

## **The Pastoral Ministry Quality Model for Spiritual Well-being: A Mixed-Method Research**

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**ABSTRACT:** *The purpose of this paper is to develop a model that will help uncover the phenomenon of Pastoral ministry quality to spiritual well-being, with study case in Parish of Citra Raya, Tangerang in Indonesia. In this study, Exploratory Sequential Mixed Method used as a type of mixed-method approach. The main results of this study reveal that pastoral ministry quality has a mediating role to personal quality and organizational quality on spiritual well-being. This study have practical implications for people in charge of pastoral ministry in a parish organization. A parish must begin to have the readiness to elect people who have duties based on appropriate personal qualities so that it has an impact on the quality of pastoral ministry. The real contribution of this study provides a deep insight into the importance of the pastoral ministry quality, which is based on the influence of personal quality and organizational quality to improve the spiritual well-being of a parish in the Catholic Church. This study is a new paradigm in research to build a research model with "Mixed-Method" with the primary purpose for developed a model of pastoral ministry quality in a parish of one of Catholic Church in Indonesia.*

**KEYWORDS** -Pastoral Ministry Quality, Personal Quality, Organisational Quality, Spiritual Well-Being

### **I. INTRODUCTION**

In the last decade, the lack of consideration for personal quality and organizational quality has been the main problem for the decline in service quality, especially in the case study of pastoral ministry at the Citra Raya Tangerang Parish. The quality of this pastoral ministry can have an impact on spiritual well-being. Pastoral ministry is a ministry that relationship humans with God and others (Nenohai, 2011), in a parish region. Furthermore, Parish is the organizational hierarchy in the Catholic church. It always is done by a parish, which is an organization hierarchy in the catholic church (KAJ, 2019).

The quality of this pastoral ministry can have an impact on spiritual well-being. A quality that internalized at the personal level of a person is known as personal quality (Arulrajah & Opatha, 2012). These personal qualities will be rooted in the organizational culture (Karam, 2014). Many organizations today believe that personal quality is the first step towards a better level of service quality, so it is absolutely and important to pay attention (Alshalabi, 2012). However, an organization must also find the most effective and efficient way to improve the quality of its services through organizational quality (Kim, 2016). Thus, service quality is called the essential factors in service sector organizations and has rapidly grown in the last decade (Khudri & Sultana, 2015). The quality of pastoral care refers to a general concept of "Service Quality" has been developed by Parasuraman et al. (Tumanggor, 2019) and has been applied by many researchers (Fitzsimmons & Fitzsimmons, 2001; Rorora, 2015; Addai, Agyeman, & Gyimah, 2019). The quality of pastoral care in the parish will affect the spiritual well-being (Tumanggor, 2019) of the person receiving the service. The spiritual well-being which expressed from the indication of Religious Well-Being and Existential Well-Being (Ellison, 1983).

Problems will occur when Citra Raya Parish tries to improve pastoral ministry quality by considering personal quality and organizational quality. For this reason, Citra Raya Parish needs a way of exploring matters related to the personal quality of its people and the quality of the organization it expects, so that it will get a proper understanding and can improve the quality of pastoral care and its impact on spiritual well-being.

There have been several previous studies related to personal quality and organizational quality. Research that states the influence of personal quality on service quality by Arulrajah & Opatha (2012) and Thareja (2012). Studies on the influence of organizational quality on service quality by Jones (2005), Gorla, Somers, & Wong (2010), and (Kim, 2016). Pastoral service quality studies refer to studies related to the application of the service quality concept from Parasuraman (Parasuraman et al., 1988), impact on customer satisfaction (Kim, 2016; Hadi & Indradewa, 2019). Finally, conceptual research related to spiritual well-being was carried out by Tumanggor (2019), which refers to Ellison's concept (Ellison, 1983) and Fisher's study (Fisher & Ng, 2017).

Based on the considerations of these previous studies, this study aims to develop for developed a model of pastoral ministry quality that will help uncover the phenomenon of quality to model development, especially

for Parish Citra Raya, Tangerang, Indonesia, with an emphasis on the use of mixed methods research. The focus to be achieved in this mixed-method research:

- (1) To create a theoretical framework as a theoretical basis, to build a proposed research model in a qualitative phase,
- (2) To conduct empirical tests of the research model proposed in the quantitative phase and interpret it, so that finally the research results can be stated.

As a result, the contribution of this research can provide insight and understanding for parish leaders in a Catholic church in improving the quality of pastoral ministry, especially for Parish Citra Raya, Tangerang, Indonesia. This research model using the quality of pastoral care as a mediating variable which is developed is the novelty of this research.

## **II. LITERATURE REVIEW**

### **2.1 Personal Quality**

There are many organizations or companies today that believe that personal quality is the first step towards a better level of quality management services. There are many organizations or companies today that believe that personal quality is the first step towards a better level of quality management service, so it is absolutely and important to pay attention (Alshalabi, 2012). According to Alshalabi (2012), Personal qualities are characteristics of a person's personality. From an exploratory study by Arulrajah & Opatha, (2012) states that personal qualities include: Dynamic traits, group orientation, self-motivation, and results-oriented (Thareja, 2012) argues that personal qualities are: communicating well, discipline, positive thinking, personality, and good knowledge. The definition of Personal Quality in this study is all the criteria for a person's excellence which include self-motivation (Arulrajah & Opatha, 2012), positive thinking, and good communication skills (Thareja, 2012) of a congregation who is involved in pastoral ministry.

### **2.2 Organisational Quality**

According to Kim (2016), service-oriented organizations support organizational goals in improving service quality. A study by Jones (2005) states that good communication quality and operational quality support, the extent to which communication content is accepted and understood by other parties in an organizational relationship. Gorla et al., (2010) state that organizational quality, indicated by the quality of data and information applied by the organization due to the implementation of the information systems.

In this study, Organizational Quality, like all forms of service initiatives undertaken by the parish to achieve their qualifications, including parish initiatives that are always service-oriented, good and quality communication within the organization, and the quality of data and information. (Jones, 2005; Gorla et al., 2010; Kim, 2016).

