors would like to thank Mr Zairi Ismael Rizman for his guidance and assistance in getting this paper published.

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