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Organizational Commitment and Governance for Supply Chain Success in Christian Protestant Churches in Bali

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Abstract-**Commitment is an important component for successful durable relations that are a constituent of the implementation of Supply Chain Management. This study aims to develop organizational commitment for supply chain strategies success. The current research was conducted in the churches in Bali, Bukit Dua Prayer Church of Nusa Dua and Immanuel Tabanan. A total of 1,045 members of the congregation were gathered by the assembly and congregants. Thereafter, they were relegated to active assemblies and congregations, resulting in a total of 120 assemblies and administrators, for a total of 120 respondents. Inferential analysis in this study uses a structural equation model based on *variance* or *component-based structural equation models*, known as *partial least squares*. Results are as follows. *Misbehaviour* of church management has a positive and significant effect on conflict. That is, the stronger the *misbehaviour* management, the more conflict in Bukit Doa Nusa Dua Congregation and Immanuel Tabanan Gongregation. Religious social values do not affect conflict. However, results further indicate that despite the strength of congregations' religious values, conflict continues because it cannot be avoided in any organisation. *Misbehaviour* has a positive and significant effect on organisational commitment, as well as affects changes in church commitment. The higher the *Misbehaviour*, the higher the commitment to make improvements in church governance, organisationally and faithfully. Religious social values have a positive and significant effect on organisational commitment, and will affect changes in church commitment. The higher the religious social values, the higher the organisational commitment of the congregation. Results showed that conflict has a positive and significant effect on organisational commitment and supply chain strategies. Conflict also will affect changes in church commitment. The higher the conflict, the higher the commitment to make improvements in church governance, organisationally and faithfully.**

Keywords; *supply chain strategy, misbehaviour, religious social values, conflict, organisational commitment.*

1. Introduction

Without senior management commitment up to the CEO of the organization, the vision needed for the success of supply chain cannot emerge. Only the top levels of the management can dedicate resources and realign the rewards and measures that are needed to make Supply Chain Management an organization-wide priority. Conflict in the church has occurred since the inception of this institution [1-7]. In [2] conducted research on *interpersonal and intragroup conflict between Southern Baptist Pastors* using an ethnographic approach. The aforementioned research was conducted involving seven pastors in the Australian Baptist Church. All pastors were interviewed in-depth to determine why interpersonal and intragroup conflicts occur in the Baptist church. The results indicate that conflicts occur because of weak control in church management and the form of church that influences church management. In [5] also explained that conflict stems from differences in views in intrapersonal relationships. Therefore, leadership should improve the church's control system of all Baptist church pastors. Additionally, the aforementioned research produced the importance of changing the form of church management from synodal to autonomous. Conflicts in the early church had an impact on racism, church segregation, sexism, emphasis on women and the dismissal of priests. The conflict resolution model adopted at the time intended to change church management. The management of the synodal church was changed to autonomous church management [6].

In [8] studied conflicts in the church. Research on church conflict shows that researchers initially focused on scandals involving sexual behaviour. However, further research has began to focus on other issues that were likewise important. The problem is the conflict motivated by financial scandals in the Catholic Church. They focused on the idea that conflicts within the Catholic Church are indicated because of the lack of clear

transparency and accountability. For example, some expenses cannot be accounted for, such as payment of counseling, legal *fees*, life recovery costs and costs that should not have been incurred, even though all of these costs are part of the operational costs in the obligations of pastors. This situation causes management conflicts within the body of the Church. They provided a model of conflict solutions to create financial controls called *Diocesan Internal Control Management* (DICM). DICM is a preventive measure of financial misuse.

In[9] conducted research on *conflict and self-interest delibation* based on a conflict caused by personal interests. This research is a qualitative study using *structural transformation of the public sphere.* They are used as a research analysis tool. The results show that material interests in a conflict that are not fulfilled in the human person are constantly present. Thus, conflict comes from the material. Habermas also explained that the conflict occurred because no democratic transformation process occurred but mostly political elements. In this transformation process, only opponents are present around humans. Logically, opponents will find transforming together difficult. The consideration and emphasis on personal interests cannot resolve the conflicts because in these conditions, communication was not good. Conflict because of personal interests is representative of political conflict organisation *(organisational* political).

