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THE ROLE OF SPIRITUALITY AND TRANSFORMATIONAL LEADERSHIP ON ORGANIZATIONAL RESILIENCE

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THE ROLE OF SPIRITUALITY AND TRANSFORMATIONAL LEADERSHIP ON ORGANIZATIONAL RESILIENCE

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Abstract: This research examines the influence of spirituality in the workplace and transformational leadership, organizational resilience. This research also tests transformational leadership as a mediating variable on the influence of workplace spirituality on organizational resilience. This research uses a survey questionnaire. The research sample was determined based on the table of Krejcie et al. (1970), namely if the population is 100 then the sample is 80. The research sample consisted of 80 educators and education staff from Catholic high schools in the city of Surabaya. This research uses partial least squares structural equation modeling (PLS-SEM) to test the hypothesis. The findings of this research are that there is a significant relationship between workplace spirituality and organizational resilience, both directly and indirectly mediated by transformational leadership. This research has practical implications for school principals and school administrators to realize the benefits of spirituality and transformational leadership in building organizational resilience in schools. Further research is still needed to examine the influence of workplace spirituality and transformational leadership on organizational resilience in schools to provide new insights into the role of workplace spirituality and transformational leadership in building school organizational resilience.

Keywords: Workplace spirituality, Transformational Leadership, Organizational resilience, School

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1. Introduction

There are many forms of organization. School is a form of organization which has the meaning of a social association formed by the community (Norlena, 2015). Organizations are a dynamic form that requires change so that the organization is able to survive (Latar, 2020). Schools need to survive so that they can continue their services (Delgado-abad, 2022) so that their vision and mission can still be realized (Siyono, 2020). Apart from that, school organizational resilience is very necessary to help protect students from negative influences, such as crime, pornography, violence both originating from within the school and outside the school (Wangid, 2011).

In reality, many schools in Indonesia are experiencing difficulties. There are various phenomena that cause this, such as a decrease in the number of students (Wahyudi, 2023), many teachers leaving due to insufficient income (Maina, 2024), (Prasetyo, 2023). The impact of the decline in student numbers, especially for private schools, is the main factor causing the decline in school income. When school revenues fall, it will be difficult for schools to finance

their operations. Inadequate income in private schools also has an impact on the nominal amount of teachers' salaries. Therefore, it is not surprising that many great teachers abandoned their calling as teachers.

Schools as organizations have a vision and mission which are the goals of the school. Through this vision and mission, the school plans its work programs and activities so that the school's vision and mission can be realized. To be able to realize the vision and mission, schools need to have organizational resilience (Delgado-abad, 2022). Organizational resilience is the ability of an organization to anticipate, respond and adapt to change so that the organization is able to survive and continue to live even in difficulties or crises (Delgado-abad, 2022; Willis & Nadkarny, 2020). Organizational resilience is basically a system for dealing with changes that occur so that the organization is able to adapt and transform and ultimately the organization can survive (Ge et al., 2016). Organizational resilience really needs to be managed effectively, including organizational resilience in educational institutions (Nartgun et al., 2017).

Building organizational resilience requires spiritual processes and resources (O'Grady et al., 2016) as well as leadership (Dong, 2023). Spirituality is not about religion and religious practices although the appreciation of religion and beliefs can develop organizations (Prakash et al., 2021). However, religion and belief have not provided an answer to the lives of organizational members who are filled with workload. Spirituality is the answer to this problem. When workplace spirituality is implemented in an organization, the organization provides energy to its members which ultimately makes the organization stronger and has organizational resilience (Prakash et al., 2021).

Research by Esievo et al. (2019) focused on the alignment of individual values and organizational resilience, with results implying a positive relationship hence Esievo et al. (2019) recommend that companies should improve employee quality of life and relational relationships to help improve workplace spirituality. Research by Shelton et al. (2020) also found that at the individual level, focusing on alumni, a positive relationship was found between spirituality, resilience and life satisfaction. In the world of education, Dohaney et al. (2020) stated that there is still little research that touches on how academics, students, and communities respond before, during, and after disasters and how resilient their organizations are.

Other studies related to workplace spirituality on workplace spirituality as an independent variable and transformational leadership as a dependent variable. Workplace spirituality inspires transformational leaders to engage in workplace spirituality. Which means transformational leadership has the potential to encourage and maintain spirituality in the workplace (Mack et al., 2014). Workplace spirituality should be positively related to transformational leadership because workplace spirituality is expected to be carried out by transformational leaders and is expected to create enthusiasm for working with a spiritual climate in the organization (Ashmos & Duchon, 2000).¹

Based on the opinions mentioned above, research on the influence of workplace spirituality and transformational leadership on organizational resilience is still very wide open to be conducted. For this reason, this research aims to determine the impact of workplace spirituality and transformational leadership on organizational resilience. This research contributes to the development of theories of workplace spirituality, transformational leadership, and organizational resilience. This research can also make a practical contribution to the implementation of workplace spirituality and transformational leadership in the development of school organizational resilience.

2. Literature Review

Organizational resilience is described as both proactive and passive actions: (1) it is a proactive action when organizations create internal processes and structures that support the development of 'latent resilience' (Somers, 2009) , with the organizational environment supporting appropriate adaptability and improvisation; when an organization manages its risks, based on vulnerability mitigation; and when organizations develop response planning and early warning systems, which enable them to take proactive action (Sawalha, 2015) ; (2) is a passive action when it involves adaptation to new scenarios and risks 'related to economic rationality' (Longstaff, 2005) , as well as recovery after a crisis or disaster (Sawalha, 2015) . Organizational resilience involves more than effective risk management or business continuity management (Valastro, 2011) . It also requires a 'responsive and adaptive culture' that focuses on protection, performance and adaptation. Thus, organizations must understand how they will overcome adverse events and situations (Valastro, 2011) . Organizational resilience is the reaction of an organization under destruction, which emphasizes the ability to recover and develop under circumstances of uncertainty, discontinuity, and emergency (Xiao & Cao, 2017) . Organizational resilience requires spiritual processes and spiritual resources (O'Grady et al., 2016) . Apart from spirituality, organizational resilience is also shaped by leadership factors (Dong, 2023) .

