

MANAGING DURING CRISIS: DO WORKPLACE SPIRITUALITY AND SPIRITUAL LEADERSHIP MATTER?

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MANAGING DURING CRISIS: DO WORKPLACE SPIRITUALITY AND SPIRITUAL LEADERSHIP MATTER?

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Abstract: Due to the sharp decrease in coal price and the increase in covid pandemic, mining industries in Indonesia are forced to adjust management models to keep employees productive and innovative. Spiritual leadership as a new genre has been acknowledged as an important influencing factor in employees' innovation across various industries. However, there is a lack of research linking spiritual leadership, workplace spirituality and innovation in highly stressful mining industries, specifically within a newly developed country like Indonesia. Therefore, during crisis time, it would be interesting to test the indirect effect of spiritual leadership on followers' innovative work behaviour as mediated through followers' perception of workplace spirituality. The current study is set to serve two purposes. The first purpose clears the confusion regarding the findings related to spiritual leadership's influence on employee's innovative work behaviour. The second purpose investigates the mediating role of workplace spirituality in explaining the relationship between spiritual leadership and innovative work behaviour. Employing structural equation modelling (SEM) on sample of 217 employees of mining companies in South Kalimantan, Indonesia, the results have revealed a positive and significant relationship between spiritual leadership and innovative work behaviour. These relationships were mediated by workplace spirituality. Within the specific milieu of respondents who consider that life is preordained and people cannot conquer nature, the management must enhance the workplace spirituality to keep employees remain innovative besides moulding inner motivation created through spiritual leadership.

Keywords: spiritual leadership, innovation, employees, productivity, mining industry.

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Introduction

Presently, the impact of the lessening in coal use in China and the country importing policy (Khan et al., 2021) are the ample heap of coal all through the world, which has caused coal costs to decline sharply beginning from 2013 (Wang et al., 2020). Fluctuating patterns in coal costs straightforwardly affect coal mining organisations,

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which are extremely vital for the economic development of Indonesia as one of the coal exporters, particularly those living in South Kalimantan Province, where the majority premises of coal mining are found. Researchers have communicated worry with respect to the crisis by noticing that the financial emergency was a huge stressor and could antagonistically influence mental prosperity (Portna et al., 2021; Iglıc et al., 2020). In this extraordinary circumstance, a specific management model is necessary for repositioning the vision and value to help employees overcome the crisis.

Leaders' significance in determining the business operations to survive from the crisis has generated flowering research on leadership, proved by various initiative methodologies analysed by different researchers (Saha et al., 2020). However, Hofstede et al. (2015) indicate that conventional leadership established on the western hemisphere management model's rigorousness may not be wholly relevant all over the world. Besides, the remarkable growth of some Asian countries introducing different approaches to deal with the financial turn of events and leadership has offered to ascend to new patterns in the organisational field -- even though still practice nepotism as preferential treatment -- with more receptiveness to spirituality (Iqbal and Ahmad, 2020).

Notwithstanding, as unscrupulous practices have arisen and currently exist in the modern workplace, organisations are looking for elective approaches to address issues, such as misgiving, lack of morality and office vulgarity. Such craving for elective administration approaches is additionally incited by the acknowledgment that conventional initiative established in bureaucratic and mechanistic practice is no longer effective (Passakonjaras et al., 2019; Widyanti et al., 2020). Currently, one type of leadership -- spiritual leadership -- has immediately acquired its notoriety as a result of its capability to have a beneficial outcome inside organisation (Ghaedi et al., 2021). The development of spirituality in the organisational setting contends the conventional approach of leadership. The idea of spiritual leadership is derived from the investigation of spirituality in the work environment and alludes to employees living their values more totally at the workplace and organisations focusing harder on supporting workers' profound development (Chatterji, 2020).

Past investigations have demonstrated that employees' innovative workplace behaviour depends an incredible bargain on their connection with their companions, administrators, subordinates, and customers (Saeed et al., 2019; Riaz et al., 2020). One such esteemed association, which prompts inventive thoughts and imaginative work arrangements, occurs between a worker and his/her manager. Leaders emphatically impact employees' work practices (Sung and Kim, 2021), especially their innovative behaviours. In any case, the impact of leadership and the followers' behaviour should be examined in an ordinarily chronological event (Brenneman, 2021), mainly in the world economy, which is recently in the crisis (Sierra et al., 2020; Bouali et al., 2020).

