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Conference Date

July 2-4 2013

Location

Hilton Hua Hin Resort and Spa 3 Naresdamri Road, Hua Hin, 77110, Thailand

ISBN 978-986-85682-9-7



9 789868 568297

PROCEEDINGS OF 2013 ICOI THE INTERNATIONAL CONFERENCE ON ORGANIZATIONAL INNOVATION

JULY 2 – 4, 2013

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CONTENTS

1. Business Administration

13R-044: Exploratory Factor Analysis of Leisure Constraint for Playing Online Game through Mobile Phone-----	1
13R-088: Courage vs. Feararchy: Does Asia Need a New Organizational Paradigm?-----	2
13R-095: The Relationships between Service Entrepreneur, Capabilities, and Business Overall Performance-----	3
13R-096: The Impacts of Social Intelligence, Emotional Intelligence and Personality Fit on Physician-Patient Relationship : The Views of Physicians and Patients-----	4
13R-129: Project Management as Practical Solution for Long-Term Care Service-----	5
13R-130: Incorporating Innovation Concept into ISO 9001 Quality Management System (QMS) -----	6
13R-144: Competitiveness Analysis on Taiwan Wafer Foundry Industry-----	7
13R-160: Offshore Outsourcing of Manufacturing SMES and Developing Organizational Dynamic Capabilities-----	8
13R-A07: Application of Target Costing In Food Industry-----	9
13R-A68: The Effect of the Online Social Network Structure Characteristic toward Cognitive and Affective Involvement, And Its Implication toward Purchase Intention: Buzzing Product on Twitter-----	10

2. Case Study

13R-024: Resources and Capabilities Development of Musicians: The Case of the School of Higher Sacred Music of the Archdioceses of Guadalajara-----	11
13R-041: The Role of Kerapatan Adat Desa (Rural Institution) in Developing the Rural Area -Case Study in Padang Pariaman District, West Sumatera Province-----	12
13R-081: Implementation of Decision Tree Learning Method (ID3) Web-Based For Production Optimization- Case Study of Towels Apparel Company-----	13
13R-082: Contractual Employees' Perception & Organizational Commitment: A Case on Enerthrust Inc.-----	14

13R-142: An Empirical Study for the Effect of Brand Equity, Marketing Tools, Service Quality on Customer Loyalty-----	15
13R-146: Poverty and Environmental Degradation: The Case of Turkey-----	16
13R-A05: The Effect of Satisfaction on Loyalty Moderated By Certainty -Study on the Seed Brand Multi Global Agrindo-----	17
13R-A14: Analysis of Factors Affecting the Role Of Women In Domestic Economy Needs-Of Fishermen Family- Case Study In Coastal Sayung Demak-----	18
13R-A18: "Abandon the Ship" – Transition and Succession Planning in Family Farming Business: A Case Study in Small Medium Rice Mill Businesses in Kabupaten Lampung Tengah-----	19
13R-A60: The Innovation of Micro, Small, and Medium Enterprises: A Case Study of Laweyan Batik Village – Indonesia-----	20
13R-A73: Relationship Analysis Among Customer Orientation, Service Orientation And Job Satisfaction In Banking Sector - Case Study At Pt Bank Jateng Semarang, Central Java – Indonesia-----	21

3. Consumer Behavior

13R-027: Impact of Service Quality on Customer Satisfaction in Indian Banking Sector-----	22
13R-038: Exploring the Relationships among Corporate Social Responsibility, Service Quality, Corporate Image and Purchase Intentions Evidenced from Taiwanese Convenience Store Consumers-----	23
13R-046: The Effects of Subjective Pricing Tactics Persuasion Knowledge and Value Equity on Purchase Intention of Social Media Game-----	24
13R-066: Exploring the Relationship between Service Quality and Consumer Behaviors-A Case Study of 85°C Bakery Café from Taiwan-----	25
13R-068: A Survey and Analysis of Consumer Perceptions of the Service Quality of Housing Repair/Refurbishment Service Providers in Taiwan-----	26
13R-097: Customer Retention: A case Study of Stakeholder Analysis in Higher Education-----	27
13R-117: Study on motivation with Consumers' Intention to Continue Using Community Websites-----	28
13R-126: Nostalgia, Perceived Value, Satisfaction, and Loyalty of Cruise Travel-----	29

13R-173: The Study on Ballroom Service Quality to Affect Customer Satisfaction-----	30
13R-A57: The Role of Information and Service Quality on Customer Satisfaction-----	31
13R-A74: Understanding Impulse Buying With Mix Methods-----	32
13R-A77: Relationships of CSR Activity, Customer Value and Customer Trust: Altruistic Value as moderator variables-----	33
13R-A81: Queue and Service Quality Evaluation to Increase Customer Satisfaction-----	34
13R-A94: The Role of Habit on Repurchase Intention in Modern Grocery Retailing-----	35
13R-A95: The Consumer behavior Model of Switching Process From Premium Fuel to Pertamina-----	36

4. Economics and Sociology

13R-067: Shift-share Analysis and Independences-----	37
13R-083: The Effect of Perceived Social Distance on Variety Seeking Behavior-----	38
13R-121: The Effects of Environmental Factors and Territorial Attitudes on Perceived Homogeneity in a Heterogeneous Urban Neighbourhood	39
13R-139: Corporate Social Responsibility in Apparel Industry of Sri Lanka---	40
13R-176: Who Influenced Inflation Persistence in China: A Comparative Analysis of the Standard Cia Model And Cia Model With Endogenous Money-----	41
13R-178: Managerial Behavior in Emerging Economics- A Study on Guanxi and Ethical Judgement in Chinese Management in China-----	42
13R-A02: Innovation and Economic Behavior of Chinese Ethnic Entrepreneurs in Improving Competitiveness of Small and Medium Scale Food Industry-----	43
13R-A09: The Influence of Motivation, Perception, Learning and Memory Against The Decision Process To Invest In Capital Market-----	44
13R-A23: Non Performing Financing: Macroeconomics and Microeconomics Analysis-----	45
13R-A52: Are Capital Market Integrated? An Empirical Test between Indonesian Capital Market and ACFTA'S Members (Singapore, Malaysia, Philippines, and China)-----	46
13R-A67: Analysis Performance Portfolio Can Slim Evidence in Indonesia Capital Market-----	47

