

Examining the relationship between organizational intelligence, religious commitment, spiritual well-being, and organizational agility among multireligious creative economy businessmen in Yogyakarta

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ABSTRAK

Introduction

Organizational agility, a novel concept in the business domain, measures the speed and flexibility with which organizations can face inevitable disruptions, particularly among creative economy actors with a religious foundation.

Objectives

This study examines the causal relationship between organizational intelligence, religiosity, spirituality, and organizational agility.

Method

The study employed a multivariate associative hypothesis testing approach using path analysis to investigate the relationships among organizational agility (OA), organizational Intelligence (OI), religious commitment (RC), and spiritual well-being (SWB). Measurement instruments, including the agility capabilities scale, religious commitment scale, spiritual well-being scale, and organizational intelligence scale, were adapted and validated as psychometric tools within Indonesian society's specific cultural and behavioral context. The sample consisted of 150 creative economy actors involved in religious organizations and engaged in the fashion, culinary, and handicraft sectors. Data analysis was conducted using IBM SPSS Statistics and SmartPLS.

Results

The findings indicate that religious commitment does not significantly impact organizational agility but positively and significantly influences organizational intelligence. Furthermore,

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organizational intelligence significantly contributes to organizational agility. However, spiritual well-being does not significantly influence organizational agility or intelligence.

Implications

These findings have implications for practitioners and decision-makers who want to develop successful business strategies in the religious-based creative economy sector. They emphasize the importance of religious commitment and the enhancement of spiritual values.

Originality/Novelty

This study contributes to the literature on organizational intelligence, religiosity, spirituality, and agility in creative economy business.

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INTRODUCTION

Increasing the economic participation of the community (micro and small businesses) must always be pursued because since the pandemic, the government has had limitations in financing economic development (APBN deficit). The strengthening concentration of economic power in certain groups is marked by a low Social Mobility Index (SMI) ranking (67). The lack of national economic self-reliance is due to low productivity, with a productivity index below the ASEAN average (74.4%), innovation index (ranking 87, 2021), and creativity index (ranking 115, 2015). The role of religious-based creative economy groups is not insignificant, especially the Muslim creative economy group, which has a large market for needs and desires related to Islamic rituals, identity, and symbols, especially fashion and cuisine. Creative economic activities involve both Muslim and non-Muslim communities, such as Christian and Buddhist communities, with economies driven by the internalization of religious teachings. According to Nasr (1987), Islamic work tradition has three elements in the workplace: worship, work itself, and recreational (art) elements (Iswahyudi, 2019; Soleh, 2010). Christian communities, through Diakonia, carry out a calling to serve the love of God, which is manifested in social work through the inspiration of religious teachings, and congregations develop business units (Nanthambwe, 2024; Nordstokke, 2013; Pillay, 2022; Werner, 2023). Buddhism encourages economic progress through investment management and social funds for social progress together (Borup, 2018; Daniels, 2010; Jayasinghe & Soobaroyen, 2009; Prayukvong & Foster, 2014).

Therefore, religion, as part of the organizational culture of religious adherents, has its own characteristics. The assumption is that religious teaching can be a driving factor in supporting the development of a creative economy (He, 2024; Lightfoot, 2011;

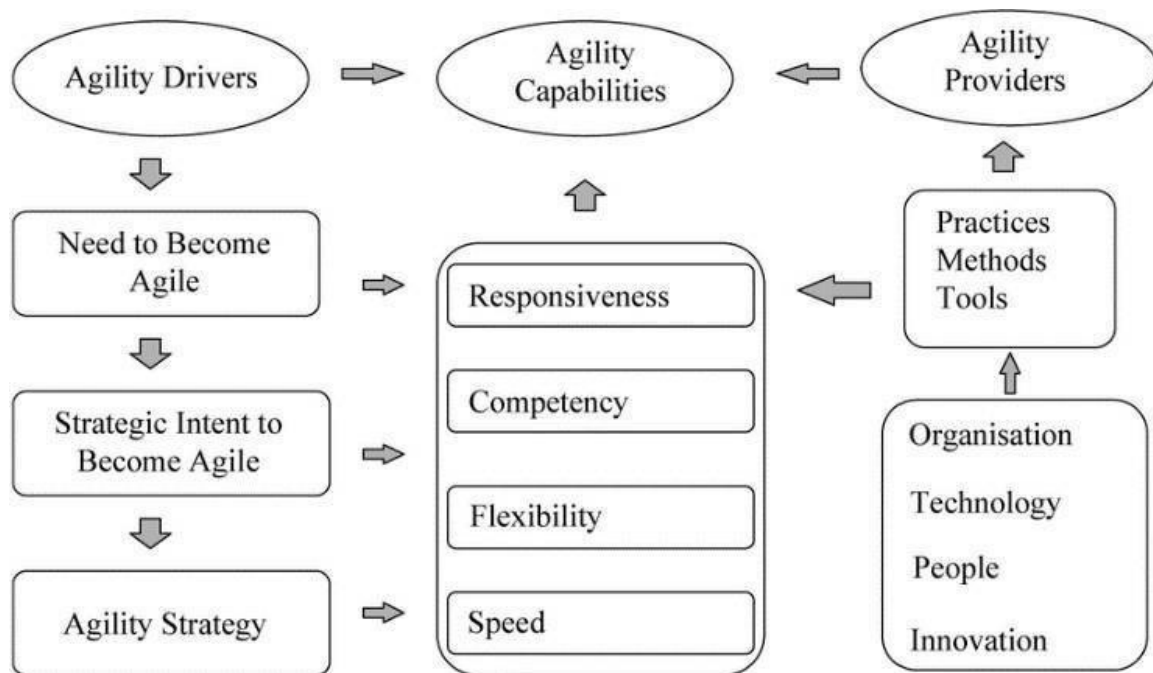
Petry et al., 2020). Thus, in the input, process, output, outcome, and spiritual atmosphere of organizational members, there are indications of the internalization of religious values that influence the agility and creativity of economic actors. However, various studies have shown differences in religious orientation in various organizations, especially in religiosity and spirituality (Herzog et al., 2020; Obregon et al., 2022; Tracey, 2012). Other studies indicate that business organizations endure values and meanings and become sources of intelligence and creativity (Lepak et al., 2007; Möller & Rajala, 2007; Schindehutte et al., 2008). Innovation and creativity are pillars of agility when facing disruptions. This study's main issues include agility, proactivity, participation, collaboration, responsibility, expertise, and speed. Can the religious and spiritual backgrounds of creative economy actors based on religion affect the agility of their organizations?

