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A Study on Spiritual Leadership and Creativity: The Mediating Effect of Intrinsic Motivation

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Abstract:
This study proposes the effects of spiritual leadership on creativity. We have described the relationship between creativity and spiritual leadership that focuses on meeting the higher level of human needs in the current age where creativity of organizational members is important, not the technology or physical capital of the company. This study would make it possible for companies to improve competitiveness through spiritual leadership. In this study, it is assumed that spiritual leadership has a positive influence on member's creativity and intrinsic motivation is discussed as a mediator.

Keywords: *Spiritual leadership, intrinsic motivation, creativity*

1. Introduction

In extreme uncertainty, modern corporations need skilled and innovative talented people, rather than technology or material capital. And the role of leaders in managing these creative talents is important. The types of leaders that have been attracting attention have been changed to reflect the characteristics of the times. Recent leadership theories focus on the motivation and inner self of the members of the organization. People have experienced anxiety due to the economic crisis (Ashmos & Dunchom, 2000) and have become interested in their inner life due to their fierce work life (Giacalone & Jurkiewicz, 2003; Pfeffer 2003). In addition, corporate restructuring and cost reduction have led to the idea that they are corporate parts and consumables (Ashmos & Dunchom, 2000), which has increased interest in well-being of employees (Diener, 2000). Attention to work spirituality has also increased as a major place to share fellowship that has moved from neighborhood or community gatherings to workplace (Ashmos & Dunchom, 2000). Now, the workplace should not be only a space for livelihood but a place to enrich the life of the individual through the medium of work and help employees' self-realization.

In this context, spirituality in the workplace, including the dimension of spiritual leadership, has become a subject of interest, along with transformational leadership and servant leadership, which have recently been attracting researcher attention and also place emphasis on spirituality in the workplace (Klenke, 2003). These leadership theories have been actively researched, but the research on spiritual leadership, a relatively recent concept that is more focused on spirituality, is still limited. In addition, spiritual leadership in Korea is translated as 'spirituality' and is perceived as a concept of individual dimension such as religious life or meditation. However, the concept of spirituality is a more comprehensive concept. The purpose of this study is to clarify the concept of spiritual leadership without religion in business administration and to explore how it affects the creativity of organizational members. Through this study, we hope to expand the understanding of new leadership that is attracting attention from overseas and to help the development of follow-up research.

2. Theoretical Background

2.1. Concept of Spirituality

There are more than 70 definitions of spirituality in the workplace, but there is still no widely accepted definition (Markow & Klenk, 2005; Karkas, 2010). This is because spirituality is a multidimensional and multi-level phenomenon (Pandey, Gupta, & Arora, 2008). Because spirituality is strongly religious in its own words, researchers have clearly distinguished scholarly spirituality from religion. Elison (1991) divides spirituality into religion and existence, and religious

spirituality seeks well-being in relation to God, and existential spirituality pursues meaning and purpose of life. As another effort to distinguish spirituality from religion, Mitroff & Denton (1999) defines spirituality as "a basic feeling that it is connected to a complete self, another person, whole universe", and Schneiders (1990), through an anthropological approach, argues that spirituality is experienced not by isolation and self-gratification, but by transcending oneself toward the ultimate value that individuals perceive and, conversely, returning to reality and consciously integrating their lives. Also, in the fourth psychology, it is seen as "a response to the profound and mysterious human aspiration for self-transcendence and self-giving (Jongsup Kim, Sang-Sup Ahn, 2009). Krishnakumar and Neck (2002) classified the definition and perspective of spirituality into three categories: intrinsic-origin view, religious view, and existentialist view. The intrinsic-origin view is that spirituality is a concept or principle originating from the inside of an individual. Guillory (2000) describes spirituality as "our inner consciousness" and "spiritual" from within our programmed beliefs and values. Spirituality implies an internal search process for meaning or achievement that individuals can take regardless of religion (Graber, 2001). This intrinsic view is about any force that is made primarily from within, including feelings associated with one's work and feelings associated with those who share the work. In contrast, a religious view refers to spirituality on the side connected to a particular religion. It explains spirituality in terms of Christianity, Hinduism, Buddhism, and Islam. Existentialist view is most often associated with concepts such as the process of finding meaning in what we do (Naylor et al., 1996; Neck & Miliman, 1994; Kahnweiler & Otto, 1997). 'Search for meaning' is the most commonly asked question when people quit their job to go to a spiritually rich life (Naylor et al., 1996; Burack, 1999).The questions of the existentialist view are as follows.