Spirituality refers to a reconnection with inner life and appreciation of universal values that transcend egoism and strengthen empathy for all living creatures (Zsolnai & Illes, 2017) , which becomes cosmic in nature (Spencer, 2012) . The essence of spirituality is searching for the meaning and purpose of our existence. Spirituality is interconnected with morality, forgiveness, hope, love, personal growth, trust and optimism. Spirituality is a basic faith in the existence of universal values that helps individuals to understand that everything in this universe is interconnected with everything else (Zohar, 2010) . Regarding relationships with people in the organization, the organization is a spiritual entity because many people spend long hours at their workplace (Fairholm, 1996) , for example working in the hotel sector proves that long working hours are common there (Barron et al., 2007) . In other words, "most of our waking hours, and indeed the majority of our working hours, are spent at work" (Giacalone & Jurkiewicz, 2003) . Thus, there is a recognized fact that employees in the workplace are " people who have minds and souls" which can be said to mean that there is spirituality in the workplace (Ashmos & Duchon, 2000) .

The spirituality in the workplace or *workplace spirituality* referred to in this article is not in the context of practicing certain religious teachings or talking about theology. Because religion is about *being organized beliefs system* , while *workplace spirituality* is more about finding meaning and community in the workplace (Duchon & Plowman, 2005) . *Workplace spirituality* is the recognition that humans have an *inner self life* (inner life) that nurtures and is maintained by meaningful work in a community context (Ashmos & Duchon, 2000) . Organizations that develop *workplaces spirituality* indicates that the organization realizes that humans basically have a need to find meaning in their work and also have a need to connect with others as part of a community. Spirituality in the workplace focuses on how someone feels that their work is not just a profession but a calling (Porter & Norris, 2013) .

Leaders in organizations that are experiencing difficulties or crises should provide opportunities for members to express their opinions and concerns without restrictions, thereby reducing the uncertainty and doubt felt by members (Fener & Cevik, 2015) . According to transformational leadership theory (Bass, 1985) , when leaders communicate positive and encouraging messages, it is likely that members will feel more capable of carrying out a series

of proactive, integrative tasks beyond specified requirements (Rafferty & Griffin, 2004). Transformational leadership has a stronger influence on teacher self-efficacy (Lin et al., 2022). Team leaders' transformational leadership influences organizational resilience (Strauss et al., 2009).

This research is based on social cognitive theory (SCT), which from a social learning perspective explains that psychological function is related to ongoing reciprocal interaction between the person and the environment as a determining factor (Bandura, 1997). Personal factors are cognitive, personality, or demographic aspects that characterize a person. In other words, individuals not only choose the environment in which they evolve, but they also shape the environment around them. Vicarious or representative is an individual forming ideas about how new behavior is carried out by observing other people and then the results of the observation become a guide to action (Bandura, 1997). By observing others, individuals can see behavior and its consequences. In SCT, modeling plays a prominent role as a way for individuals to learn. Through modeling, people obtain symbols that represent their understanding and enable the individual to perform the same action the next time.

The results of research on the influence of workplace spirituality on organizational resilience by Esiebo et al. (2019) and Shelton et al. (2020) as explained above, is research that is not yet conclusive, so it is necessary to study further the relationship between workplace spirituality and organizational resilience. Also included is the possible need for mediating variables in the relationship between workplace spirituality and organizational resilience. Thus, the expected hypothesis (H1) is that workplace spirituality has an influence on organizational resilience.

Workplace spirituality is the basis for transformational leaders in making decisions (Fernando & Jackson, 2006). Transformational leadership theory (Bass, 1985) has been linked to member attitudes and behavior (Arnold et al., 2007; Bono & Judge, 2003). Transformational leadership refers to leaders who focus on giving members the opportunity to express their aspirations, goals and values, and trusting members to be able to work beyond expectations (Bass, 1985; Dvir et al., 2002) which can be expressed as organizational resilience. At the individual level, transformational leadership influences organizational resilience (Den Hartog & Belschak, 2012). Organizational resilience is very important for organizational resilience (Syamsudin et al., 2022). Thus, it is hoped that H2: workplace spirituality will influence transformational leadership and H3: transformational leadership will influence organizational resilience and H4: transformational leadership will mediate the influence of workplace spirituality on organizational resilience.

3. Research Method

This research uses a quantitative method, which means that the researcher first formulates the problem and then identifies it in the form of a hypothesis. This research population refers to the entire group of people, events or things of interest that the researcher wants to investigate (Sekaran & Bougie, 2016). The population of this study refers to all groups of people, events interesting things that researchers want to investigate (Sekaran & Bougie, 2016), namely educators and education staff at private Catholic high schools in Surabaya. The determination of the research sample was based on the opinion of Krejcie et al. (1970), namely the population is 100, so the sample is 80. Based on the table of Krejcie et al. (1970), the population in this study was 100 respondents, so the sample for this study was 80 respondents.

The research instrument used in this research is a questionnaire with five Likert scales to measure respondents' perceptions of this research phenomenon. The Likert scale measures how

much respondents agree or disagree with a given statement (Sekaran & Bougie, 2016) . The scores were strongly disagreed (1), disagree (2), neutral (3), agree (4), and strongly agree (5). The workplace spirituality instrument was adopted from Milliman et al. (2003) and transformational leadership adopted from Kern (2013) . For organizational resilience, it was adopted from Chen et al. (2021) by taking four constructs, namely strategic resilience, cultural resilience, relationship resilience, and learning resilience. Capital resilience is not measured because for private schools' finances are managed by the Foundation and are still closed.

After the data was collected, the research data was analyzed using descriptive statistical data analysis and Partial Least Square SEM. The SEM-PLS structural model was assisted by SmartPLS 3.0 software which was used for this research. Thus, based on the explanation above, the research model is as follows.



Figure 1 Research Model
 Source: Researcher (2024)

Based on Figure 1 above, the hypothesis of this research is as follows.

