

Authentic Leadership, Work Engagement and Performance:

Looking into a Healthcare Faith-Based Organization

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ABSTRACT

A limited number of researches on work engagement in faith-based organization are available. This study is an attempt to examine the effect of work engagement on individual performance at Muhammadiyah as the leading faith-based organization in Indonesia. This study involves 587 supervisors and managers from 50 hospitals which are owned and managed by Muhammadiyah. This study is cross sectional research which used PLS-SEM as its statistical analysis approach. This study found that individual performance of people in the faith-based organization is influenced by organizational culture and work engagement. Organizational culture and authentic leadership are influential factors for work engagement. By developing organizational culture and strengthening work engagement, individual performance will also rise.

Keywords: *work engagement, authentic leadership, organizational culture*

1. INTRODUCTION

Faith-based organization (FBO) refers to an organization whose values are based on faith and/or beliefs, with its mission based on social values of the particular faith, and most often draws its activists (leaders, staff, volunteers) from a particular faith group. The faith to which the organization is related does not have to be academically classified as religion. The term "faith-based organization" is more inclusive than the term "religious organization" as it refers also to the non-congregation faith beliefs [1]. These organizations play a very important role in the development as a partner in strengthening and ensuring the ease of obtaining health services, especially in developing countries [2].

In Indonesia, the role of FBO in healthcare started at the end of the 18th century, when these organizations were subsidized by the Dutch government. The first non-profit hospital was the Cikini Hospital which was established in 1898, followed by the 1915 William Booth Semarang hospital that was owned by the Salvation Army. In 1918 the St Carolus Hospital of Jakarta was inaugurated as well as the hospital of HKBP

Balige North Sumatra, all supported by Christian congregations. The hospital which was initiated by a local was Jang Seng Ie (Husada) in Jakarta which was founded by Dr. Kwa Tjoan Sioe in 1924. Starting in 1923, Muhammadiyah had established itself as another organization engaged in the health sector in the same era [3].

Muhammadiyah was founded in 1912 by Ahmad Dahlan or Kyai Dahlan. The main objective is to bring the community into the "true Islamic community". The birth of Muhammadiyah is inherent with the attitude, thought, and steps of Kyai Dahlan as its founder, who is able to integrate Islamic ideology that wants to return to the Qur'an and the Sunnah of the Prophet with a *tajdid* orientation that opens the door to *ijtihad* for progress [4]

Two basic focuses of the movement are education and health. Muhammadiyah is often described as Indonesia's oldest social welfare organizations and is the second largest mass-based Muslim organization after Nahdlatul Ulama [4]. However, a strong secondary mission of Muhammadiyah is social welfare. The name '*Penolong Kesengsaraan Oemoem*' (PKO, assistance

for the relief of public suffering) implies that Muhammadiyah provided help to anyone who suffered, regardless of religion, race or group. Muhammadiyah's social welfare orientation stemmed from its founder, Kyai Dahlan, who was committed to the idea of Muhammadiyah providing health and education services for the poor as part of its core mission [5]. Now, the organization runs hundreds of universities, schools, and kindergartens in the field of education. In the health sector, Muhammadiyah owns 107 hospitals and 256 medical clinics.

The study of engagement was first introduced by a paper entitled "Psychological conditions of personal engagement and disengagement at work" [6] in the *Academy of Management Journal*. The conceptual development of engagement can be traced to the analysis made by many scholars [7] [8] [9] [10]. The development of work engagement as a concept still provides opportunity for further research in different demographic organizations, different occupations, and different sectors, including in non-profit organizations [11]. There are limited studies on work engagement in non-profit organizations and even less in faith-based organizations.

In the context of the non-profit organizations, intrinsic factors become strong antecedents of work engagement [12]. Value congruence contributes more than job characteristics and rewards and recognition [13]. A conceptual model is proposed by adding the ideological or spiritual dimension for accommodating engagement in non-profit organization. This is related to the fact that those who work in non-profit organizations have an inner aspect of engagement with the organization. The reflection can be through ideology, spirituality and values [14]. An empirical study used the term holistic work engagement by incorporating aspects of spirituality in research in the Indonesian palm oil industry [15].