### **2.3 Service Quality**

A pastoral ministry is a service that is not only concerned with the relationship between fellow humans. However, also a service related to the relationship between humans and God. Pastoral care places God in human relations with others (Nenohai, 2011). According to the view of the Catholic church, pastoral ministry - evangelization is service for God and fellow humans in a Catholic Church in a particular parish area (KAJ, 2019). This pastoral ministry led by a parish priest and fellow pastor. Service quality or also known as Service Quality functionally refers to the quality of the service process. Meanwhile, technically, service quality refers to the results of the service process (Addai et al., 2019). Furthermore, Rorora (2015), in his final assignment study, stated that service quality includes five dimensions as per the concept of Parasuraman et al., (1988). This influenced by the skills and abilities, which are the qualities of a person. The five dimensions or indicators of service quality, explained as follows: (1) Reliability is the ability to perform the promised service reliably and accurately, (2) Responsiveness is the willingness to help customers and provide fast service, (3) Assurance is the knowledge and courtesy of employees and their ability to convey trust and confidence. The dimensions or indicators of assurance include the following features: competence to perform services, courtesy and respect for customers, effective communication with customers, and a general attitude that the service is in the best interests of the customer, (4) Empathy is the provision of attention, individual attention to the person being served. Empathy includes the following features; approachability, sensitivity, and effort to understand customer needs. (5) Tangibles refers to the appearance of physical facilities, equipment, personnel, and communication materials. Physical conditions around such as cleanliness are clear proof of the care and attention shown by the service provider.

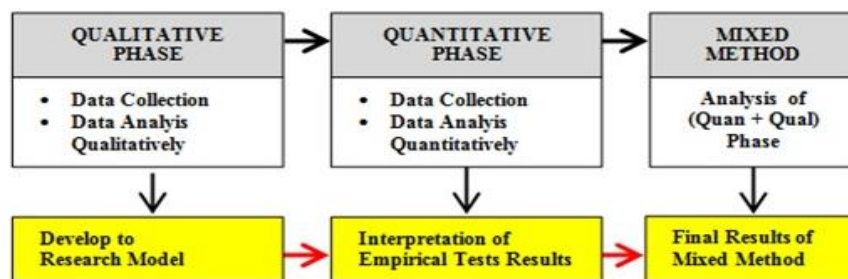
In this study, the Quality of Service, especially the Quality of Pastoral Care is a quality of service from the parish (which is an organization within the hierarchy of the Catholic church), which indicated to be reliable, responsive, provide assurance, empathetic, and refers to physical or direct evidence of appearance. a service (Parasuraman et al., 1985; Parasuraman et al., 1988; Fitzsimmons & Fitzsimmons, 2001; Rorora, 2015; Addai et al., 2019).

**2.4 Spiritual Well Being**

Spiritual well-being comes from two words, namely spiritual and well-being. Well-Being is an ever-increasing condition the people are in a prosperous, healthy, and peaceful. The term "spirit" comes from the Latin word "Spiritus," which literally means "breath." According to Ellison(1983), the spiritual wellbeing model was developed based on general indicators and subjective statements about Religious and Existential Wellbeing. Meanwhile, Fisher & Ng (2017), Spiritual Well-Being is spiritual health which is a dynamic state of being. He explained that humans live in fully-harmony in a relationship with the four dimensions of spiritual well-being, namely the relationship with oneself (Personal), other people (Communal), nature (Environmental), and God (Transcendental). So in this study, Spiritual Well-Being is an expression of one's spiritual well-being(Tumanggor 2019) through subjective statements on Religious and Existential Well-Being(Ellison 1983) for a pastoral ministry that aims for God and fellow humans.

**2.5 State of The Art for Research**

Mixed-Method Research is a research method that researchers apply when they have questions that need to test in a result and process by combining qualitative and quantitative methods in one research method(Creswell & Creswell 2015). Research necessitates novelty, which cannot be obtained through duplication and replication. Researchers define this as the "State of the Arts."

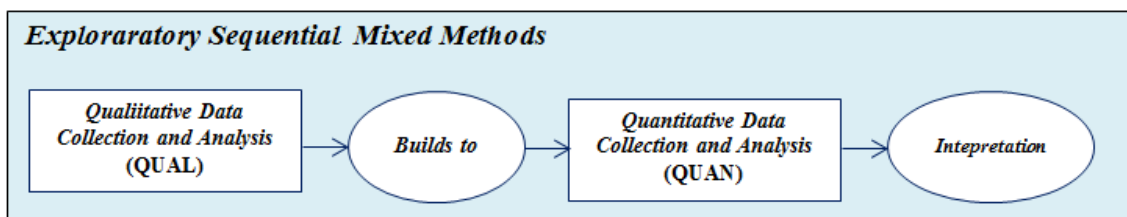


**Figure1 State of The Art for Research**

As seen in Figure 1, this type of research design into the qualitative aspects of form analysis and data collecting (qualitative phase). The outcomes of the qualitative phase are used to create a research model. After that, there will be an interpretation step. As a result, the mixed methods study findings are a mix of qualitative and quantitative data that has been incorporated into a complementary sequence. It's known as Exploratory Sequential Mixed Method in mixed-method research(Creswell 2014).

**III. RESEARCH METHODOLOGY**

By looking at the research objectives to be achieved, then this study used Mixed-Methods Research, which is a combination of research qualitative and quantitative research(Schoonenboom & Johnson, 2017). According to Creswell(2014), there are three basic mixed methods designs, namely: Convergent parallel mixed methods, Explanatory sequential mixed methods, and Exploratory sequential mixed methods. Next, exploratory sequential mixed methods finally are chosen to be used as the research method. Shown in Fig.2



**Figure2 Exploratory Sequential Mixed Methods**

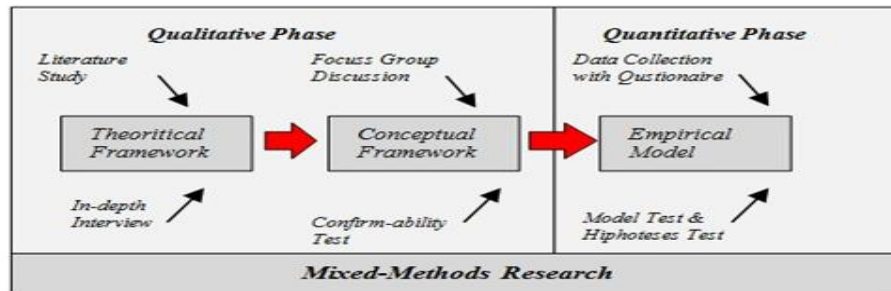
Next, exploratory sequential mixed methods finally are chosen to be used as the research method. An exploratory sequential mixed method is a research method in which this study conducted in the first qualitative phase by exploring with qualitative data. The second stage in the quantitative phase, empirically analysed to interpret the research findings(Creswell, 2014).

**3.1 Research Data Collection and Samples**

In this study, data collection carried out in two phases of collection, namely the first phase of qualitative data collection and the second phase quantitatively. Shown in Fig 3. In the qualitative phase, research data collected through literature studies, conduct in-depth interviews with a practitioner, an expert in the field of organizational psychology, and Focus Group Discussions with linked parties in focus groups related to this

matter. The conformability test which is also a validity test in the qualitative method carried out by the Parish Head Pastor, Psychology Expert, Organizational Behaviour expert in the field of management, where in the test they are positioned as verifiers.