13R-A88: The Role of Training Need Analysis to Leverage Human Capital Competence, in Order to Gain Competitive Advantage-----	48
--	----

5. E-learning

13R-056: Innovative Blended-Learning Approach through the Usage of Modern Education Technologies (The Case Of International College At Suan Sunandha Rajabhat University-Thailand)-----	49
13R-161: Application of Data Envelopment Analysis to the Performance Appraisal of E-Learning in Public Sectors-----	50
13R-169: An Innovation in Avatar Program to Promote the Response Rate of Online Teaching-----	51
13R-A53: The Effectiveness Use of Internet and Intranet in Educational Institution-----	52

6. Education Administration

13R-110: A Study of First Adopter Behavior of E-readers Among Chinese College Students in Taiwan-----	53
13R-113: Affective Commitment, Interactional Justice, Parent-Child Participation, Satisfaction and Loyalty in B & B Services-----	54
13R-168: The Effects of Music Technology Curriculum on Young Children's learning: From the Perspective of Creativity Capability and Aesthetic Appreciation Development-----	55
13R-175: Pilot Study of an Innovative Ontology-based Approach on Learning Performance of Different-Achieving Secondary School Students-----	56
13R-A54: Role of Culture and Behavior Intention to Quality Service of Maranatha Christian University Bandung-----	57
13R-A64: Innovative Method of Universities In Preparing Accounting Graduates To The "Real World"-----	58
13R-A97: Lecturers' Entrepreneurial Competencies: Students' View-----	59

7. Entrepreneurship

13R-028: Who are Necessity and Opportunity Entrepreneurship? A Closer Look on an Expanded Span-----	60
13R-078: Problems Faced by Female Entrepreneurs: A Case from Sindh Pakistan-----	61
13R-094: Frontiers of Entrepreneurship Education in the Academic Entrepreneurship Ecosystem of RVR College of Business-----	62

13R-177: Internationalisation of Family Firms: The Effects of Entrepreneurial Orientation and Generational Involvement-----	63
13R-A30: Entrepreneurial Competencies and the Competitiveness of Agribusiness in East Java, Indonesia-----	64
13R-A32: The Influence of Entrepreneurial Ability on the Performance Of Online Businesswomen And Situational Factor As The Moderating Variable-----	65
13R-A33: Entrepreneurship in State Finance Management in Indonesia-----	66
13R-A40: Entrepreneur Role Stress, Emotional Intelligence and Momprenneur's Innovative behavior-----	67
13R-A96: Examining Entrepreneurial Social Support among Undergraduates	68

8. Financial Management

13R-054: The Impact of the Internet on Service Quality in the Banking Sector-----	69
13R-065: An Empirical Study on Intra-year Shifts in Earnings Distribution and Earnings Management in Taiwan-----	70
13R-102: Occupational Stress of Branch Managers' in State Commercial Banks of Sri Lanka-----	71
13R-119: Efficiency Analysis of Several EU Stock Markets: Mean-Risk Efficient Portfolios-----	72
13R-167: Exchange Rate Pass-Through and it's Impact on Inflation: A Comparative Study for Australia, China and India with Disaggregated Data-----	73
13R-A17: The Influence of Goal Orientation on Junior Auditor Job Performance through Self Efficacy at Public Accountant Firms In Surabaya-----	74
13R-A20: Impact of Foreign Seafreight Cost at The EPC Contract (Engineering, Procurement & Construction) 4th Project of SMGR--	75
13R-A44: Influence of Macro Economic Factors, Banking Industry Factor, Bank Specific Factor on Bank Profitability in Indonesia: Panel Data Analysis-----	76
13R-A70: Comparative Analysis of the People'S Business Credit/Kredit Usaha Rakyat (Kur) in Mandiri Sharia Bank Depok and Mandiri Sharia Bank Ciputat-----	77
13R-A72: Employee Stock Ownership Plan, Productivity, and Performance with Size as moderating variable-----	78
13R-A76: Family Financial Literacy in Surabaya, Indonesia-----	79

13R-A79: Comparative Analysis on Stock Intrinsic Value With Estimation of Stock Value and Stock Market Value For Decision Making “Buy, Sell, or Hold” In Telecommunication Sector at Quarter I Of 2013---	80
13R-A80: Foreign Entry and Banks Efficiency in Indonesia-----	81
13R-A82: Governance Performance Testing Of Information Technology Using Cobit Framework for Accounting Transaction Security On Rural Banking, (Bpr) In West Java-----	82
13R-A85: Information Asymmetry and Herding Behavior-----	83
13R-A92: Investor Reaction Analysis to Reverse Stock Event at Company in Indonesia Stock Exchange Period 2001 – 2011-----	84

9. General Management

13R-058: A Study on the collective Leadership Skills of Forsspac’s department Heads, Particularly on the Aspect of Team Leadership and People Development-----	85
13R-075: Change Management- Illustrating Senge’s Notion of Learning Organization in Taiwan’s Culture-----	86
13R-076: Social Capital and Knowledge Creation- A case study of a Healthcare Organization from Taiwan-----	87
13R-089: Measuring Human Potential in Organizations: Challenges and Innovative Solutions-----	88
13R-111: Paternalistic Leadership and Ethical Judgment in Chinese Management: Confucian and Collectivism Approaches-----	89
13R-A28: Acquisition Motive of Indonesian Public Firms-----	90

10. Higher Education

13R-021: Re-Thinking the Future of Learning: The Possibilities and Limitations of Technology in Education in the 21st Century-----	91
13R-022: A Deeper Look into Education from the U.S.A., Toamman, Jordan-----	92
13R-063: Potentialities and Constraints towards Postgraduate Supervision and Learning Environment in Malaysia: An Overview-----	93
13R-112: Parenting Styles and Teachers' Act Strategies in Classroom Interactions on Preschoolers' Emotion Regulation Competence-----	94
13R-138: Supportive or Defensive One- Which Communication Climate Prevails In Higher Education Institutions of Pakistan?-----	95
13R-174: A Concept Map-Oriented Gesture-based Learning System in Earth Science course-----	96

