

## SPIRITUAL MATURITY, WORKPLACE SPIRITUALITY AND ORGANIZATIONAL COMMITMENT: A PREDICTIVE MODEL

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### Abstract

*The practice of pastors' spiritual maturity, workplace spirituality and employee organizational commitment have been a large amount of study in recent years. Research has found that employee spiritual maturity and workplace spirituality are significant contributors to organizational commitment and outcomes. However, there is only a little research done on the link between pastors' spiritual maturity, workplace spirituality in Adventist Church organizational setting. This paper explored the influence of pastors spiritual maturity and workplace spirituality to their organizational commitment. A total of 85 church pastors participated in this study in East Indonesia Union Conference (EIUC) of Seventh-day Adventist (SDA). The findings showed that: (1) using Pearson's correlation, all variables of pastors' spiritual maturity, workplace spirituality, pastors' organizational commitment have a positive and significant relationship, and (2) using multiple regression analysis, both variable of pastors spiritual maturity and workplace spirituality help predict the variance in pastors' organizational commitment.*

**Keywords:** *organizational commitment, spiritual maturity, workplace spirituality*

Pastors' commitment to do ministerial tasks is essential to the success of reaching the church mission. Organizational goals are most likely to be achieved if there is commitment to them at both parties of the leadership and among the members of the organization.<sup>1</sup> The level of pastors' commitment to the organization influences to the motivation and performance in being involve actively to the organization work. Organizational members who have higher commitment to the organizations will be more productive with a higher sense of responsibility.<sup>2</sup>

Scholars and ministerial practitioners have investigated factors related to ministerial commitment of pastors in denomination organizations. They have also investigated the spiritual maturity of pastors and quality of the workplace spirituality. Pastors' spiritual maturity also has impact to their ministerial commitment. Keller, Mollen, and Rosen studied Christian faith maturity and identity formation among a group of university student. He found that there were significant positive correlations between faith maturity and identity achieved. Thus, like faith maturity is associated with personal psychological well-being. Long also found that the relationship between faith maturity and religious commitment was significant. He found that

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<sup>1</sup> John P. Campbell, "Leadership, the Old, the New, and the Timeless: A Commentary," in *The Oxford Handbook of Leadership*, ed. (New York, NY: Oxford University, 2013), 415.

<sup>2</sup> Refik Balay, "Predicting Conflict Management Based on Organizational Commitment and Selected Demographic Variables. *Asia Pacific Education Review*, 8, (2007), 336.

strength of faith was also a significant predictor of faith commitment or integration. This suggests that stronger faith commitments are more likely to express the commitment in both vertical and horizontal.<sup>3</sup>

In another study of Ghorpade, Lackritz, and Moore presented the affective commitment and faith maturity of the three different denominational congregations. They found denominational commitment to be significantly associated with spiritual maturity. The spiritual maturity significantly correlated to the congregational interpersonal relationship, involvement of church ministry, and denominational commitment. It seems that the higher faith maturity of the church members predicts the higher commitment of congregation to the denomination organization and its ministry. The affective commitment is a personal's attachment, good inclinations toward, and readiness to be sincerely joined to the organization.<sup>4</sup>

In the subject of workplace spirituality, researchers have found some findings and theory regarding the impact of workplace spirituality to the organizational commitment and job performance outcomes. However, there is an absence of this research was done among the pastoral work. Marschke, Preziosi, and Harrington found that there was solid connection between the spirituality in the working environment and organizational commitment. Sadly, numerous representatives see their work and their organizational commitment contrarily because of their absence of direction or spirituality in their work. The scientists proposes that when individuals observe importance in their work exercises and feel associated with a profound hierarchical environment, they become more joyful and sound representatives occupied with a cooperative way, to apply the maximum capacity to work and carry their whole selves to the association.<sup>5</sup>

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<sup>3</sup> Kathryn H. Keller, Debra Mollen, & Lisa H. Rosen, "Spiritual Maturity as a Moderator of the Relationship between Christian Fundamentalism and Shame," *Journal of Psychology and Theology* 43, no 1, (2015), 34-46, accessed January 15, 2021, <https://doi.org/10.1177/009164711504300104>