- 1) H1: Workplace spirituality has a positive effect on organizational resilience .
- 2) H2: Workplace spirituality has a positive effect on transformational leadership
- 3) H3: Transformational Leadership has a positive effect on organizational resilience.
- 4) H4: Transformational leadership moderates the influence of workplace spirituality on organizational resilience.

Table 1 below presents the evaluation criteria for reflective measurement model evaluation.

Table 1. Reliability and Validity Test of the Reflective Measurement Model

Reliability Test	Parameter	Rule of Thumbs
Internal consistency	Composite reliability	Equal to and greater than 0.7
Convergent	Reability indicator (outer loading)	Greater than 0.708
	Average variance extracted (AVE)	More than 0.5
Discriminant	AVE root and correlation of latent variables (Fornell-Larcker Criterion)	Root AVE > Correlation of latent variables

Source: (Sekaran & Bougie, 2016); (Hair et al., 2018)

4. Results and Discussion

4.1 Results

This research uses valid and reliable data with validity and reliability test results. Tables 2 and 3 below are the results of validity and reliability tests.

Table 2 Validity Test Results

Variable	Fornell-Larcker Criterion			Information
	Transformational Leadership	Organizational Resilience	Workplace Spirituality	
Transformational Leadership	0.839			Valid Discriminant
Organizational Resilience	0.774	0.830		Valid Discriminant
Workplace Spirituality	0.838	0.799	0.779	Valid Discriminant

Source: Primary data processed by researchers, 2024

From Table 2 above, it appears that all the roots of the Average Variance Extracted/AVE for each construct are greater than the correlation with other variables, namely greater than 0.7 so that the discriminant validity requirements in this model have been met. This is in accordance with the discriminant validity requirement that if the AVE squared value of each construct is greater than the correlation value between the construct and other constructs in the model, then the model is said to have good discriminant validity values.

Table 3 below is the result of Composite Reliability processing. Data is considered reliable if the composite reliability value of each construct is above 0.7 (Hair et al., 2017). The following are the results of reliability measurements from this research.

Table 3 Reliability Measurement Results

	Composite Reliability	Rule Of Thumb	Conclusion
Workplace Spirituality	0.939	0.700	Reliable
Transformational Leadership	0.955	0.700	Reliable
Organizational Resilience	0.969	0.700	Reliable

Source: Primary data processed by researchers, 2024

From table 3 it can be seen that the composite reliability value of each construct is above 0.7, so this research data is reliable.

After knowing the validity and reliability of each variable, Table 4 below is the result of path coefficient analysis and hypothesis testing.

Table 4 Path Coefficient Results and Hypothesis Testing

Hypothesis	Variable	T-Statistics	P-value	Remarks
H1	Workplace Spirituality (X) influences Organizational Resilience (Y)	2,859	0,004	Significant
H2	Workplace Spirituality (X) influences Transformational Leadership (Z1)	16,358	0,000	Significant
H3	Transformational Leadership (Z1) influences Organizational Resilience (Y)	2,989	0,003	Significant
H4	Transformational Leadership (Z1) moderates Workplace Spirituality (X) on Organizational Resilience (Y)	13,987	0,000	Significant

From table 4 it is known that all hypotheses in this study from H1 – H4 are all supported by data or significant. This research uses a margin of error of 5% or a confidence level of 95%, so the hypothesis is accepted if the p-value < 0.05. Based on Table 4, the results show that

1. The path of workplace spirituality →to organizational resilience (H1) has a p-value = 0.004 < 0.05, which means that H1 is supported by data, which means that the relationship between workplace spirituality and organizational resilience has a direct and significant effect.
2. The path of workplace spirituality →to transformational leadership (H2) has a p-value = 0.000 < 0.05, which means that H2 is supported by data, which means that the relationship between workplace spirituality and transformational leadership has a direct and significant effect.
3. The transformational leadership path →to organizational resilience (H3) has a p-value = 0.003 < 0.05, which means that H3 is supported by data, which means that the relationship between transformational leadership and organizational resilience is influential and significant.
4. The path of workplace spirituality →transformational leadership →organizational resilience (H4) has a p-value of 0.000 < 0.05, which means H4 is supported by the data. This means that transformational leadership has a partial mediating role because workplace spirituality also has a significant direct influence on organizational resilience

4.2 Discussion

Workplace spirituality has a significant positive effect on organizational resilience. Research into the context of organizational resilience in schools with a sample of individuals, namely educators and education staff, found that workplace spirituality had a positive effect on organizational resilience. The results of this study support the research of Price (2020), Shelton et al. (2020) and Thill (2013). Price's (2020) research ADDIN CSL_CITATION {"citationItems":[{"id":"ITEM-1","itemData":{"abstract":"This study is exploratory and pioneering, seeking to inform the body of knowledge on organisational spirituality and organisational resilience by examining workplace relationships between the two constructs in the Australian context. It was found that there was a dynamic and encompassing relationship between a folkloric expression of organisational spirituality and organisational resilience. Organisational spirituality acted as a driving force, impacting on organisational resilience in a positive way. This outcome is foundational in harnessing the energy of the tacit knowledge of organisational members towards increasing organisational resilience and paving the way for future research. Compassion, connectedness, and leader qualities were revealed and have been presented and discussed as important relational impacts on organisational resilience. As this was an exploratory study, it was possible to produce several items for a future research agenda. The genesis of this research came from an Informing Study that indicated folkloric descriptions of organisational spirituality and a sense that the qualities described were positively related to organisational resilience. A literature review confirmed that research on such relationships was not presented, although each construct was researched across disciplines, organisational spirituality being less represented. A constructivist ontology, interpretive epistemology and qualitative methodology were used, linked to theories of symbolic interactionism and phenomenology. Grounded theory was selected, both for its systematic procedures and its focus on emergence. The research design allowed for iterative data collection activities, the analysis of each informing the design of the next activity. Three data collection activities were conducted within a variety of organisations across three Australian states, New South Wales, Victoria and Western Australia. Findings from the first, a purposive sample of participants (employees and leaders), led to a long-form case study interview with an experienced and successful leader accustomed to working in a caring, compassionate, interconnected (spiritual) and highly resilient environment. The data pointed to the importance of the leader and to