11. Human Resource Management

13R-059: Key Success Factors of Dispatched Personnel in Enterprises-----	97
13R-060: The Influence of Advancement Systems on Employee Loyalty in the Service Industry-----	98
13R-115: Effects of Personality Traits on Staff Performance of Employees in Betel Nut Industry - Leadership Style as the Moderator-----	99
13R-148: A Study the Impact of Overseas Adaption on Job Satisfaction of Expatriates in Textile Industry -----	100
13R-A59: Job Redesign and Employee Performance-----	101

12. Industrial Management

13R-035: Measurement of SCM Performance Based on a Combined Model of Information Entropy and OWGA: An Exploratory Analysis-----	102
13R-171: A Study on the Acceptability to Pumpkin Regimen Bread among Preseniors- Taking the Preseniors on Tainan for Example-----	103
13R-A11: The Role of Spirituality and Creative Process Engagement for Service Employee Performance-----	104
13R-A43: Design of Improvement Priorities in Service Quality Dimensions Using Analytic Hierarchy Process Approach in Small and Medium Enterprises of Culinary Field in Surabaya-Case Study in Wapo Restaurant, Gotri Restaurant and SAS Restaurant-----	105
13R-A45: Iron Maiden with a Soft Heart a Qualitative Study on Woman Leadership within the Context of Family Business-----	106
13R-A61: Competitiveness Improvement of National Logistics Service Providers Industries through Collaboration, Perspective of Consumer Goods Manufacturer in East Java, Indonesia-----	107
13R-A69: The Influence of Brand Credibility toward Customer Perceived Value, Customer Satisfaction, Customer Loyalty, and its Impact to Generate Word of Mouth Recommendation- Case in Bank Mandiri Jakarta-----	108
13R-A78: The Application of Overall Equipment Effectiveness Method through Six Big Losses Analysis in Improving Production Effectiveness-----	109
13R-A83: The Model of Factors Affecting Collaboration Practice in Indonesian Small-Medium Enterprises Supply Chain-----	110
13R-A89: An Implementation of Material Requirement Planning (MRP) as Inventory Cost Control in Cigarette Manufacturer-----	111

13. Industrial Design

13R-085: A Study on the Establishment of Creative Model for Expanding Cultural Imagery to Cultural Product Design-----	112
13R-087: Determinants of the Intention to Use a Natural Gas Vehicle as an Alternative to A Petrol Car: An Empirical Study In Malaysia-----	113
13R-107: A Study of Shape Generation by Parameterization of Product Features-----	114
13R-108: A Study of the Complexity of Operation Interface Layouts of Products-----	115
13R-133: Applying TRIZ and Life Cycle Engineering to Eco-innovation Product Design: A Practice Case-----	116
13R-145: Applying Zaltman Metaphor Elicitation Technique to Concretize Abstract Cultural Elements of Baishatun Matsu-----	117
13R-147: PHYSICAL FORM OF TERENGGANU WOODCARVING Principal form and layout, type of incision and perforation, type of motif and design principles in contemporary design applications----	118
13R-149: A Music Retrieval System Based On Emotional Dimension of Thayer's Model-----	119
13R-150: A Study on the Application of Concurrent Design Strategy on Pumping Devices of Bicycles-----	120
13R-151: A Study on the Corporate Identity System Design for Cognition and Aesthetic Measures-----	121
13R-152: An Application for Form and Structure of Hairdryer Based on Concurrent Design Strategy-----	122
13R-153: Concurrent Design Method For Developing A New Toaster -----	123
13R-154: Concurrent Design Strategy in Modeling and Structure of Dehumidifier Research -----	124
13R-156: Multi-Dimensions Evaluation of Cultural Creativity Products in Remote Districts-----	125
13R-157: The Analysis of Appearance Aesthetic Measure of High/ Vocational School Students in Taiwan -----	126
13R-158: The Study of the Aged people Use the interface of Multi Media Kiosks in Convenience Store-----	127
13R-159: The Developing Design of Breast Implant Postoperative Underwear Assistive Device -----	128

14. Innovational Management

13R-003: Innovate or Stagnate' – A Choice South African Tour Operators Have To Make-----	129
13R-030: Innovation Management: A New Proposal for a Researcher's Innovative Capacity Enhancement Model-----	130
13R-053: Co-Creation for the Promotion of Organizational Strategically Innovation and NPD Performance-----	131
13R-055: Thailand and New Technological Innovation: a Social Sciences Perspective-----	132
13R-073: Innovations in Governance Development Due to the Business Virtualization -----	133
13R-086: Strategy for Application of ICT Business Innovation Technology in Retailing-----	134
13R-123: Problems and Strategies for National Innovative Climate Formation(The Case of Thailand)-----	135
13R-136: The Role Innovation Actors in Philippine Business Incubation-----	136
13R-A49: Comprehensive and Integrated Innovation in the Implementation of E-Government in Indonesia-----	137

15. Information Management

13R-061: Exploring the Servicing Effectiveness of Social Media in Customers' Electronic Word Of Mouth (eWOM)-----	138
13R-062: The Best Customer Selection of Cloud Computing Services in B2B Industry-----	139
13R-090: Semi-automatic Technology Opportunity Development (TOD) System Based on Firm's Technology Capability-----	140
13R-099: The implementation of KANO METHOD for defining features in Information System of Food Inventory-----	141
13R-100: Risk Catered Model for Business Transformation with E-Business: Base on a Developing Country-----	142
13R-135: A Deployment of an ERP System: A Case Study of a Small Taiwan Tea Factory-----	143
13R-155: E-Democracy, Social Media and E-Participation within the Context of New Participation Opportunities of the Internet-----	144
13R-172: A Study on the Factors to Affect the Satisfaction of Web Shopping-----	145
13R-A12: The Use of Information and Communication Technology (ICT) to improve the performance of Agricultural Extension in Central Java	146

13R-A56: Altruisme and Online Negative Word-Of-Mouth -An Indonesian Perspective-----	147
13R-A87: The Legal Protection for Transaction on Online Airline Ticket Reservation in Indonesia-----	148

