

THE EFFECT OF SPIRITUAL LEADERSHIP ON WORKPLACE SPIRITUALITY, JOB SATISFACTION AND IHSAN BEHAVIOUR (A STUDY ON NURSES OF AISYIAH ISLAMIC HOSPITAL IN MALANG, INDONESIA)

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Abstract: *Ihsan behaviour for Muslims is highly recommended, as it is literally do well or do the best. Nurse of Aisyiah Islamic Hospital should provide good services to patient based on Ihsanbehaviour in order able to compete. This study aims is to investigate, test and assess the effect of spiritual leadership, workplace spirituality and job satisfaction on Ihsanbehaviour. The study is conducted at Aisyiah Islamic Hospital. The study population is all 142 nurses with permanent employee status. Data is collected directly from respondents through questionnaires. The data is analyzed using Partial Least Square (PLS). Research findings show that spiritual leadership has a significant effect on workplace spirituality, spiritual leadership has no significant effect on job satisfaction, spiritual leadership has no significant effect on Ihsanbehaviour, workplace spirituality has a significant effect on job satisfaction, workplace spirituality has no effect on Ihsanbehaviour, and job satisfaction has significant effect on Ihsanbehaviour. These results can be interpreted that job satisfaction is an invaluable variable of an organization. This variable can become an organization's core competencies to improve performance, which is a source of competitive advantage in face of organizational business environment that changing rapidly.*

Keywords: *Spiritual leadership, workplace spirituality, job satisfaction, Ihsan Behaviour.*

INTRODUCTION

Ihsan behaviour for Muslims is highly recommended by Prophet Muhammad. *Ihsan* behaviour literally do well or to do the best. Ismail (2011) revealed that *Ihsan* behaviour is the work and job optimization, work and carry out duties in accordance with good performance and high quality. In Service companies such as hospitals, *Ihsan* behaviour can be a determinant of success or failure. Not all nurses show Islamic behaviour although they work at Islamic organization. Islam is not only teaching to worship but also teach to do well, in sense of work performance. This

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is shown by the meaning of word Islam itself which contains three meanings: safety, peace, and prosperity. To achieve this welfare, Islam strongly encourages the believers to work well with good achievement (Buchari, 2009).

Ihsan behaviour means

1. do something completely as work according to SOP,
2. repay with better as returning big evil with little evil,
3. reducing unpleasant result, for example, prevent a person feels pain,
4. as solution when justice cannot be realized,
5. logical consequence rather than faith,
6. as an investment in future success (Ibrahim, 2006).

Ihsan behaviour will ensure the quality of work (Buchari, 2009). Islamic work ethic comes from the Islamic belief system as the manifestation of faith. The concept of Islamic work ethic is

1. the work is the elaboration of *aqidah*,
2. the work is based on science,
3. work by imitating nature - the divine nature and follow instructions - His instructions (Asifudin, 2004, in Handayanto, 2010).

Work is a liberation process and affirmation of humanistic. It is no exception to nurse at hospital. The hospital is one form of services that can be provided by government or private. The government itself continues to strive to provide good hospital services to public. However, lack of resources makes government cannot serve the needs of society rightly (Fiery, 2008). This creates an opportunity for private sector to set up a hospital. As one Islamic organization with broad support throughout Indonesia, Muhammadiyah was called to participate in social service to community.

Spirituality in service companies become more concern in past decade. Spirituality can to produces five things, namely integrity or honesty, energy or passion, inspiration or ideas and initiatives, wisdom, courage or bravery in taking decisions. Shortly, they agreed that spirituality proved can bring them towards the ladder of success (Legace *et. al.*, 2002).

The relevance of spirituality to workplace has attracted some attention in various business fields such as business management, social work, and healthcare. Spirituality is also considered as an important foundation for effective business leadership (Wasner *et. al.*, In Houston and Cartwright, 2007).

The study of spiritual leadership and workplace spirituality currently more focused on this relationship with results, productivity and organizational performance (Duchon and Plowman, 2005; Gani *et. al.*, 2013; Parker *et al.*, 2010;

Salehzadeh *et al.*, 2015), as well as work attitude, among others, job satisfaction, job involvement, organizational commitment and employee involvement (Markow and Klenke, 2005; Daniel, 2010; Pauer, 2009; McMurray *et al.*, 2012; Yusof and Tahir (2011); Gatling *et al.*, (2016). Easterly (2011) revealed that spiritual leadership affect on benevolent behaviour. Farwoodi *et al.* (2013) stated that leadership affect on benevolent behaviour. While empirical test of spiritual leadership and workplace spirituality practices showed that they do not adopt specific religion.