specific qualities of leaders necessary to enable organisational spirituality as a transformative energy on organisational resilience. A third data collection activity revealed that there were specific requirements of the organisational... "author":{"dropping-particle":"","family":"Price","given":"Christine","non-dropping-particle":"","parse-names":false,"suffix":""},"id":"ITEM-1","issue":"December","issued":{"date-parts":[{"2020"}]},"number-of-pages":"xiii + 370","publisher":"Curtin University","title":"Examining Relationships Between Organisational Spirituality and Organisational Resilience : Perceptions of Leadership and Staff within Australian Organisations","type":"thesis"},"uris":["http://www.mendeley.com/documents/?uid=7ccb6b2f-f680-4754-94d3-71154752e4c3"]},"mendeley":{"formattedCitation":{"Price, 2020"},"manualFormatting":{"Price (2020)","plainTextFormattedCitation":{"Price, 2020"},"previouslyFormattedCitation":{"Price, 2020"},"properties":{"noteIndex":0},"schema":{"https://github.com/citation-style-language/schema/raw/master/csl-citation.json"}}

at the hospital organizational level found that workplace spirituality has a positive effect on organizational resilience. The next two studies examined the influence of spirituality on individual resilience. Shelton et al (2020) examined the application of spirituality to managers who have stressful jobs and found that the application of spirituality helped managers overcome pressure so that they were able to survive in their jobs. Thill's (2013) research examined how grandparents apply spirituality in raising children. The practice of spirituality in the lives of grandparents has an impact on their ability to survive in carrying out their duties. Individuals who apply spirituality in their lives, both in the context of personal life and organizational life, help individuals be able to survive the pressure they experience. Likewise, organizations that implement workplace spirituality have a positive effect on organizational resilience.

Workplace spirituality has a significant positive effect on transformational leadership. This research is in the context of the leader's application of workplace spirituality which has an influence on the transformational leadership style applied by the leader. This research confirms previous research conducted by Kim Quy et al. (2023) which places workplace spirituality as the dependent variable and transformational leadership as the independent variable. The research results of Kim Quy et al. (2023) is that transformational leadership influences workplace spirituality. Thus, it can be stated that the role of workplace spirituality and transformational leadership as independent or dependent variables does not influence the findings, that is, they are equally influential even if the position of spirituality and transformational leadership are as independent or dependent variables.

Transformational leadership has a significant positive effect on organizational resilience. This research proves the findings of research conducted by Salam et al. (2023) and Sharief (2024) who have not concluded definitively about the influence of transformational leadership on organizational resilience. Salam et al. (2023) uses the word estimate, namely transformational leadership estimates organizational resilience and Sharief (2024) through his research review uses the word tend, namely transformational leadership tends to foster organizational resilience. On the other hand, this research supports the findings of Yulianti et al. (2022) who found that transformational leadership had a significant positive effect on organizational resilience. The research was carried out in a hospital. The difference between Yulianti et al.'s research. (2022) and this research is research by Yulianti et al. (2022) at the organizational level and this research at the individual level. Thus, both at the individual and organizational levels, transformational leadership has a significant positive effect on organizational resilience.

Transformational leadership mediates the influence of workplace spirituality on organizational resilience. In this research, transformational leadership has a partial mediating role because workplace spirituality also has a significant direct effect on organizational resilience. Research models that place transformational leadership as a mediating variable on the influence of workplace spirituality on organizational resilience are very difficult to find. In a context outside the influence of workplace spirituality on organizational resilience, research has been found that places transformational leadership as a mediating variable, namely research by Aldholay et al. (2018) which places transformational leadership as a mediating variable on the influence of overall quality on actual usage, which shows that transformational leadership has a positive influence. Other research places transformational leadership as a mediating variable in the relationship between emotional intelligence and team effectiveness with the results of transformational leadership having a positive and significant effect on this relationship (Wilyanita & Netra, 2021). Until this research was carried out, the author had not succeeded in finding research that placed transformational leadership as a mediating variable in the relationship between workplace spirituality and organizational resilience. Thus, placing transformational leadership as a mediating variable on the influence of workplace spirituality on organizational resilience is a new research model for this research.

5. Conclusion

From the SEM-PLS analysis in this research, it can be concluded that there is a significant relationship between workplace spirituality and organizational resilience, both directly and mediated by transformational leadership. This research examines the influence of workplace spirituality on organizational resilience at the individual level in high schools in the city of Surabaya. For this reason, further research can examine the same thing by expanding geographically and adding samples that are not limited to just high schools. It is also possible to place moderating variables between the two.

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<https://jurnal.stie-aas.ac.id/index.php/IJEBAR> [THE ROLE OF SPIRITUALITY AND TRANSFORMATIONAL LEADERSHIP ON ORGANIZATIONAL RESILIENCE](#)
[Yuliana Sri](#) Purbiyati1, [Monica Candra](#) Tjahjono2 Darma Cendika Catholic University1,2 Email: yulianasripurbiyati@gmail.com1 [Abstract: This research examines the influence of spirituality in the workplace and transformational leadership, organizational resilience. This research also](#)

tests transformational leadership as a mediating variable on the influence of workplace spirituality on organizational resilience. This research uses a survey questionnaire. The research sample was determined based on the table of Krejcie et al. (1970), namely if the population is 100 then the sample is 80. The research sample consisted of 80 educators and education staff from Catholic high schools in the city of Surabaya. This research uses partial least squares structural equation modeling (PLS-SEM) to test the hypothesis. The findings of this research are that there is a significant relationship between workplace spirituality and organizational resilience, both directly and indirectly mediated by transformational leadership. This research has practical implications for school principals and school administrators to realize the benefits of spirituality and transformational leadership in building organizational resilience in schools. Further research is still needed to examine the influence of workplace spirituality and transformational leadership on organizational resilience in schools to provide new insights into the role of workplace spirituality and transformational leadership in building school organizational resilience.

Keywords: Workplace spirituality, Transformational Leadership,

Organizational resilience, School Submitted: 2024-05-15; Revised:

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1. Introduction There are many forms of organization. School is a form of organization which has the meaning of a social association formed by the community (Norlena, 2015) .