LITERATURE REVIEW

Previous studies have shown a positive correlation between agility and innovation, intelligence, cultural values, organizational commitment, SME development strategies, and employee empowerment (Aityassine et al., 2024; Arsawan et al., 2022; Dabić et al., 2021; Homayoun et al., 2024; Sackey et al., 2024; Tripathi & Dhir, 2023). To develop a model of the relationship between spirituality and religion to agility from a business perspective, the researcher uses the first issue of Organizational Intelligence (OI). OI was used as a mediating variable for religious commitment and spiritual well-being because previous research has shown a positive influence of organizational intelligence on organizational agility (OA), which is significant in business organizations that are sensitive and flexible to change. To the best of our knowledge, no research has been found on a model of the relationship between spiritual well-being (SWB), religious commitment (RC), and organizational agility mediated by organizational intelligence.

The Influence of Organizational Intelligence on Organizational Agility

Intelligence is the principal capital for the survival of an organization because Intelligence, both psychologically and biologically, in various definitions, is an effort to ensure the survival of an organization for as long as possible. Organizational Intelligence is a comprehensive knowledge of all factors that influence an organization and in-depth knowledge of all factors, including customers, competitors, and the economic environment. Armed with this knowledge, organizational intelligence influences the quality of managerial decisions through solid operational standards and procedures. Just as organizational agility emphasizes flexibility, agility, and rapid response, it also emphasizes organizational agility.

Figure 1*Conceptual Model of Organizational Agility*

Source: Sharifi & Zhang (1999)

The conceptual model of organizational agility proposed by Sharifi & Zhang (1999) consists of three parts: agility drivers, capabilities, and agility providers, as shown in Figure 1. Cultural elements of organizational agility include collaboration, creativity, transparency, innovation, and diversity (Institute for Corporate Productivity, 2021). Internalization of religious teachings in producing goods and services involving rituals, symbols, and the culture of its followers indicates the presence of creative work characteristics and cultural behaviors. This suggests that there is a spiritual and religious influence on organizational agility.

Based on the adaptation and adjustment of these three concepts, a measurement tool was created with an emphasis on agility capabilities. This tool measures the dimensions of responsiveness, flexibility, knowledge sharing, competitiveness, and speed, as adapted by Almahamid (2008).

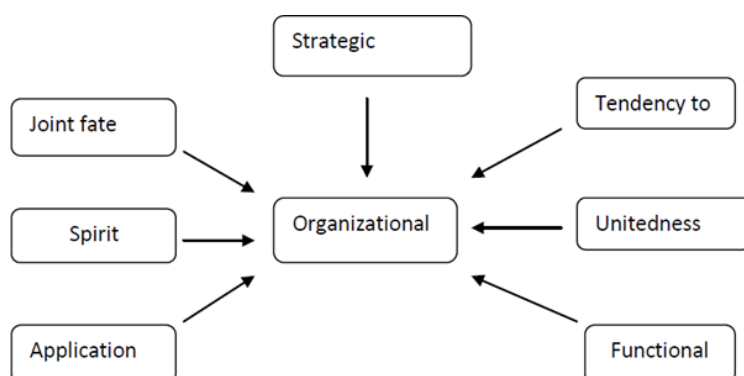
Concept of Organizational Intelligence

Albrecht (2002) and Jung (2009) have different views on understanding OI. Albrecht (2002) sees OI as individuals' talent and capacity to use their mental abilities to achieve the organization's mission. OI is knowledge that comes from a combination of employees, technological means, and other knowledge resources, including knowledge of the external environment. According to Jung, OI is the ability of a company to operate all its mental and instrumental resources, focusing on achievement. Unlike Albrecht's view, Jung (2009) considered the scope of OI to include both material and immaterial individuals and all other resources that support knowledge and skills in achieving organizational goals.