16. Knowledge Management

13R-023: Assessing the Knowledge Management Practices of Tourism Management Programs at South African Universities-----	149
13R-077: Exploring Knowledge Sharing Through the Internal Processes and Difference among Communities of Practices-----	150
13R-106: The Next Level of Business Intelligence: Knowledge Management Integration-----	151
13R-A36: Building a Knowledge Sharing Culture in Private Universities through Learning Organization-----	152
13R-A55: An Influence of Organizational Culture and Knowledge Management to the Intellectual Capital-----	153
13R-A71: Antecedent Knowledge Management and The Relationship with Job Satisfaction-----	154
13R-A75: The Role of Knowledge Creation Mechanism toward Marketing Performance-----	155

17. Marketing Management

13R-043: Factors Affecting Location Based Marketing: Using Small and Medium Enterprises in Taiwan as an Example-----	156
13R-104: Hybrid Vehicle Diffusion and Vehicle Market Structure in Korea---	157
13R-164: A study of MICE Attendees' Lodging Choice Factor: an empirical case of 2013 Taipei International Cycle Show-----	158
13R-166: User Preferences for Seating Objects in Putra Perdana Public Park, Malaysia-----	159
13R-A10: Brand Community Integration toward Customer Brand Attitude- Study of IM3 School Community Bandung, Indonesia-----	160
13R-A39: The Role of Donor Gratitude in Relationship Marketing-----	161
13R-A46: User Experience Blackberry vs iOS-----	162
13R-A50: The Influence of Product Innovation and Market Orientation to Competitive Advantage (A Survey on Smes Batik Deden Tasikmalaya)-----	163
13R-A58: Analysis of Market Potential of Traffic Lights in Print Media Based Geographic Information System (GIS)-----	164

13R-A66: The Influence of Brand Awareness, Perceived Quality, and Brand Association Brand to Customer's Purchase Intention Decision-----	165
--	-----

18. Organizational Behavior

13R-026: Organizational Myths: How Organizational Change is misunderstood and Why It is so rarely successful-----	166
13R-031: Motivation for Small and Medium-Sized Entrepreneurs for Internationalization of the Indian Market-----	167
13R-047: Job Stress towards Organizational Change: A Study of Textile Industries of Northern India-----	168
13R-118: Organizational Behavior of Employees in Manufacturing Environment-----	169
13R-A13: A Qualitative Study on Linking Organizational Trust and Task Characteristic-----	170
13R-A16: The Influence of Competency and Commitment to Organizational Citizenship Behavior and Its Impact to Employee Productivity Based On Perception of Supervisors- A Survey at Star Hotels in West Java-----	171
13R-A26: The Influence of Job Satisfaction Factors toward Affective Organizational Commitment with Gender as a Moderator Variable	172
13R-A35: The Influence of Employee Ability, Hospital's ethic and Leadership to Satisfasaction through the Employee Commitment: A Study on Indonesian Type a Government Hospital-----	173
13R-A65: The Effect of Relationship Quality and Trust on Relationship Commitment in High-Contact Membership-Based Services-----	174

19. Performance Management

13R-051: Extroversion, Team Helping, and the Performance of Demographically Diverse Teams-----	175
13R-064: How to Evaluate the Performance of the Home-Delivery Depot'S Operation?-----	176
13R-080: Performance Evaluation Practices in Public Sector Enterprises in India: an edge of Balance Scorecard over MoU-----	177
13R-162: Effect of Web-Based Training on Corporate Performance – Evidence from Hotel Industry-----	178
13R-165: Clarifying the Effect of Investment Type on Firm Performance in Two Environmental Contexts-----	179

13R-A22: Slack Resource Theory and Good Management Theory on Corporate Social Performance-----	180
13R-A48: Entrepreneurial Competencies, Market Orientation and Its Effect on Business (Survey of Small and Medium Enterprises (SMEs) of Cibaduyut Shoes Bandung, West Java, Indonesia)-----	181
13R-A62: The Effects of Creativity and Innovation to Business Performance (Survey on the Smes Trusmi Batik Center, Cirebon)-----	182

20. Strategic Management

13R-069: The Research for Exploring Design Issues by Co-Related Marketing and Design Strategy-----	183
13R-A15: Human Resource Management: Strategic Theoretical Perspective--	184
13R-A37: Analysis of Marketing Strategy for Port Competitiveness in Indonesia-----	185
13R-A51: Interorganizational Imitative and Different Behavior: A Contingency Approach-----	186
13R-A91: Equifinality-Based Fit of Strategy, System, Structure, and Culture . Contributed To Good Performance in the Service Organization-----	187

21. Tourism Management

13R-033: Using Mystery Shopper Method to Explore the External Stimulus Factors of Amusement Park-----	188
13R-045: Factors Affecting Differentiation from the Perspective of Foreign Tourists: A Case Study of Taiwan Leisure Farm-----	189
13R-057: Modern Factors of Leisure Quality as an Innovative Approach to Wage Increasing: (the Case of Thailand)-----	190
13R-072: Innovative Modernization of the Tourism Production and Mega-Trends of the Tourist Consumption-----	191
13R-084: The Determinants of Length of Stay of Senior Inbound Travelers in Taiwan -----	192
13R-103: A Study on the Competencies of Hotel Butler-----	193
13R-116: Tourism Research and Development Center of Knowledge Transfer and Innovation-----	194
13R-120: Innovation Approaches to Tourist Industry Management in Russia in the Context of Social and Cultural Specificity-----	195
13R-137: Compare the different International Tourist Hotels on Niche Theory	196

13R-140: Research of the Tourists' Satisfaction with Hot Springs Resort — A case study of Reikei Hot Springs Resort in Guanziling, Tainan, Taiwan-----	197
13R-163: A Study on Structural Equation Modeling of How Customer Motivation, Hostel Service Environment, and Customer Experience Affect Customer Loyalty -----	198

22. Others

13R-025: Fundamental Principles of the State Policy: A Global Perspective	199
13R-040: An Empirical Test on Asymmetric Volatility: Using the EGARCH Model-----	200
13R-109: Benefits of Horticultural Therapy and Its Impact on Caregiver's Burden-----	201
13R-122: Tweets, Retweets for Oreo Touchdown-----	202
13R-134: A New Approach of Building an SoC Design Laboratory-----	203
13R-179: An Exploratory Study of Entrepreneurship in Taiwan — A Multi Case Examination -----	204

