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Spiritual leadership, workplace spirituality and their effects on meaningful work: Self-transcendence as mediator role

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ABSTRACT

In increasing their productivity and attitudes in serving the community, every work they do should be considered meaningful both for themselves and for others. Many aspects influence the emergence of meaningful work, including the spiritual leadership style applied by the leader to his subordinates, the spirituality factor in the workplace that affects, and the internal need factors that are reflected in the form of self-transcendence. This is where the strategic function of the institution plays a role in coordinating and integrating spiritual leadership, spiritual workplace, self-transcendence within the individual and the creation of meaningful work is based on the principle of benefits both for themselves and for society so that the function of the Government as a public servant can run well. The purpose of this study was to examine and analyze the relationship between spiritual leadership and spirituality in the workplace towards self-transcendence and realizing meaning in work (Meaningful Work). The population of this study was ASN from 5 agencies and agencies under the Bengkulu city government, namely the Education Office, the Population and Civil Registration Service, the Health Service, the Tourism Office, the Youth and Sports Service. The number of samples was 150 people by convenience sampling method. The research method begins with validity and reliability testing with Confirmatory Factor Analysis. This is followed by an explanation of the statistical descriptions related to the respondent's profile, hypothesis testing using the SEM method by taking into account the goodness of fit test. The results showed that all hypotheses were accepted except the hypothesis of the effect of spiritual leadership on meaningful work by mediating self-transcendence.

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1. Introduction

Organizations as a gathering place for many people who have specific goals in their operational activities certainly need the support and contribution of each of its members. In carrying out its activities in a planned, controlled, and orderly manner, the organization needs to take advantage of every potentially available resource in the form of money, materials, machines, methods, environment, facilities and infrastructure, including elements that are no less important, namely human resources. This is what causes the organization to require every employee to perform optimally. The existence of challenging and complicated job demands and more rapid changes that occur while on the other hand, the fatigue and limited workforce of employees cause the perception of employees who perceive work as just an ordinary routine in fulfilling financial needs. The employee's perception that if it is not followed up for a long time will cause a decrease in motivation, productivity and quality of work results. In response to this, Steger (2016) suggests that every organization regularly pays attention to the welfare of employees both physically and mentally as a "machine" that triggers performance. Previous studies have shown that happy workers are better workers than other workers and that a job well done will provide an increased return on investment (ROI) for the company (Rath & Harter, 2010). Along with the times, the researchers are looking for the "next big thing"

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to maintain the happiness of employees for a long time which would have implications for the consistency of performance in a long time. This is acknowledged by (Dik, Byrne, & Steger, 2013) is a job that has meaning as a trigger in maintaining performance in the long term. Steger (2016) even considers that engagement and self-transcendence which are believed to improve employee performance will seek meaning in work (seeking the work's meaning). This is because meaningful work to talk about the experience of employees where the work is done can harmoniously work together with the meaning and purpose broader than physical needs alone, would but spoke of inner satisfaction gained because of the motivation that considers work as a form of devotion to a servant of the Lord (greater right motivation). Steger and Dik (2010) state that this aspect views that work will be the most meaningful if it is beneficial to others. As things that arise from the heart, every practice doing meaningful work can optimize several benefits such as motivation, hard work, productivity and increased attitudes such as a sense of belonging to the organization and self-transcendence (Steger, 2016).

Meaningful work itself is seen as providing a balance of life for oneself in fulfilling one's physical and spiritual needs. Physical needs are fulfilled by working and spiritual needs obtained through the perspective of meaningful work so that he is a person who can build connections with a greater power beyond human strength, namely divine power. Meaningful work is also seen as a guidance that brings harmony in the busy routine of work so that it brings employees a comfortable feeling to be in the office and helps organizations with their performance and dedication (Bailey & Madden, 2015). Meaningful work itself is divided by Steger & Dik & Duffy (2012) into several aspects, namely the existence of positive meaning that spurs work productivity (Positive Meaning in work), the need for a meaning-seeking process in work (Meaning seeking through work) which is obtained by deepening one's understanding of the essence of life is reflected in every activity and the growth of motivation in a person to become a better person than before (Dik & Duffy, 2009). From the various problems raised above, an employee who wants to foster every meaning in his work also needs a leader who has a spiritual leadership style. Spiritual leadership is the value, attitude and behavior that a person must have in motivating himself and others, his subordinates with a positive impact in terms of spiritual sensitivity through "soul calling" and involvement (Fry, 2003). When a leader shares a meaningful vision and pays full attention to the behavior and values of his employees, these employees will feel their work and life to be unique and meaningful (Fry & Nisiewicz, 2013). Spiritual leadership includes three aspects: the behavior and principles of a leader, the need for employees or followers to get spiritual motivation and organizational outcomes (Madison & Kelleman, 2013). Bailey and Madden (2016) in their study of 135 workers from 10 types of work, concluded that work is considered meaningless or meaningful when workers are faced with conditions, one of which is when the leader or the organization does not appreciate the employee's contribution. When the employee's hard work and efforts are not appreciated by his boss or even not noticed by his superior, then at that time, the employee will feel that his job is meaningless.