Therefore, this study is an attempt to examine the effect of work engagement on individual performance at Muhammadiyah as the leading faith-based organization in Indonesia. The studies on engagement may be clustered into four different themes: (1) organizational antecedents; (2) individual antecedents; (3) factors related to manager leadership and (4) outcomes of engagement [10]. This study tries to elaborate three aspects: (1) the impact of work engagement on individual performance as an outcome of engagement; (2) impact of authentic leadership on work engagement as a factor related to manager leadership; and impact of organizational culture as an organizational antecedent.

2. LITERATURE REVIEW

This study is developed by considering four main concepts such as individual performance, work

engagement, authentic leadership, and organizational culture.

2.1. Individual Performance

Individual performance is a strategic issue in organizations. Individual performance determines team performance. Team performance determines the overall performance of the organization whose ends can be seen financially. For individuals, good performance will provide many things, such as job satisfaction, awards, bonuses or others.

Individual performance is defined as a behavior or action that is relevant to the organization and under individual control [16] which is measured by three dimensions (1) *task performance* which is defined as the ability of a person to do the main job tasks, (2) *contextual performance* which is defined as individual behavior that supports the organizational, social, and psychological environment, (3) *counterproductive behavior* which is defined as behavior that endangers the welfare of the organization, such as absenteeism, late work, being involved in bad behavior, theft, and substance abuse [17]. In this study, individual performance is reflected in two dimensions: task-contextual performance and counterproductive behavior.

2.2. Work Engagement

Work engagement and employee engagement are often used interchangeably. Engagement is defined as a positive, satisfying state of mind related to work, characterized by enthusiasm, dedication, and absorption [18]. The approach to work engagement by Schaufeli is the most commonly used approach in empirical studies [9] The Utrecht Work Engagement Scale or UWES [18] has been used in 148 studies and has been validated in various languages [9]. This study uses UWES for measuring work engagement, which is reflected into three dimensions: vigour, dedication - full involvement and execution, enthusiasm, inspiration, pride and challenge, and absorption [18].

The outcome of work engagement in non-profit organizations include organizational citizenship behavior and intention to quit [14]. Meanwhile in other fields, there was evidence regarding the impact of work engagement toward performance in education [19], business [20] and public services [21]. Based on those empirical evidence, this study aims to examine the impact of work engagement on individual performance

H1: Work engagement significantly impacts individual performance

2.3. Authentic Leadership

Authentic leadership is a pattern of leadership behavior that develops from and is based on positive

psychological qualities of leaders and strong ethics. The patterns utilize and enhance positive psychological capacity and positive ethical climate to foster greater self-awareness, internalized moral perspective, balanced information processing, and relational transparency on the leaders who work with followers, and always develop themselves [22]

In this study, authentic leadership is reflected into four dimensions: (1) self awareness – is related to understanding about the self, which includes cognitive, emotional, and moral development, (2) internalized moral perspectives – which refers to the values of well-developed leaders who are trusted and influence their actions regardless of any external pressure, (3) balanced processing – is the capacity of a leader to access information and critically reflect his duties and circumstances before making a decision, (4) relational transparency – which refers to the capacity of leaders to create reciprocal relationships that can be trusted and mutually beneficial [23].

Empirical research which involved 543 employees of various private and public organisations in Cape Verde revealed that authentic leadership influences employees’ attitudes, creativity, affective commitment and predict individual performance [24]. Based on the previous study, this study plans to examine the impact of authentic leadership on individual performance and work engagement.

H2: Authentic leadership significantly impacts individual performance

A previous quantitative study, which involved 189 employees of major petroleum companies in the United Arab Emirates, revealed that authentic leadership significantly increases work engagement and organizational citizenship behavior. Based this fact, this study aims to examine the impact of authentic leadership on work engagement [25].