- Why am I doing this?
- What is the meaning of my work?
- Where does this lead me?
- Is there a reason for existence of organization and my existence?

2.2. Concept of Spiritual Leadership

 Spiritual leadership is recognized as a new value-oriented leadership theory (Avolio et al, 2009). The starting point is that Fairhorm (1996) tried an exploratory study of spiritual leadership based on the need for modern workers' spirituality in the workplace. Spiritual leadership is the opposite of a focus on 'self-interest' values. According to his survey of business and administrative managers, spiritual leadership is related to values of ultimate ethical value, such as integrity, justice, freedom, and independence. Spiritual leadership clarifies the moral identity of followers and deepens and deepens their commitment.Fairhorm (1996) presents Moral Leadership, Stewardship, and Community as components. According to Dent, Higgins, & Wharff (2005), the spiritual leadership model is related to Emotional Intelligence, Ethics, Charismatic Leadership, Stewardship, and Servant Leadership.

 Zohar (2005) mentioned SQ (Spirituality Index, Spiritual Intelligence) in addition to IQ (Intelligence Quotient), EQ (Emotion Quotient) and defined spiritual leadership as a leadership that develops spiritual intelligence by applying twelve principles of spiritual intelligence. Zohar's twelve principles for spiritual intelligence are also a feature of Spiritual Intelligence (SQ). They are self-awareness, spontaneity, being vision- and value-led, holism, compassion, celebration of diversity, field independence, humility, tendency to ask fundamental "why" questions, ability to reframe, positive use of adversity, and sense of vocation.

 Spiritual leadership has been developed primarily by Fry (2003), a representative scholar in the spiritual leadership field. He presents five main dimensions of spiritual leadership theory: vision, hope and belief, and altruistic love, which form the core of spiritual leadership, and calling and membership, which form the core of one's spiritual survival or spiritual well-being. Vision communicates the way to the future of the organization through communication with stakeholders. Hope and belief have a firm belief that the vision, purpose, and mission of an organization can be achieved. Altruistic love considers holiness and harmony as important and cares for oneself and others (Fry, 2003). The belief that this altruism can achieve the organization's goals becomes stronger.Hence, these three core sub-dimensions impact the spiritual well-being concept of calling and membership. Calling is to obtain something more than a job itself. The point of view of his work as a calling is to equate his life with work, not to improve his financial and professional capacity, but to be satisfied with what he gets by doing his work (Wrzesniewski et al, 1997). This means that the person in organization feels that the individual's life is worthy, meaningful, and fulfilling.Membership is based on the idea that, in addition to belonging to the organization, his achievements and spirit remain as historical beings through the people, juniors, colleagues, and descendants connected with him (Fry, 2003).
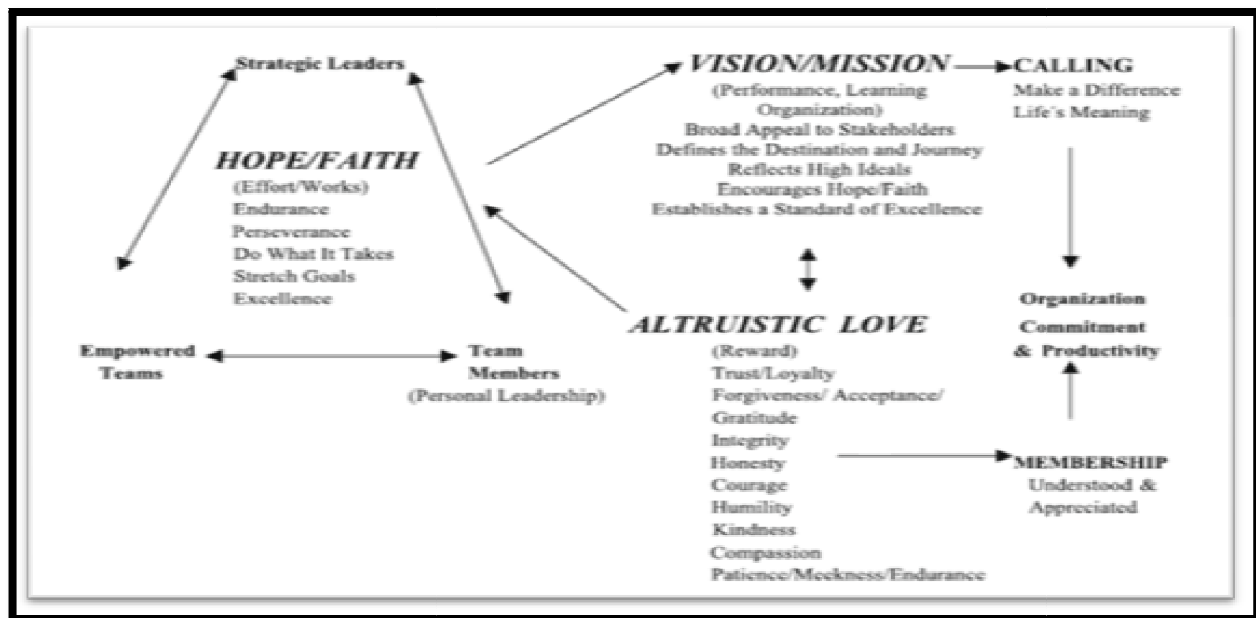
Figure 1: Spiritual Leadership Model by Fry (2009)