For the application of quantitative methods, data collection through questionnaire survey techniques collected by using online surveys. Thus, the unit of analysis in this study is pastoral care workers and parishioners at Citra Raya Parish, Tangerang, Indonesia. Than 150 respondents taken through Convenience Sampling techniques. Then finally, valid samples are 100 samples.



**Figure 3** Data Collection in Research Phases

**3.2 Data Analysis**

This study analyzes data from two sequential phases of data collection and uses the results from the initial data analysis to develop the next quantitative stage of research. In the first phase using the Qualitative method, this study uses grounded theory to develop a conceptual model based on a theoretical framework analysis. The conceptual model constructed is an empirical research model for the quantitative phase of the testing. The results of the analysis in this first phase then validated by the Confirm-ability Test.

In the second phase using the quantitative method, the Likert scale used to measure the variables of this study (scale of 5). SmartPLS 3.2.7 is software used for data analysis. The main empirical tests are the model test and hypothesis test. The inner and outer models test conducted for the proposed conceptual model. For this study, by evaluating the validity and reliability of the variables and indicators, where Cronbach's Alpha value and also Composite Reliability value > 0.7. Hussain et al.,(2018), stated that the evaluation of the Inner Model related the value of Goodness of Fit (GoF) and R-square (R<sup>2</sup>). The hypothesis tested using a P-Value <5% and a T-Statistic value > 1,960.

**IV. RESULTS AND DISCUSSIONS**

Refer to the State of the Art for this study, where the Exploratory Sequential Mixed Method determined in this study. So, these research results are shown based on each phase of the research

**4.1 Results for Qualitative Phase**

**Exploratory Study**

Santos & Ribeiro(2006) stated that an exploratory study is defined as a method used to investigate a problem that has not been clearly defined.. An exploratory study is the first and step in a qualitative research(Hallingberg et al., 2018). The objective of this exploratory investigation is to find out what aspects are present that indicate suitable personal pastoral ministry and parish organizational quality, as well as the dominating factors expected from pastoral care quality that affects spiritual wellbeing. Furthermore, the stages in the exploratory study are data compiling, assembling, and reassembling (Yin, 2014).An exploratory study, samples of 100 pastoral services, but only 76 pastoral ministers filled out the questionnaire.

**Data Compiling**

The data compilation stage is a process of collecting data from literature studies. To be selected, tabulated, and grouped systematically according to the data requirements needed. Data collecting is related to the dimensions that affect the variables, and data compiling in tabulated form can be shown in Table 1.

**Table 1**Exploration of Dimensions for Personal Quality Variable

No	Personal Quality Type	Research Source
1	Dynamic Traits	Arulrajah & Opatha (2012)
2	Group orientation	Arulrajah & Opatha (2012)
3	Self-motivation	Arulrajah & Opatha (2012)
4	Result orientation	Arulrajah & Opatha (2012)
5	Have Ability	Rorora (2015)
6	Have Skills	Rorora (2015)
7	Communicate well	Jones (2005),Thareja (2012)

No	Personal Quality Type	Research Source
8	Discipline	Thareja (2012)
9	Positive thinking	Thareja (2012)
10	Personal character	Thareja (2012)
11	Good knowledge	Thareja (2012)
12	Have empathy	Collins (2015)
13	Broadminded	Collins (2015)
14	Always there whenever needed	Collins (2015)
15	Be neutral	Collins (2015)
16	Intuition	Collins (2015)
17	Curiosity	Collins (2015)
18	Cheerful personality and sense of humour	Pitt et al., (2013)
19	Ability to control emotions	Pitt et al., (2013)
20	Have courage and energetic	Pitt et al., (2013)

While the indicators for organizational quality are shown in Table 2 below:

**Table 2** Exploration of Dimensions for Personal Quality Variable

No	Dimensions of Organizational Quality	Research Source
1	Transparency	Ferlinda et al (2013)
2	Independence	Ferlinda et al (2013)
3	Accountability	Ferlinda et al (2013)
4	Responsibility	Ferlinda et al (2013)
5	Fairness	Ferlinda et al (2013)
6	Efficiency in performance	Hartati et al (2013)
7	Effectiveness in performance	Hartati et al (2013)
8	Fairness in performance	Hartati et al (2013)
9	Responsiveness in performance	Hartati et al (2013)
10	Service Orientation	Kim (2016)
11	Leadership style	Farrel (2001)
12	Accessibility	Jamnan&Jabid (2016)
13	Collaboration with other parties	Kempa et al (2020)
14	Good and quality communication	Jones (2005)
15	Continuous improvement	Chang (2005)
16	Employee training	Waqanimaravu&Aransanmi (2020)
17	Flexibility	Al Rashidi& Al Sarayeh (2019)
18	Meet customer expectations	Almsalam (2014)
19	Organizational reputation	Hadi&Indradewa (2019)
20	Quality of data and information	Gorla et al (2010)

**Disassembling**

This is a good technique to find out what elements influence the personal quality of pastoral ministry and how to improve pastoral ministry quality.

**Table 3** Results of Exploratory Study of Personal Quality

No	Dimensions of Organizational Quality	Dominant Priority Scale		
		1	2	3
1	Dynamic Traits	14	0	0
2	Group orientation	2	2	0
3	Self-motivation	<b>19</b>	15	4
4	Result orientation	0	0	1
5	Have Ability	8	8	4
6	Have Skills	0	0	4
7	Communicate well	7	15	<b>13</b>



No	Dimensions of Organizational Quality	Dominant Priority Scale		
		1	2	3
8	Discipline	4	3	8
9	Positive thinking	4	16	12
10	Personal character	2	1	5
11	Good knowledge	1	2	2
12	Have empathy	2	3	5
13	Broadminded	1	2	2
14	Always there whenever needed	0	0	3
15	Be neutral	1	1	3
16	Intuition	1	0	1
17	Curiosity	5	3	5
18	Cheerful personality and sense of humour	0	0	0
19	Ability to control emotions	3	4	3
20	Have courage and energetic	2	1	1
<b>Total Number of Respondents</b>		<b>76</b>	<b>76</b>	<b>76</b>

While the results of exploratory study of organizational quality are shown in Table 4 below:

**Table 4 Results of Exploratory Study of Organizational Quality**

No	Dimensions of Organizational Quality	Dominant Priority Scale		
		1	2	3
1	Transparency	10	2	4
2	Independence	2	1	0
3	Accountability	0	4	5
4	Responsibility	6	4	10
5	Fairness	0	2	5
6	Efficiency in performance	0	4	2
7	Effectiveness in performance	6	6	4
8	Fairness in performance	0	0	0
9	Responsiveness in performance	0	0	2
10	Service Orientation	29	13	7
11	Leadership style	7	7	2
12	Accessibility	0	2	1
13	Collaboration with other parties	1	3	4
14	Good and quality communication	10	18	7
15	Continuous improvement	0	3	2
16	Employee training	0	0	3
17	Flexibility	0	2	2
18	Meet customer expectations	4	3	4
19	Organizational reputation	0	0	0
20	Quality of data and information	1	2	12
<b>Total Number of Respondents</b>		<b>76</b>	<b>76</b>	<b>76</b>

**Reassembling**

To remake something by combining its separate parts in one place. Arrange the dimensions of the exploratory survey results according to the variables. These results had achieved by conducting an exploratory survey study.

