

The Influence of Spirituality on Christian Publishing Employees' Organizational Commitment and Attitudes towards Change

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Abstract—The purpose of this study are: 1) to test the influence of spirituality on organizational commitment; 2) to test the influence of organizational commitment on employee attitude towards organizational change. Questionnaires are distributed to 200 out of 234 total employees. Of the 146 returned questionnaires, 132 were eligible to proceed. Data analyzed using SEM. The results: spirituality has positive influence on affective and normative commitment, but no influence on continuance commitment. Affective commitment has positive influence; continuance commitment has significantly negative influence; while normative commitment has no significant influence on employees' attitude towards organizational change.

Keywords— affective commitment, continuance commitment, employee attitude towards change, normative commitment, spirituality.

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I. Introduction

Book publishing industry has undergone such a tremendous change in the recent years. With quite a lot of book publishers, but low demands due to the low reading habits, not to mention the threat from digital books, make the competition harder. The situation is getting even harder for religious book publisher like PT BPK GM, which has only a small segmented market. To respond the fierce competition, the company has initiated changes in business strategy, organization structure, and leadership. The uniqueness of PT BPK GM as a religion-based organization, making spirituality becomes part of daily working life. The question: is this spirituality support the implementation of change at the company?

Spirituality in the workplace has become an exciting topic in the business world. This phenomenon in Indonesia, for example, triggered by the publication of Ary Ginanjar's *The ESQ Way*, which sold 1.5 million copies, followed by spiritual training to increase employee motivation. The bestselling of ESQ books and training proves the high interest in spirituality in the workplace. The term spiritual quotient (SQ) defeats intelligent quotient (IQ) and emotional quotient (EQ). Success is not solely due to the high IQ and EQ, but also because of the high level of spiritual quotient.

The Volkswagen Company of the United States includes religious training in their executive retreats to understand how to do business according to the value of spirituality (Chusmir and Koberg, 1988). A study of 512 managers and corporate owners in the United States shows that 77% of respondents stated that they are religious, more than 65% of respondents stated that in making difficult business decisions they often turn to God and 68% believe that their religious beliefs affect how they manage their employees (Ghozali, 2002). Another example, in order to foster the company's spiritual culture, Starbucks companies are willing to pay a higher price to suppliers coming from Third World countries. The Interstate Batteries Company encourages its employees to share prayers or inspirational messages through email (Fry and Slocum, 2008).

Previous studies on the influence of spirituality on employee commitment have been made against diverse organizational, cultural and religious backgrounds, which are 474 managers from 30 organizations across the United Arab Emirates (Yousef, 2000), 1,200 employees of banks, pharmaceutical plants, hotels and government-owned electrical company (Ghozali, 2003), 397 Islamic agricultural workers from 25 institutions in Pakistan (Marri, Sadozai, and Ramay (2012), accountants at Islamic banks and insurance, hospitals and universities (Fitria, 2003), employees at public hospitals (Damping, 2004), syariah banks (Wicaksono, 2012), and university lecturers (Wening, 2013). In general, it was found that spirituality influenced the organizational commitment, and organizational commitment play a role as mediator between spirituality and organizational citizenship behavior, job satisfaction, turn over intention, performance, and change readiness.

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This research is a replication of the above studies, but in the context of Christian-based organizations. This study is an exploratory study, conducted to study spirituality variables, and their effect on organizational commitment, and employee attitudes toward change in Christian organizations. Next, it is necessary to develop further broad-based future research related to these variables in various other religion-based organizations which are also quite abundant in the country. This study aims: (1) To determine the influence and relationship between employee spirituality with affective commitment, normative commitment, and continuance commitment of employees; and (2) to determine the effect and relationship between affective commitment, normative commitment, and continuance commitment with employee attitudes toward change.