In [4] conducted research on conflicts in the Catholic Church, which were conflicts related to democracy and human rights. A similar approach was also conducted by Henriksson (2010). Conflict in modern times is more due to democratic organisational systems, and every decision made must consider many things, including human rights. Human rights are considered to make the conflict considerably widespread. Conflicts in the church consistently occur throughout the ages in each period of church history and continue to occur. This research was supported by [5].

To date, the phenomenon of conflict in the church has been unavoidable because of individual relationships that are not in harmony or group relations that are unable to adapt to other groups. Even the transformation of conflict is growing because communication media are unable to be a solution. Management conflicts certainly occur in organisations. Management conflicts are human activities as events that are not in harmony and are certain to occur. Moreover, management conflicts have even occurred in local and national churches in Indonesia. Evidence of conflict that has occurred nationally is the phenomenon of conflict in the Protestant Batak Christian Church (HKBP) in the 1990s. The conflict began with the election of Ephorus that was considered undemocratic, thereby causing a bloody conflict at the level of the church. The weakness of the church management system and the

dominance of the rigid Batak culture led to widespread and unresolved conflicts. This conflict is also widespread because of the interference of the New Order government, which did not want the HKPB organisation to expand and gain strength.

The conflict in Bukit Dua Prayer Nusa Dua occurred owing to non-transparent financial management in 2008–2012. The substitution of new pastors for the 2012–2016 service period seeks to audit and improve the financial system. This effort provoked a strong reaction from the officials of the Jama'at involved in financial management. The conflict lasted for two years, thereby resulting in a dispute and the emergence of two opposing groups. The protracted conflict occurred because the leader of the Church Synod/MSH indicated no clear desire to mediate conflict resolution, as evidenced by the decision to split the congregation into two and dismiss the pastor; however, the financial problems were never resolved.

On the basis of the conflict in the GKPB of the Immanuel Tabanan Church and the Nusa Dua Bukit Dua Prayer, several factors indicate a management problem that causes conflict: (1) weaknesses in the Church's order that led to multiple interpretations; (2) interests of groups/individuals; (3) financial scandals; (4) unclear level of authority to solve problems; (5) arrogance of higher institutions in making decisions to solve problems in lower institutions, in this case, influenced by leadership style, and understanding of church government systems or forms of church government and (6) no relevant model is used for conflict resolution.

In [6] explained that a combination of problem-solving and conflict methods is necessary because of cultural differences and the values of a group. This situation also causes differences in conflict measurement tools. In [7] supported this research, thereby indicating that a building theory of conflict resolution is needed in accordance with the existing culture of society.

In [8] also explained that culture and values influence conflict. The culture of a group and values of individuals applied in a group determine the success of conflict resolution. The better the values applied, the higher the managerial success of the conflict. Good culture and values upheld by a group are able to bring the organisation to conflict resolution. In [9] reiterated the same concept. In [10] also explained that when values are not upheld, conflicts will spread.

In [11] conducted research related to the effect of conflict on organisational commitment, and explained that conflict is something done by one party that causes displeasure in another party. Conflicts are disagreements that occur between individuals and groups in organisations because of the need for limited resources, differences in status, goals, interests, or culture. Thus, disagreements between individuals and groups in organisations caused by

the need for limited resources, as well as differences in status, goals, interests, or organisational culture, affect organisational commitment.

On the basis of the description previously provided, the current study will be conducted at the Protestant Christian Church in Bali. The background of this research is the basis of the same problem, namely, conflict in the church. The Protestant Christian Church in Bali is a non-profit organisation prone to conflicts with different cultures and values. Empiric Phenomena shows that the conflict is resolved by an investigative approach to formality. The conflict leads to the dismissal of several pastors from the structural position of pastors, thereby resulting in the conflict becoming more widespread and not resolved properly. On this basis, the researcher intends to conduct a thorough study of antecedents, management conflict and their consequences for organisational commitment in the Protestant Christian Church in Bali.