H3: Authentic leadership significantly impacts work engagement

2.4. Organizational Culture

Organizational culture can be defined as shared basic assumptions patterns which are learned by the organization when overcoming problems such as internal integration and external adaptation. It is considered valid and to be taught to all members (including new members) as an appropriate way to see, feel, think, and in relation to problems The elements of organizational culture are artifacts, espoused beliefs and values, and basic underlying assumptions [26].

As an organization, Muhammadiyah establish *Pedoman Hidup Islami Warga Muhammadiyah (PHIWM)* – Islamic living guidance for the member of Muhammadiyah – in 2000 which contains guidelines to

be a pattern of the behavior of its members in living their daily lives so that they are reflected in personalities that support the realization of the ideals of the organization. The goal is the formation of individual and collective behavior of all members who show good examples [27]. This study measured organizational culture by reflecting into two dimensions: obedience on the values and Islamic worship.

An empirical study which involved 700 faculty members of different universities found that there exists a significant and positive correlation amongst the constructs of learning organization culture, knowledge performance and research performance [28]. Based on this empirical fact, this study aims to test the impact of organizational culture on individual performance.

H4: Organizational culture significantly impacts individual performance

Previous studies found that ethical culture influences work engagement [29], and learning culture impacts holistic work engagement [30]. Considering the empirical facts, this study aims to examine the impact of organizational culture on work engagement.

H5: Organizational culture significantly impacts work engagement

A national-wide survey which involved 838 public relations professionals working in a variety of organizations found that organizational culture has an impact on performance of the leader [31]. Based on this empirical fact, this study investigates the impact of

Table 1. The Profile of Respondents

Profile of Respondents				
Gender	Man	217	37%	37%
	Women	370	63%	100%
Age	20 – 29	106	18%	18%
	30 – 39	218	37%	55%
	40 – 49	229	39%	94%
	50 – 60	35	6%	100%
Education	Diploma	170	29%	29%
	Bachelor	335	57%	86%
	Master	76	13%	99%
	Doctor	6	1%	100%
Years of service	< 5 years	94	16%	16%
	5 - 10 years	153	26%	42%
	11 - 15 years	100	17%	59%
	16 - 20 years	94	16%	75%
	21 - 25 years	59	10%	85%
	> 25 years	88	15%	100%
Position	Medical Manager	106	18%	18%
	Non-Medical Manager	129	22%	40%
	Medical Supervisor	164	28%	68%
	Non-Medical Supervisor	188	32%	100%
Location	Sumatera	29	5%	5%
	DKI Jaya & Jawa Barat	94	16%	21%
	Jawa Tengah	123	21%	42%
	DI Yogyakarta	205	35%	77%
	Jawa Timur	135	23%	100%

organizational culture on authentic leadership.

H6: Organizational culture significantly impacts authentic leadership

3. RESEARCH METHOD

This study is a quantitative research with cross-sectional approach using online questionnaires as the data collection method. This study used a classified random method for sampling. The questionnaires were distributed through an internal mailing system for all hospitals which are owned and managed by Muhammadiyah.

Currently, there are 107 hospitals and 256 clinics owned and run by Muhammadiyah and 'Aisyiyah (the women organization within Muhammadiyah). Most hospitals are accredited by the government. More than 50% are located in East Java and Central Java. Many of those hospitals are transforming from maternal and children health maternity clinics and step by step evolving into full-fledged hospitals. Muhammadiyah is currently positioned to serve people who are not able to access expensive private health services, but can afford to pay modest charges [32]. This strategy is in line with the values of PKU which is helping the poor and giving access to the people who need help.

The total respondents include 587 managers and supervisors from 50 hospitals. Most of them are women (63%), have bachelor's degrees (57%), and millennials whose age are less than 40 years old (55%), They have been working for Muhammadiyah's hospital up to 15 years (59%). They are working for hospitals in Java (95%) and Sumatra (5%).