The results of the Exploratory Study data processing Personal Quality dimensions (based on the dominant three main Priorities):

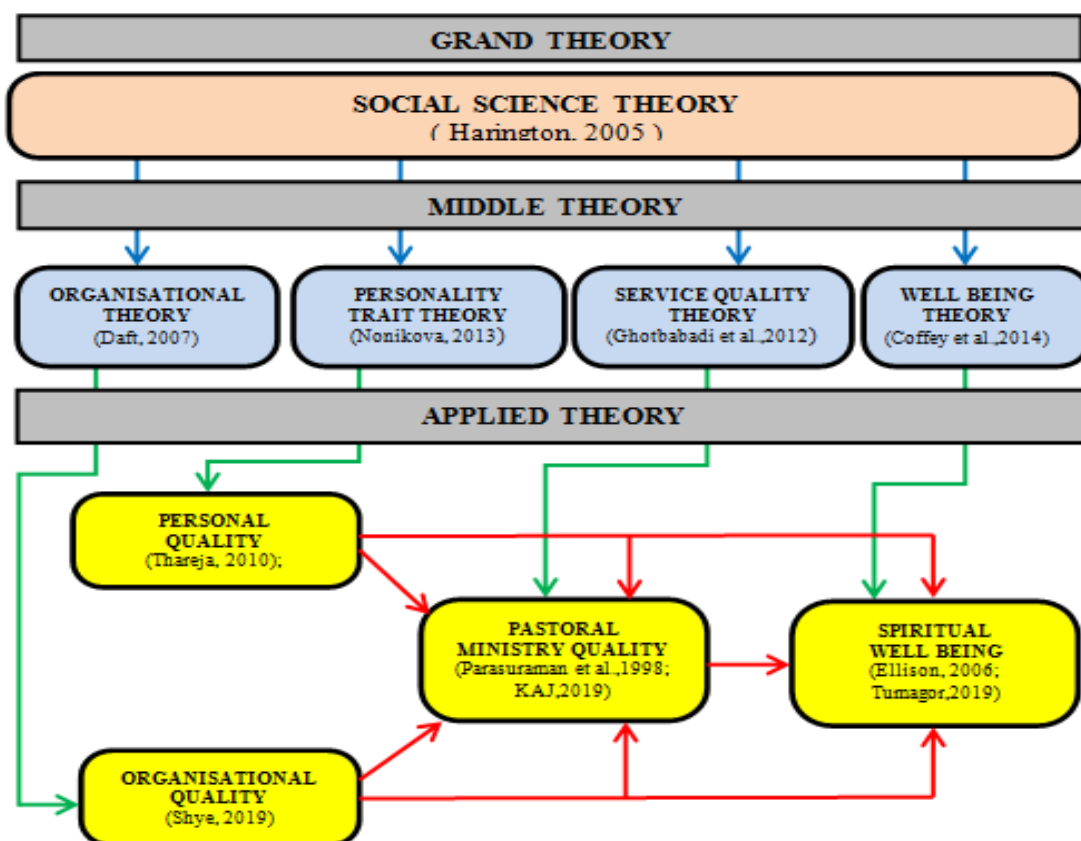
1. Self-motivation	19	25%
2. Positive thinking	16	21%
3. Communicate well	13	17%

The results of the Exploratory Study data processing Organisational Quality dimensions (based on the dominant three main Priorities):

1. Service Orientation	29	38%
2. Good and quality communication	18	24%
3. Quality of data and information	12	16%

**Grounded Theory**

Grounded theory is a qualitative research method that uses a set of systematic processes to develop a theory inductively about a phenomenon. In this study, the phenomenon of factors that affect the quality of pastoral ministry. Grounded Theory developed as a Grand Theory that underlies the subject matter of this research. Middle Theory is a theory used for reference in building research variables. Furthermore, Applied Theory is a theory to form construct variables and dimensions in research models. Grounded Theory, shown in Fig. 4.



**Figure 4** Grounded Theory for Theoretical Framework

The Grand Theory that underlies the problem in this research on the quality of pastoral care is Social Science Theory. Social Science theory is the study of scientific ways of thinking about social life also includes ideas about how society changes and develops and other problems in social life. (Harrington, 2005).

The first Middle Theory used in this study is the Theory of Organization, which is the theory related to understanding when people interact with each other to implement something essential (Daft, 2007). Personality Trait Theory is the second middle theory used for one of the main approaches to studying human personality (Novikova, 2013). The third Middle Theory used is Service Quality Theory. According to Ghotbabadi et al. (2012), Service Quality Theory is the most widely used theory by researchers in the field of marketing and

scientists is related to exploratory studies does not offer a measurement method to measure gaps at various levels. Well Being Theory, as the last middle theory used in this research. This theory explains that a prosperous life is getting what you want, feeling satisfied, experiencing pleasure, or the like(Coffey et al.,2016). According to(Coffey et al., 2016), states that there are five indicators of well-being, namely:

*Positive emotion, Engagement, Relationships, Meaning, Achievement.* Applied Theory forms the variables in a research model.

The first variable construct is Personal Quality. Personal quality is something related to individual responsibility, self-respect, friendliness, self-management, and integrity(Thareja, 2012). The results of an exploratory study of the Personal Quality variable produce dimensions/indicators: self-motivation (Arulrajah & Opatha, 2012), positive thinking(Thareja, 2012), and goodcommunication(Thareja, 2012), (Jones, 2005).

The second variable construct is Organizational Quality. Organizational Quality is not only concerned with the quality of the goods and services which is the goal of the organization, but also the short-term and long-term processes needed to maintain the quality of the organization.(Shye, 2019).Organizational quality is something related to the image and perception of the total quality of an organization. The dimension or indicator resulting from the exploratory survey is the Service Orientation (Kim, 2016), Good and quality communication (Jones, 2005), and Quality in Data and Information(Gorla et al., 2010).