Workplace spirituality has acquired significance and expanding consideration from scholars. Among a few purposes behind the emergence of spirituality in the work environment, there are psychological oppressor assaults, and representatives' disheartening because of a swaying monetary circumstance affecting expanding downsizings; yet the main one found is that individuals spend increasingly more of their energy and time at work than with family (Bayighomog and Arasli, 2019). Therefore, their work environment has become a chief base for their spirituality model. Hence, this examination aims to research the impact of leadership on employee's innovative workplace behaviour mediated with workplace spirituality.

Literature Review

The connection between spiritual leadership and employee innovative work behaviour (IWB) is still infantile. A level of vagueness and disarray is likewise connected with the impact of spiritual leadership and innovative work behaviour as specific examinations have announced negative or inconsequential outcomes. Moreover, Naseer et al. (2020) have referenced the equivocalness identified with the interceding measures through which spiritual leaders impact their adherents and ask for future observational investigations to reveal more insight into the mediating interaction. One such mediating interaction through which spiritual leaders decidedly impact supporters' work results, especially their innovative behaviours, is by assisting them in integrating spirituality into their work (Pradhan and Jena, 2019; Upadhyay, 2017). The arrangement of workplace spirituality with organisational objectives persuades subordinates to contribute beyond expectation, participate in additional job exercises and show IWBs.

In most recent years, steady changes in the commercial centre have brought about the requirement for leaders who are more spiritual. Stood out from various types of leadership, spiritual leadership spotlights harder on employees' spirits not from a strict viewpoint but rather in a human-focused view dependent on care, life destinations, and local area responsibility (Samul, 2020). In this manner, spiritual leadership is more sensible than different kinds of leadership for obliging the different harmony needs of workers and lifts confirmation to improve their motivation and satisfaction (Yang et al., 2019), which are extraordinarily related to post-emergency recovery and organisations' sustainability.

Until now, to our knowledge, the most applicable model of leadership that reliably fuses and addresses the fundamental issues of working environment spirituality and contributes to progressing observational examination with basic ramifications on hypothesis, exploration, and practice of leadership is Fry and Nisiewicz (2020). Spiritual leadership as a new genre, subsequently, spans the aspects of work environment spirituality and spiritual survival within an intrinsic motivation model

foundation (Egel and Fry, 2017) to incorporate primary practices, perspectives, and qualities for an inborn self as well as other people's inspiration. Fry's model depends on natural inspiration, strict and moral qualities, made out of the specific thoughts of hope/faith, vision/mission and altruistic love. Crucial to spiritual leadership is 1. A vision where leaders and devotees experience a sensation of calling, so their lives have a bearing, significance, and make a difference, 2. Developing an organisation culture relies upon the upsides of unselfish love whereby leaders and adherents feel membership, having a place, and feel grasped and appreciated (Fry et al., 2017). A fascinating piece of spiritual leadership is that it is less focused on the leaders and more revolved around the collaboration of all people to satisfy the spiritual requirements and incremental organisational commitment and performance (Sandra and Nandram, 2020). Along these lines, this idea applies to collectivist and group-harmony attainment in the Indonesian setting (Rajiani and Kot, 2020) as usual leading practice.

Workplace spirituality alludes to acknowledging that employees have an inner life that supports and is supported by important work that happens with regards to community context (Paul et al., 2020). An employee looking for spirituality at work in an association advancing, it flourishes better in his/her professional life. It is more effective and beneficial because spiritually sound associations cultivate a clearer and determined vision, and they at that point inspire individuals' experience of the more profound degree of awareness, support collaboration, improve natural abilities and boost innovation (Vaničková and Szczepańska-Woszczyzna, 2020). Such conditions might be productive to the organisation competitive advantage (Saadatyar et al., 2019) and attract managers' concern because the non-adoption of changes identified with spiritual direction may prompt the organisation's catastrophe in the shift to the learning echelon pervasive in the 21st century (Fry and Nisiewicz, 2020). Consequently, leadership seems to mean integrating spirituality values and management rehearsal (Bayighomog and Arasli, 2019). Specifically, leaders must integrate followers' needs of spiritual necessities translated by membership and calling via an enunciated vision and essential values, such as charity, humbleness, and genuineness of service to followers and applicable stakeholders (Zaidman, 2020).