<sup>4</sup>Jai Ghorpade, James R. Lackritz & Rebecca Moore, "Affective Commitment to Congregation," *Pastoral Psychology* 61, (2012). 285-298, accessed January 15, 2021, <https://doi.org/10.1007/s11089-011-0381-4>

<sup>5</sup>Eleanor Marschke, Robert Preziosi, & William Harrington, "Professionals and Executives Support a Relationship between Organizational Commitment and Spirituality in the Workplace," *Journal of Business & Economic Research*, 7, no. 8, (2009), 33-48. Accessed 17 January 2021, <https://doi.org/10.19030/jber.v7i8.2320>. In the area of humanitarian work arena, the workplace spirituality also contributes impacts to the organizational culture, commitment, performance, well-being, and job satisfaction. Bell-Ellis conducted a study among nurses of a faith-based and non-faith-based hospital in the central part of the US. She observed that a solid, moderate, measurable relationship was uncovered soul working, position fulfillment, organizational culture, and organizational commitment. The connection between spirituality at work and the hierarchical practices was more grounded in the non-religious association. While one might expect the relationship to be more grounded with the religious association, extra exploration is expected to decide whether individual otherworldliness versus authoritative otherworldliness is affecting the relationship. See Rhonda Bell-Ellis, *Integrating Spirit at Work: A Ripple of Hope for Healthy Organizational Cultures*. In J. Neal (ed.), *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*, (New York, NY: Springer, 2013), 333-343.

This study is to explore the predictive model of spiritual maturity of pastors, workplace spirituality, and their influence on organizational commitment. The study is designed to address the problem, on to what extent the impact among pastors' spiritual maturity and workplace spirituality to pastors' organizational commitment at East Indonesia Union Conference (EIUC) of SDA.

### Spiritual Maturity

Spirituality has been a central driving force behind the ministry activities of pastors. Religious practice of the Christian beliefs can be one most potent influence in pastor's life. It contributes to pastor's attitudes to every event experienced. Thus, a pastor's spiritual participation relates in important ways to many aspects of pastor's life and perception of such. It follows that the quality of a pastor's spiritual participation also influences on how relates to other elements of life. In particular, a pastor's spiritual experience relates in important criteria in order to be an effective Christian minister. Despite its importance in relationship, religion has received gradual increasing attention by social science scholars by its relationship to organizational commitment.<sup>6</sup>

Some studies concluded, notwithstanding, that an absence of lucidity in characterizing terms, for example, religion and spirituality frustrates developed so scientists frequently can't contrast their outcomes and those of past comparable investigations. Endeavors have in this manner been made to recognize these two terms from one and another. Religion is generally characterized as group and institutional, while religiosity is viewed as personal.<sup>7</sup> Additionally, religion has progressively been considered tyrant, order, formal, and critical, putting on accentuation on recognizable conduct, while otherworldliness is all the more frequently connected with inward cycles and resilience of individual, non-adjusting way, customs, and conduct.<sup>8</sup>

Spirituality has been defined as "conscious involvement in the project of life integration through self-transcendence toward the ultimate value one perceives."<sup>9</sup> To facilitate operationalize spirituality, Cervantes and Parham describes it is an individual excursion towards an associations with a supernatural power that rises above past time, matter, and institutional limits. It includes a feeling of extreme reason and which means in life that gets sustained through a relationship with an extraordinary power.<sup>10</sup> This meaning of spirituality is useful to portray spirituality that alludes

<sup>6</sup> Ronald D. Sisk. *The Competent Pastor: Skills and Self-Knowledge for Serving Well*, (Virginia: The Alban Institute, 2005), 100.

<sup>7</sup> Lynn G. Underwood, & Jeanne A. Teresi, The Daily Spiritual Experiences Scale: Development, theoretical description, reliability, exploratory factor analysis, and preliminary construct validity using health-related data. *Annal Behavioral Medicine*, 24, no. 1, (2002), 22-23, accessed February 28, 2021, [https://doi.org/10.1207/S15324796ABM2401\\_04](https://doi.org/10.1207/S15324796ABM2401_04)

<sup>8</sup> Jean Hill, A rationale for integration of spirituality into community psychology. *Journal of Community Psychology*, 28, no. 2, (2000), 139-149, accessed March 2, 2021, [https://doi.org/10.1002/\(SICI\)1520-6629\(200003\)28:2<139::AID-JCOP3>3.0.CO;2-X](https://doi.org/10.1002/(SICI)1520-6629(200003)28:2<139::AID-JCOP3>3.0.CO;2-X)

<sup>9</sup> Sandra Marie Schneiders, "Christian Spirituality: Definition, Methods and Types." In *The New Westminster Dictionary of Christian Spirituality*, ed. by Philip Sheldrake, (Louisville, KY: Westminster John Knox, 2005), 1.