The third construct is the Quality of Pastoral Services, the quality of pastoral ministry at God and others(KAJ, 2019), and indications refer to the concept of service quality from Parasuraman, which includes the dimensions of reliability,responsiveness,empathy, assurance, and physical evidence(Parasuraman et al., 1988). Finally, the last construct in this model is Spiritual Well Being.The Spiritual Well-Being defining is an expression of one's spiritual well-being(Tumanggor, 2019), through subjective statements of Religious and Existential Well-Being(Ellison, 1983). After the theoretical framework building, the data was collected and completed through in-depth interviews.

**In-Depth Interview**

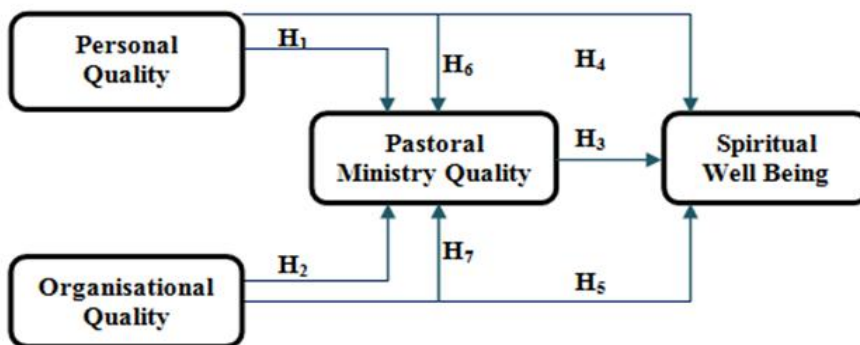
An in-depth interview's results with a practitioner, an expert in the field of organizational psychology, in conclusion, states:

*“The parish as an organization in the hierarchy of the Catholic Church to achieve the quality of pastoral ministry must always consider personal qualities and organizational qualities. It is impossible for quality pastoral services without these two factors that have an impact on spiritual well-being”.*

The results of this in-depth interview strengthen the results of the exploratory survey and the development of the research model.

**4.2 Build to Research Model**

The results of the previous stage's theoretical framework to develop a conceptual framework. This conceptual framework, depicted in Fig. 5, is a Research Model in this study.



**Figure 5**Research Model

This research model have four variables, namely Personal Quality and Organizational Quality (independent variable), Spiritual Wellbeing (dependent variable), and Pastoral Service Quality (as a mediating variable). Personal Quality has dimensions/indicators: self-motivation, positive thinking, and good communication skills. The variable of Organizational Quality dimensions/indicators: Service orientation, good quality in communication, and quality and accuracy in data and information. As an intervening variable, the dimensions of the quality of pastoral care refer to the service quality concept of Parasuraman, namely: reliability, responsiveness, assurance, empathy, and tangibles(Parasuraman et al., 1988). Finally, Spiritual Well-



being as the dependent variable has dimensions of Religious Well-Being and Existential Well-Being. In addition, Pastoral Ministry Quality is a mediating variable which is this essential variable that affects Spiritual Well-Being and is a novelty in this empirical study.

#### **Focus Group Discussions**

Focus Group Discussions to strengthen the development of hypotheses. Discussions with linked parties in focus groups. This activity had attended by eight representatives from the pastoral ministry group. The results of the FGD support the development of hypotheses in the proposed research model and strengthen the theory of hypothesis development.

#### **Hypotheses Development**

In research, hypotheses can be developed in the following ways:

According to Arulrajah & Opatha(2012), Self-motivation means generating a force that causes the person to engage in certain behaviours. In this context, it is behaviour in carrying out pastoral ministry tasks. Meanwhile, Thareja(2012) argues that positive thinking (positivism) and good quality ways of communicating its efforts to improve the quality of service. The following hypothesis is based on this:

**H1:** Personal Quality has a positive effect on Pastoral Ministry Quality

Kim(2016) states that there is a strong correlation between organizational quality related to service orientation and overall service quality. Furthermore, there is a statement from the study of Jones(2005) which states that the importance of communication quality in organizations on service quality. The study from Gorla et al.(2010) reveals that the dependence of organizational quality on information systems encourages management attention to improve the quality of information systems, namely the quality of data and information, and this will certainly have an impact on the quality of information system services in the organization. A hypothesis is formed as a result of this:

**H2:** Organisational Quality has a positive effect on Pastoral Ministry Quality.

The study conducted by Löckenhoff et al.(2009) concluded that personality quality and Spirituality/Religiosity have a significant correlation. The following hypothesis is formed as a result of this:

**H3:** Personal Quality has a positive effect on Spiritual Well Being

According to Smith et al.(2013), Organisational quality in the church family network correlates with Spiritual Well Being. Manirambona(2019), also said that the organizational function of the church has an effect on pastoral ministry in a practical context. The following hypothesis is formed as a result of this:

**H4:** Organisational Quality has a positive effect on Spiritual Well Being

Manirambona(2019), in his study, revealed that a sense of empathy is an indication of service, explored to increase spiritual value in religiosity. So the quality of pastoral care is expected to have an impact on spiritual well-being. Based on this, the proposed hypothesis is:

**H5:** Pastoral Ministry Quality has a positive effect on Spiritual Well Being.

According to Arulrajah & Opatha(2012) and Thareja(2012) agrees that efforts to improve service quality in this context are that personal behaviour and quality are essential in performing a quality service task. Another opinion by Sinyinza, (2010) states that pastoral care is one of the most challenging and needed for the existential well-being of the service of the people. So, personal quality impacts spiritual well-being through the quality of pastoral ministry that is achieved. The findings of this hypothesis will be a novelty in this study. The proposed hypothesis is based on this:

**H6:** Pastoral Ministry Quality mediates significantly Personal Quality for Spiritual Well Being.

Kim [6] stated that there is a strong correlation between organizational quality related to service orientation and overall service quality. On the other hand, according to Manirambona(2019), it is revealed that a sense of empathy in service which explored to increase spiritual value in religiosity. Thus, it hoped that the organizational quality impact spiritual well-being through the pastoral ministry quality achieved. The findings of this hypothesis also will be a novelty in this study. The proposed hypothesis is based on this:

**H7:** Pastoral Ministry Quality mediates significantly Organisational Quality for Spiritual Well Being.

#### **Model Validity Test**

Furthermore, the model is evaluated using a confirm-ability test, which is used to determine the model's reliability and validity. A validity test like this refers to previous mixed methods research (Legowo et al., 2020). Model Validity Test in a conformability test which is also a validity test in the qualitative method carried out by the Parish Head Pastor, Psychology Expert, Organizational Behaviour expert in the field of management, where in the test they are positioned as verifiers. Based on the results of this test, it had found that: the verifier stated "confirm" the developed model of 95.24%. Verifiers who stated "not confirm" the statement in this model, 4.76%.