There are seven components of Organizational Intelligence according to Albrecht (2002): strategic prospect (referring to fundamental strategies that must be identified and accepted by all staff and adapted to them); joint fate (staff should consider themselves as influential members of the organization, and managers should act in project strategies, plans, and implementation); the tendency to change (organizations have more flexibility and compatibility with environmental changes, the staff is encouraged for discovery, innovation, and finding better solutions to complete their work); unitedness and agreement (in an intelligent organization, the design of its organization and structure, systems, methods, processes, policies, laws, and regulations; and rewards are offered in methods that reduce the disruption of activities and redo them. In such an intelligent organization, such design can improve decision-making speed and respond to individuals and groups with the help of power delegation), functional pressure (in an intelligent organization, everyone performs their tasks correctly because they believe in the validity of their goals and that there is a logical balance between individual expectations and organizational expectations), and the application of knowledge (currently, the success or failure of an organization is based on the effective use of knowledge, information, and data. The ability to create, transfer, organize, share, and utilize knowledge in a complex organizational environment has become a fundamental dimension of competition) and spirit (the spirit element shows a tendency towards activities that go beyond the criteria. In an organization where staff have low spirit, they do their job correctly, while in an organization where staff have high spirit, they perform better and exceed their expectations, and their energy is continuously increasing. Managers and staff are highly interested in their work and take pride in their membership in the organization). The components of organizational intelligence are shown in Figure 2. The values of creative economic actors based on religion have an acceptable space in culture as a source of Organizational Intelligence knowledge flow.

Figure 2

Components of Organizational Intelligence



Source: Albrecht (2002).

Religious Commitment

Religious commitment refers to an individual's obedience to daily values, beliefs, and religious practices. According to Oman (2014), religious commitment encompasses (a) experiences, feelings, thoughts, and behaviors arising from sacred pursuits, and (b) non-sacred pursuits (such as identity, belonging, meaning, health, and goodness) within a context whose primary purpose is to facilitate, interpret, and provide methods (rituals or prescribed procedures) for accepted pursuits within an identified group.

In line with these definitions, most researchers measure religious commitment based on beliefs in God, deep commitment to religion, turning issues over to God, obeying religious leaders, frequency of worship, attendance at religious services, engaging in religious rituals, and prayer (Dollahite et al., 2019; Saroglou, 2011; Schieman et al., 2010). Research on religious commitment indicates that religiosity is not a unidimensional experience in an individual's life. The orientation of religiosity has various dimensions. Glock's (1962) five-dimensional model framework can be used for systematic research on diverse religious commitments (Davidson, 1975; El-Menouar, 2014; Kucukcan, 2010; Pearce et al., 2017). Although each religion may have its characteristics, religious commitment is generally manifested in the following dimensions:

- a. The experiential dimension refers to deep knowledge of fundamental reality and religious and emotional experiences in grandeur, fear, humility, joy, and peace.
- b. The ritualistic dimension refers to the specific religious practices expected of followers, such as worship, fasting, and devotion.
- c. The ideological dimension indicates that all religions expect religious individuals to maintain specific beliefs.
- d. The intellectual dimension suggests that religious individuals need to understand the basic teachings of their religion concerning faith and scripture.
- e. The consequential dimension includes human-to-human relationships, including prescriptions that determine adherents' attitudes due to religious beliefs.

Based on Glock's (1962) model, Verbit (1970) further proposed six dimensions of religious commitment: ritual, doctrine, emotion, knowledge, ethics, and community. In Verbit's model, these six religious components were measured in four dimensions: frequency, intensity, and centrality content. These dimensions refer to elements of religiosity and indicate the direction of religious behavior and level of participation. On the other hand, the frequency dimension measures the extent of involvement and religious practices. The intensity dimension represents the degree of determination and consistency of a person's relationship with religion. Centrality content measures an individual's importance to the attributes of religious teachings, rituals, and sentiments.

Spiritual Well-Being

Well-being can be defined as being happy, healthy, or prosperous (Diener, 2000; Diener et al., 1985). Fisher (1998) stated that the basic dimensions of well-being encompass and unify all other dimensions of health: physical, mental, social, and physiological. Spiritual well-being has two dimensions: religious and existential. The religious dimension indicates spiritual well-being or happiness due to feeling close to God, whereas the existential dimension measures good social interactions, independence, and adaptation. According to Paloutzian & Ellison (2019), spiritual well-being is the shared peace with others, attention and appreciation for life, diversity, and unity; through these aspects, one can develop one's personality.

Paloutzian & Ellison's (2019) theory of spiritual well-being can be related to the concept of Zohar & Marshall (2004) in their literature on spiritual intelligence, in which the human relationship dimension is divided into three categories: intrapersonal, interpersonal, and transpersonal. Intrapersonal dimension is an aspect of existential well-being that involves inner peace and self-acceptance. The interpersonal dimension represents the other side of existential well-being, namely loving relationships with society and an environment full of compassion for humans and the environment.