Another factor that must be considered to foster meaning in every job is the workplace factor, which has a spiritual influence on the development of participants' meaning in carrying out every work activity. Spirituality in the workplace is also built based on spiritual needs, referring to the viewpoint that employees have spiritual (i.e., inner needs) needs, just as they have physical, emotional, and cognitive needs, and these needs cannot be left at home when they work, the meaning of work in job design concerning achievement and a sense of togetherness at work, is based on the idea of living together between humans such as social beings with spiritual values at work (Duchon & Plowman 2005). Furthermore, the values of spirituality in the workplace will pave the way for individuals to express their identity and integrate their work with the values they have. This integration will allow individuals to exploit their work to find meaning in their work (Sheep, 2006). This is supported by Steger (2016) who emphasizes the need for a resonance of values that shape spirituality in the workplace with personal goals and work carried out to foster meaning in work. Besides, various studies also show that transcendence is another factor that is no less important than the two previous factors in influencing meaningful work. In Maslow's pyramid model, as described by Venter (2016), self-transcendence is at the top of the pyramid above the level of self-actualization. Maslow put self-transcendence in the highest position in the hierarchy of needs because at this stage humans desire to be in a consciousness that is beyond human capacity and to experience the whole of the One who holds the highest power, in whatever form it is (Venter, 2016). Self-transcendence has five dimensions, namely happiness (happiness), namely the effect of transcendence related to one's relationship with oneself, others (others), namely transcendence relationships with fellow humans, places (place), namely self-transcendence related to the place of living, nature (nature), namely transcendence self that establishes a connection with the surrounding nature and the universe, namely connected self-transcendence and belief in a greater power, namely the power of divinity or divinity (Wheeler & Hyland, 2008). Self-transcendence is also built through the closeness of spirituality built by leaders to their subordinates and the workplace with a framework of organizational values that develops employee transcendence experiences through the work process, facilitating their feelings to connect with others a whole and full of joy (Giacalone & Jurkiewicz, 2003; Klaus & Fernando, 2016; Driscoll et al., 2019; Miller & Ngunjiri, 2015). From the various kinds of exposure above and related to the phenomena found based on empirical evidence from previous research results, the background for conducting this research is to examine and analyze the relationship between spiritual leadership variables and spirituality in the workplace to meaningful work through self-transcendence mediation.

2. Theoretical Background

2.1 Spiritual Leadership

In various academic literature, there are several research models on spiritual leadership. One of the research models that have become many references is the research model introduced by Fry (2003) with the definition of "values, attitudes and behaviors

that a person must have in motivating himself and others in this case his subordinates" (Boorum, 2009). Fry (2003) then details the definition he made with the addition, "the result of motivation on self and subordinates will increase the positive impact in terms of spiritual sensitivity through" soul calling and involvement. When a leader shares a meaningful vision and pays full attention to the behavior and values of his employees, these employees will feel their work and life to be memorable and meaningful which has implications for the obedience of the leader (Fry & Nisiewicz, 2013). Spiritual leadership will create a culture of caring for each other and guide employees to work based on the vision that was built. This spiritual leadership model emphasizes the aspects of giving hope/trust (Fry, 2003), vision building (Kotter, 1996) and cultivating a sense of love for others and being selfless (altruism) (Fry, 2003; Chen & Li, 2013). By displaying these three attributes in themselves, leaders will be able to empower employees based on their calling and obedience so that their commitment to the organization is stronger because it is rooted in their souls (Fry, 2003).

Fry (2003) combines the spiritual aspect, in this case the psychological characteristics of the individual with leadership, namely an external behavior that effectively directs the potential of employees in achieving organizational goals. Spiritual leadership also emphasizes the formation of two characteristics of followers, namely: (1) meaning / calling, namely "transcendental experience or how someone makes a difference through the way they serve others so that their life has a purpose and meaning in helping others (Hannah, Walumba, & Fry, 2011) and aspects (2) of membership, namely the desire of employees to always be noticed and appreciated by their leaders (Chen & Li, 2013). During its development, the spiritual leadership model also involves the importance of hard work and consistency in building spiritual leadership (Fry & Matherly, 2006). The hard work referred to in the development of spiritual leadership is that a leader is considered a spiritual leader when their behavior represents their response as a leader in turning every challenge into an opportunity. This response is what differentiates whether this leader has spiritual character behavior or not (Fry & Cohen, 2009). Spiritual leaders are also required to be consistently responsive in every business challenge they face and not just be profit-oriented because they have higher goals (Klaus & Fernando, 2016). This higher goal is not only seen as a goal on the basis of mere religiosity but also works out what is considered a "truth" because they think this is their goal (Parameshwar, 2005).

In conclusion, spiritual leadership includes three aspects, namely the behavior and principles of a leader, the need for employees or followers to get spiritual motivation and the output of the organization. First and foremost, a culture of altruistic love as a quality of leadership principles manifested through compassion, integrity, and trust that provides wholeness of experience and harmony for organizational members. (Madison & Kelleman, 2013). Findings derived from empirical research on various content domains of spiritual leadership also support this opinion (Jeon et al., 2013; Pawar, 2014).