2. Literature Review
2.1 Conflict Management

Conflict starts because of triggers. Several research results have indicated that conflict is triggered by three factors, namely, social religious values, misbehaviour management and conflict solutions, which that trigger conflict to become worsen. Congregational or community values that include triggering conflict are differences in personal views [1-6], interpersonal relationships [7-10], family conflicts [11], personal interest [12], absence of democratic transformation [13], relationship mistrust [14], internal communication [15] and individual style [16].

Supply Chain management misbehaviour also triggers conflict. That is, management misbehaviour that triggers conflict include the absence of clear accountability, financial scandal, struggle for places of worship [17-20], external communication is not good and the Church model [21].

Conflict affects organisational commitment. To elect, prepare and determine the members of the congregation, the Church must focus on and prioritise matters of formation and teaching. As conflict managers, church leaders must be intermediaries, facilitators, or directors for the existing congregations. The congregation must be more self-aware as a servant of God, be wise and humble and have good motivation and commitment in service [22-25].

2.2 Organisational Commitment

Conflict is something done by one party that causes displeasure in the other party. Conflicts are disagreements that occur between individuals and groups in organisations of the need for limited resources and differences in status, goals, interests or culture. Thus, disagreements between individuals and groups in organisations that occur owing to the need for limited resources, the differences in status, goals, interests or organisational culture affect the commitment.

In [5] explained that the higher the needs of limited resources, the difference in status, goals, interests, or culture, the higher the impact of conflict. The lower the need for limited resources, the different status, goals, interests or culture, the lower the impact of conflict.

Conflict affects organisational commitment. The higher the conflict, the lower the commitment of church members to their church. To elect, prepare and determine the members of the congregation, the Church should focus on and prioritise matters of formation and teaching. As conflict managers, Church leaders must be intermediaries, facilitators or directors for the existing congregations. To have more self-awareness as a servant of God and the people, the congregation must be wise and humble and have good motivation and commitment in service [5]. Commitment comprises three indicators, namely, affective commitment, ongoing commitment and normative commitment.

The affective commitment of an individual is associated with the emotional attachment or identification with the organisation. It considers the problem faced by employees a matter of its own employees. Additionally, employees feel that they are part of the organisation. Thus, employees who have strong affective commitments will continue to work in an organisation because they really *want to* work for there. Conflict will not affect someone's affective commitment because he wants the agency in any condition. In terms of conflict and organisational commitment to the church is, if a conflict occurs in the Church, then the congregation will continue to feel happy in the organisation because the Church is their family [4-6].

Continued commitment indicates a concept of loss if leaving the organisation. People who have this commitment are those who often receive something from the institution. A sense of comfort and calm arises because of material benefits that are reluctant to leave church organisations [8].

Normative commitment is based on the concept of the employees' belief that they feel compelled to stay or survive in the organisation because of personal loyalty. Thus, employees with high normative commitment will stay in the organisation because they feel they have to do it (*have to*) by compliance with the rules and teachings set by the organisation and not making effort to leave the organisation. He will continue to make offerings even in conflict [9]

3. Research Methods

Top management of the firm determines the measures of the supply chain success. In order to receive support and be successful, the measures of Supply Chain performance must support the performance measures of the organization. This research was conducted with the Protestant Christian Church in Bali (GKPB), namely, GKPB, Immanuel Tabanan and GKPB, Bukit Doa Church and Nusa Dua. The two churches experienced conflicts from 2011 to 2016. Data collected by the participant observation method. Participant observation is a method of collecting data, in which the researcher has become a participant and observer [26, 27]. The population of this research is the active Sidi congregation who acts as the church assembly, categorical administrators and church leaders who number 120 people. The following are data on the congregation at GKPB Bukit Doa Nusa Dua and Immanuel Tabanan as a population/research sample. Inferential analysis in this study uses a variance-based structural equation model, known as partial least squares (PLS). Wold [8] explained that PLS is a strong analytic method because it is not based on many assumptions.