II. Review of Literature

The first variable is Work Spirituality. Spirituality is the subtle ripple of the heart's vibration or the subtle flavor of the Divine, which is found in one's own heart. Spirituality is the human vibration arising from feeling the subtle touch of the Divine. Spirituality is not a religion and not tied to a particular religion. This difference does not mean that religion and spirituality are in contradiction. Spirituality is not an opponent or a substitute for religion, but an element for religion. Without spirituality our religious life is only attached to the outward things. Spirituality crosses the boundaries of religion and is universal, for it is a feeling that can arise to everyone who is realizing himself as a being who is addressed by the Creator. Although spirituality is not identical with religion, but both are related. Religion provides form, formalization and rules on spirituality. And, the ritual of every religion aims to foster spirituality (Ismail, 2013).

The human existence has triad, spirit, body, and soul, all of which affect human behavior in and out of the work context. In the past people were expected to abandon their spiritual existence as they entered the workplace. However, in the present segregating the workplace with one's spiritual life will decrease employee morale. Both cannot be separated because humans want their existence intact (physical, mental, spiritual) while at work (Khanifar et al., 2010). Spirituality is an awareness of meaning, ultimate purpose in one's life, and feeling connected with others. In this context, the spirituality is the association with the community in the work environment, the harmony between one's core beliefs and the values of their organization. This opinion does not include a specific established religion in defining spirituality (Fernando and Jackson, 2006; Mitroff and Denton, 1999).

According to Othman and Hariri (2012), certain religions such as Christianity, Islam, Judaism have divine laws that followers follow, which have implications for employee behavior. For example, Christians are commanded to show organizational citizenship behaviors based on Bible commands in Colossians 3: 22-24: "Slaves, obey your earthly masters in all things, not only in their presence to please them, but with a sincere heart for fear of God. Whatever you do, do it with all your heart as to God and not to men. You know that from the Lord you will receive the portion set aside for you as a reward. Christ is your master and you are His servant." Similarly, according to Obaid (2005) quoted by Salem and Agil (2012), Islam also provides principles that provide the basis for law and ethos associated with the workplace. Muslims are commanded to work and conduct business in accordance with the principles. Therefore, the religious employee believes that God is the perfect master, and God will reward whatever the employee does.

The concept of the work spirituality of Protestant was first expressed by Weber (1958) who proposed a causal relationship between the Protestant ethos and the advancement of capitalism in the West, where success in the business world has to do with religious beliefs. Weber argues that the Calvinist Protestant faith has a spiritual belief in capitalism based on the assumption that work and financial success are not merely for personal gain but also for religious purposes (Kidron, 1979).

The second variable is Organizational Commitment which refers to how employees of an organization see themselves as part of an organization and feel attached to the organization. According to Allen and Meyer (1996) there are three forms of organizational commitment, namely: affective commitment, continuance commitment, and normative commitment.

Affective Commitment, occurs when employees want to be part of the organization because of the emotional attachment or feel has the same value with the organization. Continuance Commitment is the willingness of individuals to remain in the organization because they do not find other jobs or because of certain economic rewards. Normative Commitment is a commitment arising from the values of employees. Employees survive as members of the organization based on their awareness that being committed to the organization is the right thing to do.

The last variable is Attitudes toward Change. Some of the company's initiatives are aimed at improving the competitive advantage to face the challenges ahead. In many situations, however, these repairs lead to disappointment, destruction, waste of resources, and frustration of employees. Although organizational structures and business strategies have been overhauled, structural changes that require behavioral change are needed, in this case is a positive attitude towards change. Without positive behavior change, all corporate change programs will gain passive resistance from employees and managers (Kotter, 2012).

According to Robbins (2013), attitudes toward organizational change are divided into three dimensions, namely: cognitive (not supportive), affective (want), and behavioral tendency. Meanwhile, according to Chen (2007) employee attitudes toward change is manifested into aggressive attitude, passive attitude, and coordination attitude. According to Saragihet al (2013), rejecting change is a negative dimension of change readiness, while participating and promoting change is a positive dimension. The results of a study conducted by Saragihet al (2013) with the respondents of 247 employees of three private televisions that have successfully transformed the corporate transformational change, found that continuance commitment has a negative correlation to the change readiness, especially in the positive dimension of change readiness, which are participating in and promoting change.