#### **4.3. Analysis and Interpretation in Quantitative Phase**

Empirical test results in the quantitative phase include the results of the model test and the results of the hypothesis test. 100 Respondents fill out questionnaires for analysis in this empirical test.

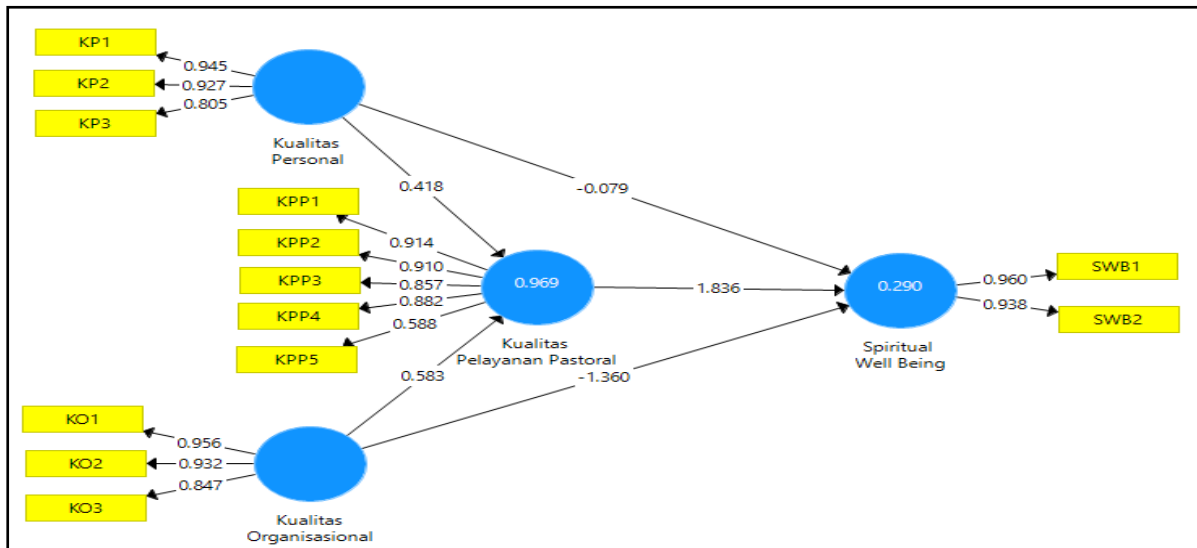
**Model Testing Results**

First of all, carry out the analysis phase of the results of testing the outer models. Analysis of the results of the measurement of the validity and reliability of research variables by looking at the value of Cronbach's Alpha and CR and data processing results and executed with Smart-PLS version 3.2 (Hussain et al., 2018). As seen in Table 5, it states that all Cronbach's Alpha and Composite Reliability values for each variable are more than 0.7. These results indicate that all variables used in the study are valid and reliable. Variable are more than 0.7. These results indicate that all variables used in the study are valid and reliable.

**Table 5. Validity and Reliability Test Result**

	Cronbach's Aplha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Personal Quality	<b>0.826</b>	<b>0.848</b>	<b>0.883</b>	<b>0.654</b>
Organizational Quality	<b>0.868</b>	<b>0.877</b>	<b>0.911</b>	<b>0.722</b>
Pastoral Ministry Quality	<b>1.000</b>	<b>1.000</b>	<b>1.000</b>	<b>1.000</b>
Spiritual Well Being	<b>0.916</b>	<b>0.922</b>	<b>0.941</b>	<b>0.799</b>

The results of data processing with smartPLS related to Output of Outer Loading in Path Analysis in the measurement model shown in Fig. 6.



**Figure 6. Output of Outer Loading in Path Analysis**

The results of the study using Structural Equation Modeling (SEM) analysis, the following equations are obtained:

$$Y_1 = \gamma_{11}X_1 + \gamma_{21}X_2 + \xi_1 \tag{1}$$

Pastoral Ministry Quality

$$= 0.418 * \text{Personal Quality} + 0.583 * \text{Organisational Quality} + \xi_1$$

$$Y_2 = \beta_{11}X_1 + \beta_{21}X_2 + \beta_{31} Y_1 + \beta_{113} X_1 * Y_1 + \beta_{213} X_2 * Y_1 + \xi_2 \tag{2}$$

Spiritual Well Being

$$= -0.079 * \text{Personal Quality} + -1.380 * \text{Organizational Quality} + 1.836 * \text{Pastoral Ministry Quality} + 0.767 * \text{Mediating-1} + 1.071 * \text{Mediating-2} + \xi_2$$

Where,

X<sub>1</sub>= variable Personal Quality, X<sub>2</sub> = variable Organisational Quality, Y<sub>1</sub>= variable Pastoral Ministry Quality (intervening variable), Y<sub>2</sub> = variable Spiritual Well Being, γ = koefisien variabel laten eksogen β = coefficient value beta, ξ = measurement error

**Goodness of Fit (GoF)**

In testing the structural model (Inner Model), the overall suitability index measured using Goodness of Fit (GoF) criteria, Q-square values, and R-square values (Hussain et al., 2018). The Goodness of Fit (GoF) values are determined using the following formula:

$$\text{GoF} = \sqrt{\text{Average Communalities} \times \text{Average R-Square}} \tag{3}$$

$$= \sqrt{0.794 \times 0.630} = \sqrt{0.49967}$$

$$= \mathbf{0.707}$$

From the results of testing the model by looking at the magnitude of the GoF value, it shows that the model has a very high overall suitability index (GoF value > 0.36).

**Q - Square value**

The Q-square value is used to show that the research model has a predictive relevance level. The Q-square value is determined by the formula, as follows:

$$\mathbf{Q - Square} = \mathbf{1 - [ (1 - R_1^2) \times (1 - R_2^2) ]} \tag{4}$$

$$= 1 - [ (1 - ((0.969)^2) \times (1 - ((0.290)^2)) ]$$

$$= \mathbf{0.944}$$

Furthermore, the model has a very high degree of predictive relevance (Q-square value > 0.35).

**R - Square value**

The R-Square value aims to measure the predictive strength of the structural model. It is a representation of the number of construct variables explained by the research model. The R-Square value is determined based on the results of data processing with smartPLS software, not from the formulation. This results shown in Table 6

**Table 6 R-Square Testing Results**

	R-Square	R-Square Adjusted
Pastoral Ministry Quality	<b>0.969</b>	<b>0.968</b>
Spiritual Well Being	<b>0.290</b>	<b>0.268</b>

Pastoral Ministry Quality variable has a value of 0.969 for R-square and 0.290 for Spiritual Well-Being variable. It means that both of them have a very high influence category because the R-square value is > 0.30. Regarding the R-Square Value, another thing has interpreted is that Pastoral Ministry Quality 96.9% influenced by Personal Quality factors and Organisational Quality factors, then 3.1% Pastoral Ministry Quality is influenced by other factors that not discussed in this study. Likewise, Spiritual Well Being 29.0% influenced by Pastoral Ministry Quality the mediating effect and 71.0% by other factors not discussed in this study.