<sup>10</sup> Joseph M. Cervantes & Thomas Parham, Toward a meaningful spirituality for people of color: Lessons for the counseling practitioner. *Cultural Diversity and Ethnic Minority*

to a central limit in individuals. It is communicated inside experience before individuals recognize that involvement in a specific strict or profound arrangement of convictions, ceremonies, or morals.

The implication is that a person's spiritual participation is the source for life-enabling and life-sustaining values and provides the philosophical orientation of life. It is a participation and total involvement in something beyond oneself which comes from God. This involvement extends to consequences for practical life, bringing about the change in how one views life.

Scholars have found many theories on the impact of faith maturity to the organizational commitment of workers. Various research studies have been done in the numerous area of field studies. Mitchell Neubert and Katie Halbesleben studied the interactive impact of spiritual calling and job satisfaction on organizational commitment. They found that there were significant positive correlations between spiritual calling and organizational commitment. Thus, faith maturity is associated with personal psychological well-being. The research found that spiritual calling supports the interaction to job satisfaction that explaining additional variance in organizational commitment.<sup>11</sup>

### Workplace Spirituality

Smith defines it as, "the ways we express our spirituality at work. It also encompasses the support we receive in the workplace for our experience of awe, for our personal spirituality, and for making ethical, just decision."<sup>12</sup> She goes on to further definition spirituality as, "the inborn desire and ability of every person to seek, know, and respond to the Mystery that I call God but which others may call something else: Spirit, Universe, Energy, Life, etc."<sup>13</sup>

Workplace spirituality is instigated by personal growth and connection. At the most essential and individual level, work environment otherworldliness can be considered to be the consolidation of one's own profound goals and qualities in the work setting. According to Kinjerski and Skrypnek spirituality in the working environment included significant sensations of prosperity, a conviction that one's work makes a commitment, a feeling of association with others and normal reason, an attention to an association with an option that could be bigger than self, and a feeling of flawlessness and greatness. Spirituality in the working environment was alluded to an organizational culture that is directed by statements of purpose, administration, and strategic approaches that are socially mindful.<sup>14</sup>

*Psychology*, 1, no. 1, (2005), 69-81, accessed March 10, 2021, <https://doi.org/10.1037/1099-9809.11.1.69>

<sup>11</sup>Mitchell J. Neubert, & Katie Halbesleben, "Called to Commitment: An Examination of Relationships Between Spiritual Calling, Job Satisfaction, and Organizational Commitment," *Journal Business Ethics* 132, 859-872 (2015), accessed April 1, 2021, <https://doi.org/10.1007/s10551-014-2336-z>

<sup>12</sup> Nancy R. Smith, *Workplace spirituality*, (Peabody, MA: Axial Age, 2006), 1.

<sup>13</sup> Ibid, 2.

<sup>14</sup> Val Kinjerski, & Berna J Skrypnek, Four paths to spirit at work: Journeys of personal meaning, fulfillment, well-being, and transcendence through work. *The Career Development Quarterly*, 56(4), (2008), 319-330, accessed April 1, 2021, <https://doi.org/10.1002/j.2161-0045.2008.tb00097.x>

Spiritual expression in the work setting has been gaining more prominence with the increase of diversity within various organizations. A lack of an accepted, conceptual definition of spirituality is a major weakness in the newly emerging paradigm of workplace spirituality.<sup>15</sup> Notwithstanding the enormous measure of writing gave to the idea of working environment otherworldliness, there has been little progression made towards the foundation of a generally acknowledged meaning of the term. Goertzen and Barbuto directed a literature review on individual spirituality; they resolved this issue through a few ideal models: self-realization and otherworldliness, reason and which means throughout everyday life and otherworldliness, wellbeing and health as results of otherworldliness, otherworldliness and authority, and otherworldliness in the working environment. It is the last treatment that is the focus of this paper, specifically dimensions of spirituality in the workplace that have a significant contribution to organizational commitment and job performance.<sup>16</sup>