The results of previous research about the relationship between Spirituality, Organizational Commitments, and Attitudes toward Change indicate that organizational commitment is a mediating variable between spirituality and attitudes toward change. Yousef (2000) found that spirituality has a positive influence on organizational commitment. Employees with high affective and normative commitment are more adaptable to work conditions, have desire to stay in the company, and happy with the organization. Conversely, employees with high continuance commitment tend to find new jobs, and have high scores in both anxiety and depression (Kanning & Hill, 2013).

The relationship between workplace spirituality and organizational commitments was also investigated by Yousef (2000) who found that the spirituality of work positively affects the three forms of organizational commitments. Another finding is that organizational commitment becomes the mediator of the relationship between work spirituality and the attitudes of employees to organizational change. Respondents were 474 managerial level employees from 30 organizations in the United Arab Emirates. Similar results were obtained by Marri et al (2012) on a sample of 397 Islamic agricultural workers from 25 institutions in Pakistan.

In Indonesia similar research, with results that support the findings were obtained by Ghozali (2013) with 1,200 employees of banks, pharmaceutical plants, hotels, and government-owned electrical company as the respondents. Spirituality was found has a positive effect on organizational commitment. And, organizational commitments mediate spirituality's influence on job satisfaction, job engagement, and productivity. The influence of spirituality on attitudes toward change which mediated by organizational commitment has also been investigated by Fitria (2003), with accountant respondents in various Islam religion-based organizations, namely sharia banks, sharia insurance, Islamic hospitals, and universities. Damping (2004) did the similar research at Telogorejo Hospital, Semarang. Wicaksono (2012) with sharia bank respondents in Depok found that spirituality had a positive effect on organizational commitment. However, different results were obtained by Wening (2013), with lecturers at public and private universities in Yogyakarta as respondents. Here, religiosity was found has no significant effect on organizational commitment. Furthermore, a positive correlation between organizational commitment and change readiness is only found in affective and commitment normative, while employees with continuance commitment tend have a high resistance to change - the negative dimension of change readiness (Saragihet al, 2013).

On the basis of the above theories and findings, the hypothesis of the relationship between spirituality, organizational commitment and attitudes toward change is as follows:

- H₁: Spirituality positively influences affective commitment
- H₂: Spirituality negatively influences continuance commitment
- H₃: Spirituality positively influences normative commitment
- H₄: Affective commitment positively influences attitude towards change
- H₅: Continuance commitment negatively influences attitude towards change
- H₆: Normative commitment positively influences attitude towards change.

III. Research Methodology

This study used 5 constructs or unobserved variables, namely, spirituality, affective commitment, continuance commitment, normative commitment, and attitudes toward change. With SEM method will be used confirmatory technique to test the relationship of causality based on the results of existing research. This population is 234 employee of PT BPK GM. Sampling method used in this research is purposive sampling method of judgment sampling category (Sekaran, 2013). Samples are selected from employees who have had a minimum of one year's service life, 200 questionnaires were distributed to employees of PT BPK GM (August-September 2015) in 7 cities in Indonesia: Jakarta, Semarang, Surabaya, Medan, Kupang, Manado and Samarinda. The returned questionnaires were 146 questionnaires, and 132 are valid questionnaires (66%). The indicators of spirituality and attitudes to change consist of 8 statements, taken from research on spirituality done by Damping (2003). Measurement of the dimensions of organizational commitment was developed from indicators made by Mayer et al (1996). The commitment questionnaire, using the OCQ (Organizational Commitment Questionnaire), consists of 18 statements that measure three dimensions of commitment to the organization, each with six statements to measure three sub-scales: affective, continuance, and normative. All

indicators are measured using six level Likert scale: 1 strongly disagree, 2 disagree, 3 somewhat disagree, 4 somewhat agree, 5 agree, 6 strongly agree.

IV. Results and Discussion

This study proves that Hypothesis 1 and Hypothesis 3 are accepted. Spirituality in the workplace has a positive and significant effect on organizational commitment, especially on affective and normative dimension of organizational commitment. This means that spirituality in the workplace can increase the affective and normative commitment of employees. Spirituality variable has a significant and positive effect on affective commitment, with coefficient value 0.64. While the influence of spirituality to normative commitment is not as high as on affective commitment, with the coefficient value only 0.17. It can also be concluded that religious activities undertaken by corporation have an effect on fostering spirituality in the workplace, which ultimately increases the affective and normative commitment of employees.