The process of spiritual leadership model is as follows (Fry, 2003). First, the leader motivates the hope, belief, vision, and altruistic love for him and others through one's inner life. Hope and belief shape and solidify the members' vision. Through this, the members give shape to their vision, give meaning to life, and have their own sense of calling that makes a difference. In addition, spiritual leaders enable members to experience joy, peace, and tranquility through altruistic love, which encourages membership by sharing the vision among members. Also, altruistic love makes the members have more hope and belief. A spiritual leader influences calling and membership through member's spirituality and internal motivation for hope, belief, vision, and altruistic love.This allows the members to become more engaged and satisfied with the organization. There are various definitions of spiritual leadership in this study, but it follows the concept and measurement method of Fry (2003).

2.3. Differences from Other Leadership

The greatest difference in spiritual leadership compared to existing leadership is spirituality, which is one of the motivational factors for members.Moxley (2000) argues that the more rapidly environments change, the more research on leadership that integrates the human body, mind, spirit, and soul as a whole we need. Based on this perspective of spiritual holism, we can see the difference in that it leads to voluntary commitment to the organization by implicitly fulfilling the spiritual well-being of its members. Researchers also argue that spirituality motivates us to inspire our lives and work (Eisler & Moutouri, 2003) and that members of spirituality have a great deal to do with the ability to change organizations (Fairholm, 1996). In this way, spiritual leadership is increasingly important because it contributes to achievement of individual achievement and organizational performance by meeting the basic spiritual needs of the members in the organization (Yoo, Kyu Chang, etc., 2012) and it will contribute greatly to the management environment and paradigm of the 21st century because it leads to voluntary dedication and participation.

2.4. Creativity

Research on creativity varied depending on the time situation and scholars. Early researchers have pointed out that creativity is something special about God's blessed people (Sternberg & Lubart, 1999). After Guilford addressed the importance of creativity at the American Psychological Association in 1950, active research in psychology and pedagogy was conducted. He saw creativity as an ability not only for genius but also for ordinary people.Regarding organizational creativity, Woodman et al. (1993) define creativity by emphasizing valuable new and useful products, ideas, procedures, or processes by individuals working together in complex social systems. Woodman et al. (1993) also define creativity as suggesting the ability of individuals or groups to conceive new ideas.From a cognitive point of view, creativity can be seen as promoting original ideas and suggestions, organizing new ideas, combining old ideas in new ways, and applying one field of knowledge to other areas, but because the definition of creativity is very complex and diverse, researchers have different views (Mumford &Gustafson, 1988; Isaksen et al., 1983). In other words, creativity is defined as the production of new and useful ideas and products by individuals performing developmental tasks, and Shally (1991) defined creativity as developing new and useful solutions to job-related problems. In view of these definitions, creativity can be said to be creativity in the workplace, suggesting original ideas, products, and procedures useful to the organization.

In the previous studies, the definition of creativity differs from researcher to researcher, but recent research on creativity focuses on the resultant aspect. This is because it allows us to define and measure creativity in terms of the resultant aspect, and it enables a social psychological approach related to the work environment (Amabile, 1983, 1988).In this study, the approach of creating and working with colleagues in a systematic situation of an individual is called 'the combination of individuals working together in complex social systems to create valuable and useful products and services, ideas and procedures, (Woodman et al., 1993).