Researchers have found some findings and theory regarding the impact of workplace spirituality to the organizational commitment and job performance outcomes. However, there is an absence of this research was done among the pastoral work. Marschke, Preziosi, and Harrington concentrated on the full contemporary understudies who go to a business college in the southeast of the US, and working experts at the administrative level. They found that there were solid connection between's the otherworldliness in the work environment and authoritative responsibility. Sadly, numerous representatives see their work and their hierarchical responsibility contrarily because of their absence of direction or otherworldliness in their work. The scientists recommends that when individuals observe importance in their work exercises and feel associated with a profound hierarchical environment, they become more joyful and solid representatives occupied with a cooperative way, to apply the maximum capacity to work and carry their whole selves to the association.<sup>17</sup>

Piryaei and Zare found the similar findings when they conducted research among 300 full-time employees working in an industrial company in Iran to investigate the relationship between workplace spirituality aspects and two positives work attitudes such as job satisfaction and organizational commitment. They revealed that the members scoring higher on spirituality likewise detailed better self-announced work fulfillment and organizational responsibility. Likewise, work environment otherworldliness significantly affects work perspectives even past the impact of individual spirituality.<sup>18</sup>

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<sup>15</sup>Robert A. Giacalone, Carole L. Jurkiewicz, & Louis W. Fry, "From advocacy to the next steps in workplace spirituality research." In R. Paloutzian, *Handbook of psychology and religion*, (Newbury Park, CA: Sage, 2004), 515-528.

<sup>16</sup>Aysen Temel Eginli, Spirituality in the Workplace: What Does It Mean? A Literature Review. *Advances in Social Sciences Research Journal* 423, (2017), 82-97, accessed April 6, 2021, <https://10.14738/assrj.423.3928>

<sup>17</sup>Eleanor Marschke, Robert Preziosi, & William Harrington, Professionals and executives support a relationship between organizational commitment and spirituality in the workplace. *Journal of Business & Economic Research*, 7, no. 8, (2009), 33-48, accessed May 10 2021, <https://doi.org/10.19030/jber.v7i8.2320>

<sup>18</sup>Saleheh Piryaei & Razie Zare, Workplace spirituality and positive work attitudes: The moderating role of individual spirituality. *Indian Journal of Economics and Development*, 1, no. 4, (2013), 91-97, accessed May 10, 2021, <https://ijed.in/articles/workplace-spirituality-and-positive-work-attitudes-the-moderating-role-of-individual-spirituality>



In the area of humanitarian work arena, the workplace spirituality also contribute impacts to the organizational culture, commitment, performance, well-being, and job satisfaction. Bell-Ellis conducted a study among nurses of a faith-based and non-faith-based hospital in the central part of the US. She observed that a solid, moderate, measurable relationship was uncovered soul working, position fulfillment, hierarchical culture, and authoritative responsibility. The connection between soul at work and the hierarchical practices was more grounded in the non-religious association. While one might expect the relationship to be more grounded with the religious association, extra exploration is expected to decide whether individual otherworldliness versus authoritative otherworldliness is affecting the relationship.<sup>19</sup>

Furthermore, the high individual soul at work scores in the current review proposes that many medical caretakers and nursing staff need to draw in their souls and soul to the work responsibility. The subjective information and quantitative information are strong each other with the medical caretakers encountering a cheerful mood at work score and the topic from the inquiry concerning the significance and reason at work. The work to help other people, making distinction, and being called to be a medical caretaker, called by God, giving profound consideration, and giving great consideration and patient fulfillment is higher when the soul at work score is high.

In sum, the theoretical aspects and research findings show there is positive correlation between the quality of workplace spirituality and organizational commitment or job satisfaction. Empirical studies found that high score in the workplace spirituality determines a high score to the organizational commitment or job satisfaction of the workers. Although, most of the researches have been done in the business, educational, and health area of work, it may be applicable to the pastoral work in the church organizations and institutions.