Table 1 Result of Hypotheses Testing

| Hypothesis Test | Coeff. | T count | Conclusion |
|--|--------|---------|---|
| Spirituality → Affective Commitment | 0,64 | 18,30 | Spirituality significantly and positively influences Affective Commitment. $t_{count} > t_{table} (1,96)$ |
| Spirituality → Continuance Commitment | 0,04 | 1,44 | Spirituality does not significantly influences Continuance Commitment. $t_{count} > t_{table} (1,96)$ |
| Spirituality → Normative Commitment | 0,17 | 9,26 | Spirituality significantly and positively influences Normative Commitment. $t_{count} > t_{table} (1,96)$ |
| Affective Commitment → Attitudes Toward Change | 0,74 | 12,94 | Affective Commitment significantly and positively influences Attitudes Toward Change. $t_{count} > t_{table} (1,96)$ |
| Continuance Commitment → Attitudes Toward Change | -0,32 | 3,30 | Affective Commitment significantly and negatively influences Attitudes Toward Change. $t_{count} > t_{table} (1,96)$ |
| Normative Commitment → Attitudes Toward Change | 0,03 | 0,21 | Normative Commitment does not significantly influences Attitudes toward Change. $t_{count} > t_{table} (1,96)$ |

Hypothesis 3 is accepted, that there is a positive influence of spirituality on normative commitment, where this commitment arises from the values of employees. Employees survive because there is awareness that commitment to the organization is merely an obligation that should be done (Allen & Meyer, 1996). The low coefficient value of the influence of spirituality on normative commitment, in the research that is equal to 0.17, also reinforces the theory of normative commitment proposed by Allen and Meyer (1996), where the normative commitment has been in the employees themselves and has become the values which is inherent in itself, so that it is not much more influenced by external factors, such as religious activities undertaken by companies to strengthen the spirituality of employees.

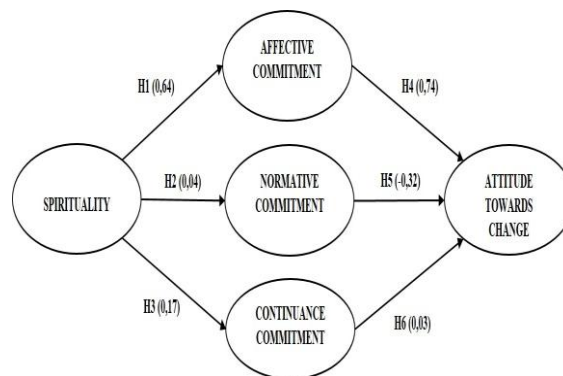


Figure 1. Research Model & Path Analysis Results

Furthermore, Hypothesis 2, shows that there is no significant influence of spirituality on the continuance commitment. The willingness of individuals to remain in the organization because they do not find other jobs or because of certain economic rewards. Hence, Hypothesis 2 is rejected. This hypothesis is proposed

because, assumed with the touch of spirituality and religious activity of the company, employees who previously had worked with the motive of continuance commitment will turn into affective or normative commitment.

Spirituality has no significant effect on continuance commitment with a coefficient of 0.04. This could mean that religious activity in the company is not able to significantly change the employee who, from the outset, enters into the work with the motive is purely because there is no alternative (continuance commitment). This finding is inconsistent with the results of previous studies (Yousef, 2000; Ghazali, 2003; Fitria, 2003; Damping, 2004), that spirituality has a significant negative impact on continuance commitment. In this case the company's religious activities are not able to change the employees who are from the beginning of the work has been committed to continuance commitment. Therefore, further research is needed to find out why spirituality has no significant effect on employees with continuance commitment and what factors influence organizational commitment in addition to spirituality.

Conversely, in employees with affective commitment and normative commitment, religious activities can enhance their spirituality. This is in line with Yousef (2000) that spirituality has a positive influence on attitudes toward change, mediated by affective commitment, to the affective dimension and the behavioral tendency dimension of attitudes toward change. While continuance commitment and normative commitment mediate the influence of spirituality only on the behavioral tendency dimension of attitudes toward change.