2.2 Workplace Spirituality

Giacalone and Jurkiewicz (2003) linked workplace spirituality with employees' experiences of transcendence through work processes and experiences of connectedness with others. In addition, Milliman et al. (1999) also include meaning in work and a sense of community as aspects of workplace spirituality. In another opinion, Ashmos and Duchon (2000) also emphasize aspects of the search for meaning in life, warm social interactions and inner satisfaction at work which are the basis for the formation of workplace spirituality. In line with the previous opinion, Fry (2003) also states that workplace spirituality is interconnected and influences each other through an agreement between transcendence and ethical values possessed by individuals, teams and organizations that have a positive impact on leadership and organizational effectiveness. The opinion of Fry (2003) is also supported by the opinion of Giacalone and Jurkiewicz (2003), who define spirituality in the workplace as a framework for organizational values that are evidenced in a culture that develops employee transcendent experiences through work processes, facilitating their feelings to connect with others, whole and full of. From the various explanations above, it can be concluded that the concept of spirituality in the workplace is formed from employee expressions and experiences of spirituality at work which are facilitated by various organizational aspects such as culture (Jurkiewicz & Giacalone, 2004), organizational climate (Duchon & Plowman, 2005) and leadership (Fry, 2003). The impact is that the workplace is seen to be more flexible, creative, and productive, thus contributing to the organization's competitive advantage. The foundation of the theory of workplace spirituality focuses on the need for members to be cared for by other members or what we usually call social connections (Pawar, 2009). The benefits of having a workplace spirituality are increased productivity and performance, decreased turnover rates, and other relevant effectiveness criteria.

The compassionate and joyful treatment employees experience at work translates into spiritual fulfillment. The need for spirituality in the workplace will lead to intrinsic motivation to find value in their work so that they feel their contribution is important in the organization (Giacalone & Jurkiewicz, 2003). Workplace spirituality has also been shown to increase productivity, reduce absenteeism, reduce turnover, and influence individual feelings such as commitment, calm, peace and joy, and spiritual leadership (Fry, 2003; Giacalone & Jurkiewicz, 2003). Contrary to what many people expect, spirituality in the workplace is not only influenced by religious factors. For example, Emmons and Paloutzian (2003), in their discussion of the rapid growth and advancement in the psychology of religion over the past 25 years found no correlation between a person's level of religiosity and the work he did. Carroll (2013) in the results of his research revealed that the concept of spirituality in the workplace is also closely related to other elements besides religious factors such as job satisfaction, level of organizational commitment or employee turnover rate. Fry (2014) also states that spirituality in the workplace is also born from organizational, social, ethical, and management psychology apart from religious factors.

2.3 Self-transcendence

Self-transcendence in the sense covers a wider area of one's self-interest or selfishness about an advantage. In Maslow's pyramid model as described by Venter (2016), self-transcendence is at the top of the pyramid above the level of self-actualization. Maslow as quoted by Venter (2016) further describes when an individual has reached self-actualization, he will experience peak experiences - which are experiences full of love, understanding, happiness, and gratitude - so that he feels inspired to actively deepen and stabilize the experience. the. Maslow put self-transcendence in the highest position in the hierarchy of needs because at this stage humans desire to be in a consciousness that is beyond human capacity and to experience the whole One Godhead, the highest power holder, in whatever form it is (Venter, 2016). Kinjerski and Skyrpnek (2006) underline self-transcendence as "a building factor for the formation of a strong community due to the character of "mutual trust and building close personal relationships between colleagues". Agreeing with this, Fry (2003) referred to it as the nature of genuine care, concern, and appreciation for oneself and others in the workplace that grows within each individual. Views refer to things (such as sharing, caring for one another, respecting, and commitment) that are above and beyond narrow personal or economic interests. Self-transcendence often connotes religion or spirituality; however, Oliver et al. (2018) uses this term more broadly to reflect something beyond personal gain, namely the increase of a greater purpose, the union with forces outside the self in terms of this divine power and / or service to others as an expression of identification outside the personal ego. Self-transcendence includes ethical behavior and the preservation of the well-being of others (Schwartz et al., 2012) and reflects a vision of morality (Graham et al. 2011). Graham et al. (2011) also found two foundations of morality, namely prevention of harm to others and justice. This concept is based on the self-transcendence model of Schwartz (1992), which argues that self-transcendence is built on the basis of social justice, equality and mutual help. A cross-cultural research conducted by Vauclair (2010) found that self-transcendence is universal because the values contained in it are accepted by all individuals, either by individualist or liberal countries or by socialist countries. Compliance with self-transcendence values has a negative relationship with behavior such as tolerating cheating. Previous research has shown that values that are contrary to self-transcendence are positively at the root of problems with deviant behaviors such as fraud, corruption and embezzlement (Ganon & Donegan 2010).