### Organizational Commitment

Organizational commitment identifies with an individual's contribution and interest in an association. It tends to the spurring factor(s) behind an individual's choice to join a specific association, yet in addition their craving to stay by specifically putting their time and assets in enrollment to that association. With an end goal to all the more completely clarify and grow these identifiers as far as impact and results in an authoritative setting, this part presents a more prominent comprehension of hierarchical responsibility as educated by academic investigates.

**Definition and concept.** A wide assortment of definitions and proportion of organizational commitment exist. Becker, Randal, and Riegel characterized the term in a three dimensions (a) a strong inclination to remain a person from a particular affiliation; (b) a capacity to apply critical levels of tries to help the affiliation; (c) a portray trust in and sufficiency of the characteristics and destinations of the affiliation.<sup>20</sup> To Northcraft and Neale, commitment is an attitude reflecting a worker's dedication to the affiliation, and a persistent connection through which affiliation people express their uneasiness for the affiliation and its continued with progress and success. Definitive obligation is directed by different component; (a) including individual

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<sup>19</sup> Rhonda Bell-Ellis, 333-343.

<sup>20</sup> Thomas E. Becker, Donna M. Randall, & Carl D. Riegel, The multidimensional view of commitment and the theory of reasoned action: A comparative evaluation. *Journal of Management*, 21, no. 4, (1995), 617–638, accessed June 3, 2021 <https://doi.org/10.1177/014920639502100402>

components (e.g., age, residency in the affiliation, disposition, internal or external control attributions); (b) progressive components (work plan and the organization style of one's executive); and (c) non-various leveled components (openness of choices). This huge number of things impact resulting liability.<sup>21</sup>

Other definitions of commitment focuses of lead in making it. Salancik considers liability as a state of being in which an individual becomes restricted by his exercises and it is these exercises that help his activities and incorporation. From this definition, it might be assembled that three components of lead are critical in confining individuals to act: (a) detectable quality of acts; (b) how much the outcomes are long-lasting; and (c) how much the singular endeavors the movement intentionally. To Salancik likewise, obligation can be extended and handled to get support for the definitive gets done and interests through such things as participation free way. The results of solid hierarchical responsibility, the laborers will be faithful, recognize themselves to the association, and ready to upgrade their work and administration quality.<sup>22</sup>

**Types of organizational commitment.** Different social scientists, psychologist, human resources specialists and researchers have identified differences of organizational types. The organizational commitment factors are a complex phenomenon, which can be analyzed in the light of the different organizational commitment theories and concepts. This study adapts the study of Meyer and Allen in which they divided organizational types in three dimensions.<sup>23</sup>

**Affective commitment.** Over the years, workers affective commitment to the organization to the association has kept on being a significant focal point of examination. Defined as a worker's "emotional attachment to, identification with, and involvement in the organization."<sup>24</sup> Further, they clarified that the quintessence of this commitment is an enthusiastic connection created by the singular's reaction to an organization. The individual passionate connection drives the person to accept possession, in mental sense, of the organization and to contribute additional work and inclusion to guarantee its endurance. In addition, researchers found that emotional responsibility was to have the most grounded interface with different laborers' attitudinal and conduct results when contrasted with other organizational commitment.<sup>25</sup> Workers with strong affective commitment really like to proceed with their participation with the organization on account of their own craving and inclination to apply exertion for the benefit of the organization.<sup>26</sup>

**Continuance commitment.** Continuance commitment is the degree to which an individual necessity to remain with the organization, due the expenses of swearing off benefits related with a

<sup>21</sup> Linda K. Stroh, Gregory B. Northcraft, & Margaret A. Neale, *Organizational Behavior: A Management Challenge* (3<sup>rd</sup> Ed.), (Mahwah, NJ: Lawrence Erlbaum Associates, 2002), 293.

<sup>22</sup> Gerald Salancik, "Commitment and the Control of Organizational Behavior and Belief," In: Staw, B. and Salancik, G., Eds., *New Directions in Organizational Behavior*, (Chicago: St. Clair, 1977), 1-54.

<sup>23</sup> John P. Meyer & Natalie J. Allen, A three-component conceptualization of organizational commitment. *Human Resources Management Review*, 1, (1991), 61-89, accessed June 14, 2021, [https://doi.org/10.1016/1053-4822\(91\)90011-Z](https://doi.org/10.1016/1053-4822(91)90011-Z)

<sup>24</sup> Ibid, 67.