Nevertheless, the results of research on the influence of spirituality on this continuance commitment variable are in line with more recent findings from Wening and Chaerudin (2015), that spirituality has no significant effect on employee commitment. Different results from previous studies may be influenced by demographic, cultural, geographical, educational, occupational, organizational and time difference differences. Therefore, in the future need to do further research to deepen the influence of spirituality in the workplace.

This research proves that Hypothesis 4 is accepted. Affective commitment was found has a significant and positive influence on attitudes toward change, with high coefficient value 0.74. This means that the higher affective commitment of employees, the more positive the attitude of employees toward organizational change.

The next result, the continuance commitment variable has a significant and negative effect on attitudes towards change. Hypothesis 5 is accepted, with coefficient value -0.32. This means that the higher level of employee continuance commitment, the lower the level of acceptance of the changes. This is in line with Saragihet *al* (2013) study, that continuance commitment is negatively correlated with the positive dimension of change readiness, which are participating and promoting change.

The next result, there is no significant influence of normative commitment on attitudes toward change, with coefficient value 0.03. Thus Hypothesis 6 is rejected. This result is in line with previous research that found a positive correlation between organizational commitment and change readiness is found only in affective commitment and normative commitment. While employees with continuance commitment have high resistance to change - the negative dimension of change readiness (Saragihet *al*, 2013).

Thus, it can be said that the touch of spirituality of corporate religious activities is only able to touch the cognitive dimension of employee attitudes toward change. Employees with normative commitment are relatively realistic and pragmatic in their attitudes toward change. Even if they accept change, it is more due to their rational (cognitive) awareness that it is indeed an employee's duty to comply with any organization's policy. Not because they emotionally and personally accept and support it, because they feel they have the same values and goals as the organization (affective).

V. Conclusion

This study found that spirituality has positive influence on affective and normative commitment, but no influence on continuance commitment. Affective commitment has positive influence; continuance commitment has significantly negative influence; while normative commitment has no significant influence on employees' attitude towards organizational change. The results of this study have several implications.

The results shows that in general, affected by spirituality and mediated by organizational commitment, employees are ready to support the organizational change, especially on employees with affective and normative commitment. Furthermore, some action must be taken by management. First, transformational leaders need to take steps to improve the workplace spirituality that will enhance organizational commitment, particularly affective commitment and normative commitment, and the subsequent impact on employee acceptance of change. Therefore, the spirituality of work and affective commitment becomes an indicator that also needs to be considered in the process of employee recruitment and selection. Second, while for employees with continuance commitment and normative commitment companies need to make other managerial intervention efforts in order to change their commitment into the affective form of commitment. Because it is proven that religious activities are not able to change the attitudes of employee with continuance commitment. The findings of Saragihet *al* (2013) that employees with continuance commitments require transactional interventions, can be considered in the managerial intervention to be performed. This could be the material for further research.

People often confuse spirituality with religious rituals. Spirituality is not synonymous with mere religious activity (Ismail, 2013). Thus, leaders must be able to distinguish religious rituals from spirituality so as not to get caught up in religious rituals symbolically, but not touching the essence of spirituality. Companies need to intervene to improve the employee's spirituality not only at the artifact level, but also to the level of value, beliefs, and basic underlying assumption, which will ultimately shape the organizational culture (Schein, 2003). Worship should not stop at symbols and ceremonies alone, but must be a way of life that manifests into a work ethic and everyday professionalism. The program to improve the spirituality needs to be considered to be integrated into the work program of Human Resources Management in a planned and systematic way, started from the recruitment and selection, performance management, career and development, up to employee retention process.

Some suggestions for improvement of future research include the need for further research to examine the influence of spirituality on other variables, such as employee satisfaction, employee engagement, job performance, organizational citizenship behavior, and turn over intention. Further research is needed to examine factors other than spirituality that influence continuance commitment, and further research on spirituality in other religion-based organizations, as well as to compare spirituality in religion-based organizations with secular organizations.

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