2.4 Meaningful Work

The concept of meaningful work as a dimension of spirituality in the workplace is different from the concept of meaningful work in job design (job design / job enrichment). Duchon and Plowman (2005) revealed that the design work was designed to explore the notion of meaning in the work but if you want to explore the real meaning of the work, then we must dig deeper beyond the aspects of the work itself. Meaningful work not only on the satisfaction in completing a job that is considered important will but also regulates the happiness gained while working (Wrzesniewski 2003), which connects employees with something that is considered important in life (Giacalone & Jurkiewicz 2003). Bailey and Madden (2015) define meaningful work when a person has an authentic connection between work and life. The meaning in work is different from the concept of engagement which is seen as a positive attitude related to work which consists of enthusiasm, dedication and learning (Schaufeli, 2014). Meaningful work is not seen as a balance between life and work will be but as the road that brings harmony in the routine of busy work so as to bring employees into the cozy feeling to be in the office and helps organizations with performance and dedication. Meaningful work even considers the simple and basic of work if executed with meaningfulness perspective is deemed to be meaningful to the organization Fostering an understanding of self, organization and the suitability of individuals with their organizations will encourage the desire of individuals to align their goals with organizational goals. Job goals consist of specific goals that originate from individuals and organizations and are nurtured through effective organizational leadership. Success in achieving goals at work will provide additional information about self-potential, work and suitability and will result in a thorough understanding of the job. The understanding will work and the purpose of the work will facilitate a person to get the meaning in his work (Steger & Dik, 2009). Meaningful work is identified in several levels. First, a worker has considered his job to be meaningful and significant. The next level is how the work is considered to have me⁸⁰ in the life of the worker. Or in other words, helping them build a deeper meaning in their lives. The top level is when the work is considered to have a positive impact on others or on humanity (Steger, 2016). The research model that the writer wants to develop is as follows,

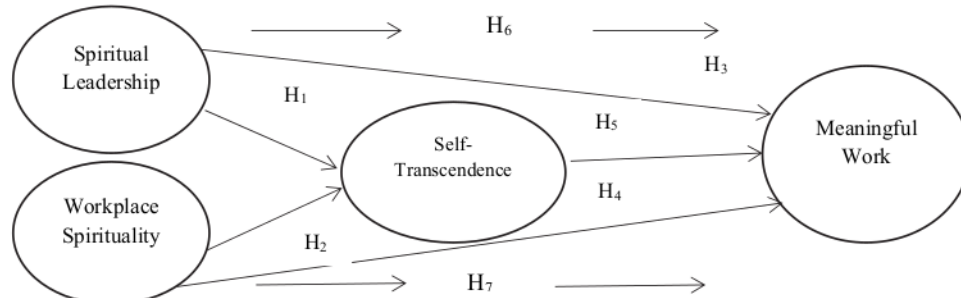


Fig. 1. Research Framework

The research framework explains the research hypothesis as follows:

- H₁: Spiritual leadership has a positive effect on self-transcendence.
- H₂: Spirituality in the workplace has a positive effect on self-transcendence.
- H₃: Spiritual Leadership has a positive effect on meaningful work.
- H₄: Spirituality in the workplace has a positive effect on meaningful work.
- H₅: Self-transcendence has a positive effect on meaningful work.
- H₆: Self-transcendence mediates the relationship between spiritual leadership and meaningful work.
- H₇: Self-transcendence mediates a meaningful relationship between spirituality at work and work.

3. Research Objective and Methodology

Measurement of spiritual leadership is carried out by adapting and modifying the Spiritual Leadership Theory (SLT) questionnaire that has been developed by Fry et al. (2005) which has been developed by translating the statements in the questionnaire in Indonesian with adjustments in meaning. Each item in the questionnaire has been tested and validated in other studies (Malone & Fry, 2003). This questionnaire has three dimensions, namely vision, hope and altruistic love with 17 statements. The Workplace spirituality variable is measured using the adoption of the Workplace spirituality Scale (WSS) questionnaire developed by Petchsawang and Duchon (2009). The measurement scale in this questionnaire has been tested in Thailand (Petchsawang 2008) and validated on 211 samples in Nepal (Shrestha 2016). This questionnaire consists of four dimensions with 20 measurement indicators, namely the dimensions of compassion (4 indicators), mindfulness (6 indicators), meaningful work (6 indicators), and transcendence (4 indicators). The indicators used in this study adopted the indicator model from the Spiritual Connection Questionnaire (SCQ) from the research of Hyland et al. (2010) whose statements do not explicitly refer to a particular religion and have been tested and validated in the United Kingdom (Wheeler & Hyland, 2008). The indicators in this questionnaire consist of 48 statements originating from five dimensions. After adjusting the meaning and adjusting to the research situation here, there were 34 indicators consisting of 9 indicators that came from the happiness dimension, namely the transcendence effect related to one's relationship with oneself, 8 indicators came from the others dimension, namely the transcendence relationship. With fellow humans, 5 indicators come from the dimensions of places (place), namely self-transcendence related to where to live, 4 indicators come from the nature dimension, namely self-transcendence that establishes a connection with the surrounding nature and the remaining 8 indicators come from the universe dimension (universe), namely self-transcendence which connects and believes in a greater power, namely the power of divinity or divinity