THEORETICAL FRAMEWORK

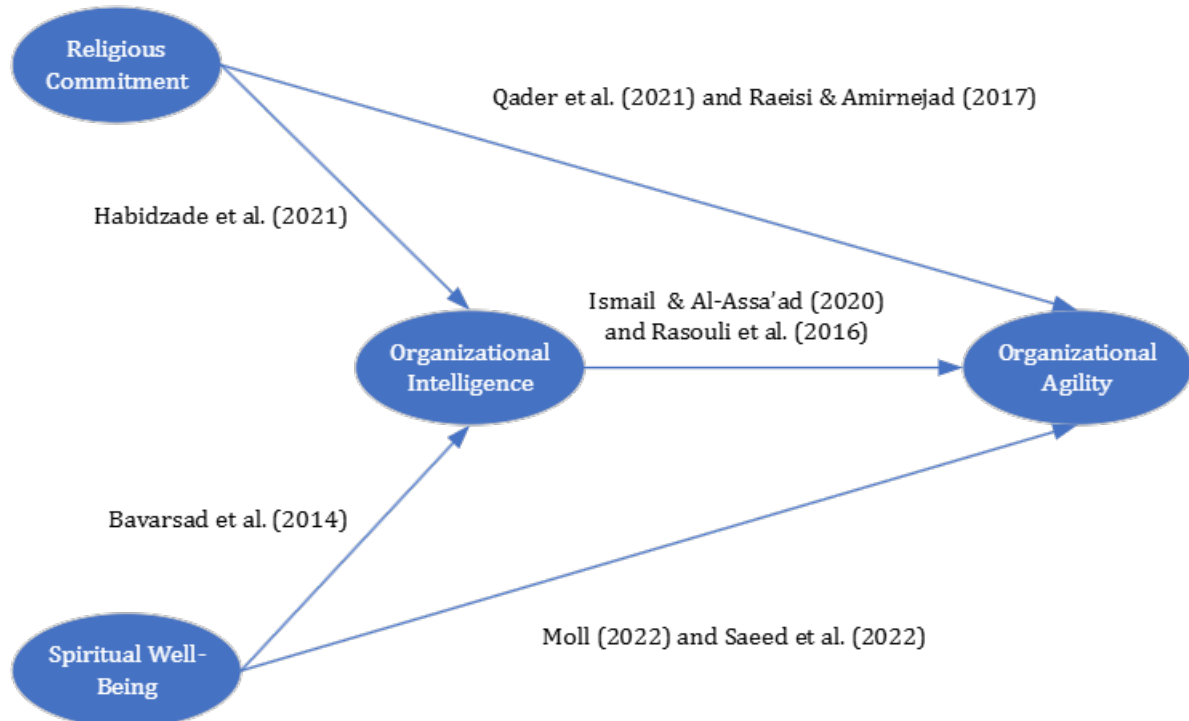
The main issue in this study is related to the influence of organizational intelligence on organizational agility. The model is further developed by linking it to other variables, namely, the psychological and sociological aspects of religion, namely spiritual well-being and religious commitment. This model positions organizational intelligence as a mediator of the influence of spiritual well-being and religious commitment on organizational agility.

These four theoretical inputs and concepts represent the interrelationships between physical, mental, psychological, social, and individual conditions. Organizational agility is related to responsiveness, speed, knowledge-sharing, and flexibility. Organizational intelligence measures strategic vision, adaptability, readiness to face challenges, collective enthusiasm for achieving results, information and knowledge sharing, and the alignment between rules and efforts to achieve results and performance. Religious commitment is related to obedience to God, and its activities have social dimensions and organizational interests. Spiritual well-being has two dimensions, religious well-being, and existential well-being, which measure good relationships at the intrapersonal, interpersonal, and transpersonal levels, namely relationships with God, fellow human beings, and oneself.

The theoretical framework model illustrates the influence of organizational intelligence on organizational agility, the influence of spiritual well-being and religious commitment on organizational agility, and the influence of spiritual well-being and religious commitment mediated by organizational intelligence on organizational agility in creative economy businesses based on religion, as shown in Figure 3.

Figure 3

Model of Religious Agility (Linkage of Religious Commitment, Spiritual Well-being, Organizational Intelligence and Organizational Agility)



Source: Authors' compilation.

HYPOTHESIS DEVELOPMENT

H1: Organizational intelligence has a significantly favorable influence on organizational agility among creative economy practitioners among Muslim, Catholic, and Buddhist clusters in the fashion, culinary, and fine arts sectors in Yogyakarta.

This hypothesis is supported by the research of Ismail & Al-Assa'ad (2020) and Rasouli et al. (2016), who showed that Organizational Intelligence, in terms of strategic vision, interdependence, readiness for change, and shared knowledge, is positively related to the dimensions of Organizational Agility, such as flexibility, responsiveness, and decision-making speed. Organizational Intelligence should support religion-based creative economy businesses.

H2: Spiritual well-being has a significant favorable influence on Organizational Agility among creative economy practitioners of Muslim, Catholic, and Buddhist clusters in the fashion, culinary, and fine arts sectors in Yogyakarta.

Practitioners of religion-based creative economy businesses can find the significant meaning of work as part of the internalization of spirituality, which involves serving, recreating, and co-creating with God. This leads to awareness of the importance of adapting to rapid changes and utilizing all available resources

(organizational agility). This hypothesis is supported by Moll (2022), who explore the contribution of spirituality in the workplace to continuous changes, fostering creativity, and retaining employees. Studies such as Saeed et al. (2022) on spirituality workplace and workforce agility and Hartono et al. (2021) on spiritual leadership and organizational agility suggest that spiritual values in organizations correlate positively with organizational agility.