Organizations are a dynamic form that requires change so that the organization is able to survive (Latar, 2020) . Schools need to survive so that they can continue their services (Delgado-abad, 2022) so that their vision and mission can still be realized (Siyono, 2020) . Apart from that, school organizational resilience is very necessary to help protect students from negative influences, such as crime, drugs, pornography, violence both originating from within the school and outside the school (Wangid, 2011) . In reality, many schools in Indonesia are experiencing difficulties. There are various phenomena that cause this, such as a decrease in the number of students (Wahyudi, 2023) , many teachers leaving due to insufficient income (Maina, 2024) , (Prasetyo, 2023) . The impact of the decline in student numbers, especially for private schools, is the main factor causing the decline in school income. When school revenues fall, it will be difficult for schools to finance <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> their operations. Inadequate income in private schools also has an impact on the nominal amount of teachers' salaries. Therefore, it is not surprising that many great teachers abandoned their calling as teachers. Schools as organizations have a vision and mission which are the goals of the school. Through this vision and mission, the school plans its work programs and activities so that the school's vision and mission can be realized. To be able to realize the vision and mission, schools need to have organizational resilience (Delgado-abad, 2022) . Organizational resilience is the ability of an organization to anticipate, respond and adapt to change so that the organization is able to survive and continue to live even in difficulties or crises (Delgado-abad, 2022; Willis & Nadkarny, 2020) . Organizational resilience is basically a system for dealing with changes that occur so that the organization is able to adapt and transform and ultimately the organization can survive (Ge et al., 2016) . Organizational resilience really needs to be managed effectively, including organizational resilience in educational institutions (Nartgun et al., 2017) . Building organizational resilience requires spiritual processes and resources (O'Grady et al., 2016) as well as leadership (Dong, 2023) . Spirituality is not about religion and religious practices although the appreciation of religion and beliefs can develop organizations (Prakash et al., 2021) . However, religion and belief

have not provided an answer to the lives of organizational members who are filled with workload. Spirituality is the answer to this problem. When workplace spirituality is implemented in an organization, the organization provides energy to its members which ultimately makes the organization stronger and has organizational resilience (Prakash et al., 2021) . Research by Esievo et al. (2019) focused on the alignment of individual values and organizational resilience, with results implying a positive relationship hence Esievo et al. (2019) recommend that companies should improve employee quality of life and relational relationships to help improve workplace spirituality. Research by Shelton et al. (2020) also found that at the individual level, focusing on alumni, a positive relationship was found between spirituality, resilience and life satisfaction. In the world of education, Dohaney et al. (2020) stated that there is still little research that touches on how academics, students, and communities respond before, during, and after disasters and how resilient their organizations are. Other studies related to workplace spirituality on workplace spirituality as an independent variable and transformational leadership as a dependent variable. Workplace spirituality inspires transformational leaders to engage in workplace spirituality. Which means transformational leadership has the potential to encourage and maintain spirituality in the workplace (Mack et al., 2014) . Workplace spirituality should be positively related to transformational leadership because workplace spirituality is expected to be carried out by transformational leaders and is expected to create enthusiasm for working with a spiritual climate in the organization (Ashmos & Duchon, 2000) . Based on the opinions mentioned above, research on [the influence of workplace spirituality and transformational leadership on organizational resilience](#) is still very wide open to be conducted. For this reason, this research aims to determine the impact of place [spirituality and transformational leadership on organizational resilience](#). This research contributes [to](#) the development of theories of workplace spirituality, transformational leadership, and organizational resilience. This research can also make a practical contribution to the implementation [of workplace spirituality and transformational leadership in](#) the development of [school organizational resilience](#). <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> 2. Literature Review Organizational resilience is described as both proactive and passive actions: (1) it is a proactive action when organizations create internal processes and structures that support the development of 'latent resilience' (Somers, 2009) , with the organizational environment supporting appropriate adaptability and improvisation; when an organization manages its risks, based on vulnerability mitigation; and when organizations develop response planning and early warning systems, which enable them to take proactive action (Sawalha, 2015) ; (2) is a passive action when it involves adaptation to new scenarios and risks 'related to economic rationality' (Longstaff, 2005) , as well as recovery after a crisis or disaster (Sawalha, 2015) . Organizational resilience involves more than effective risk management or business continuity management (Valastro, 2011) . It also requires a 'responsive and adaptive culture' that focuses on protection, performance and adaptation. Thus, organizations must understand how they will overcome adverse events and situations (Valastro, 2011) . Organizational resilience is the reaction of an organization under destruction, which emphasizes the ability to recover and develop under circumstances of uncertainty, discontinuity, and emergency (Xiao & Cao, 2017) . Organizational resilience requires spiritual processes and spiritual resources (O'Grady et al., 2016) . Apart from spirituality, organizational resilience is also shaped by leadership factors (Dong, 2023) , Spirituality refers to a reconnection with inner life and