Significant occupational variables were measured by a questionnaire adopted and modified from The Meaning in Life Questionnaire (MLQ) used by Steger et al. (2006). This questionnaire consists of 14 indicators with three-dimensional measurement that is positive meaning, meaning making through greater good work and motivation that measures search for meaning in the work and the existence of meaning in the work in achieving higher objectives. The number of samples taken based on the calculation of the formula is 150 respondents. Samples were taken from a predetermined population of permanent employees in the public sector management, not honorary employees or outsourcing employees. The sampling technique using a convenience sampling method, which is a method of selecting samples chosen from population elements whose data is easily obtained by researchers and probability sampling because each respondent who has population criteria has the same opportunity to become a sample. The validity test is then performed using a factor loading value (LF), which indicates a correlation between the indicator and the variable with an LF value ≥ 0.50 . The factor loading value illustrates the representation of measurement variables with indicators. As for measuring the value of reliability, it is done by looking at the value of Variance Extract (VE). A value of $VE \geq 0.50$ indicates a good indicator of reliability. No less important is the test (testing fit) associated with testing the suitability of the model with data. Related to the model of goodness of fit indicator, according to (Hair, Black, Babin, & Anderson, 2012) the use of 4-5 goodness of fit criteria is considered sufficient to assess the feasibility of a model, provided that each criterion of goodness of fit namely absolute fit indices, incremental fit indices, and parsimony fit indices are represented. Absolute fit indices consist of Chi-Square, Goodness of Fit Indices (GFI), and Root Mean Square Error of Approximation (RMSEA). Incremental fit indices consist of Adjusted Goodness of Fit (AGFI), Normal Fit Index (NFI), Comparative Fit Index (CFI) and Incremental Fit Index (IFI). While parsimony fit indices are measured by the Persimonus Goodness of Fit Index (PGFI), the Persimonus Normed Fit Index (PNFI), and the Expected Cross Validation Index (ECVI).

To conduct data analysis, data processing is carried out using path analysis using the SEM method. SEM (Structural Equation Modeling) in this study was operated with the help of the LISREL 8.7 software program. All indicator variables are tested using factor analysis commonly used to reduce and infer data. This technique is done to identify dimensions or factors that explain the correlation in a variable and to identify factors that are not correlated in a variable (Malhotra & Peterson, 2004). Some indicators of factor analysis testing used are Bartlett's test of sphericity, loading factors, factor scores, and measurement of Kaiser-Meyer-Olkin (KMO). Also, all research indicators were tested for reliability with the expected value of Cronbach Alpha at 0.60. To see the effect of mediation in the model can be done by comparing the magnitude of the path coefficient between the direct effect with the mediation effect path coefficient. The path coefficient value of the mediating effect is obtained by multiplying the path coefficient value of each direct effect between the independent variable with the mediating variable and the path coefficient of the direct effect between the mediating variable with the dependent variable. The higher

the path coefficient value produced, the stronger the effect produced. In the listel technique, the path coefficient results are obtained by using the maximum likelihood method approach so that the estimation results are carried out simultaneously. Testing of the mediating effect is done by comparing the t value of the statistical influence of the independent variable with the dependent variable (path c), with the influence of the independent variable on the mediation variable (path b) and the effect of the mediating variable on the dependent variable (path a). A variable functions as a mediator, when: 1. the independent variable influences the variable that is suspected to be a mediator (lane a), 2. the variable that is thought to be a mediator has a significant effect on the dependent variable (lane b), and 3. when lane a and lane b are controlled, the relationship between the dependent variable and the independent variable (path c) is not significant, then the mediating effect that occurs is the effect of total mediation, but if (path c) is not zero, in the sense that it still has a significant but weak effect, then what happens is the effect of multiple mediation (Baron & Kenny, 1986).

4. Result and Discussion

Table 1
Goodness of Fit Index Model

No	GOF Index	Indicator Rate	Result	Interpretation
1	Chi-Square (χ^2) $P > 0.05$	Low Expected $P \geq 0.05$	141.67 $P = 0.0001$	Marginal
2	RMSEA	≤ 0.08	0.076	Good
3	NFI	≥ 0.90	0.97	Good
4	NNFI	≥ 0.90	0.98	Good
5	PNFI	High Expected	0.70	Good
6	CFI	≥ 0.90	0.99	Good
7	IFI	≥ 0.90	0.99	Good
8	RFI	≥ 0.90	0.96	Good
9	AGFI	≥ 0.90	0.82	Marginal
10	GFI	≥ 0.90	0.89	Good

As seen in Table 1, all estimated goodness fit structural models have good values even though there are some marginal ones such as Chi-Square and AGFI, but overall, the estimated structural models are acceptable, so it can be said that the relationships of various constructs on this variable are structural. This can be justified in the opinion (Hair et al., 2010) that the use of 4-5 goodness of fit criteria is considered sufficient to assess the feasibility of a model, provided that each criterion of the goodness of fit is absolute fit indices, incremental fit indices, and parsimony fit indices are represented.