H3: Religious commitment has a significantly favorable influence on Organizational Agility among creative economy practitioners of Muslim, Catholic, and Buddhist clusters in the fashion, culinary, and fine arts sectors in Yogyakarta.

Religious commitment among practitioners of creative economy businesses can become part of the organizational culture that aligns with a commitment to business progress and creativity. Religious commitment can influence organizational agility. This hypothesis was supported by Qader et al.'s (2021) research which demonstrates a significant relationship between organizational commitment and organizational agility. Raeisi & Amirnejad (2017) also found that organizational commitment mediates the relationship between organizational leadership and agility. Moreover, Knoll (2019) showed that organizational entrepreneurship and agility are mediated by organizational commitment, and the cultural aspects of organizational values, particularly in terms of clan and adhocracy culture, positively influence organizational agility.

H4: There is a significant favorable influence of spiritual well-being (SWB) and religious commitment (KA) mediated by Organizational Intelligence (OI) on Organizational Agility (OA) among creative economy practitioners of Muslim, Catholic, and Buddhist clusters in the fashion, culinary, and fine arts sectors in Yogyakarta.

This model attempts to integrate psychological and sociological variables into a rational framework, suggesting that the behavior of religious-based creative economy businesses related to religious commitment and spirituality can directly affect organizational agility or be mediated by organizational intelligence. This hypothesis is supported by Habibzade et al. (2021), who show a close relationship between commitment, organizational intelligence, and organizational agility in terms of organizational performance. Furthermore, the influence of spiritual well-being on organizational intelligence is also relevant and affects organizational health, as demonstrated by Bavarsad et al. (2014).

METHOD

This study adopts a quantitative method. The quantitative approach employs explanatory multivariate hypothesis testing using path analysis to examine the relationships between organizational agility (OA), Organizational Intelligence (OI), religious commitment (KA), and spiritual well-being (SWB). The measurement instruments utilized in this study included agility capabilities, religious commitment,

spiritual well-being, and organizational intelligence scales, which have been adapted and tested for reliability and validity within the Indonesian cultural context and specific values and behaviors.

The research sample consisted of purposive sampling, specifically individuals involved in the creative economy with Islamic, Christian, and Buddhist backgrounds actively engaged in religious rituals and social activities. The sample size is 150 people residing in Yogyakarta, and they are involved in the creative economy's fashion, culinary, and craft clusters. Respondents' affiliation with religious organizations or organizations operating in the economic and social sectors was confirmed and referenced through their respective religious organizations or organizations involved in economic and social activities. Additionally, data sources or respondents engaged in the creative economy can be identified through the official website of the Special Region of Yogyakarta, specifically <https://ekraf.jogjakota.go.id/>.

The sample size in this study follows Roscoe's suggestion that a suitable sample size should fall between 30 and 500 individuals. Yogyakarta was selected as the sampling location because it is known for its religious atmosphere. It is renowned as a city of creative economic tourism with a strong foundation in education and religious organizations as pillars of religious and economic culture.

Spiritual well-being, including religious and existential well-being, is measured using the Spiritual Well-Being Scale (SWBS). Religious commitment was measured using a scale adapted from Worthington et al., which consists of intrapersonal (cognitive) and interpersonal (behavioral) dimensions. Organizational agility has four dimensions: responsiveness, competency, flexibility, and speed. The measurements and items were adapted from previous studies by Almahamid (2008), and Zhang & Sharifi (2000). Organizational Intelligence was measured using seven dimensions: strategic vision, shared fate, change, heart, alignment, knowledge, and performance. This measurement scale was adapted from Karl Albrecht. In this study, 15 constructs were measured using 56 indicators, including 16 spiritual well-being indicators, 14 religious commitment indicators, 12 organizational agility capabilities indicators, and 14 organizational intelligence indicators. All variables were operationalized using previously developed scales through adaptation and modification. Table 1 presents reliability test results of research instrument.

Tabel 1

Reliability Test Results

Variable	Cronbach's alpha	Decision
Organizational Agility (OI)	0.976	Reliable
<i>Spiritual Well-Being</i> (SWB)	0.839	Reliable
Religious Commitment (RC)	0.879	Reliable
Organizational Intelligence (OI)	0.977	Reliable

Source: Primary data. Authors' estimation.

The research sample consisted of purposive sampling, specifically individuals involved in the creative economy with Islamic, Christian, and Buddhist backgrounds, actively engaged in religious rituals and social activities. The sample size was 150 individuals residing in Yogyakarta and involved in the creative economy's fashion, culinary, and craft clusters. The reference and confirmation of respondents' affiliation with religious organizations were obtained through their respective religious organizations or those involved in economic and social activities. Additionally, data sources or respondents engaged in the creative economy can be identified through the official website of the Special Region of Yogyakarta, specifically <https://ekraf.jogjakota.go.id/>. Data were collected over four months from December 2022 to March 2023. Seventy% of the data were collected offline on business premises, and 30% were collected online through Google Forms and WhatsApp. The sample size in this study follows Roscoe's suggestion that a suitable sample size should fall between 30 and 500 individuals. Yogyakarta was selected as the sampling location because it is known for its religious atmosphere and renowned as a city of creative economic tourism with a strong foundation in education and religious organizations as pillars of religious and economic culture.