appreciation of universal values that transcend egoism and strengthen empathy for all living creatures (Zsolnai & Illes, 2017) , which becomes cosmic in nature (Spencer, 2012) . The essence of spirituality is searching for the meaning and purpose of our existence. Spirituality is interconnected with morality, forgiveness, hope, love, personal growth, trust and optimism. Spirituality is a basic faith in the existence of universal values that helps individuals to understand that everything in this universe is interconnected with everything else (Zohar, 2010) . Regarding relationships with people in the organization, the organization is a spiritual entity because many people spend long hours at their workplace (Fairholm, 1996) , for example working in the hotel sector proves that long working hours are common there (Barron et al., 2007) . In other words, "most of our waking hours, and indeed the majority of our working hours, are spent at work" (Giacalone & Jurkiewicz, 2003) . Thus, there is a recognized fact that employees in the workplace are " people who have minds and souls" which can be said to mean that there is spirituality in the workplace (Ashmos & Duchon, 2000) . The spirituality in the workplace or workplace spirituality referred to in this article is not in the context of practicing certain religious teachings or talking about theology. Because religion is about being organized beliefs system , while workplace spirituality is more about finding meaning and community in the workplace (Duchon & Plowman, 2005) . Workplace spirituality is the recognition that humans have an inner self life (inner life) that nurtures and is maintained by meaningful work in a community context (Ashmos & Duchon, 2000) . Organizations that develop workplaces spirituality indicates that the organization realizes that humans basically have a need to find meaning in their work and also have a need to connect with others as part of a community. Spirituality in the workplace focuses on how someone feels that their work is not just a profession but a calling (Porter & Norris, 2013) . Leaders in organizations that are experiencing difficulties or crises should provide opportunities for members to express their opinions and concerns without restrictions, thereby reducing the uncertainty and doubt felt by members (Fener & Cevik, 2015) . According to transformational leadership theory (Bass, 1985) , when leaders communicate positive and encouraging messages, it is likely that members will feel more capable of carrying out a series <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> of proactive, integrative tasks beyond specified requirements (Rafferty & Griffin, 2004) . Transformational leadership has a stronger influence on teacher self-efficacy (Lin et al., 2022) . Team leaders' transformational leadership influences organizational resilience (Strauss et al., 2009) . This research is based on social cognitive theory (SCT), which from a social learning perspective explains that psychological function is related to ongoing reciprocal interaction between the person and the environment as a determining factor (Bandura, 1997) . Personal factors are cognitive, personality, or demographic aspects that characterize a person. In other words, individuals not only choose the environment in which they evolve, but they also shape the environment around them. Vicarious or representative is an individual forming ideas about how new behavior is carried out by observing other people and then the results of the observation become a guide to action (Bandura, 1997). By observing others, individuals can see behavior and its consequences. In SCT, modeling plays a prominent role as a way for individuals to learn. Through modeling, people obtain symbols that represent their understanding and enable the individual to perform the same action the next time. The results of research [on the influence of workplace spirituality on organizational resilience](#) by Esievo et al. (2019) and Shelton et al. (2020), as explained

above, is research that is not yet conclusive, so it is necessary to study further [the relationship between workplace spirituality and organizational resilience](#). Also included is the possible need for mediating variables [in the relationship between workplace spirituality and organizational resilience](#). Thus, the expected hypothesis (H)₁ is [that workplace spirituality has an influence on organizational resilience](#). [Workplace spirituality](#) is the basis for transformational leaders in making decisions (Fernando & Jackson, 2006). Transformational leadership theory (Bass, 1985) has been linked to member attitudes and behavior (Arnold et al., 2007; Bono & Judge, 2003). Transformational leadership refers to leaders who focus on giving members the opportunity to express their aspirations, goals and values, and trusting members to be able to work beyond expectations (Bass, 1985; Dvir et al., 2002) which can be expressed as organizational resilience. At the individual level, transformational leadership influences organizational resilience (Den Hartog & Belschak, 2012). Organizational resilience is very important for organizational resilience (Syamsudin et al., 2022). Thus, it is hoped that H₂: workplace spirituality will influence transformational leadership and H₃: transformational leadership will influence organizational resilience and H₄: transformational leadership will mediate [the influence of workplace spirituality on organizational resilience](#). 3.

Research Method This research [uses a](#) quantitative method, which means that the researcher first formulates the problem and then identifies it in the form of a hypothesis. This research population refers to the entire group of people, events or things of interest that the researcher wants to investigate (Sekaran & Bougie, 2016). The population of this study refers to all groups of people, events or interesting things that researchers want to investigate (Sekaran & Bougie, 2016), namely [educators and education staff](#) at private [Catholic high schools in](#) Surabaya. [The determination of the research sample was based on the opinion of Krejcie et al. \(1970\), namely the population is 100, so the sample is 80](#). Based on [the table of Krejcie et al. \(1970\)](#), the population in this study was 100 respondents, so the sample for this study was 80 respondents. The research instrument used in this research is a questionnaire with five Likert scales to measure respondents' perceptions of this research phenomenon. The Likert scale measures how <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> much respondents agree or disagree with a given statement (Sekaran & Bougie, 2016). The scores were strongly disagreed (1), disagree (2), neutral (3), agree (4), and strongly agree (5). The workplace spirituality instrument was adopted from Milliman et al. (2003) and transformational leadership adopted from Kern (2013). For organizational resilience, it was adopted from Chen et al. (2021) by taking four constructs, namely strategic resilience, cultural resilience, relationship resilience, and learning resilience. Capital resilience is not measured because for private schools' finances are managed by the Foundation and are still closed. After the data was collected, the research data was analyzed using descriptive statistical data analysis and Partial Least Square SEM. The SEM-PLS structural model was assisted by SmartPLS 3.0 software which was used for this research. Thus, based on the explanation above, the research model is as follows. Figure 1 Research Model Source: Researcher (2024) Based on Figure 1 above, the hypothesis of this research is as follows. 1) H₁: Workplace spirituality has [a positive effect on organizational resilience](#). 2) H₂: [Workplace spirituality has a positive effect on transformational leadership](#) 3) H₃: [Transformational Leadership has a positive effect on organizational resilience](#). 4) H₄: Transformational leadership moderates [the influence of workplace spirituality on organizational resilience](#). Table 1 below presents the evaluation criteria for reflective measurement model evaluation. Table

1. Reliability and Validity Test of the Reflective Measurement Model

Reliability Test Parameter Rule of Thumbs Internal consistency Composite reliability Equal to and greater than 0.7 Convergent Reability indicator (outer loading) Greater than 0.708 Average variance extracted (AVE) More than 0.5 Discriminant AVE root and correlation of latent variables (Fornell-Larcker Criterion) Root AVE > Correlation of latent variables Source: (Sekaran & Bougie, 2016); (Hair et al., 2018)