Employee innovative work behaviour is fundamental for organisations' long-lasting existence (Stoffer et al., 2020) as innovative work behaviour is indispensable for attaining competitive advantage over their rivals (Nasifoglu et al., 2020). Innovative work behaviour of employees has become a flourishing concern of proprietors in organisations because of the profoundly powerful financial climate, globalisation, consistently changing client needs in the business climate and fast change on the lookout (Alfy and Naithani, 2021). However, Sorbello and Pandey (2021) highlight that the spirituality of employees will boost or stimulate inventiveness and innovativeness inside an individual, and it straightforwardly influences organisational

efficiency. Besides, workplace spirituality carries joy and delight to the employee, and it provides an eloquent working atmosphere for the employees (Pradhan and Jena, 2019). Nowadays, organisations encounter the absence of workplace spirituality resulting in employee stress, turnover and truancy, which shrink organisational performance (Zeng and Xu, 2020). Although the corporate leaders have assumed the significance of employees' innovative work behaviour and workplace spirituality (Alfy and Naithani, 2021), it was not adequately considered (Ranasinghe and Samarasinghe, 2019). Notwithstanding, little research on workplace spirituality was featured (Midman, 2020), particularly in the Western world (Islam et al., 2020). Hence, the workplace spirituality on employees' innovative work behaviour was integrated into the model as the mediating effect of spiritual leadership on innovative work behaviour and tested in the eastern hemisphere, which is culturally different from the western counterpart (Hofstede et al., 2015).

Spiritual leaders depend on natural inspiration, strict and moral quality composed of specific thoughts of hope/faith, vision/mission, and altruistic love can build employee trust and respect, express confidence in the organisational vision and emphasise the importance of a collective sense of the organisation's mission (Yang and Fry, 2018). These characteristics encourage subordinates to work hard and innovate. By practising natural inspiration, leaders can motivate followers to achieve the required performance by creating a climate of collaboration and teamwork. They shape the vision, gain optimistic commitment to that vision and encourage an appropriate environment for innovation. Thus, we hypothesize:

H1: In line with collectivist cultural values, spiritual leaders developing an organisation culture whereby leaders and adherents feel membership, having a place, feel grasped and appreciated will positively nurture employee's innovative workplace behaviour.

H2: Spiritual leaders developing vision where leaders and devotees experience a sensation of calling, so their lives have bearing, significance, and make a difference will positively nourish employee's workplace spirituality.

H3: The positive relationship between spiritual leadership and innovative workplace behaviour is mediated by workplace spirituality.

Methodology

The article's prime objective is to test the applicability of spiritual leadership to boost employees' IWB in the coal mining companies operating in South Kalimantan, Indonesia. The data were taken from 217 employees of the two biggest operators: Adaro Energy Ltd. and Bukit Asam Prima Ltd. The companies were selected since they maintain a stable operation during the crisis, reflected in the solid stock price in Jakarta Stock Exchange (Muthaharia and Yunita 2021). Besides covered with peatland

(Arisanty et al., 2020), coal extracted from deposits is mostly suitable for direct use (Bialy et al., 2020). The companies use the right strategy to obtain a commercial product of proper quality needed by the customers where the process demands innovative employees. Purposive sampling is employed as it is the most commonly applied while examining specific characteristics of respondents (Campbell et al., 2020), in this case, Banjarese Indonesians, which is known for their religiosity (Basuki et al., 2021). The sample is classified based on ethnicity, age and tenure in the organisation. The ethnic composition of the sample was 100 % Banjarese. The age of the respondents was between 30 and 39 years. All respondents have been serving their current departments for more than 4 years, indicating a commitment to the employers. The questionnaires were disseminated using the delivery and collection method. A total of 500 questionnaires were administered with 50% returns, of which 217 were useable, giving a response rate of 43.4%.

Structural Equation Modelling (SEM) was employed to examine the relationship among observed variables. Hair et al. (2020) emphasized that, in SEM, the sample size should be greater than 100 to generate acceptable statistical control. Thus, the sample size of 217 was acceptable for the current study. The research was conducted from September 2020 to April 2021.