THE ROLE OF SPIRITUALITY AND CREATIVE PROCESS ENGAGEMENT FOR SERVICE EMPLOYEE PERFORMANCE

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Abstract

This paper examines the role of field workers as professional service employees in the family planning decision-making sector in Indonesia. The Indonesian family planning programme has focused on community empowerment since 1994 International Conference of Population and Development Programme of Action. Deriving from theories of spirituality, creative process engagement and service employee performance, this research analyzed a conceptual model linking workplace spirituality and creative process engagement with service employee performance. Using survey data from 84 professional service employee field workers, spiritual leadership has positively influenced spiritual well-being, which finally affected service employee performance. Creative process engagement also supported the creation of spiritual well-being and in turn affected service employee performance. Spiritual well-being mediated the link between spiritual leadership and service employee performance and also mediated the relationship between creative process engagement and service employee performance. Leaders who demonstrate spiritual leadership will create spiritual well-being which then leads to improved service employee performance in terms of influencing the community to participate in a family planning programme.

Keywords: Spiritual Leadership, Spiritual Well-being, Creative Process Engagement, Service Employee Performance

1. INTRODUCTION

The family planning programme in Indonesia evolved from a private endeavour in the 1950s to become a government programme in 1970. One of the determinants of this successful program is the role of field workers as service employees implementing the family programme. These employees have a role mediators between government office and community. They serve as government officers who are required to communicate effectively with the community regarding the programme. As their role involves influencing community members to participate in the programme, these service employees need to perform in an appropriate and creative manner. We argue that the office needs to support their well-being to make them engage with the community to ensure the success of a programme. Therefore, service employees have to be creative in their role so that supply matches the demand; in other words, that what they offer (supply) meets the requirements of the community (demand).

With community participation concept, each community member has a freedom to make a decision to involve in family planning programme or not. Previous researches (e.g. Arnstein, 1969; Chambers, 1995; Oakley and Marsden, 1984) argue that the concept of 'participation' includes community member's opinion in decision making process. It starts from giving choices, opinion, supporting the programmes and monitoring such result. Researches also suggest that it is part of empowering process, which make community to analyse several choices and make the decision based on their opinion. For example, community member are free to make decisions regarding the number, time distance between one child to another child, and age for giving birth. However, an institutional regulation or formal approach will

make accessible information about safe and effective methods for the welfare of our future generation (Population and Development Review, 1995).

The decision, by community members, to participate in a family planning programme is influenced by many factors (Islam et al., 2001). The couple's perceptions, evaluations, norms and attitudes towards contraception choices are formed and shaped by social interaction within the community setting. In this line of thinking, the decision to have children might not be influenced only by individual families, but by other individuals and groups including relatives, neighbours, colleagues, community leaders, professionals, and state authorities. Additionally, a couple's decision-making could be influenced by a field worker acting as an education agent in the community. Moreover, there are government programmes which not only make modern contraceptives available, but also actively encourage couples to limit their number of children (Easterlin, 1978; Freedman, 1979; Lesthaeghe, 1980; Simmons and Phillips, 1992; Watkins, 1987). Since the government endorses and encourages participation in these programmes, this affects the social climate within which individual contraceptive decisions are made (McNicoll, 1975; Watkins, 1987). The family planning programmes emphasise 'accessibility' and a 'community-based distribution system' in order to encourage couples' participation. Although mass media facilitate awareness and provide basic information about contraception, acceptance itself is more likely to be encouraged or discouraged by the opinion of leaders 'closer to home' who share many of the same characteristics as the couples (Retherford and Palmore, 1983).

Given the above, the government is coming to realize that field workers have to be creative if they are to create community engagement and ensure the success of the programme. It is also clear from the discussion above that a field worker as service employee needs to be creative and engage with the community to increase the number of participants in the family planning programme. Considerable evidence indicates that employee spirit can fundamentally contribute to organizational innovation, effectiveness, and survival (Fry, 2003). Spirit refers to the production of intrinsic motivation as an energy to be totally involved in an organization's vision and mission (Fry, 2003). In order to present spirit motivation in work setting, organizational support has to derive directly from the manager. This is because manager is person who hold information about his/her employee performance. He will come to know which part of employee motivation that should be endorsed and encourage. (Shalley& Gilson, 2004). Hence, we argue that spiritual leadership needs to exist in an organization. Spiritual leadership is defined as the quality of a leader with a strong desire for employees to achieve the organization's vision and mission. The spiritual leadership theory is based on intrinsic motivation model that incorporates vision, hope/faith and altruistic love (Fry, 2003). Spirituality in workplace which represented as spiritual wellbeing and spiritual leadership are organized to involved employee in workplace from calling and membership. This is in purpose to create vision and value congruence (Fry et al, 2011).

Therefore, a major purpose of this research is to build and test theory that addresses the relationship between spiritual leadership and employee engagement, including spiritual well-being as an intervening variable. In building a model linking spiritual leadership and creative processe engagement, we further drew on the spiritual well-being and the service employee performance literature to posit mediating mechanisms with high potential to help explain links between creative process engagement and service employee performance.

2. THEORY AND HYPOTHESES

In this section, we discuss our conceptual model by first exploring the relationship between spiritual leadership and service employee performance. We then investigate how spiritual leadership influences spiritual well-being as delineated by Fry et al. (2011), including calling and meaning. Secondly, we examine the mediating role of spiritual well-being in the relationship between spiritual leadership and service employee performance and in the relationship between creative process engagement and service employee performance. In this model, we involve leader spirit to encourage creative engagement and to influence employee performance via spiritual well-being. The hypothesized model is depicted in Figure 1.