2.5. Intrinsic Motivation

The type of motivation has usually been classified into two types: intrinsic motivation and exogenous motivation.These two motives can coexist in both a mutually opposing relationship (Deci, 1971; Lepper, Greene & Nisbett, 1973) or a complementary relationship (Harackiewicz, 1979). In addition, some argue that the two motives are compatible (Covigton, 2000).Intrinsic motivation is defined as' the source of the force that induces action occurs within the individual, so that, regardless of any external material rewards, the person performs his / her duties to experience the pleasure or satisfaction inherent in the task itself (Deci, 1975; Deci & Ryan, 1985). Therefore, intrinsic motivation implies joy and essential satisfaction obtained through certain actions (Lin, 2007).

Cskizentmihalyi (1990) suggests the joy and fun of activity itself as an element that induces intrinsic motivation. Through intrinsic motivation, organizational members have an optimal experience that is completely immersed in activities or tasks, and this flow experience positively changes human emotions and directly affects human behavior, personality and mental health.Miller (2002) argues that high intrinsic motivation leads to higher problem solving and creativity when working in a work environment. Amabile (1989) also argues that intrinsic motivation affects creativity positively and suggests that the factors that improve creativity are encouragement of organization, encouragement of boss, team support, sufficient resources, challenging tasks, and autonomy.

As such, intrinsic motivation is expected to be a major factor in motivating organizational members and influencing creativity. Therefore, spiritual leadership will be an important factor influencing intrinsic motivation, and it will be important to explore the relationship between variables.

3. Research Model and Proposition

3.1. Relationship between Spiritual Leadership and Creativity

Amabile (1997) emphasizes that leaders can influence the components of creativity.Indeed, the relationship between leader's support and creativity is supported through empirical studies.In the troubleshooting process, actively engaging and giving autonomy to members of the organization positively affects the creativity of organizational members (Mumford et al., 2004).It is argued that leadership behaviors, such as providing appropriate feedback and appropriate information and resources, improve organizational creativity (George & Zhou, 2007).

- Proposition 1: The higher the support of the leader, the more positive impact on creativity. A previous study of spirituality can be used to derive a relationship with creativity. Spirituality can help extend the inner consciousness of an individual beyond the ordinary realm and can also help to lead intuition and creativity (Guillory, 2000; Cash & Gray, 2000). Harman & amp; Hormann, 1990).Gunther (2001) sees that spirituality can link creative power with creativity in the mind of a person. In addition, spirituality leads to awareness, awareness leads to intuition, and intuition leads to creativity (Freshman, 1999). Based on these documents, the following proposition is derived.
- Proposition 2: The Stronger the Spirituality of the Members, the More Positive the Effect Will Be On Business Creativity.

3.2. Relationship between Spiritual Leadership and Intrinsic Motivation

In the spiritual leadership model, the leader motivates spirituality, hope, belief, vision, and altruistic love for himself and others. Through this, the members embody their vision, their own sense of calling that gives meaning to life and makes a difference (Fry, 2003).Dik(2008)found that intrinsic motivation is higher when the goal of seeking a job is clearer from what they are doing. Since spiritual leaders motivate members to have a sense of calling, it can be assumed that the higher the spiritual leadership is expressed, the stronger the intrinsic motivation of the members. Deci & Ryan (2003) suggest that intrinsic motivation is elevated when organizational values are consistent with individual pursuit values.Spiritual Leaders enable members to experience joy, peace, and tranquility through altruistic love, which allows members to share membership by sharing their vision (Fry, 2003). Therefore, it is possible to assume that if the membership is strengthened, the organizational and individual pursuit values will be equal, and the intrinsic motivation will stronger. Therefore, the following proposition is derived.

- Proposition 3: Spiritual leadership will have a positive impact on intrinsic motivation. In other words, the stronger the spiritual leadership is expressed, the more intrinsic motivation level of the members of the organization will be strengthened.

3.3. Relationship between Spiritual Leadership, Intrinsic Motivation, and Creativity

People with high intrinsic motivation have a process of increasing creativity while experiencing new and useful thoughts, experiencing positive emotions (Silvia, 2008). Woodman et al. (1993) argue that intrinsic motivation is a key factor in increasing creativity, and Amabile (1983) argues that intrinsic motivation has a positive effect on creativity. In addition, while studying the social psychological aspects of creativity, he proposed a componental model. The three components required for creativity are expertise, creativity-relevant skill, and taskmotivation. Among them, job motivation emphasizes the importance of intrinsic motivation, focusing on work, participation, interest and challenge (Amabile, 1996). Miller (2002) also suggests that higher intrinsic motivation leads to higher problem-solving ability and creativity at the time of performance.Therefore, the following proposition is possible.