4. Results and Discussion 4.1 Results This research uses valid and reliable data with validity and reliability test results. Tables 2 and 3 below are the results of validity and reliability tests. <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> Table 2 Validity Test Results Variable Transformational Leadership Fornell-Larcker Criterion Organizational Resilience Workplace Spirituality Information Transformational Leadership 0.839 Valid Discriminant Organizational Resilience 0.774 0.830 Valid Discriminant Workplace Spirituality 0.838 0.799 0.779 Valid Discriminant Source: Primary data processed by researchers, 20 2 4 From Table 2 above, it appears that all the roots of the Average Variance Extracted/AVE **for each construct are greater than the correlation with other variables**, namely greater than 0.7 so that **the discriminant validity requirements in this model have been met**. This is in accordance with **the** discriminant validity requirement that if the AVE squared value of each construct is greater than the correlation value between the construct and other constructs in the model, then the model is said to have good discriminant validity values. Table 3 below is the result of Composite Reliability processing. Data is considered reliable if the composite reliability value of each construct is above 0.7 (Hair et al., 2017) . The following are the results of reliability measurements from this research. Table 3 Reliability Measurement Results Composite Reability Rule Of Thumb Conclusion Workplace Spirituality 0.939 0.700 Reliable Transformational Leadership 0.955 0.700 Reliable Organizational Resilience 0.969 0.700 Reliable Source: Primary data processed by researchers, 20 24 From table 3 it can be seen that the composite reliability value of each construct is above 0.7, so this research data is reliable. After knowing the validity and reliability of each variable, Table 4 below is the result of path coefficient analysis and hypothesis testing. Table 4 Path Coefficient Results and Hypothesis Testing Hypothesis Variable T-Statistics P-value Remarks H1 Workplace Spirituality (X) influences Organizational Resilience (Y) 2,859 0.004 Significant H2 Workplace Spirituality (X) influences Transformational Leadership (Z1) 16,358 0,000 Significant H3 Transformational Leadership (Z1) influences Organizational Resilience (Y) 2,989 0.003 Significant H4 Transformational Leadership (Z1) moderates Workplace Spirituality (X) on Organizational Resilience (Y) 13,987 0,000 Significant From table 4 it is known that all hypotheses in this study from H1 – H4 are all supported by data or significant. This research uses a margin of error of 5% or a confidence level of 95%, so the hypothesis is accepted if the p-value < 0.05. Based on Table 4, the results show that <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> 1. The path of workplace spirituality →to organizational resilience (H1) has a p- value = 0.004 < 0.05, which means that H1 is supported by data, which means that the **relationship between workplace spirituality and organizational resilience** has a direct **and** significant effect. 2. The path of workplace spirituality →to transformational leadership (H2) has a p- value = 0.000 < 0.05, which means that H2 is supported by data, which means that the relationship between workplace spirituality and transformational leadership has a direct and significant effect. 3. The transformational leadership path →to organizational resilience (H3) has a p-value = 0.003 < 0.05, which means that H3 is supported by data, which means that the relationship between transformational leadership and

organizational resilience is influential and significant. 4. The path of workplace spirituality →transformational leadership →organizational resilience (H4) has a p- value of $0.000 < 0.05$, which means H4 is supported by the data. This means that transformational leadership has a partial mediating role because workplace spirituality also has a significant direct influence on organizational resilience.

4.2 Discussion [Workplace spirituality has a significant positive effect on organizational resilience](#). Research into [the](#) context of organizational resilience in schools with a sample of individuals, namely educators and education staff, found [that workplace spirituality had a positive effect on organizational resilience](#). [The](#) results of this study support the research of Price (2020), Shelton et al. (2020) and Thill (2013) . Price's (2020) research ADDIN CSL_CITATION {"citationItems":[{"id":"ITEM-1","itemData":{"abstract":"This study is exploratory and pioneering, seeking to inform the body of knowledge on organisational spirituality and organisational resilience by examining workplace relationships between the two constructs in the Australian context. It was found that there was a dynamic and encompassing relationship between a folkloric expression of organisational spirituality and organisational resilience. Organisational spirituality acted as a driving force, impacting on organisational resilience in a positive way. This outcome is foundational in harnessing the energy of the tacit knowledge of organisational members towards increasing organisational resilience and paving the way for future research. Compassion, connectedness, and leader qualities were revealed and have been presented and discussed as important relational impacts on organisational resilience. As this was an exploratory study, it was possible to produce several items for a future research agenda. The genesis of this research came from an Informing Study that indicated folkloric descriptions of organisational spirituality and a sense that the qualities described were positively related to organisational resilience. A literature review confirmed that research on such relationships was not presented, although each construct was researched across disciplines, organisational spirituality being less represented. A constructivist ontology, interpretive epistemology and qualitative methodology were used, linked to theories of symbolic interactionism and phenomenology. Grounded theory was selected, both for its systematic procedures and its focus on emergence. The research design allowed for iterative data collection activities, the analysis of each informing the design of the next activity. Three data collection activities were conducted within a variety of organisations across three Australian states, New South Wales, Victoria and Western Australia. Findings from the first, a purposive sample of participants (employees and leaders), led to a long-form case study interview with an experienced and successful leader accustomed to working in a caring, compassionate, interconnected (spiritual) and highly resilient environment. The data pointed to the importance of the leader and to <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> specific qualities of leaders necessary to enable organisational spirituality as a transformative energy on organisational resilience. A third data collection activity revealed that there were specific requirements of the organisational...","author":{"dropping-particle":"","family":"Price","given":"Christine","non-dropping-particle":"","parse-names":false,"suffix":""},"id":"ITEM-1","issue":"December","issued":{"date-parts":["2020"]},"number-of-pages":"xiii + 370","publisher":"Curtin University","title":"Examining Relationships Between Organisational Spirituality and Organisational Resilience : Perceptions of Leadership and Staff within Australian