Spiritual Leadership Model (SLM) is measured with three constructs developed by Fry et al. (2017) containing hope/faith (X1.1), vision (X1.2) and altruistic love (X1.3). Workplace spirituality was measured using five constructs adapted from the workplace spirituality scale by Islam et al. (2020). The constructs are connection (Y1.1), compassion (Y1.2), mindfulness (Y1.3), meaningful work (Y1.4) and transcendence (Y1.5). To measure the IWB, De Jong and Den Hartog (2010) innovative work behaviour scale was used. The scale has 4 constructs labelled idea generation (Y2.1), idea exploration (Y2.2), idea championing (Y2.3) and idea implementation (Y2.4). All the above scales utilised a 1–5 (from strongly disagree to agree strongly) response set. Individual scores were calculated by computing scale averages for each dimension.

Factor loadings are employed to evaluate discriminant validity where only items with factors loading surpass 0.50 will stay in the model (Hair et al., 2020). SEM includes a series of statistical procedures allowing the assessment of underlying relations between variables.

Schreiber et al. (2006) confirm that the measures enabling justification are, mainly: Chi-square (χ^2); The Minimum Sample Discrepancy Function (χ^2 / df); Goodness-of-Fit Index (GFI); Adjusted Goodness-of-Fit Index (AGFI); CFI (Comparative Fit Index) and RMSEA (Root Mean Square Error of Approximation).

The theoretical model of the research is summed up as follows:

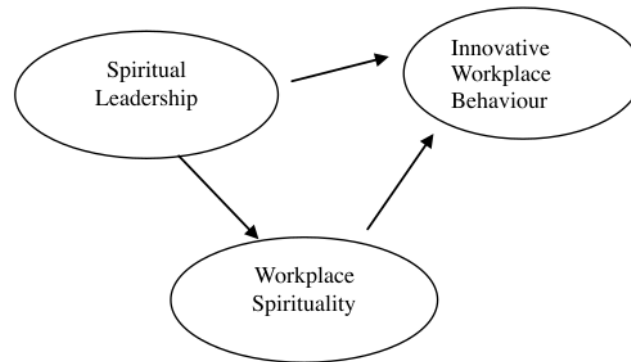


Figure 1: Theoretical Framework

Results

As the authors intended to investigate the effect of spiritual leadership on innovative workplace behaviour through the mediating role of workplace spirituality, structural equation modelling-SEM was employed as an appropriate method to estimate the causal relationship by analyzing the result of questionnaires. This comprised the steps; creating a measurement model to evaluate the convergent validity of the constructs, followed by building a structural model to test and evaluate the effects. The measurement model in Table 2 shows that all factor loadings have exceeded 0.50, confirming that the instrument has fulfilled satisfactory convergent validity criteria.

Table 1. Loading Factors

Construct	Loading Factors
X1.1<--- Spiritual Leadership	0.824
X1.2<--- Spiritual Leadership	0.739
X1.3<--- Spiritual Leadership	0.701
Y1.1<--- Workplace Spirituality	0.897
Y1.2<--- Workplace Spirituality	0.872
Y1.3<--- Workplace Spirituality	0.826
Y1.4<--- Workplace Spirituality	0.754

Y1.5<--- Workplace Spirituality	0.711
Y2.1 <--- Innovative Workplace Behaviour	0.897
Y2.2 <--- Innovative Workplace Behaviour	0.872
Y2.3 <--- Innovative Workplace Behaviour	0.860
Y2.4 <--- Innovative Workplace Behaviour	0.784

The full specified model of the research is depicted in Figure 2. SEM needs small value for Chi-square statistic (χ^2) and probability (P) smaller than 0.05 and other alternative measurements to evaluate the model fit (Shipley and Douma, 2020). By referring to the χ^2 test ($\chi^2 = 5.902$) and probability (P = 0.03), this model meets goodness-of-fit of the model. Also when examined from other measurement, the model indicates an appropriate fitness: CMIN/DF = 1.342 (expected smaller than 2), GFI = 0.951 (higher than 0.90), AGFI = 0.907 (higher than 0.90), CFI = 0.963 (higher than 0.95), TLI = 0.966 (higher than 0.95) and RMSEA = 0.082 (higher than 0.08) (Fair et al., 2020).