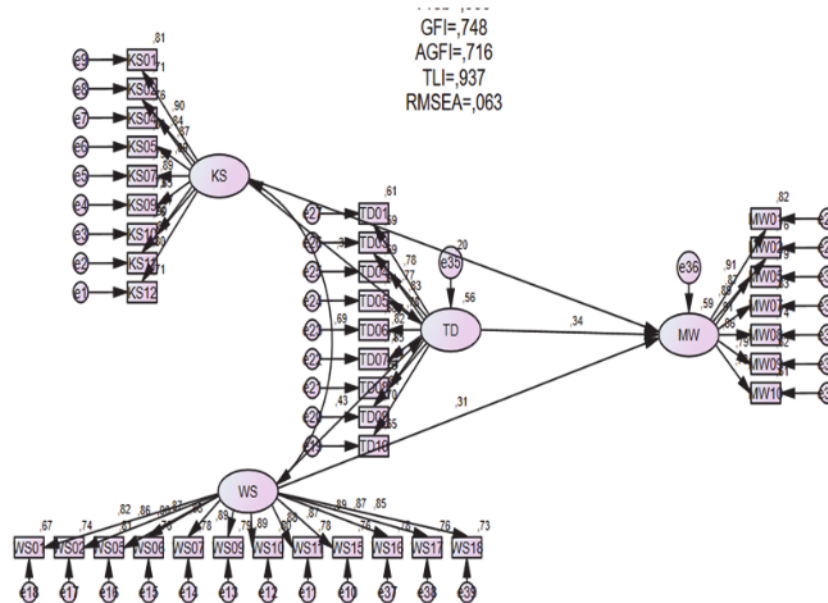


Fig. 1. Research Result

The results of the calculation of hypothesis testing with a direct relationship that includes hypotheses 1-5 made using Amos 23 are presented in the following table

Table 2
Hypothesis 1-5 Test Results Table

			Estimate	S.E.	C.R.	P	Label
TD	←	KS	.314	.073	4.324	***	
TD	←	WS	.395	.081	4.882	***	
MW	←	TD	.429	.114	3.767	***	
MW	←	KS	.210	.090	2.326	.020	
MW	←	WS	.357	.103	3.477	***	

Based on the results of the calculations in the table above, the estimated positive influence of spiritual leadership on self-transcendence is 0.314 and a p-value with a value of 0.000 < 0.05 (marked with a sign of ***), which means that H1 is proven, that spiritual leadership has a significant positive effect on self-transcendence. The estimated positive influence of workplace spirituality on self-transcendence is 0.395 and a p-value with a value of 0.000 < 0.05 (marked with a sign of ***), which means that H2 is proven, that workplace spirituality has a significant positive effect on self-transcendence. Furthermore, the estimated positive influence of spiritual leadership on meaningful work is 0.210 and a p-value with a value of 0.020 < 0.05, which means that H3 is proven, namely spiritual leadership has a significant positive effect on meaningful work. In addition, the estimated positive effect of workplace spirituality on meaningful work is 0.357 and a p-value with a value of 0.000 < 0.05 (marked with a sign ***), which means that H4 is proven, namely workplace spirituality has a significant positive effect on meaningful work. Finally, the estimated positive effect of self-transcendence on meaningful work is 0.429 and the p-value is 0.000 < 0.05 (marked with a sign of ***), which means that H5 is proven, namely that self-transcendence has a significant positive effect on meaningful work. Testing the mediation hypothesis can be done using a procedure developed by Sobel (Ghozali, 2011) and known as the Sobel test (Sobel test). Sobel test is done by way of testing the strength of the indirect effect of X to Y through Formula 1. Sobel test is as follows:

$$sab = \sqrt{b^2sa^2 + a^2sb^2 + sa^2sb^2} \quad (1)$$

With information:

sab: the standard error of the indirect effect

a: independent variable path (X) with intervening variable (I)

b: the intervening variable path (I) with the dependent variable (Y)

sa: standard error coefficient a

as follows : standard error coefficient b

To test the significance of the indirect effect, it is necessary to calculate the t value of the ab coefficient with the following formula:

$$t = ab / sab$$

The value of t count is compared with the value of t table, if t count > value of t table it can be concluded that the effect of mediation. So, it is known that a = 0.314 b = 0.429 sa = 0.073 sb = 0.013 (can be seen from the AMOS output in the attachment) for testing hypothesis 6 by mediating with the Sobel test formula $sab = \sqrt{b^2sa^2 + a^2sb^2 + sa^2sb^2}$ the result is 0.103 then to calculate the value of t with ab / sab the value of 1.30 is obtained for the value of t count. When compared with t table, namely 1.97591 (obtained from t table with $\alpha = 0.05$ and dk = number of respondents 150-number of independent variables-number of mediating variables-1 = 145) then 1.3078 < 1.97591 which means hypothesis 6 rejected, namely spiritual leadership if mediated by self-transcendence does not have a positive effect on meaningful work. Likewise, for hypothesis 7, it is known that a = b = 0.429 sa = 0.073 sb = 0.013 (can be seen from the AMOS output in the attachment) for testing hypothesis 6 with mediation with the Sobel test formula $sab = \sqrt{b^2sa^2 + a^2sb^2 + sa^2sb^2}$ the result is 0.05751956188 then to calculate the t value with ab / sab , the value of t is 2.946 for the t value. When compared with t table, namely 1.97591 (obtained from t table with $\alpha = 0.05$ and dk = number of respondents 150-number of independent variables-number of mediating variables-1 = 145) 2.946 > 1.97591, which means hypothesis 7 is accepted namely workplace spirituality if mediated by self-transcendence has a significant positive effect on meaningful work.