Spirituality development in workplace cannot go alone without the leadership support. Therefore, discourse of spiritual leadership becomes important to be integrated with application of workplace spirituality. The model of spiritual leadership is a leadership based on actions and behaviour of leadership conscience as a centre of self-control. This model uses a leader not only as visionary, but must have a value that includes the heart sensitive, strong character and has a strong hope and confidence to develop and mobilize all their resources in order to achieve organizational goals. Spiritual leadership is not only about intelligence and skill in leading, but also continues to uphold the spiritual values such as truth, honesty, integrity, credibility, wisdom, compassion that in turn can create character and moral of him and others (Asrun, 2012).

Spiritual leadership is a set of values, attitudes, and behaviours to motivate leaders and others intrinsically in order to create a feeling of spiritual survival through membership and calling. Spiritual leadership in organization creates altruistic love (selfless compassion) (Fry, 2003).

Based on above description, the study objectives are:

1. Examining and analyze the effect of spiritual leadership on workplace spirituality;
2. Examine and analyze the effect of spiritual leadership on job satisfaction;
3. Examine and analyze the effect of spiritual leadership on *Ihsan* behaviour;
4. Examine and analyze the effect of workplace spirituality on job satisfaction;
5. Examine and analyze the effect of workplace spirituality on *Ihsan* behaviour;
6. Examine and analyze the effects of job satisfaction on *Ihsan* behaviour.

THEORETICAL REVIEW AND RESEARCH HYPOTHESES

Spiritual Leadership

Smith and Rayment (2007) defines spiritual leadership as a leader's view on his experience, understanding the feelings of others, give support, as well as relationships with other people. Fry (2003) defines Spiritual leadership as a set of

values, attitudes and behaviours to motivate leaders and others intrinsically, so each have the spiritual survival through togetherness (membership) and calling.

Reave (2005) defines spiritual leadership as a phenomenon that can occur when a person in a leadership position realizes the spiritual values such as integrity, honesty, humility, creates itself as a role model of someone who is trustworthy, reliable and admired.

Fry *et. al.* (2008) developed a theory of spiritual leadership through a model of intrinsic motivation that includes the vision, hope and faith, altruistic love, theory of workplace spirituality and spiritual survival or spiritual well being. Survival consists of spiritual meaning/calling and membership. Spirituality is an inherent human characteristic that intrinsically cannot conclude religious meaning. Spirituality is an existing element in essence of each individual and spirituality cannot be separated from the individual (Janfeshan, *et. al.*, 2011).

Workplace Spirituality

Marques *et. al.* (2007) states that workplace spirituality is an experience of interconnectedness among those involved in work process, which begins with authenticity, reciprocity and personal goodwill, caused by a sense of meaningfulness that is inherent in organization work, and generate greater motivation and organizational excellence.

Ashmos and Duchon (2000) divide workplace spirituality into three main dimensions, namely: Inner Life, meaningful work and community. It can be said that workplace spirituality is not about religion, even though people may sometimes express their religious beliefs in workplace. Workplace spirituality is an employment opportunity to demonstrate various aspects of one's personality.

Job Satisfaction

Robbins (2006) argues that job satisfaction refers to individual general attitude toward his work. Someone with a high degree of satisfaction indicates a positive attitude towards work. Instead, unsatisfied employee to his work indicates negative attitude towards his job.

Luthans (2011) defines job satisfaction as a result of employee perceptions on how good someone job gives everything that is seen as something important through his work. Indicators of employee satisfaction according Luthans (2011) are below.

1. The job itself

Referring to how the jobs attractive to employees, opportunities for learning, and opportunity to accept responsibility.

2. The payment system

Referring to correspondence between the numbers of payments (salaries/wages) received with job demands.

3. Promotion

Referring to opportunity to get promotion to higher positions

4. Supervisor attitude

Referring to supervisor's ability to provide technical assistance and support, ability to interact with superiors, perceived supervisor support to employees in work

5. Co-worker attitude

It is ability to interact with co-workers. Level relationships with co-workers and support level of co-workers in working are perceived employees in work.

Job satisfaction in Islamic teaching is about sincerity, patience, and gratitude. These three things are in our daily life is closely linked with problems that arise in works especially job satisfaction (Fahrudin, 2009).