The data were analyzed through explanatory multivariate hypothesis testing using path analysis to examine the relationships between organizational agility (OA), Organizational Intelligence (OI), religious commitment (KA), and spiritual well-being (SWB). Measurement instruments, including agility capabilities, religious commitment, spiritual well-being, and organizational intelligence scales, were adapted and validated for their psychometric properties within the Indonesian cultural context, values, and behaviors. The sample consists of 150 individuals involved in the creative economy, who are affiliated with religious organizations and engaged in the fashion, culinary, and craft sectors. Data analysis was conducted using SPSS 13 and SmartPLS.3, chosen for their ability to comprehensively depict the relationships between variables and to simultaneously eliminate the need for researchers to process the data to determine the relationships between individual variables.

RESULTS AND DISCUSSION

Respondent Demographic Profile

The description of respondents based on the type of company in exploring the agility of the creative economy in Yogyakarta was presented in [Table 2](#). Based on the table, it can be observed that among the types of businesses in the creative economy in Yogyakarta, there are 83 respondents, or 48.8%, engaged in the craft industry, 37 respondents, or 21.8%, involved in the financial services sector, 27 respondents or 15.9% in the culinary industry, and the remaining 23 respondents or 13.5% in the fashion industry.

Table 2

Type of Company

Type	Frequency	Percent
Financial Services	37	21.8
Crafts	83	48.8
Culinary	27	15.9
Fashion	23	13.5
Total	170	100

Source: Primary data. Authors' estimation.

The description of the respondents based on work experience in exploring the agility of the creative economy in Yogyakarta was presented in [Table 3](#). The table shows that 71 creative economy practitioners in Yogyakarta have business experience of one to five years, or 41.8%. Meanwhile, 49 had more than 16 years of business experience. 34 individuals (20 %) had business experience of 6 to 10 years, and the remaining 16 people (9.4 %) had business experience of 11 to 15 years.

Table 3*Work Experience of Creative Economy Practitioners in Yogyakarta*

Work Experience	Frequency	Percent
One year - five years	71	41.8
Six years - ten years	34	20
eleven years - fifteen years	16	9.4
More than sixteen years	49	28.8
Total	170	100

Source: Primary data. Authors' estimation.

Data on the religion of creative economy practitioners in Yogyakarta was presented in [Table 4](#). The table shows that creative economy practitioners in Yogyakarta, who are Muslims, comprise 145 people (85.3 %), while the remaining 25 people (14.7 %) are non-Muslims.

Table 4*Religion of Creative Economy Practitioners in Yogyakarta*

Religion	Frequency	Percent
Muslims	145	85.3
Non-Muslims	25	14.7
Total	170	100

Source: Primary data. Authors' estimation.

Path Analysis Results

The main objective of the data analysis in this research was to answer five proposed hypotheses. Hypotheses 1-5 are related to the assumed direct and indirect effects of the independent variables on the dependent variable. Each effect includes the influence of spiritual well-being (SWB) on organizational agility (HI), the influence of

religious commitment (RC) on organizational agility (H2), the influence of organizational intelligence profile (OI) on organizational agility (H3), and the influence of organizational agility (OA) on organizational agility (H4). The indirect effects consist of the influence of spiritual well-being on the organizational agility, mediated by the organizational intelligence profile (H5), and the influence of religious commitment on the organizational agility, mediated by the organizational intelligence profile (H6). Furthermore, minor hypotheses are related to the influence of spiritual well-being on organizational agility (H7) and the influence of religious commitment on organizational agility (H8) in the interdisciplinary SDI of creative economic agility. The relationship patterns were analyzed using path analysis.

The first step in path analysis is to estimate the path coefficients using the Partial Least Squares (PLS) analysis method assisted by Smart PLS 4.0. PLS is an alternative method in Structural Equation Modeling (SEM) that can address issues in complex relationships between variables. The estimated path coefficient results were presented in [Table 4](#).

Table 4

Path Coefficient Estimation Results

Relationship Patterns	Original Sample	Sample Mean	Standard Deviation	T statistics	P values
RC ≥ OA	-0.234	-0.215	0.136	1.724	0.085
RC ≥ OI	0.564	0.542	0.093	6.040	0.000
OI ≥ OA	0.533	0.550	0.098	5.435	0.000
SWB ≥ OA	0.19	0.182	0.198	0.960	0.337
SWB ≥ OI	0.009	0.054	0.095	0.092	0.927

Source: Primary data. Authors' estimation.