From the results of the research stated, it appears that the spiritual leadership experienced by employees has a significant positive effect on self-transcendence. This can be seen from the positive influence value of spiritual leadership on self-transcendence of 0.314 and a p-value of 0.000 < 0.05 (marked with a sign of ***), which means that H1 is proven that spiritual leadership has a significant positive effect on self-transcendence. This is supported by the opinion of (Fry & Matherly, 2006, Esfahani & Sedaght, 2015) who view spiritual leadership can spur self-transcendence in employees. In addition, spiritual leadership can also reduce work stress and turnover rates due to moral problems (Giacalone & Jurkiewicz, 2003). A leadership style that emphasizes the aspects of spirituality is also seen as more effective and has a positive effect in the organization. Spirituality created from leadership will generate trust and is the most effective phenomenon in facilitating organizations to improve and maintain their performance by building trust between leaders and subordinates. In addition, organizations that

apply spiritual leadership are more able to attract intrinsic motivation among their employees, align spirituality-based organizational development with self-development, build harmony, honesty, trust, empowerment, individual awareness and initiative (Chen & Li, 2013). From the other variables, workplace spirituality also have a significant positive effect on the self-transcendence with the estimated positive impact of workplace spirituality towards transcendence themselves: 0.395 and p-value with the value of $0.000 > 0.05$ (marked with ***), which means H2 proved that workplace spirituality has a significant positive effect on self-transcendence. This is in line with research conducted by Benson et al. (2003) which states that spiritual development is a process to develop human internal capacity in self-transcendence where the self feels connected to a greater power so that it becomes a "developmental engine" that guides the search for attachments, the search for goals and contributions, including when be in the work environment. Furthermore, Duchon and Plowman (2005) emphasized in their opinion that spirituality in the workplace will have implications for employees' experiences in finding meaning both when doing work and while in their community. Aspects of spirituality in the workplace are also more valuable, especially for individuals who have a high level of spiritual development because it will enrich their spiritual experiences. As a result, the relationship between aspects of spirituality at work and positive employee behavior at work will be stronger, especially for workers with high spiritual development compared to workers with a lower spiritual level (Pawar, 2009). From the hypothesis testing table above, it is also proven that spiritual leadership has a significant positive effect on meaningful work with an estimated positive effect of spiritual leadership on meaningful work of 0.210 and a p-value with a value of $0.020 < 0.05$, which means that H3 is proven, namely spiritual leadership has a positive effect. significant to meaningful work. This is in accordance with research (Duchon & Plowman, 2005) which states that spiritual leadership will help someone define the meaning with respect to their community and organization. Spiritual leadership is able to define religious spirit in an organizational context that can be applied in daily work life such as tasks in in work (Baloğlu & Karadağ, 2009). Goffee & Jones (2006) also underlines the point where leadership can be executed through relationships. Spiritual leaders will form good relationships with their subordinates, convey messages about the importance of their mission to the lives of others and explain the very close relationship between their mission, the organization and its followers, in this case consumers if they are in the company or sympathizers if they are in non-profit organizations. A leader who is unable to do this usually has confidence that they will be able to do it all by themselves.

Whereas leaders who have a clear picture of their needs and strengths coupled with an understanding of the needs and strengths of the organization will be better at seeing where the organization is going and what the organization needs to get there. In other words, a spiritualist leader will be able to guide his employees in finding meaning in their work by communicating a clear vision and the steps that need to be taken in achieving that vision (Kirkpatrick & Locke, 1996). Furthermore, in relation to meaningful work, workplace spirituality is shown to have a significant positive impact. This can be seen in the estimated positive influence of workplace spirituality on meaningful work of 0.357 and a p-value of $0.000 < 0.05$ (marked with a sign of ***), which means that H4 is proven, that workplace spirituality has a significant positive effect on meaningful work. This is as expressed by Robertson and Barling (2013) who found the fact that an individual in their environment will be interested in building their social relationships. The existence of a spirituality factor in the work environment will encourage employees to care more about their work and work environment by facilitating their thinking and psychological processes in finding meaning in work. Specifically, the thought process and the search for meaning will be seen in the feeling of optimism about the effort and its contribution to maintaining its performance. In addition, the spirituality aspect in the workplace, if it has succeeded in influencing a person's thinking, will make it worthy of being followed by other employees. Bochner (1997) gave his opinion that employees who spend a lot of time in their work environment tend to feel "empty" and "alienated" at certain moments in their work and their dreams will be ignorant and do not care about their surroundings. A work environment that is rich in spiritual values will make individuals not feel isolated and isolated from themselves, their work, their colleagues and all the things around them. However, feelings of indifference and indifference to the purpose of life in their work will reduce their enthusiasm for work and achieving goals in their careers. Fry (2003) has the view that by bringing a person into an organizational work environment that has a workplace spirituality, passion and enthusiasm for work will be fundamentally increased because work orientation has changed from previously material-oriented to meaning-seeking orientation in work. Spirituality in the workplace will also increase meaning in life through increased self-transcendence, shared values with organizations and close social connections between members in the organization. In this study also succeeded in proving the statement that self-transcendence can have a significant positive effect on meaningful work with an estimated positive effect of self-transcendence on meaningful work of 0.429 and a p-value with a value of $0.000 < 0.05$ (marked with a sign of ***), which means that H5 is proven. namely self-transcendence has a significant positive effect on meaningful work. This is in line with research by Steger and Dik (2009) which views that meaning in life can be realized at work, one of which is by identifying the importance of the role of self-transcendence in doing meaningful work. Based on previous research it has been proven that someone who ignores their personal interests and egoism and puts the interests of others above them will experience greater meaning in their life (Dik, Duffy, & Steger, 2012; Steger, Kashda, & Oishi, 2008). The research model developed by Steger and other researchers shows a very close relationship between a person's level of self-transcendence and the quality of the work he does. Meaningful work will lead to simple job completion when employees think their work is meaningful and has a purpose or purpose in the organization. The relationship between one's work and the search for meaning in one's personal life can make someone do their job simply, not convoluted without being based on certain motives such as personal interests or the desire to be the center of attention. Finally, self-transcendence that is reflected in the completion of a simple job will provide benefits for one's life and provide a wider impact for the greater good. Spiritual leadership in testing