The summary result of structural equation modelling is presented in Table 2. The table indicates that all three paths are significant.

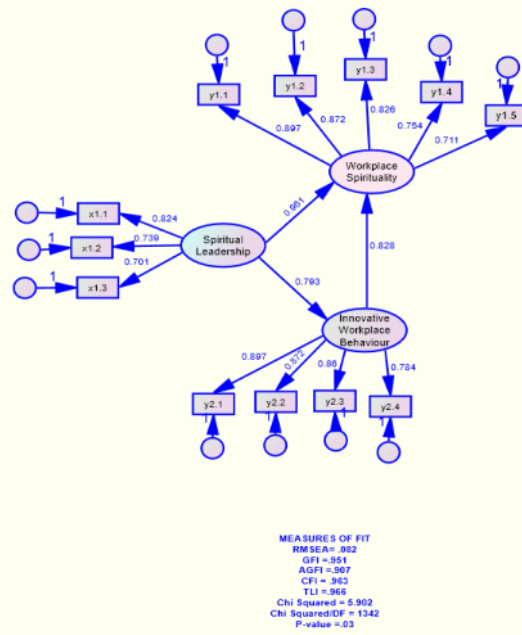


Figure 2: The full model of research

The critical ratio (CR) value of workplace spirituality = 11.134 and significance of < 0.000 confirm the first hypothesis: spiritual leadership is positively related to employee's IWB. Similarly, the critical ratio (CR) of innovative workplace behaviour

= 0.3053 and significance of < 0.000 confirm the second hypothesis: spiritual leadership is positively related to innovative workplace behaviour. The positive and significance of paths from spiritual leadership → workplace spirituality → innovative workplace behaviour confirm the third hypothesis that the positive relationship between spiritual leadership and innovative work behaviour is mediated by workplace spirituality.

Table 2. The path coefficient

Constructs	Estimate	SE.	CR.	P	Conclusion
Spiritual leadership → workplace spirituality	0.961	0.112	11.134	***	Significant
Spiritual leadership → innovative workplace behaviour	0.793	0.110	7.563	***	Significant
Workplace spirituality → innovative workplace behaviour	0.828	0.071	9.306	***	Significant
Notes: *** = p < 0.00.					

Discussion

In this study, the researchers found that spiritual leadership, as a new-genre leadership, is positively related to employee innovative behaviour and employee workplace spirituality. The result of the study supports Fry and Nisiewicz (2020), where spiritual leadership encourages solid commitment and efficiency with a distinctive concept assembled on the domains of vision/mission, hope/faith and altruistic love reflected in innovative workplace behaviour among research participants. Moreover, under Banjarese Indonesia employees who are known for their religiosity (Basuki et al., 2021), the authors also tested the moderating role of employee workplace spirituality orientation. Results showed that employee workplace spirituality could strengthen the positive effect of spiritual leadership on employee innovative behaviour.

As vision depicts an organisation's excursion, what it tries to be, and why leaders and followers ought to endeavour to make that future, respondents of the study execute the vision along the way of life. The thought shaping and underlying the excursion is workplace spirituality. As the participants' motivation to work is triggered by spirituality at work, all activities, convictions and thoughts are consistent with organisational values (Chatterji, 2010). In the eastern setting, workplace spirituality must be used as the mediating effect of spiritual leadership on innovative work behaviour. This clarifies the doubts raised by scholars (e.g., Pradhan and Jena, 2019;

Zaidman, 2020) about the influence of workplace spirituality in mediating on employee's innovation. Accordingly, the authors of the present study respond to the appeal by integrating employee workplace spirituality as a moderator into the enlightenment of spiritual leadership to better understand how employees with different cultural values become innovative in working.

Spiritual leaders inspire employees grounded on intrinsic self-significance and self-values by loving and appreciating them (Fry et al., 2017). Around there, the subordinates acquire certainty from their leaders and show more eagerness and drive, thus successfully improving their innovative behaviour. Conversely, by obviously telling the organisation's future improvement way and objective to employees and crafting future projections (Fry and Nisiewicz, 2020), spiritual leadership can fundamentally build worker work inspiration to enhance. Further, contrasted to other leadership styles (e.g. autocratic or servant leadership), spiritual leadership adds to innovative employee behaviour uncommonly because spiritual leadership centres around the subordinate's spiritual essentials. Subordinate can be spurred inherently; for that reason, innovation occurs confidently (Zeng and Xu, 2020).