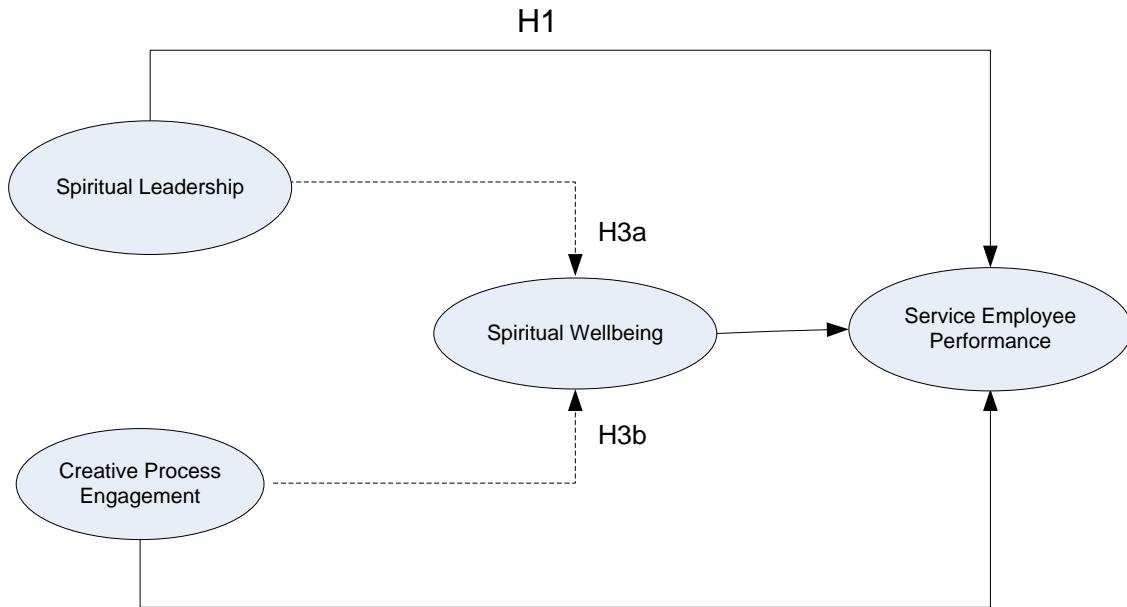


Figure 1. Hypothesized Model

a. Spiritual Leadership and Service Employee Performance

Recent research indicates that different forms of leadership are related to employee performance (Zhang and Bartol, 2010). For instance, Basu and Green (1997) found that transformational leadership is positively associated with employee performance. Studies also have provided evidence for a positive relationship between supportive leadership and employee performance, and a negative relationship between controlling leadership and employee performance (Howell and Avolio, 1993). In considering broader leadership approaches, some studies have shown support for a positive impact of participative leadership on employee performance, but others have produced contrary results (e.g., Basu & Green, 1997; Jaussi & Dionne, 2003; Kahai, Sosik, & Avolio, 2003). Surprisingly, limited research attention has been paid to a leadership approach with considerable promise of influencing employee performance: spiritual leadership. Fry et al. (2011) found that spiritual leadership influences employee OCB and performance; however, there is lack of research to directly test the link between spiritual leadership and employee performance.

In view of evidence that leaders can affect spiritual well-being in workplace, several well-being scholars have argued for a closer look at leadership behaviours or styles that might fundamentally address the well-being in work situation. Employees who do not feel confident or content in the workplace tend to have lower performance. As a result, leaders cannot rely

on predefined structures that spell out means or even precise ends. Instead, they must encourage employee spirit and well-being to solve these problems and yet provide considerable employee latitude. We propose that one approach to doing so is spiritual leadership.

According to Fry et al.'s (2003, 2011) conceptualization, spiritual leadership involves highlighting the significance of the work, providing spiritual well-being, conveying confidence that performance will be high, and removing bureaucratic constraints. For instance, it is clear from the spiritual leadership literature that altruism, vision, calling and meaning and perceptions of spiritual well-being are vital preconditions for employee performance. Inherent in the combination of spiritual leadership behaviours is making vision more clear and delegating authority to an employee, so as to enable the employee to make decisions and implement actions without direct supervision or intervention (Bass, 1985; Jung et al., 2003). Hence, we formally state Hypothesis 1 as follows:

H1: Spiritual Leadership is positively related to Service Employee Performance

b. Creative Process Engagement and Service Employee Performance

Employee engagement with the leader is a key feature of successful employee performance. It is defined as a process whereby leader and employee together engage to determine an organization's vision and mission, and together establish their mutual goals. Engaging in creative activities plays an equal, if not more important, role in promoting employee creativity which leads to better employee performance (Amabile, 1988, 1996; Amabile et al., 1996). We define creative process engagement as presented by Zhang and Bartol (2010). Zhang and Bartol (2010) describe creative process engagement as degree of employee participation or involvement in creativity-relevant cognitive processes. The activities are including: (1) problem identification, (2) information searching and encoding, (3) idea and alternative generation (Amabile, 1983; Reiter-Palmon & Illies, 2004). Moreover, engagement in decision making reduces anxiety because employees and supervisors jointly set up goals, monitored and evaluated behavior, and decided on the piece rate per time unit. It is difficult for employees to be intelligent and enthusiastic workers if they do not know the reasons behind orders and instructions that stated in task description. Therefore, goal setting plays an important role in task performance. Most managers are aware of the value of setting goals to accomplish tasks. When goal setting is done correctly, the process is exciting, dynamic and usually successful. When done incorrectly, task becomes a source of stress and dissatisfaction, creating problems rather than promoting progress. A non participative goal setting will turn into simple solution. Moreover, participative goal setting process emphasizes brainstorming and negotiation between supervisor and employee that includes determine objectives and plans of action for each goal. A technique that facilitate trust maintenance is therefore, moving plan into action and follow through while continually evaluate progress of action. It is important to note that feedback of performance in each action should provide. Feedback gives employee able to compare perceptions of expected outcomes with real outcomes and make necessary changes in their accomplishment of goals. Both parties, either employee or manager should be flexible in change of actions, if however, does not necessarily change the goal of its task. Hence, we argue that creative process engagement may have important influences on workplace spirituality.

H2: Creative Process Engagement is positively related to Service Employee Performance

c. Spiritual Well-being as a Mediating Variable

We believe that the performance of a service employee is important to increase the community's level of participation in a family planning program. As discussed in the previous section, we then draw on spiritual leadership theory that leader-employee spirit is importance factor to change the organizational behavior. Spiritual leadership theory is grounded from understanding vision/mission into work routine, love our work, hold a deep meaning of what is our job (meaning) and being responsible of our work (Fry, 2003). If leader – member have a significant portion of this value, it will foster employee wellbeing, organizational commitment and organizational performance. Finally, it will support the creation of high financial performance and social responsibility.