Organisations", "type": "thesis"}, "uris": ["http://www.mendeley.com/documents/?uuiid=7ccb6b2f-f680-4754-94d3-71154752e4c3"]}], "mendeley": {"formattedCitation": "(Price, 2020)", "manualFormatting": "Price (2020)", "plainTextFormattedCitation": "(Price, 2020)", "previouslyFormattedCitation": "(Price, 2020)", "properties": {"noteIndex": 0}, "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json"} at the hospital organizational level found [that workplace spirituality has a positive effect on organizational resilience](#). [The](#) next two studies examined the influence of spirituality on individual resilience. Shelton et.al (2020) examined the application of spirituality to managers who have stressful jobs and found that the application of spirituality helped managers overcome pressure so that they were able to survive in their jobs. Thill's (2013) research examined how grandparents apply spirituality in raising children. The practice of spirituality in the lives of grandparents has an impact on their ability to survive in carrying out their duties. Individuals who apply spirituality in their lives, both in the context of personal life and organizational life, help individuals be able to survive the pressure they experience. Likewise, organizations that implement workplace spirituality [have a positive effect on organizational resilience](#). [Workplace spirituality has a significant positive effect on](#) transformational leadership. This research is in the context of the leader's application of workplace spirituality which has an influence on the transformational leadership style applied by the leader. This research confirms previous research conducted by Kim Quy et al. (2023) which places workplace spirituality as the dependent variable and transformational leadership as the independent variable. The research results of Kim Quy et al. (2023) is that transformational leadership influences workplace spirituality. Thus, it can be stated that [the role of workplace spirituality and transformational leadership](#) as independent or dependent variables does not influence the findings, that is, they are equally influential even if the position of spirituality and transformational leadership are as independent or dependent variables. [Transformational leadership has a significant positive effect on](#) organizational resilience. This research proves the findings of research conducted by Salam et al. (2023) and Sharief (2024) who have not concluded definitively about the influence [of transformational leadership on](#) organizational resilience. Salam [et al.](#) (2023) uses [the](#) word estimate, namely transformational leadership estimates organizational resilience and Sharief (2024) through his research review uses the word tend, namely transformational leadership tends to foster organizational resilience. On the other hand, this research supports the findings of Yulianti et al. (2022) who found [that transformational leadership had a significant positive effect on](#) organizational resilience. The research was carried out in a hospital. The difference between Yulianti et al.'s research. (2022) and this research is research by Yulianti et al. (2022) at the organizational level and this research at the individual level. Thus, both at the individual and organizational levels, [transformational leadership has a significant positive effect on](#) organizational resilience. <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> Transformational leadership mediates [the influence of workplace spirituality on organizational resilience](#). In [this research](#), transformational leadership has [a](#) partial mediating role because [workplace spirituality](#) also [has a significant](#) direct [effect on](#) organizational resilience. [Research](#) models that place [transformational leadership as a mediating variable on the influence of workplace spirituality on organizational resilience](#) are very difficult to find. In a context outside [the influence of workplace spirituality on organizational resilience, research](#)

has been found that places [transformational leadership as a mediating variable](#), namely research by Aldholay et al. (2018) which places [transformational leadership as a mediating variable on the influence of overall quality on actual usage](#), which shows [that transformational leadership has a positive influence](#). Other research places transformational leadership [as a mediating variable in the relationship between emotional intelligence and team effectiveness](#) with [the results of transformational leadership having a positive and significant effect on this relationship](#) (Wilyanita & Netra, 2021). Until this research was carried out, the author had not succeeded in finding research that placed [transformational leadership as a mediating variable in the relationship between workplace spirituality and organizational resilience](#). Thus, placing [transformational leadership as a mediating variable on the influence of workplace spirituality on organizational resilience](#) is a new [research](#) model for this research. 5. Conclusion From the SEM-PLS analysis in this research, it can be concluded [that there is a significant relationship between workplace spirituality and organizational resilience, both directly and mediated by transformational leadership](#). This research examines [the influence of workplace spirituality on organizational resilience](#) at the individual level in [high schools in the city of Surabaya](#). For [this](#) reason, further [research](#) can examine the same thing by expanding geographically and adding samples that are not limited to just high schools. It is also possible to place moderating variables between the two. References Aldholay, A. H., Isaac, O., Abdullah, Z., & Ramayah, T. (2018). The role of transformational leadership as a mediating variable in DeLone and McLean information system success model: The context of online learning usage in Yemen. *Telematics and Informatics*, 35(5), 1421–1437. <https://doi.org/10.1016/j.tele.2018.03.012> Ashmos, D. P., & Duchon, D. (2000). Spirituality at Work: A conceptualization and Measure. *Journal of Management Inquiry*, 9(2), 134–145. Bandura, A. (1997). Self-Efficacy: The Exercise of Control. In W.H. Freeman and Company. Barron, P., Maxwell, G., Broadbridge, A., & Ogden, S. (2007). Careers in hospitality management: Generation Y's experiences and perceptions. *Journal of Hospitality and Tourism Management*, 14(2), 119–128. <https://doi.org/10.1375/jhtm.14.2.119> Bass, B. M. (1985). Leadership: Good, better, best. *Organizational Dynamics*, 13(3), 26–40. [https://doi.org/10.1016/0090-2616\(85\)90028-2](https://doi.org/10.1016/0090-2616(85)90028-2) Chen, R., Xie, Y., & Liu, Y. (2021). Defining, conceptualizing, and measuring organizational resilience: A multiple case study. *Sustainability (Switzerland)*, 13(5), 1–24. <https://doi.org/10.3390/su13052517> Delgado-abad, J. (2022). Towards Resilient Educational System and Governance : Measuring Effectiveness and Competitiveness of Private HEIs. 2018, 1923–1934. Dohaney, J., de Róiste, M., Salmon, R. A., & Sutherland, K. (2020). Benefits, barriers, and incentives for improved resilience to disruption in university teaching. <https://jurnal.stie-aas.ac.id/index.php/IJEBAR> International Journal of Disaster Risk Reduction, 50. <https://doi.org/10.1016/j.ijdr.2020.101691> Dong, B. (2023). A Systematic Review of the Organizational Resilience Literature and Future Outlook. *Frontiers in Business, Economics and Management*, 8(3), 3–6. Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *Leadership Quarterly*, 16(5), 807–833. <https://doi.org/10.1016/j.leaqua.2005.07.008> Esiebo, F. K., Oshi, J. E. O., & Hettey, H.D and Tende, F. B. (2019). Workplace Spirituality and Organizational Resilience of Shipping Companies in Rivers State. *Scholarly Journal of Business Administration*, 8(3). <https://doi.org/https://www.researchgate.net/publication/336614478> Fairholm, G. W. (1996). Spiritual leadership: fulfilling whole-self needs at work. *Leadership & Organization Development Journal*, 17(5), 11–17. Fener, T., & Cevik, T.

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