<sup>25</sup> John P. Meyer, David J. Stanley, Linne Herscovitch, & Laryssa Topolnytsky, Affective, continuance, and normative commitment to organization: A meta-analysis of antecedents, correlates, and consequences. *Journal of Vocational Behavior*, 61, (2002), 20-52.

<sup>26</sup> Meyer & Allen, 79.

singular's interests in the organization. It alludes to responsibility dependent on the laborers' acknowledgment of the expense related with leaving the association. Laborers with solid continuance commitment, then, at that point, stay with the organization since they need to do as such. Hypothetically, continuance commitment ought to be identified with turnover and turnover aims, in any case, doesn't identify with practices past those needed to keep up with enrollment.<sup>27</sup>

**Normative commitment.** Normative commitment is “the extent to which a person is obligated to stay with the organization.”<sup>28</sup> It alludes to commitment dependent on an awareness of others' expectations to the association. Laborers with solid regularizing responsibility remain in light of the fact that they believe they should do as such.<sup>29</sup> In contrast to two previous commitment, normative commitment focuses on the “right or moral thing to do”<sup>30</sup> and focuses on the commitment and connection of laborers which is produces by the socialization of laborers to the association's objectives and qualities.<sup>31</sup>

Organizational is accordingly viewed as complex, which has particular trademark for human resources management. Specifically, that specialists with solid emotional responsibility remain on the grounds that they believe they need to, those with solid continuation responsibility remain in light of the fact that they need to, and those with solid regulating commitment.<sup>32</sup> As consequence of the differences in motives, these forms of commitment should have distinct organizational outcomes. That is not all types of commitment may be beneficial for organizations.<sup>33</sup> Therefore, a greater understanding of the types of commitment with respect to the organizational policies and organizational outcomes is required.

Strong commitment is most needed in service-type organization like church organizations and institutions. Mowday, Porter, and Steer believe this to be so since close monitoring of employee performance is more difficult in these organizations, yet small differences in this performance could make a big difference in how their customers regard them.<sup>34</sup> This study deals with the loyalty Adventist pastors organizational commitment, and identification and involvement with the core mission of the Adventist Church, which is manifested in the pastoral philosophy and practice. Further, it concentrates on the personal characteristic of pastors and how relates to

<sup>27</sup> Ibid, 72

<sup>28</sup> Ibid, 74.

<sup>29</sup> Mindy E. Bergman, The relationship between affective and normative commitment: review and research agenda. *Journal of Organization Behavior*, 27, (2006), 645-663, accessed June 15, 2021, <https://doi.org/10.1002/job.372>

<sup>30</sup> Yoash Weiner, Commitment in organizational: A normative view. *Academy of Management Review*, 7, (1982), 421, accessed June 15, 2021, <https://doi.org/10.5465/amr.1982.4285349>

<sup>31</sup> Natalie J. Allen & John P. Meyer, Affective, continuance, and normative commitment to the organization: An examination of construct validity. *Journal of Vocational Behavior*, 49, (1996), 252-276. accessed June 17, 2021, <https://doi.org/10.1006/jvbe.1996.0043>

<sup>32</sup> Meyer, Stanley, Herscovitch, & Topolnytsky, 68.

<sup>33</sup> Konovsky, M. A., & Cropanzano, R. (1991). Perceived fairness of employee drug testing as a predictor of employee attitudes and job performance. *Journal of Applied Psychology*, 76(5), 698-707.

<sup>34</sup> Richard T. Mowday, Lyman W. Porter, & Richard M. Steers, *Employee Organization Linkages: The Psychology of Commitment, Absenteeism, and Turnover*, (New York, NY: Academic Press, 1982)



the organizational commitment. Strong commitment to the Church organization and institution may lead to the strong performance and give significance outcomes to the church and institutional mission and ministry.

### Research Methodology

The study employed a quantitative approach using correlational. The primary purpose of this study was to test a model that predicts the organizational commitment of EIUC of Seventh-Day Adventist Church selected pastors. This study employed a cross-sectional survey research method. Using convenient sampling, the 85 respondents were chosen to represent the church pastors of EIUC.