Preceding research has concentrated on the theoretical model proposed by Fry et al. (2017) in elucidating the cause and effects of spiritual leadership. The exploration of the current study broadens past research. It gives information about the positive connection between spiritual leadership and innovative employee behaviour by revealing the mediating role of workplace spirituality and attests to the vital role of employee workplace spirituality in employees' high levels of innovative behaviour. The results recommend that when employees are encouraged spiritually by their spiritual leaders to rouse their workplace spirituality, they will participate in more involved work and exhibit more creative conduct.

The present research contributes to the understanding of spiritual leadership and clarifies that the cultural milieu, especially, religious environment, can shape leadership outcomes. With the unique context of Banjarese Indonesia's organisational context and its high religiosity, the authors examined the moderating role of workplace spirituality. The study found that this orientation moderates the relationship between spiritual leadership and employee innovative behaviour. Previous research has indicated that meaningful work, one dimension of spirituality, is a vital frontier state of spiritual leadership (Pradhan and Jena, 2019). We keep an eye on this idea and further integrate the whole dimensions: connection, compassion, mindfulness, meaningful work and transcendence. In particular, employees with higher workplace spirituality are more likely to obey the leader without questions and more easily influenced by the leader. Thus, spiritual leaders are more effective in stimulating their innovation.

To sum up, leadership that adopts spiritual leadership could make a solid organisational culture where reconciliation between different cultural and corporate settings becomes

conceivable. The mining companies in South Kalimantan had practised this that even though the business was slowing down, the employees remain innovative. The model practiced to the qualities of spiritual leadership includes valuing others (altruistic love), embracing positive attitude (hope/faith) and having a clear vision (vision). Under this condition, the followers believe that they can make a difference in the workplace by pursuing a common goal (calling/meaning) and feel appreciated/valued by spiritual leaders (membership). The capability company to maintain the position as one of the favourable companies in the Jakarta Stock Exchange reinforces the findings of Cherkasova and Markina, (2021) that alike in Europe and USA, in a newly developed country and emerging market, leaders' characteristics affect the company's earnings quality.

Managerial Implication

The examination of the study tracked down that spiritual leadership can encourage employee workplace spirituality, thus identifying with more innovative practices, demonstrating the significance for organisations to develop spiritual leadership initiative. Organisations can give pieces of training targeting to develop leaders' capacity to come across employee spiritual necessities. Furthermore, in line with the mediating role of workplace spirituality, it is also helpful for organisations to develop innovative behaviour through projects or exercises on employee workplace spirituality. Additionally, it expands the proposed comprehension of how spiritual leadership theory can advise leaders in cross-cultural organisations overwhelmed by other religious traditions. This is especially significant on the Muslim realm grounds. Its substantial growing percentage of the worldwide working populace, does not accept Western-based administration models or the act of isolating religion from work.

Conclusion

Spiritual leadership is an arising worldview that can direct organisational change and improve positive associations where human prosperity and hierarchical execution can exist together yet can be amplified. Spiritual leadership, by zeroing in on fulfilling both leader and follower spiritual needs for calling and membership through vision, hope/faith and altruistic values, provides insights for a new genre of leadership theory, research, and practice.

In Banjarese Indonesia setting, workplace spirituality is a *sine qua non* for nurturing spiritual leadership to boost employees innovative work behaviour due to the people adherent to religious values. In light of these suppositions, it is recommended that workplace spirituality executed through spiritual leadership can fill in as an alternative model for a business organisation that will permit business sector leaders to more

effectively deal with overwhelming difficulties they face in an inexorably shaky and excited errand climate. Given the emerging research on employees' motivation and the revelation that religious business sector employees are more altruistically motivated and have a calling to serve others, it seems logical to adopt a leadership model that reinforces these spiritual qualities.