Ihsan Behaviour

Ihsan behaviour literally means to do well or to do the best. In modern language *Ihsan* behaviour starts from the benevolent assumption. It is perceived as a doctrine or concept that supports a good work ethic. In this perspective the *Ihsan* behaviour is the optimization of work and action, and carries out duties in accordance with good performance and high-quality (Ismail, 2011).

Ihsan behaviour contains two meanings, namely

1. to give pleasure to other party,
2. acts rightly.

Ihsan behavioural manifestations can be done with good knowledge or do the best (Ismail, 2011).

Model and Research Hypothesis

Based on above research model, the research hypothesis can be formulated below.

H1: Spiritual leadership can improve workplace spirituality

H2: Spiritual leadership can improve job satisfaction

H3: Spiritual leadership can improve the *Ihsan* behaviour

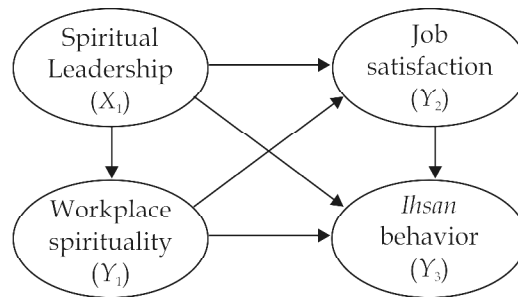


Figure 1: Research Model

H4: Workplace spirituality can improve job satisfaction

H5: Workplace spirituality can improve the *Ihsan*behaviour

H6: Job satisfaction can improve the *Ihsan*behaviour

Research Methods

The study is explanatory research. Population of this study is all 142 nurses of Aisyiah Islamic Hospital at Malang. Data were collected through questionnaires using with Likert scale from 1 means strongly disagree to 5 means strongly agree. Spiritual leadership is measured by five indicators refer to opinion Fry *et. al.* (2008); workplace spirituality is measured by three indicators refer to Ashmos and Duchon (2000); job satisfaction is measured five indicators of Luthans (2011) and *Ihsan*behaviour measured by five indicators of Ismail (2011). Descriptive statistics analysis will determine the frequency distribution of questionnaire and describe in depth the studied variables. Data was analyzed using Partial Least Square (PLS).

RESEARCH RESULT

Respondent's Characteristics

Respondent's characteristics give an overview of surveyed respondents. Respondent's age in 30-40 years is 36 people or 55.0%, respondents in 41-51 years are 27 people or 42.0% remaining 2 or 3.0% are above 50 years. The majority of respondents are male at 39 people. Work experience for 0-10 years are 55 people or 85.0%, and 10 people or 15.0% has work more than 10 years.

Linearity tests the relationship between variables with the Curve Fit method is shown in Table 1.

Table 1 show that all the studied variables have a linear relationship, with a significance level is less than 5%. It can be analyzed further.

Table 1
Linearity Assumption Test

<i>Variables relationship</i>	<i>Sig</i>	<i>Decision</i>
Spiritual Leadership (X_1)	Workplace spirituality (Y_1)	0.002 Linier
Spiritual Leadership (X_1)	Job satisfaction (Y_2)	0.025 Linier
Spiritual Leadership (X_1)	<i>Ihsan</i> behaviour (Y_3)	0.015 Linier
Workplace spirituality (Y_1)	Job satisfaction (Y_2)	0.000 Linier
Workplace spirituality (Y_1)	<i>Ihsan</i> behaviour (Y_3)	0.000 Linier
Job satisfaction (Y_2)	<i>Ihsan</i> behaviour (Y_3)	0.000 Linier

PLS ANALYSIS RESULTS

Testing Results of Discriminant Validity

The test results of discriminant validity can be seen in Table 2 below.