The gathered data from the participants were coded using the Statistical Package for the Social Sciences software. The data was subjected to pre-screening for examining data accuracy, missing, and outliers. After this process, the actual valid data was analyzed and processed. The correlation approach was used to describe the relationship among the variables. To seek the best predictors of the variable on the level of organizational commitment, this study employed multiple regression under the stepwise method. The purpose of this design was to reduce the number of predictors that account for the maximum criterion.

### Data Analysis and Discussion

As illustrated in the table, the result shows that all the variables of pastor's spiritual maturity and workplace spirituality have a positive and significant relationship ( $r^a = .532$ ,  $r^b = .568$ ,  $p < .001$ ) to pastor's organizational commitment. That is, there is a significant relationship between pastor's spirituality, workplace spirituality and pastor's organizational commitment dimensions.

The finding implies that the higher index of pastors' spiritual maturity and workplace spirituality, the more church pastors enhance their commitment the church organization. This study supports the previous studies. Mitchell Neubert and Katie Halbesleben studied the interactive impact of spiritual calling and job satisfaction on organizational commitment. They found that there were significant positive correlations between spiritual calling and organizational commitment. Thus, faith maturity is associated with personal psychological well-being. The research found that spiritual calling supports the interaction to job satisfaction that explaining additional variance in organizational commitment.<sup>35</sup> In the relationship between workplace spirituality, Rhonda Bell-Ellis found the workplace spirituality contribute impacts to the organizational culture, commitment, performance, well-being, and job satisfaction. Even the study was conducted in the non-religious based organization, the result was the relationship *Significant Predictors of Pastor's Organizational Commitment Considering the Variables of Spiritual Maturity and Workplace Spirituality*

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<sup>35</sup> Mitchell J. Neubert, & Katie Halbesleben, 859.

Model	<i>R</i>	<i>R</i> <sup>2</sup>	Adjusted <i>R</i> <sup>2</sup>	<i>R</i> <sup>2</sup> change
1	.532 <sup>a</sup>	.283	.282	.283
2	.568 <sup>b</sup>	.323	.321	.040

Note. a. Predictors: (Constant), spiritual maturity.

b. Predictors: (Constant), spiritual maturity, workplace spirituality.

*Coefficients of Predictors Considering Pastor's Organizational Commitment*

Model	Unstandardized coefficient ( $\beta$ )	<i>t</i>	Sig.
1 (Constant)	1.955	19.284	.000
Spiritual Maturity	.441	14.369	.000
2 (Constant)	1.656	14.762	.000
Spiritual Maturity	.279	6.712	.000
Workplace Spirituality	.244	5.564	.000

between spirit at work and the organizational behaviors was stronger in the non-faith-based organization.<sup>36</sup>

As shown in Table, the variable pastors' spiritual maturity and workplace spirituality explain 32.3% of the variance in pastor's organizational commitment and have a moderate multiple correlation of 56.8%. Among the two predictors, pastors' spiritual maturity explains the change in organizational commitment by 28.3% and workplace spirituality explains the change in the dependent variable by 4%. Moreover, as presented in the second table, pastors spiritual maturity is the highest coefficient of determination ( $t = 14.369$ ,  $p < .001$ ) of pastors' organizational commitment. The positive unstandardized coefficient ( $\beta = .441$ ) of pastors' spiritual maturity on pastors' organizational commitment implies that when pastors are more practicing spirituality in their lives, organizational commitment rate can be higher. The second variable that predicts pastors organizational commitment is workplace spirituality. It has a contribution of 4% total variance on pastors' commitment to the church organization. This factor has also a positive unstandardized value ( $\beta = .244$ ,  $t = 5.564$ ,  $p < .001$ ) which implies that the more spirituality in the workplace has higher index, the more likely the pastors and other employee can be committed to the church organization.

### Conclusion

Both variables of pastors' spiritual maturity and workplace spirituality have positive moderate correlation with the pastors' organizational commitment. The predictive model pastor's organizational commitment has two predictors—pastors' spiritual maturity and their workplace

<sup>36</sup> Rhonda Bell-Ellis, 333-343.

spirituality. Although the workplace spirituality has little contribution on pastors' organizational commitment, the predictive model has still helped this study in designing a program that help the pastors at EUIC enhance and maintain the employee organizational commitment.