Based on the output values of the estimated path coefficients in [Table 4](#), significance tests for the path coefficients were conducted as follows:

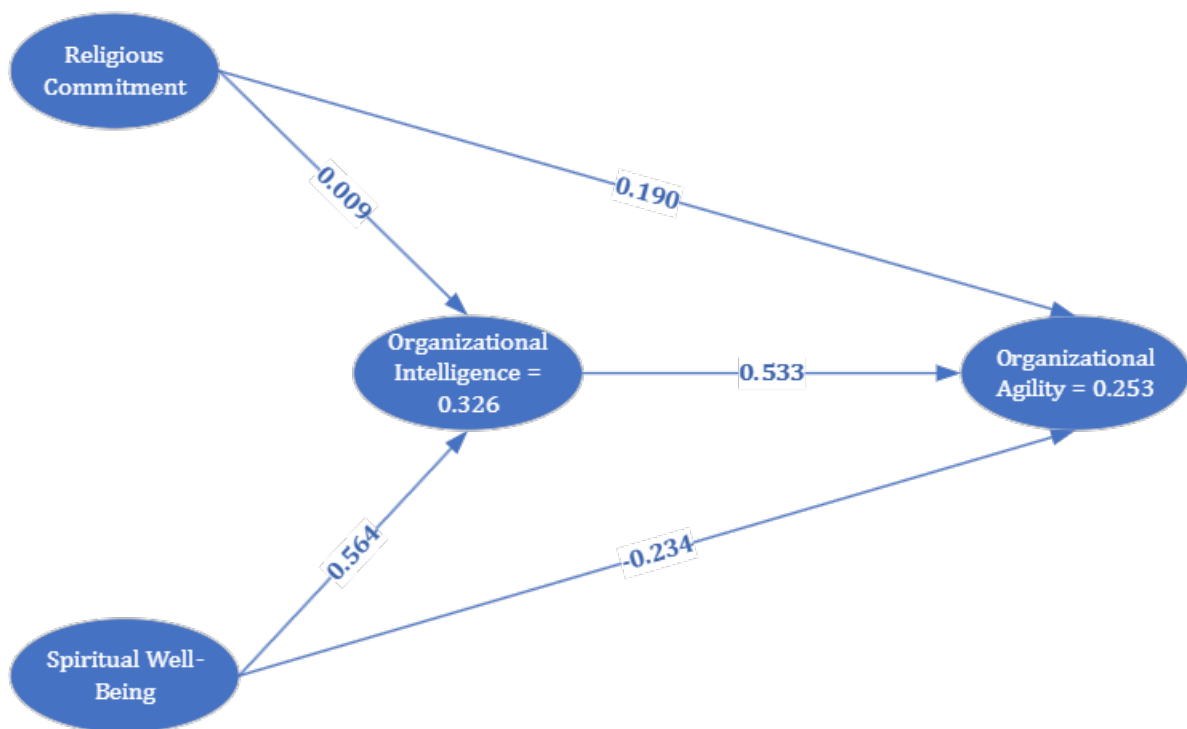
- a. The path coefficient of KA on AG was -0.234 with a significance value (p-value) of 0.085. Because the significance value of 0.085 is more significant than 0.05, it can be concluded that KA's influence on AG is insignificant. The non-significant path coefficient implies that the KA level does not cause a significant increase or decrease in the AG.
- b. The path coefficient of KA on OI was 0.564, with a significance value (p-value) of 0.000. Because the significance value of 0.000 is less than 0.05, it can be concluded that the influence of KA on OI is significant. The path coefficient value indicated that higher KA levels were associated with higher levels of OI. Conversely, lower KA levels were associated with lower OI levels.
- c. The path coefficient of OI on AG was 0.533, with a significance value (p-value) of 0.000. Because the significance value of 0.000 is less than 0.05, it can be concluded that the influence of OI on AG is significant. The path coefficient value indicated that higher OI levels were associated with higher AG levels. Conversely, lower OI levels were associated with lower AG levels.

- d. The path coefficient of SWB on AG was 0.19, with a significance value (p-value) of 0.337. Because the significance value of 0.337 is more significant than 0.05, it can be concluded that the influence of SWB on AG is not significant. The non-significant path coefficient implies that the level of SWB does not cause a significant increase or decrease in the AG.
- e. The path coefficient of SWB on OI is 0.009, with a significance value (p-value) of 0.927. Because the significance value of 0.927 is more significant than 0.05, it can be concluded that the influence of SWB on OI is not significant. The non-significant path coefficient implies that the level of SWB does not cause a significant increase or decrease in the OI.

A path diagram was constructed based on the estimated path coefficients, as shown in [Figure 4](#). The path coefficients in bold indicate the significant coefficients.

Figure 4

Path Analysis Diagram of SWB, RC, OI, and OA Relationship



Source: Primary data. Authors' estimation.

DISCUSSION

This study examines the influence of religious commitment (RC) and spiritual well-being (SWB) on organizational intelligence (OI) and organizational agility (OA) among businessmen in the creative economy sector in Yogyakarta, Indonesia. The research findings indicate a significant influence of RC on OI, but not on AG, as well as OI on OA. However, the influence of SWB on both OI and OA was not significant. The influence of RC on OI aligns with previous research showing that religious commitment affects

organizational intelligence in many aspects of an organizational context (Aini et al., 2023; Hohenschue et al., 2022; Rohmad et al., 2022; Valipour et al., 2024; Wening & Choerudin, 2015). This indicates that RC is crucial to the development of organizational intellectual capabilities. However, the lack of influence of RC on OA in this study contradicts the findings of previous research suggesting that RC can influence OA in various companies (Amirnejad & Khosravi, 2014; Rouhoma et al., 2018; Salahudin et al., 2016; Weaver & Stansbury, 2014).