This study applies a second order type for the

research model which used four variables: individual performance (IPER), work engagement (WENG), authentic leadership (AULE), and organizational culture (CULT). All variables were measured by an instrument which was adapted from previous studies. IPER was measured by a six-indicator instrument which adapted from a previous study [17] and was reflected into two dimensions: Task-Contextual Performance (TASK) and Counterproductive Behavior (BEHA). WENG was measured by a 12-indicator instrument which was adopted from UWES [18]. AULE was measured by a 16-indicator instrument which was adapted from a previous study [23] and was reflected into Internalized Moral Perspective (MORL), Relational Transference (TRAN), Balanced Processing (BLCP), and Self-Awareness (SELF). Finally, CULT was developed based on Muhammadiyah's culture into a seven-indicator instrument which is reflected into Obedience in The Values (OBED) and Islamic Worship (WORS). The whole illustration of the research model is displayed in Figure 1.

By using the collected data, the research model was analyzed for validity, reliability and hypothesis testing. The data was analysed by PLS-SEM approach and SmartPLS version 3.0 was utilized for data computation. Table 2 displays the results of data computation of Outer Loading (OL), Cronbach's Alpha (CA), and Average Variance Extracted (AVE). The validity of an indicator is indicated by OL. An indicator is valid when the OL score is more than 0,60. All indicators of the four variables are more than 0,60. It means that all indicators are valid. The validity of a dimension or variable is also indicated by AVE. If a variable or dimension has an AVE score more than 0,50, it means that the variable or dimension is valid.

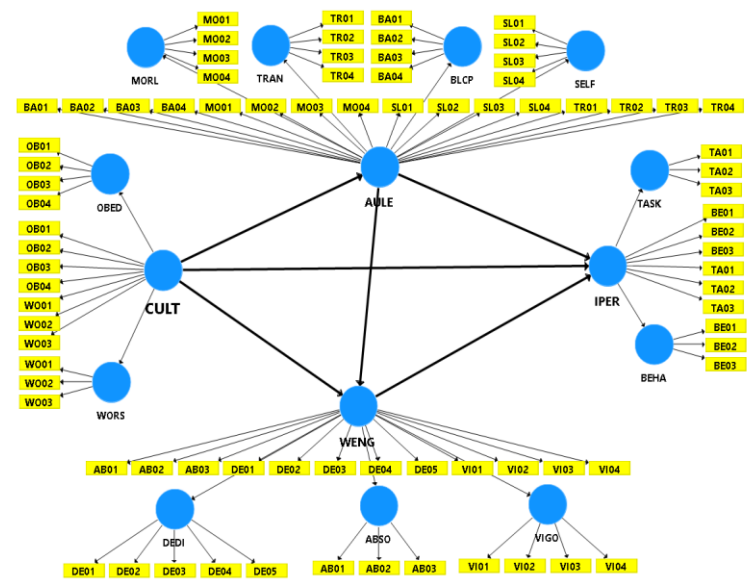


Figure 1 Research Model

Table 2. Validity and Reliability Analysis

Dimension	Item	OL	CA	AVE	Dimension	Item	OL	CA	AVE
WORK ENGAGEMENT (WENG)					AUTHENTIC LEADERSHIP (AULE)				
0,93 0,57					0,94 0,53				
Dedication	DE04	0,79	0,89	0,70	Self-Awareness	SL03	0,91	0,94	0,84
	DE02	0,84				SL02	0,91		
	DE03	0,85				SL01	0,92		
	DE05	0,85				SL04	0,92		
	DE01	0,85			Relational Transference	TR02	0,89	0,92	0,81
Absorption	AB01	0,75	TR01	0,90					
	AB03	0,82	TR04	0,90					
	AB02	0,86	TR03	0,91					
Vigour	VI03	0,86	0,90	0,77	Balanced Processing	BA01	0,84	0,88	0,74
	VI02	0,87				BA02	0,85		
	VI01	0,88				BA04	0,86		
	VI04	0,89				BA03	0,88		
ORGANIZATIONAL CULTURE (CULT)					INDIVIDUAL PERFORMANCE (IPER)				
0,87 0,57					0,88 0,62				
Obedience on The Values	OB04	0,84	0,88	0,74	Internalized Moral Perspective	MO04	0,89	0,92	0,80
	OB01	0,86				MO03	0,89		
	OB03	0,87				MO01	0,89		
	OB02	0,87				MO02	0,90		
Islamic Worship	WO01	0,76	0,71	0,63	Task & Contextual Performance	TA01	0,81	0,79	0,70
	WO03	0,81				TA02	0,84		
	WO02	0,81				TA03	0,86		
OL = Outer Loading / Loading Factor					Counter-Productive Behaviour	BE02	0,84	0,80	0,72
CA = Cronbach's Alpha						BE01	0,84		
AVE = Average Variance Extracted						BE03	0,86		