**Hypothesis Testing Results.**

All hypothesis test results (DirectEffect) are presented in Table 7.

**Table 7 Results of Hypothesis Testing Results (DirectEffect)**

	Original Sample	Sample Mean	Standard Deviation	T-Statistic	P-Value
Personal Quality → Pastoral Ministry Quality	<b>0.418</b>	<b>0.434</b>	<b>0.068</b>	<b>6.174</b>	<b>0.000</b>
Organizational Quality → Pastoral Ministry Quality	<b>0.583</b>	<b>0.567</b>	<b>0.069</b>	<b>8.422</b>	<b>0.000</b>
Personal Quality → Spiritual Well Being	<b>-0.079</b>	<b>-0.147</b>	<b>0.433</b>	<b>0.183</b>	<b>0.855</b>
Organizational Quality → Spiritual Well Being	<b>-1.360</b>	<b>-1.315</b>	<b>0.556</b>	<b>2.446</b>	<b>0.015</b>
Pastoral Ministry Quality → Spiritual Well Being	<b>1.836</b>	<b>1.862</b>	<b>0.586</b>	<b>3.136</b>	<b>0.002</b>

Furthermore, Table 8 shows the results of the indirect effect hypothesis test.

**Table 8 Results of Hypothesis Testing Results (IndirectEffect)**

	Original Sample	Sample Mean	Standard Deviation	T-Statistic	P-Value
Personal Quality → Pastoral Ministry Quality → Spiritual Well Being	0.763	0.816	0.313	<b>2,452</b>	<b>0.015</b>
Organizational Quality → Pastoral Ministry Quality → Spiritual Well Being	1.065	1.047	0.337	<b>3.176</b>	<b>0.002</b>

While the T-Statistics Value in the Path Analysis Model with Bootstrapping Algorithm shown in Fig. 7. This figure is the result of data processing using SmartPLS 3.2.7 by utilizing the Bootstrapping Algorithm.

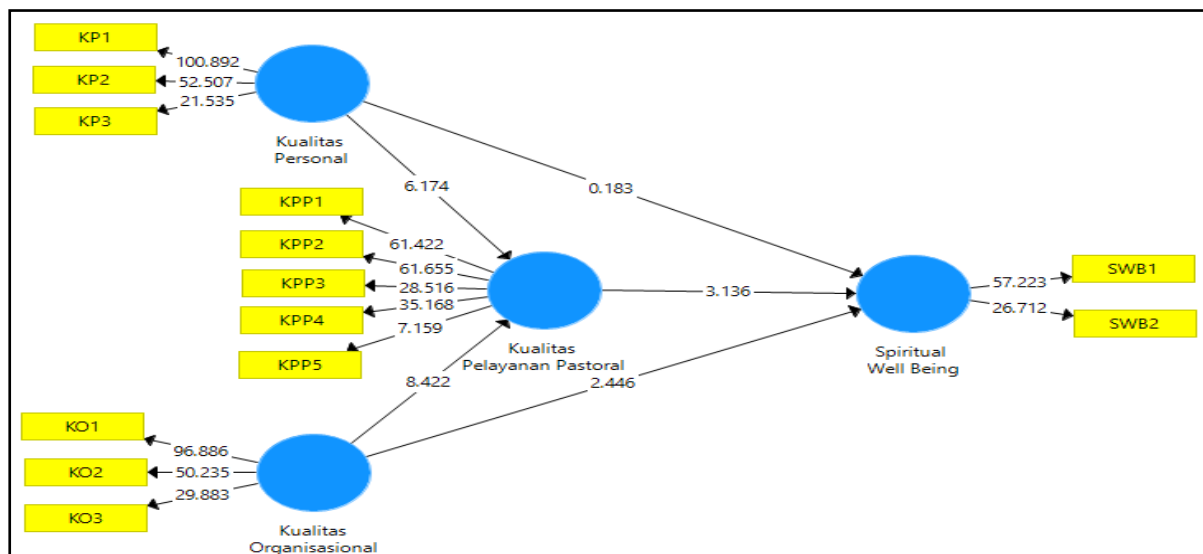


Figure 7 Output of Outer Loading in Path Analysis

Analysis of the results of the hypothesis test states that:

**H1:** Personal Quality significantly and positive influence towards Pastoral Ministry Quality. Beta coefficient value is 0.418, T-statistik value= 6.174 (>1.96), and P-Value= 0.000 (<0.05). H1 accepted. The result is in line with Arulraja Opatha stud(Arulrajah & Opatha, 2012),i and Tharejaresearch(Thareja, 2012).

**H2:** Organisational Quality significantly and positive influence toward Pastoral Ministry Quality. The Beta coefficient value is 0.583, and T-statistic value= 8.422 (>1.96), and P-Value= 0.000 (<0.05). H2 accepted. These results is in line with statements from study conducted by Kim, 2016,Jones(2005), and Gorla et al., (2010).

**H3:** Personal Quality not significantly and negative influence towards Spiritual Well-Being. Measurement of the Beta coefficient value is -0.079, and the T-statistic value = 0.183 (< 1.96), and the P-value is 0.855 (>0.05).H3 rejected. This result is not in line with the research conducted by Löckenhoff et al., (2009), who concluded that the quality of personality and spirituality/religiosity have a significant relationship.

**H4:** Organisational Quality significantly and negative influence toward Pastoral Ministry Quality. The measurement shows the value of the Beta coefficient is -1.360, and the T-statistic value = 2.466 (> 1.96), and the P-value is 0.015 (<0.05). H4 accepted. The result is in line with study from Smith et al.,(2013), which revealed Organizational quality in the church family network correlates with Spiritual Well Being. Manirambona(2019) also confirmed that the organizational function of the church has an effect on pastoral ministry in a practical context.

**H5:** Pastoral Ministry Quality significantly and positive influence toward Spiritual Well-Being. H5 accepted. The measurement shows the Beta coefficient value is 1.836, and the T-statistic value = 3.136 (>1.96), and the P-value is 0.002 (<0.05). This finding is in line the study from Manirambona(2019), which revealed that a sense of empathy is an indication of service, explored to increase spiritual value in religiosity. So the quality of pastoral care is expected to have an impact on spiritual well-being.