Table 2
Results of Discriminate Validity Test

<i>Indicators</i>	<i>Spiritual leadership</i>	<i>Workplace spirituality</i>	<i>Job satisfaction</i>	<i>Ihsan behaviour</i>	<i>Description</i>
X_{1-1}	0.690	0.324	0.297	0.301	Valid
X_{1-2}	0.567	0.404	0.226	0.188	Valid
X_{1-3}	0.730	0.366	0.196	0.348	Valid
X_{1-4}	0.457	0.214	0.064	0.159	Valid
X_{1-5}	0.735	0.308	0.287	0.283	Valid
Y_{1-1}	0.413	0.816	0.345	0.353	Valid
Y_{1-2}	0.449	0.884	0.371	0.433	Valid
Y_{1-3}	0.639	0.698	0.691	0.771	Valid
Y_{1-1}	0.466	0.549	0.738	0.675	Valid
Y_{1-2}	0.507	0.457	0.677	0.413	Valid
Y_{1-3}	0.031	0.242	0.378	0.340	Valid
Y_{1-4}	0.277	0.360	0.710	0.520	Valid
Y_{1-5}	0.356	0.426	0.759	0.445	Valid
Y_{1-1}	0.082	0.194	0.411	0.606	Valid
Y_{1-2}	0.211	0.118	0.326	0.512	Valid
Y_{1-3}	0.569	0.409	0.430	0.605	Valid
Y_{1-4}	0.298	0.269	0.178	0.496	Valid
Y_{1-5}	0.121	0.371	0.367	0.633	Valid

Table 2 shows that value of cross loadings X_{1-1} indicator to X_{1-5} indicator on spiritual leadership variable is greater than the variable of workplace spirituality, job satisfaction, and *Ihsan* behavioural. Value of cross loadings indicator Y_{1-1} , until Y_{1-3} on each variable of workplace spirituality is greater than the spiritual leadership, job satisfaction, and *Ihsan* behaviour. The cross loadings indicator Y_{2-1}

until Y_{2-5} on each variable job satisfaction is greater than the variable spiritual leadership, workplace spirituality, and *Ihsan* behaviour. And value of cross loadings Y_{3-1} indicator to *Ihsan* Y_{3-5} on behavioural variable is greater than the variable spiritual leadership, workplace spirituality, and job satisfaction. Thus the discriminant validity of four indicators as spiritual leadership, workplace spirituality, job satisfaction, and behavioural *Ihsan* been met.

Structural Model (Inner Model)

Goodness of Fit for inner structural model is tested by predictive relevance (Q^2). The R^2 of each endogenous variable are as follows:

1. R^2 of Y_1 is 0.404;
2. R^2 of Y_2 is 0.454; and
3. R^2 of Y_3 is 0.577.

Square predictive relevance (Q^2) can be calculated as follows:

$$Q^2 = 1 - (1 - R_1^2) (1 - R_2^2) \dots (1 - R_p^2)$$

$$Q^2 = 1 - (1 - 0.404) (1 - 0.454) (1 - 0.577)$$

$$Q^2 = 0.862$$

The calculation result shows the predictive value-relevance is 0.862 or 86.2%. It means the models is valid and having relevant predictive value. Relevance predictive value of 86.2% indicates that data variancethat can be explained by model 86.2%. In other words, information within data can be explains the model at 86.2%, while the remaining 13.8% is explained by other variables (outside the model) and error.

Summary of goodness of fit shows that Q-Square predictive relevance (Q^2) is 0.862 or 86.2%. This shows that variance of *Ihsan* behavioral (Y_3) is able to be explained by spiritual leadership (X_1), workplace spirituality (Y_1) and job satisfaction (Y_2) at 86.2%. In other words, the magnitude contribution of spiritual leadership (X_1), workplace spirituality (Y_1) and job satisfaction (Y_2) to *Ihsan* behaviour (Y_3) is 86.2%. The rest 13.8% of *Ihsan* behaviour at Aisyiah Islamic Hospital (Y_3) is affected by other variables outside this study.

Table 3 shows six relationships testing between spiritual leadership and workplace spirituality, spiritual leadership and job satisfaction, spiritual leadership and *Ihsan* behaviour, workplace spirituality and job satisfaction, workplace spirituality and *Ihsan* behaviour, job satisfaction and *Ihsan* behaviour. There are three in significant relationships. They are spiritual leadership on job satisfaction, spiritual leadership on *Ihsan* behaviourand between workplace spirituality on *Ihsan* behaviour.

Table 3
Path Coefficients of Structural Model

Relationship between variables	Estimate	SE	t-statistic	P Value
Spiritual leadership on workplace spirituality ($X_1 \rightarrow Y_1$)	0.412	0.098	4.192	0.000
Spiritual leadership on job satisfaction ($X_1 \rightarrow Y_2$)	0.144	0.109	1.321	0.186
Spiritual leadership on <i>ihsan</i> behaviour($X_1 \rightarrow Y_3$)	0.067	0.123	0.544	0.586
workplace spirituality on job satisfaction ($Y_1 \rightarrow Y_2$)	0.370	0.126	2.929	0.003
workplace spirituality on <i>ihsan</i> behaviour ($Y_1 \rightarrow Y_3$)	0.025	0.119	0.206	0.836
Job satisfaction on <i>Ihsan</i> behaviour ($Y_2 \rightarrow Y_3$)	0.496	0.123	4.024	0.000

Hypothesis testing results are as follows.