In this research, we argue that although there are conceptual and empirical reasons to expect that spiritual well-being of an employee will be mediate the relationship between spiritual leadership and service employee performance, spiritual well-being encourages an employee to do well. Nevertheless, leaders can actively encourage engagement by articulating the need for having a higher degree of participation and membership in an organization by spelling out what the organization values, and calling attention to the effectiveness of engaging in processes likely to determine employee performance.

Leader encouragement of creative process engagement is defined as the extent to which a leader emphasizes creativity and actively engages in processes that may lead to better performance outcomes. Employee engagement as a part of goal setting negotiation is a significant process to create spiritual workplace. Setting goal together with employees in their task description would support availability of trust and confidence, increase satisfaction, and inspire motivation that yields lasting results and achieves goals (Yui-Tim Wong 2003; London, Mone et al. 2004; Vigoda-Gadot and Angert 2007). Most of employees will accept manager imposed goals if the person assigning them (supervisors) is trusted and well respected. Employees who involve in setting their own goals have a tendency to try harder to accomplish those goals. They have an ownership of this goals which in turn to goal commitment. Participation also increase acceptance of the goal itself as a desirable one to work toward and more likely to accept the responsibility of accomplishing those goals. In the perspective of expectancy theory, participation and rich communication in goal setting may increase volition, which in turn, may increase goal commitment and trust toward people who gives task (managers).

On the other hand, supervisor supportiveness is another variable that also important in goal setting process. Supervisor supportiveness is defined by (Klein, Wesson et al. 1999) as some resources that dedicated by supervisors to their employees as friendliness and listening employee opinion. Difficult goals setting that agreed by supervisor and employee would be perceived as fairer and more realistic, causing goal commitment to be higher. (Medlin and Green Jr 2009) directly showed that a measure of supervisor trust was positively correlated with goal commitment. (Anderson, Dekker et al. 2009) provided indirect evidence in that supportive supervision was positively associated with selected goal level for subjects in participative conditions. As consequence, setting goal in each task description should be done and agreed between supervisor and employee which we termed it as creative process engagement. Perhaps even more important is giving employees the opportunity to contribute

ideas and opinions before the manager-owner makes a decision. This adds dignity and meaning to the task in the eyes of most employees. Thus, we expect spiritual well-being to mediate the relationship between creative process engagement and service employee performance.

Harvey and Kou (2011) define this iterative process known as ‘collective engagement’, as the behavior of the public in presenting ideas, responding to others’ ideas and information, and reflecting on some of the ideas. Quinn (2005) stated that during collective engagement, the group repeatedly reviews the program objectives and new ideas. Members of the group evaluate new ideas that correspond to the values, goals and tasks or timeframe. The acceptance and use of new ideas is intended to satisfy and provide a challenge to the objectives of the group. This method will enhance the creativity of the group in two ways. Specifically, this will make the group manage two trade-offs: first, it continuously conducts a review of the group's goals, and second, the group members to obtain direct and indirect feedback on their ideas. Furthermore, this is a collective engagement creative strategy to enhance the spirit of togetherness among the members of the group.

Formally, we propose:

H3a: Spiritual Well-being mediates the relationship between Spiritual Leadership and Service Employee Performance

H3b: Spiritual Well-being mediates the relationship between Creative Process Engagement and Service Employee Performance

3. METHOD

Research Setting and Participants

This study was conducted in a government office which is responsible for the implementation of a national family program in a city in Central Java, Indonesia. It started as Bapermas KB (Badan Pemberdayaan Masyarakat dan Keluarga Berencana) which headquartered in Demak region, central java, Indonesia. We used a questionnaire to collect the data. The entire survey was translated from English into Bahasa Indonesia and then back into English. Participants were field workers service employees at Bapermas KB Demak, the head office and also the office secretary who required substantial creativity in order to be effective in creating a worthwhile community service. The 82 usable employee survey responses received constituted a 94.5 percent response rate. The average age of the participants was 50 years. The average organizational tenure was 26 years. Among the 82 respondents, 44 percent were male; 43 percent female, 13 percent leaves the question blank. 33 percent held high school degrees, 12 percent diploma, 32 percent undergraduate and 9 percent postgraduate. Fifteen percent left the questions unanswered.

Measures

All the variables were measured by participant responses to questions on a 5-point Likert-type scale ranging from “strongly disagree” to “strongly agree.” The specific measures are described below, along with the results of calculation of Cronbach Alpha coefficients for the various measures. When a measure is described as having dimensions, the dimensions (items averaged) were used as indicators for their construct in structural equation modelling

(described under “Analysis”). Otherwise, items were averaged to produce an overall scale score. Measures were completed by employees.

Spiritual leadership. For spiritual leadership, we used Fry et al.’s (2005) measurement. This 12-item measure has multi-item subscales corresponding to three dimensions: (1) vision, (2) hope/faith, and (3) altruistic love.

Spiritual well-being. These 8 indicators were derived from Fry et al.(2005) as a degree of calling and membership in an organization. Calling is defined as the degree to which they believe that their job is important for the community and country. It is a perceived value that their role in organisation is very important. Calling refers to the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life.

Creative process engagement . An 11-item scale was developed for this study on the basis of the conceptual work of Amabile (1983) and Reiter-Palmon and Illies (2004). Creative process engagement is defined as a process whereby leader and employee work together to set their mutual goals or organizational goals that need to be achieved.

Service employee Performance.We used the field worker official periodic performance rating system. This rating is given to each field worker at the end of each year and is given based entirely on performance indicated by quantity, quality and work load achieved as determined by the leader.

Data Analysis

PLS (Partial Least Square) was used to examine and test the hypotheses. PLS has the advantage that it “involves no assumptions about the population or scale of measurement” (Fornell & Bookstein, 1982) and consequently works without distributional assumptions and with nominal, ordinal, and interval scaled variables. However, one has to bear in mind that PLS, like any statistical technique, also requires certain assumptions to be fulfilled. Apart from the standard ones (i.e., Gaussian classical linear ordinary least squares) regression model (see, e.g., Gujarati, 1995), the most important assumption is predictor specification (Chin & Newsted, 1999).