the hypothesis does not have a significant positive effect by increasing meaningful work if it is mediated by self-transcendence. It is characterized by the value t count 1,3078 is smaller than the value of the t -table is 1.97591. Afsar, Badir & Kiani (2016) require that spiritual leadership can only affect the meaningful work of employees if there is internal motivation and personal passion which is the output of self-transcendence (Urdan & Maehr, 1995). In addition, this aspect of self-transcendence is able to mediate the relationship between spiritual leadership if there is awareness of prioritizing common interests over personal interests so that the work done is considered more meaningful because it provides more benefits to the surrounding environment (Karakas, 2010; Fairholm, 1996). Fry et al. (2017) also prove that spiritual leadership that is mediated by self-transcendence or healthy spirituality only positively affects meaningful work if self-transcendence has positive implications for the output of high productivity or performance.

In contrast to the effect of transcendence itself as a mediating variable between spiritual leadership and meaningful work that no positive effect, hypothesizing research on self-transcendence mediating variables in the relationship between workplace spirituality and meaningful work provide a significant positive effect with t -hitung 2.946 higher than t -table is 1.97591. This is in line with research conducted by Rosso et al. (2010). Spirituality at work is a construct that provides new insights about the meaning in work and the attitudes of employees which represent self-transcendence (Milliman, Gatling, & Bradley-Geist, 2017). Spirituality at work is also seen as a multidimensional construct that involves inner awareness or self-transcendence and a search for meaning (Houghton et al., 2016). Milliman, Gatling, & Bradley-Geist, 2017 (2017) also argue that personal experience in the meaning of work involves many aspects that affect, including feelings of transcendence in oneself, serving others and attachment to good values and ethics in organizations.

5. Conclusions

This study has aimed to examine and analyze the significant positive influence of spiritual leadership and workplace spirituality on meaningful work that is mediated by self-transcendence. The population of this study were employees in the Bengkulu City Government including the Regional Secretariat of Bengkulu City, the Secretariat of the DPRD Bengkulu City, the Education Office, the Department of Population and Civil Registration, the Health Office, the Tourism Office, the Youth and Sports Office, the Regional Revenue Agency, the Regional Asset Financial Management Agency, and the Civil Service, Education and Training Agency. The number of respondents was 150 people who were evenly divided into 10 agencies so that there were 15 employees who became respondents per agency. Based on the research conducted, it was found that this research model was appropriate to explain the relationship between variables in accordance with what was stated in the hypothesis. This can be seen from the results of research where spiritual leadership and workplace spirituality have a significant positive effect directly on meaningful work. Furthermore, spiritual leadership is also considered to have a significant positive relationship with self-transcendence, as is workplace spirituality which has a significant positive effect on self-transcendence. Self-transcendence in this research process is also able to produce a significant positive relationship with meaningful work. However, in terms of mediating variables, self-transcendence can only mediate a significant positive relationship in the relationship between spiritual leadership and meaningful work mediated by self-transcendence. In the relationship between workplace spirituality and meaningful work, there is no significant positive relationship if it is mediated by self-transcendence. In fact, there are various factors that affect this relationship, such as apathy and indifference to what employees do to interpret their work so that it benefits others. In addition, the spiritual leadership factor is only recognized as being limited to improving personal spiritual quality without further application in carrying out duties at work. From the research results obtained, the following suggestions can be given. First, the leadership transition process, especially in the Bengkulu City government, which is followed by spiritual values that are always highlighted should be taken seriously so that it seems not just jargon. For this reason, the Bengkulu City government is advised to conduct an in-depth study of the value of spirituality, both in terms of leadership and work environment aspects of developing self-transcendence and a deeper meaning for the work of employees. In addition, the spiritual leadership factor that has a relationship with performance must be addressed by making the level of position and the basis for performance appraisal not only based on the quality and quantity of work alone.

Another thing is the need for personal coaching and mentoring processes for employees to love the organization, build a vision and foster a desire to share and prioritize public interests over personal interests. On this basis, required a mutual agreement of all the components in the organization to have a commitment to proceed with the changes so that the process of implementing the new values and factors of transition due to the change of leadership in the future will come to run well and spiritual values that had been there is still well maintained and can be improved in the future. The limitation in this study is that the population cannot represent all the behavior of employees in the Bengkulu City government as a whole so that the research is not necessarily generalizable. Further, it is the method used as a cross sectional method based on the behavior and conditions of time due to time constraints can research making it possible to change the conditions of time in the future will come. In addition, because of the ability, costs and relatively short research time, the research can only focus on the relationship that occurs between the four variables, even though it is very possible that there are other factors that have contributed to this relationship.

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