1. The first hypothesis is accepted. Thus it can be interpreted that spiritual leadership affect on workplace spirituality.
2. Hypothesis 2 is rejected. It means spiritual leadership has no effect on job satisfaction.
3. Hypothesis 3 is rejected. It means spiritual leadership has no effect on job satisfaction,
4. Hypothesis 4 is accepted.It means workplace spirituality has direct effect on job satisfaction,
5. Hypothesis 5 is rejected.It means workplace spirituality has no effect on *Ihsan*behaviour.
6. Hypothesis 6 is accepted.

It means job satisfaction affecton *Ihsan* behaviour. The path relationship is shown at figure 2.

DISCUSSION AND CONCLUSION

Effect of Spiritual Leadership on Workplace Spirituality

Table 3 show that *t*-Statistic value of spiritual leadership (X_1) on workplace spirituality (Y_1) is 4.192, while the critical value (*t*-table) is 1.960. It show that *t*-Statistic > critical value (*t*-table). *P* value is $0.000 < 0.05$, this indicates that spiritual leadership (X_1) directly affect on workplace spirituality (Y_1). A leader should has visionary vision and also has a value that includes the heart feeling, strong character and has a strong hope and confidence to develop and mobilize all their resources in order to achieve organizational goals.

This results support the research conducted by Fry *et. al.* (2011) that spiritual leadership affect on workplace spirituality. When lead an organization, spiritual leadership uses various methods, such as actions, decisions or every word are based on careful thought, capable to create spiritual changes needed to create a climate in order to affect others, communicate the vision and mission to others.

Effect of Spiritual Leadership on Job Satisfaction

Table 3 shows that value of t -Statistic of spiritual leadership (X_1) on job satisfaction (Y_2) is 1.323, while the critical value (t -table) amounted to 1,960. P value is $0.186 > 0.05$; this indicates that spiritual leadership (X_1) directly does not affect on job satisfaction (Y_2).

This study result do not support previous research on relationship between spiritual leadership on job satisfaction (Fry *et. al.*, 2011), which states that spiritual leadership affect job satisfaction. This is because there are some elements of job satisfaction that unfulfilled by nurse's desire, including satisfaction with supervisor, satisfaction with payment system and satisfaction with promotion.

Spiritual leadership is one important factorto improve job satisfaction of nurses. A leadershould able to understand what nurse's desire, as well as able to increase job satisfaction. Very high SOP demands may decrease job satisfaction of nurses.

Supervisor should more often to interact with subordinate, building relationships. Communication with subordinates will increase job satisfaction. This is because the subordinate cared by superiors. Evidence suggests that more frequent interaction between subordinate and supervisors also increases job satisfaction of subordinates (Nadiri and Tanova (2010).

Effect of Spiritual Leadership on *Ihsan* behaviour

Table 3 above shows that t -Statistic value of spiritual leadership (X_1) on *Ihsan* behaviour (Y_3) is 0.544, while the critical value (t -table) is 1.960. This test results show that value t -Statistic < critical value (t -table). P value is $0.586 > 0.05$, this indicates that spiritual leadership (X_1) directly does not affect on *Ihsan* behaviour (Y_3).

This result is not consistent with Easterly (2011) that spiritual leadership affect on *ihsan*behaviour. Farvoodi *et al.* (2013) stated that leadership affect on *ihsan* behaviour. To create the *Ihsan* behaviour of nurses, leaders should able to create a supportive working environment to reflect the Islam values by working full accuracy, passionately and diligently. Leaders also need to find a solution the causes of nurse dissatisfaction. Leaders must work with spirit, creating honesty, when a person better understand spiritual meaning, then he will be more empathetic and care to patient (Parker *et al*, 2010).

The Effect of Workplace Spirituality on Job Satisfaction

Table 3 shows that value of t -Statistic value of workplace spirituality (Y_1) on job satisfaction (Y_2) is 2,923, while the critical value (t -table) is 1.960. These test results show that value of t -Statistic > critical value (t -table). P value is $0.003 < 0.05$; this means that workplace spirituality (Y_1) directly affect job satisfaction (Y_2).