4. RESULT

Descriptive Statistic

Table 1 provides the descriptive statistics, correlations, and scale reliabilities for the variables in the study. Because several of our constructs were conceptually related and could be expected to be associated in a substantive way, we conducted additional analyses to establish the discriminant validity of our measures.

Table 1
Descriptive Statistic, Correlation, Validity and Reliability

	Variables	Mean	S.D	1	2	3	4	5	6	7	8
1.	Age	51-55	0.46								

2.	Gender	Male								
3.	Education	Bachelor								
4.	Org. Tenure	26-30	0.48							
5.	Spiritual Leadership	3.99	0.55				(0.863)	0.456	0.468	0.337
6.	Creative Process Engagement	3.86	0.56					(0.886)	0.559	0.528
7.	Spiritual Well-being	3.93	0.58						(0.841)	0.642
8.	Service Employee Performance	3.8	0.57							(0.868)

Prior to testing the measurement and structural models, we averaged items into dimensions for spiritual leadership, spiritual well-being, and creative process engagement and treated the different dimensions as separate indicators of their corresponding construct in our PLS analyses. For all other variables in our model, we averaged the items into single indicators. The favorable indicator is greater than 0.5 and all validity indicators are greater than 0.5 (in parentheses).

Model Measurement and Hypotheses Testing

Table 2 summarizes all the model fit indexes. Hypothesis 1 states that spiritual leadership is positively related to service employee performance. Our results supported this view ($\beta = 0.142, p < 0.05$). Hypothesis 2, which states that creative process engagement is positively related to service employee performance, was also supported ($\beta = 0.147, p < 0.05$). Similarly, Hypothesis 4, which states that spiritual well-being is positively related to service employee performance, received support as well ($\beta = 0.474, p < 0.05$). We tested the possibility that spiritual well-being might fully mediate the relationship between creative process engagement and service employee performance as well as spiritual leadership and service employee performance. Hypotheses 3a and 3b state that spiritual well-being mediates the relationship between spiritual leadership and service employee performance and between spiritual leadership and creative process engagement. Our result shows that the t-statistic is higher than the t-table, thereby supporting the hypotheses.

Table 2
Hypotheses Testing

	Original Estimate	Sample Mean of Subsamples	Standard Deviation	T-Statistic
Spiritual Leadership → Spiritual Well-being	0.296	0.352	0.106	2.777
Creative Process Engagement → Spiritual Well-being	0.395	0.398	0.115	3.444
Spiritual Leadership → Employee Performance	0.142	0.152	0.114	1.242
Creative Process Engagement → Employee Performance	0.174	0.222	0.158	1.099

5. DISCUSSION AND CONCLUSION

It is gratifying that this research has been able to make several distinct contributions. First, our overall contribution is that we have built and tested a conceptual model that uniquely

integrates spiritual leadership theory in employee performance. Second, our study contributes to both the leadership and the creativity engagement literatures by examining and confirming spiritual well-being as a mediating mechanism through which creative process engagement ultimately influences spiritual well-being (Zhang & Sims, 2005). Our findings are congruent with past research pointing to a positive association between spiritual leadership and spiritual well-being (Fry et al., 2003, 2010). However, there has been a need to empirically test the specific relationship between spiritual leadership and creative process engagement. We also introduced a promising mediating variable, spiritual well-being. Results of our study support the notion that spiritual well-being is likely to mediate a relationship between spiritual leadership and service employee performance. Future research might determine a means of influencing spiritual well-being, as it appears to be an important boundary condition with respect to the influence of spiritual leadership on service employee performance.

Third, our study is only one of its kind in explain the relationship of creative process engagement with not only service employee performance, but also spiritual well-being. More specifically, our study shows that, as expected, creative process engagement was positively related to service employee performance. It has been suggested the need for research on the process of how individual follows in producing creative outcomes, however, to the best of our knowledge, this is the first research that analyze the relationship between spiritual leadership and employee engagement in decision making process. These results not only support previous indications that an employee tends to be more creative when he or she involve in the beginning process until end on how to finish the work (e.g., Carson& Carson, 1993; Speller & Schumacher, 1975), but also demonstrate the important role that leaders can play in directing employee attention to effective processes for achieving targeted performance.

Our recommendation for future research is to examine the extent to which degree of participation may strengthen the impact of spiritual well-being on the propensity to engage in such processes. Yet another area of interest is the extent to which spiritual leadership behaviors over time might strengthen an employee's performance, potentially leading the employee to accelerate the pace of creative idea production as an outcome of creative process engagement. Like any study, this research has several limitations. First, this study had a cross-sectional design. We explained the results in simultaneous manner although it is possible to run simultaneously through PLS. Second, data on many of the major constructs were collected with self-reports questionnaire, which possible to same-source bias problem. Since these constructs (spiritual leadership, creative process engagement, spiritual well-being and service employee performance) address individuals' internal states, hence we argue that it is logical to collect the data from participants themselves.

Thirdly, all data were collected within a single organization, which may limit the observed variability and decreases external validity. Undoubtedly however, conducting this study in a single organization did provide the advantage of controlling for potential organization-level confounding variables. Future research in multiple organizational settings or another kind of service employee may increase the generalizability of the findings. Finally, the model, derived from Western theories, was tested in an Indonesian organization. Thus, this study provides initial support for the notion that Western spiritual theories can be applied to other cultural contexts (e.g.Indonesia). Future work that includes other cultures can help verify the generalizability of our findings.

This research model also has implications for managers. First of all, in encouraging employee performance, engagement between leader and member is significant. Specifically, our results suggest that spiritual leadership has the capacity to positively influence workplace spirituality which means employee well-being, an important element that affects creative outcomes and performance. However, managers are likely to find differences in the extent to which service employees wish to be influenced in their desire to perform and engage with community. If they are able to engage with the community, it will be easy to disseminate information regarding family planning programme. Hence, managers may find that their efforts to influence employees are more successful in engendering cognitions of motivation in those who view spirituality as part of their role identities.

ACKNOWLEDGMENT

This work was supported by The General Directorate of Indonesian Higher Education (DIKTI) Indonesia under research scheme of joint research between University and Government Office Research Grant No. : 319/SP2H/PL/Dit.Litabmas/IX/2012

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