Table 3. Discriminant Validity

		1	2	3	4	5	6	7	8	9	10	11
1	Absorption	0,81										
2	Contra-productive Behaviour	0,56	0,85									
3	Balanced Processing	0,30	0,19	0,86								
4	Dedication	0,65	0,59	0,33	0,83							
5	Internalized Moral Perspective	0,24	0,18	0,49	0,25	0,89						
6	Obedience on The Values	0,49	0,48	0,20	0,45	0,10	0,86					
7	Self-Awareness	0,29	0,17	0,51	0,25	0,60	0,13	0,92				
8	Task-Contextual Performance	0,56	0,74	0,23	0,59	0,12	0,53	0,14	0,84			
9	Relational Transference	0,21	0,15	0,52	0,25	0,58	0,11	0,58	0,20	0,90		
10	Vigour	0,69	0,58	0,30	0,73	0,19	0,49	0,25	0,60	0,20	0,87	
11	Islamic Worship	0,46	0,51	0,19	0,48	0,09	0,62	0,11	0,52	0,10	0,51	0,79

Table 2 displays the score of all variables and its dimensions are more than 0,50. It means that all variables and its dimensions are valid. The reliability is indicated by the CA score. The variable or dimension is reliable when the CA score is more than 0,70. Table 2 shows that the CA score of all variables and its dimensions are more than 0,70. It means that all variables and its dimensions are reliable.

Table 3 supports the same conclusion. All diagonally bold scores are more than 0,70 and become the biggest score in the column. It indicates that all dimensions fulfil discriminant validity. Based on the validity and reliability analysis, the research model (as constructed by all indicators, dimensions, and variables) are valid and reliable for testing the hypotheses.

Table 4 explains the relationship between a variable and its dimension as the measurement model. By calculating the bootstrap with 500 subsamples, the path coefficient and its t-Statistics and p-Values is shown in Table 4. The relationship between a variable and its dimensions is significant when the t-Statistics is more than 1,96 or the p-Values are less than 0,05. Table 4 explains that all variables and its dimensions have a significant relationship. All variables are significantly reflected by its dimension.

4. RESULT AND DISCUSSIONS

By bootstrapped calculation with 500 subsamples, Table 5 display the results. From six hypotheses, five hypotheses are accepted and only one hypothesis is rejected. Hipotesis H2 is rejected because it has a t-

Table 5. Hypothesizes Testing

	Hypothesis	Path Coefficient	t-Statistics	p-Values	Result
H1:	Work Engagement → Individual Performance	0,532	12,087	0,000	Accepted
H2:	Authentic Leadership → Individual Performance	-0,009	0,279	0,778	Rejected
H3:	Authentic Leadership → Work Engagement	0,252	7,375	0,000	Accepted
H4:	Organizational Culture → Individual Performance	0,290	6,700	0,000	Accepted
H5:	Organizational Culture → Work Engagement	0,545	17,095	0,000	Accepted
H6:	Organizational Culture → Authentic Leadership	0,172	4,556	0,000	Accepted