The influence of OI on OA also aligns with previous research demonstrating that OI can accelerate organizational agility and provide a sustainable competitive advantage (da Anunciação & Peñalver, 2019; Falsarella & Jannuzzi, 2019; Seifollahi & Shirazian, 2021). This highlights the importance of developing organizational intellectual capabilities to achieve agility in adapting to rapid changes in the business environment. However, the non-significant influence of SWB on AG and OI in this study contradicts the findings of previous research (Alfarajat & Emeagwali, 2021; Fajar et al., 2024; Li et al., 2023; Moghe et al., 2024; Thoha et al., 2023) which suggests that spirituality positively influences organizational creativity and innovation. However, these results align with the findings of previous studies suggesting that higher levels of spirituality may hinder innovativeness (Aashish & Singh, 2020; Liu et al., 2018; Okulicz-Kozaryn, 2015; Yeganeh et al., 2023).

Overall, this study highlights the importance of developing organizational intellectual capabilities (OI) to achieve organizational agility (OA) in the context of a religion-based creative economy in Indonesia. This also indicates that religious and spiritual factors can influence organizational intellectual capabilities, but further research is needed in different industries and sectors. The lack of alignment with previous research findings also suggests that further research is needed to deepen the understanding of factors influencing organizational creativity, innovation, and agility.

CONCLUSION

Based on the research findings and discussion above, the conclusions of this study were presented in the following passages. Religious commitment (RC) does not significantly influence organizational Agility (OA). The path coefficient of RC on AG is -0.234, with a significance level (p-value) of 0.085, which is more significant than the alpha value of 0.05. This result differs from previous research, which shows that religion can enhance speed and organizational capabilities in adapting to environmental changes (Murphy et al., 2016; Stead & Stead, 2014). Religious commitment (RC) has a significantly favorable influence on organizational intelligence (OI). The path coefficient of RC on OI is 0.564, with a significance level (p-value) of 0.000, which is smaller than the alpha value of 0.05. This result is consistent with previous research showing that religion can contribute to an organization's ability to effectively create, utilize, and distribute knowledge (Cyster & Salubi, 2023; Long, 2023; Wang & Gan, 2018). Organizational Intelligence (OI) has a significantly favorable influence on organizational agility (OA). The path coefficient of OI on AG is 0.533, with a

significance level (p-value) of 0.000, which is smaller than the alpha value of 0.05. This result is consistent with previous research showing that organizational intelligence can help organizations adapt quickly and succeed in facing changing environmental challenges (Bellon-Álvarez, 2022; Miidom et al., 2022; Mikalef & Pateli, 2017).

Spiritual well-being (SWB) does not significantly influence organizational Agility (OA). The path coefficient of SWB on AG was 0.19 with a significance level (p-value) of 0.337, which was more significant than the alpha value of 0.05. This result differs from previous research, which shows that spiritual dimensions can improve organizational performance and positively impact organizational success (Albuquerque et al., 2014; Joelle & Coelho, 2019; Karakas, 2010). Spiritual well-being (SWB) does not significantly influence organizational intelligence (OI). The path coefficient of SWB on OI was 0.009, with a significance level (p-value) of 0.927, which was more significant than the alpha value of 0.05. This result is consistent with previous research showing that spiritual dimensions do not have a significant relationship with organizational intelligence (Likoi et al., 2024; Mohammaddi & Boroomand, 2018; Moore, 2017; Yadav & Punia, 2016).

Overall, the research findings indicate that religious commitment and organizational intelligence contribute to organizational performance in a religion-based creative economy, whereas the influence of spiritual well-being on organizational performance is not significant. These findings provide new insights into the importance of religious commitment factors and spirituality in the development of a creative economy. They can have implications for practitioners and decision makers in developing successful business strategies in this sector.

Recommendations for Future Research

Based on these research findings, there are several recommendations for further research.

1. Increase the sample size: This study's sample size was still relatively small, with only 170 respondents. Therefore, future studies should use a larger sample size to obtain more representative results.
2. Enhancing organizational involvement in research: Organizational participation was limited in this study. It is essential to conduct in-depth interviews in order to obtain more representative results. Future research should directly involve organizations to ensure valid results.
3. Future research should incorporate other variables such as environmental variables, demographics, and other psychological factors influencing organizational creativity.
4. Consider the role of religion in the development of the creative economy: Future research can focus on how religion can play a role in the development of the creative economy and how

Author Contributions

Conceptualization	M.Q. & A.P.N.	Resources	M.Q. & A.P.N.
Data curation	M.Q. & A.P.N.	Software	M.Q. & A.P.N.
Formal analysis	M.Q. & A.P.N.	Supervision	M.Q. & A.P.N.

Funding acquisition	M.Q. & A.P.N.	Validation	M.Q. & A.P.N.
Investigation	M.Q. & A.P.N.	Visualization	M.Q. & A.P.N.
Methodology	M.Q. & A.P.N.	Writing – original draft	M.Q. & A.P.N.
Project administration	M.Q. & A.P.N.	Writing – review & editing	M.Q. & A.P.N.

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Data Availability Statement

The data presented in this study are available as an online attachment to this article.

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Conflicts of Interest

The authors declare no conflicts of interest.

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