- Proposition 4: Intrinsic motivation will have a positive impact on creativity. In other words, the higher the intrinsic motivation level of the organization members, the higher the creativity will be expressed.

Taken together, the following proposition is suggested.

- Proposition 5. Spiritual leadership and creativity will be mediated by intrinsic motivation. In other words, the stronger the spiritual leadership, the higher the intrinsic motivation, and the higher the creativity will be manifested.

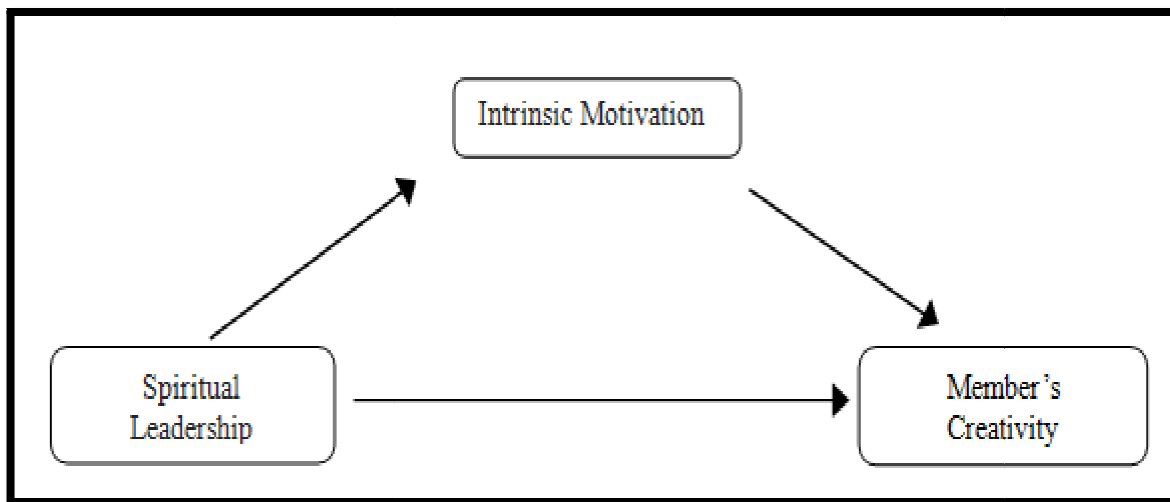Therefore, the research model can be presented as follows.

Figure 2: Proposed Research Model

4. Conclusion and Implications

4.1. Conclusion

Leadership is closely related to changes in the environment. We feel limited in traditional leadership methods and recent leadership theories focus on the motivation and internalization of the members of the organization. In addition, effective leadership actively participates in the problem-solving process and gives autonomy to the members. The support of these leaders has a positive impact on creativity. In addition, the spirituality of the leader motivates the members of the organization internally through hope, belief, vision, and altruistic love, which has a positive effect on the creativity. Hence, the following propositions are suggested:

- Proposition 1: The higher the support of the leader, the more positive impact on creativity.
- Proposition 2: The stronger the spirituality of the members, the more positive the effect will be on business creativity.
- Proposition 3: Spiritual leadership will have a positive impact on intrinsic motivation. In other words, the stronger the spiritual leadership is expressed, the more intrinsic motivation level of the members of the organization will be strengthened.
- Proposition 4: Intrinsic motivation will have a positive impact on creativity. In other words, the higher the intrinsic motivation level of the organization members, the higher the creativity will be expressed.
- Proposition 5: Spiritual leadership and creativity will be mediated by intrinsic motivation. In other words, the stronger the spiritual leadership, the higher the intrinsic motivation, and the higher the creativity will be manifested.

4.2. Implications

First, in order to secure conceptual clarity for spiritual leadership, a semantic approach was tried to clarify the terms. The effects of spiritual leadership on creativity and mediating effects of intrinsic motivation were also proposed. It reveals the relationship between creativity and spiritual leadership which focuses on the high level of human desire, suggesting that the

company can enhance competitiveness through spiritual leadership. Through this study, we hope that the interest and research on the expansion of understanding of leadership and spiritual leadership will be increased.

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