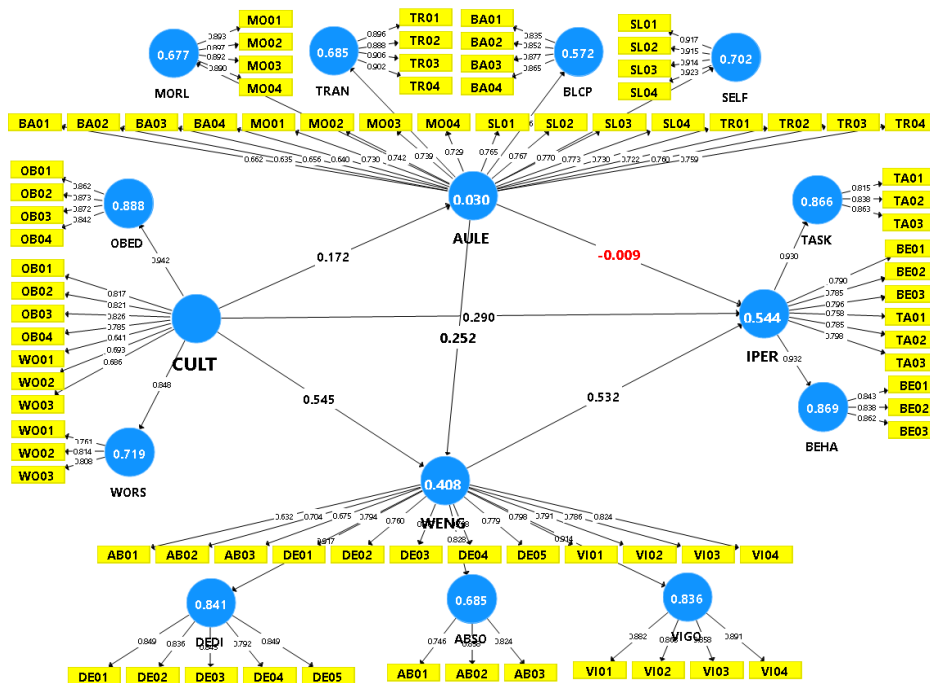


Figure 2 Empirically Tested Research Model

Statistics score less than 1,96 (= 0,279) or p-Value (= 0,778) more than 0,05. It means that authentic leadership does not significantly impact individual performance.

From Table 5, this article has found that individual performance (IPER) is influenced by work engagement (WENG) and organizational culture (CULT), but not influenced by authentic leadership (AULE). According to SmartPLS computation, WENG and CULT impact IPER about 54,4%. It indicates that other influential factors that were not included in this study have an influence of about 45,6%. Beside impacting IPER, CULT also impacts on AULE and WENG. AULE also impacts WENG. The impact of CULT and AULE on WENG is about 40,80%. AULE does not play a mediating role on the relationship between CULT and WENG because the direct impact (0,545) is bigger than indirect impact (0,05= 0,172 x 0,290). WENG almost plays a moderating role in the relationship CULT and IPER because the direct impact (0,29) is the same as the indirect impact (0,290 = 0,545 x 0,532).

In managing Muhammadiyah’s hospitals as faith-based organizations, developing and strengthening organizational culture is a strategic issue. Organizational culture, which is reflected into the Islamic worship and obedience in organizational values, impacts authentic leadership and work engagement. Authentic leadership has a positive psychological capacity to foster greater self-awareness, internalized moral perspective, balanced information processing, and transparency in the relationship between supervisors and managers with the team members. Authentic leadership does not impact directly on individual performance, but it impacts indirectly. Work engagement has a positive, satisfying state of mind related to work characterized by enthusiasm, dedication, and absorption [18] impacts directly on individual performance. Individual performance as a behavior that is relevant to the organization and under individual control [16] is influenced also by organizational culture, beside work engagement.

5. CONCLUSION

For improving individual performance of people in faith-based organization, this study recommends to develop and strengthen organizational culture and also work engagement. Work engagement does matter in faith-based organizations, especially in hospitals which are owned and managed by Muhammadiyah in Indonesia. For further research, this study recommends to elaborate the other influential factors of work engagement such as perceived organizational support as organizational antecedent, spiritual quotient as individual antecedent, and spiritual leadership as factors related to manager leadership. This study also recommends to examine other influential factors of individual performance, such as performance management and intrinsic motivation.

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