**H6:** Pastoral Ministry Quality mediates significantly Personal Qualityfor Spiritual Well-Being. Beta coefficient value is 0.763, T-statistik value= 2,452 (>1.96), and P-Value = 0.015 (<0.05). The results of the measurement are indirect because the mediation effect shows the value of the beta coefficient = 0.418 x 1.826 = 0.763 (> -0.079). Thus, Pastoral Ministry Quality able to mediates positively and significantly Personal Qualityfor Spiritual Well-Being. H6 accepted. This finding is a novelty of this research.

**H7:**Pastoral Ministry Quality mediates significantly Organisasional Qualityfor Spiritual Well-Being. The Beta coefficient value is 1.065, dan nilai T-statistik= 3.176 (>1.96), and P-Value= 0.002 (<0.05). The results of the measurement are indirect because the mediation effect shows the value of the beta coefficient = 0.583 x 1.826 = 1,065 (>-1,360). Thus, Pastoral Ministry Qualityable to mediates positively and significantly Organisasional Qualityfor Spiritual Well-Being. H7 accepted. This finding is a novelty of this research.

It is evident that personal quality and organisational quality are two factors that prove to be very important in pastoral ministry quality, and subsequently have a significant impact on Spiritual Well Being. Furthermore, this result also means that pastoral ministry quality is as the mediating role in the effect of personal quality and organisational quality on the spiritual well-being. On the other hand, it turns out that personal quality does not significantly and negatively influence Spiritual Well-Being. This result means that no matter how good

a person's personal quality is, it will not affect the spiritual well-being of the church people if that person does not perform pastoral ministry.

#### **4.4. Discussion of The Results of study**

In the qualitative phase, These qualitative research stages were obtained through an exploratory survey and were analyzed through the Data Compiling, Disassembling, and Reassembling stages (Yin, 2014). The results obtained from this survey are taken from three main dominant priorities, stating the factors as dimensions of Personal Quality that affect the quality of pastoral ministry. This result is by the opinion of previous researchers, namely: Self-motivation (Arulrajah & Opatha, 2012), Positive thinking (Thareja, 2012), and good communication (Jones, 2005; Thareja (2012)). While the factors as dimensions of Organizational Quality that affect the quality of pastoral ministry are by the opinion of previous researchers, namely: always service-oriented (Kim, 2016), good quality communication (Jones, 2005), and quality in data and information (Gorla et al., 2010). These survey results show that the factors of personal quality and organizational quality affect the quality of pastoral care at Citra Raya Parish. The results of an exploratory survey and the results of a literature investigation are combined to form a research model. Next, in-depth interviews to strengthen the survey findings. The development of research models and hypotheses is also based on the results of the literature study and reinforced by the results of the FGD. The results of the model validation test stated that 95.24% confirmed this pastoral service quality model.

In the quantitative phase, The empirical model tested statistically shows that all variables and indicators of this study are valid and reliable. This result indicates that the research is very representative and as by the actual conditions. The results of the three hypotheses (**H1**, **H2**, and **H5**) reveal that the relationship between variables has a positive and significant effect. **H1** accepted. This finding is in line with previous studies (Arulrajah & Opatha, 2012), (Thareja, 2012), which stated that the characteristics of Personal Quality affect Pastoral Ministry Quality. The **H2** finding is accepted and in line with previous studies (Kim, 2016), (Jones, 2005), (Gorla et al., 2010). Then, **H5** also accepted. This finding is supported by previous studies (Arulrajah & Opatha, 2012), (Thareja, 2012), and (Sinyinza, 2010) which stated that the characteristics of Pastoral Ministry Quality affect Spiritual Well-Being. **H4** accepted. But, Organisational Quality significantly and negative influence toward Pastoral Ministry Quality. The result is supported with study from Smith et al. (Smith et al., 2013), which revealed Organizational quality in the church family network correlates with Spiritual Well Being. Manirambona (2019) also confirmed that the organizational function of the church has an effect on pastoral ministry in a practical context. These results indicate that only with the quality of the organizational quality of the tangibles / parish physical evidence (Parasuraman et al., 1988) can a person feel existential well-being (Ellison, 1983) as parishioners in the church, even though they do not perform pastoral ministry. However, in the third research hypothesis (**H3**), the results showed that Personal Quality does not significantly and negatively influence Spiritual Well-Being. This finding is not in line with previous studies by Smith et al. (Smith et al., 2013) and Manirambona (Manirambona, 2019). This result means that no matter how good a person's personal quality is, it will not affect the spiritual well-being of the church people if that person does not perform pastoral ministry. Finally, this study produced a model of development for service quality using mixed-method research with pastoral ministry quality case study, is a novelty in this research and become a new paradigm for the development of service quality, especially in pastoral ministry quality. The results with this mixed method are very credible.

#### **4.5. Research Implication and Limitations**

Theoretically, the findings of this study have broad implications regarding the relevance of personal quality and organizational quality to the concept of quality of pastoral ministry and its effect on spiritual well-being. The results of this study have practical implications for people in charge of pastoral ministry in a parish organization. A parish must begin to have the readiness to elect people who have duties based on appropriate personal qualities so that it has an impact on the quality of pastoral ministry. Furthermore, a parish must also improve its organizational quality, which can impact quality pastoral ministry. All of this done so that there will be an increase in the quality of pastoral ministry, which has an impact on the spiritual well being of those who receive services.

This paper has certain limitations: In Qualitative phase, there are some limitations of time and questions in an in-depth interview, so the results cannot be generalized. Focus Group Discussions can be difficult to organize and manage, and encouraging people to join can be difficult, so they may not represent non-users. In Quantitative limitations, firstly, there are some method-related elements of the study that may limit the empirical findings because the sample size is small. Secondly, this study only analyses a pastoral ministry that uses a quality culture in a parish. Lastly, the questionnaire approach is not entirely free from the subjectivity of the respondent.



## V. CONCLUSION

In summary, this research is a new paradigm in research to build a research model with the "Mixed-Method" with the main aim of developing a model of pastoral care quality that has an impact on spiritual well-being for those who receive services in a parish of one of the Catholic churches in Indonesia.

The major findings of this mixed-method study show that pastoral ministry quality has a role in mediating the impact of personal and organizational quality on spiritual well-being. These results are a novelty in this study and suggest that parish organizations in the Catholic Church in Indonesia need to consider the personal quality and organizational quality to improve the pastoral ministry quality and its effect on spiritual well-being.

In term of future research, this study expanded by investigating other issues related service quality for service oriented company. In developing a research model for service quality its impact on customer satisfaction, it is not like in this study that service quality for pastoral ministry to spiritual well-being.

## ACKNOWLEDGEMENTS

The author would like to express gratitude to the Chair of the Master of Management Study Program and Dean of the Faculty of Economics and Business at EsaUnggul University in Jakarta, Indonesia, for providing full support for this Thesis Research.

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