The results of this study support previous research on workplace spirituality (Pawar, 2009; McMurray *et al.*, 2012; Gatling *et al.*, 2016) that workplace spirituality can create job satisfaction. It is concerned with three aspects of workplace spirituality as Inner Life, meaningful work and community, which ultimately create job satisfaction.

Workplace spirituality indicated by service orientation and deep concern for others. Consideration for others is shown by care and labour relations with high quality of work, satisfaction with work, low turnover, group cohesion, and efficiency of group (Karakas, 2010).

The Effect of Workplace Spirituality on *Ihsan* behaviour

Table 3 shows that *t*-Statistic value of workplace spirituality (Y_1) on *Ihsan* behaviour (Y_3) is 0.206, while the critical value (*t*-table) is 1,960. These test results show that value of *t*-Statistic < critical value (*t*-table). *P* value is 0.836 > 0.05, this suggests that workplace spirituality (Y_1) directly does not affect on *Ihsan* behaviour (Y_3). This research results does not support Parker *et. al.*, (2010) that when a person better understand spiritual meaning, it will be more empathetic and care to patient.

This study shows that although the nurses work in spiritual organization environment, but if it is not supported job satisfaction nurses, *ihsan* behaviour cannot be achieved. Islam is not only taught to worship alone, but also teach to do well, in sense of work, even achievement. This was evident from the meaning of word Islam itself, which contains three meanings: safety, peace, and prosperity. To achieve this welfare, Islam strongly encourages the believers to work rightly with good achievement (Buchari, 2009).

The Effect Job Satisfaction on *Ihsan* Behaviour

Table 3 shows that *T*-Statistic value of job satisfaction (Y_2) on *Ihsan* behaviour (Y_3) is 4.024, while the critical value (*t*-table) amounted is 1.960. These test results show that value of *t*-Statistic > critical value (*t*-table). *P* value is 0.000 < 0.05, this means job satisfaction (Y_2) directly affect on *Ihsan* behaviour (Y_3).

If the job satisfaction is associated with Islamic teachings, it will create sincerity, patience, and gratitude. These three things in our daily life are closely linked with problems that arise in work primarily of job satisfaction. Work with sincerity, patience and gratitude sometimes does not guarantee to raise output. But as the process, working with these three aspects will provide its own value. Working willingly accompanied with patience and gratitude can create job satisfaction, which is not just output. When the work is finished, then there is a satisfaction that is not necessarily directly related to output obtained (Fahrudin, 2009).

Ihsan behaviour basically is the optimization work done, work and carry out the duties in accordance with good round performance and high quality. *Ihsan* behaviour in service companies can be a determinant of success or failure (Ismail, 2011). Islam suggests the believers in work should with full accuracy, passionate and diligent. Accuracy within Islam known as *Ihsan*. *Ihsan* will ensure work quality (Buchari, 2009).

Research Implications

This study results are expected to provide managerial implications for Aisyiah Islamic Hospital. The most important implication can be explained below. First, the spiritual leadership, workplace spirituality and job satisfaction are some of components to improve the *Ihsan* behaviour. Therefore, leader of Aisyiah Islamic Hospital, especially the director, supervisor and unit head, must think the factors that can improve job satisfaction. Second, the leaders should more concern with job satisfaction, because job satisfaction is the main component for nurses to realize the *Ihsan* behaviour.

However, for leadership model in an organization, *ihsan* behaviour will not be realized when nurses has lower job satisfaction. Third, workplace spirituality can improve job satisfaction of nurses; where the goal of good organization is a dimension of temporal and hereafter. The interests are revived by Islam values or do not conflict with Islam teachings. Essential essence of job satisfaction is higher performance of nurses as one source of competitive advantage for organization. Forth, the leader of organization needs to increase job satisfaction, creating comfortable working conditions and creating a sense of familiarity and high harmonization to create reciprocal behaviour between individuals.

Research Limitations

Some limitations of these findings makes the research cannot give an overall picture. These limitations can be described as follows. The study design is still not able to eliminate completely the possibility of Common Method Bias because all data used in this study was obtained from self report for independent and dependent variables. This bias can cause inflation and deflation relationships between factors. All data collected through self-report, it also may be affected by social desirability response. It means that answers given are considered appropriate but may not necessarily reflect the real situation; the limited number of nurses, so the results of this study cannot be fully generalised.

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