The study's findings have implications for business leaders. The results illustrate the importance of spiritual leadership in mining industries in terms of workplace spirituality and innovative work behaviour during a crisis. Therefore, corporations should foster the presence of spiritual leaders to aid the development of their departments. Such leadership would give corporations a clear direction and a sense of purpose through establishing an environment of mutual trust and respect. Hence, the companies should implement spiritual leadership courses through which leaders can learn to effectively encourage and intellectually motivate their subordinate to be innovative.

The examination of the present study is cross-sectional, which may raise the issue of the chance of an inverted relationship. Accordingly, the authors urge future investigation to retest this exploration by utilising a lab or longitudinal field to permit causality to be more convincingly examined. Subsequently, this research recommends future examination to duplicate and stretch out discoveries to plan a staggered model by testing primary factors in a collected manner.

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ZARZĄDZANIE PODCZAS KRYZYSU: CZY DUCHOWOŚĆ MIEJSCA PRACY I DUCHOWE PRZYWÓDZTWO MA ZNACZENIE?

Streszczenie: Z powodu gwałtownego spadku cen węgla i wzrostu pandemii, przemysł wydobywczy w Indonezji jest zmuszony dostosować modele zarządzania, aby utrzymać produktywność i innowacyjność pracowników. Przywództwo duchowe jako nowy gatunek zostało uznane za ważny czynnik wpływający na innowacyjność pracowników w różnych branżach. Brakuje jednak badań łączących duchowe przywództwo, duchowość miejsca pracy i innowacyjność w bardzo stresujących gałęziach przemysłu wydobywczego, szczególnie w nowo rozwiniętym kraju, takim jak Indonezja. Dlatego w czasie kryzysu interesujące byłoby przetestowanie pośredniego wpływu duchowego przywództwa na innowacyjne zachowanie w pracy wyznawców, za pośrednictwem postrzegania duchowości miejsca pracy przez wyznawców. Obecne badanie ma służyć dwóm celom. Pierwszy cel wyjaśnia zamieszanie związane z ustaleniami dotyczącymi wpływu przywództwa duchowego

na innowacyjne zachowanie pracownika w pracy. Drugi cel bada pośredniczącą rolę duchowości miejsca pracy w wyjaśnianiu związku między duchowym przywództwem a innowacyjnym zachowaniem w pracy. Wykorzystując modelowanie równań strukturalnych (SEM) na próbach 217 pracowników firm wydobywczych w Południowym Kalimantanie w Indonezji, wyniki ujawniły pozytywny i znaczący związek między duchowym przywództwem a innowacyjnym zachowaniem w pracy. W tych relacjach pośredniczyła duchowość miejsca pracy. W specyficznym środowisku respondentów, którzy uważają, że życie jest z góry ustalone, a ludzie nie mogą pokonać natury, kierownictwo musi wzmacniać duchowość miejsca pracy, aby pracownicy pozostawali innowacyjni, oprócz kształtowania wewnętrznej motywacji tworzonej przez duchowe przywództwo.

Słowa kluczowe: przywództwo duchowe, innowacyjność, pracownicy, produktywność, przemysł wydobywczy.

危机期间的管理:工作场所精神和精神领导力重要吗?

摘要: 由于煤炭价格大幅下跌和新冠肺炎疫情加剧, 印尼矿业被迫调整管理模式, 以保持员工的生产力和创新能力。精神领导力作为一种新流派, 已被公认为是影响各行各业员工创新的重要因素。然而, 缺乏将精神领导力、工作场所精神和高压采矿业的创新联系起来的研究, 特别是在像印度尼西亚这样的新兴发达国家。因此, 在危机时期, 通过追随者对工作场所精神的感知来检验精神领导对追随者创新工作行为的间接影响会很有趣。目前的研究有两个目的。第一个目的消除了有关精神领导对员工创新工作行为影响的调查结果的困惑。第二个目的调查工作场所精神在解释精神领导和创新工作行为之间的关系中的中介作用。对印度尼西亚南加里曼丹矿业公司 217 名员工的样本采用结构方程模型 (SEM), 结果显示精神领导力与创新工作行为之间存在积极而重要的关系。这些关系是由工作场所的精神调节的。在受访者认为生命是注定的, 人不能征服自然的特定环境中, 管理层必须增强工作场所精神, 以保持员工保持创新, 同时塑造通过精神领导创造的内在动力。

关键词: 精神领导力、创新、员工、生产力、采矿业。

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