4. Results and Discussion

4.1 Hypothesis Testing

Successful supply chain relationships straddle between the organizational boundaries and it functions. Testing is conducted using *T-statistics* on each direct effect pathway. In accordance with the instructions of the *rule of thumb* from [26], the *T-statistic* is declared valid and accepts a hypothesis if it has a value above 1.96 at *alpha* (α) of 5%. Furthermore, an examination of mediating variables will be conducted on indirect effects in the research model. The following can explain the results of direct effect testing and examination of mediating variables on indirect effects.

4.2 Testing Direct Effects

The basis used in testing hypotheses on direct effects is information from the *output result for inner* weight, whether the path coefficient (path) and *T-statistics.* The results of the hypothesis test on the direct effect can be briefly presented in the following table.

Table 1. Test Results Hypothesis on Exchange Direct

Exchange Between Variable	Coefficient Line	T-statistics	Conclusion
Misbehaviour (X1) ☐ Conflict Management (Y1)	0.853	21.540	Hypothesis received
Social values religious (X2) ☐ Conflict Management (Y1)	0.052	1.223	Hypothesis rejected
Value social religious (X2) ☐ Organisational commitment (Y2)	0.284	3.773	Hypothesis received
Misbehaviour (X1) ☐ Organisational commitment (Y2)	0.126	0.836	Hypothesis rejected
Conflict Management (Y1) ☐ Organisational commitment (Y2)	0.367	2.278	Hypothesis accepted

Source: Appendix

Information from the table can be used as a reference for testing the hypothesis.

1) Hypothesis Testing 1: Effects of Misbehaviour Management (X_1) on Conflict Management (Y_1)

Misbehaviour management (X_1) has a positive and significant effect on conflict management (Y_1). This result is shown in the positive path coefficient of 0.853 with *T-statistic* = 21.540 (*T-Statistic* > 1.96). Thus, hypothesis 1 (H_1) is empirically proven.

2) Testing Hypothesis 2: Effects of Religious Social Value (X_2) on Conflict Management (Y_1)

Religious social value (X_2) has no effect on conflict management (Y_1). This result is shown by the path coefficient of 0.052 and *T-statistic* = 1.223 (*T-Statistic* <1.96). Thus, hypothesis 2 (H_2) cannot be proven empirically.

3) Testing Hypothesis 3: Effects of Management Misbehaviour (X_1) on Organisational Commitment (Y_2)

Management misbehaviour (X_1) has no effect on organisational commitment management (Y_2). These results are shown in the path coefficient of 0.126 with *T-statistic* = 0.836 (*T-Statistic* <1.96). Thus, hypothesis 3 (H_3) is not acceptable.

4) Testing Hypothesis 4: Effects of Religious Social Value (X_2) on Organisational Commitment (Y_2)

Religious social value (X_2) has a positive and significant effect on organisational commitment (Y_2). These results indicated by the path coefficient positive value of 0.284 and *T-Statistic* = 3773 *(T-Statistic*> 1.96). Thus, hypothesis 4(H_4) can be empirically proven.

5) Testing Hypothesis 5: Effects of Conflict Management (Y_1) on Organisational Commitment (Y_2)

Conflict management (Y_1) has a positive and significant effect on organisational commitment (Y_2). This result is shown in the positive path coefficient of 0.3673 with *T-Statistic* = 2.278 (*T-Statistic* > 1.96). Thus, hypothesis 5 (H_5) is empirically proven.

4.3 Examination of Mediation Variables

To achieve desired collaborative breakthroughs, the key is to establish a strong managerial commitment to Supply Chain Management. In ascertaining the indirect effects in the research model are certainly related to the examination of mediating variables. In the present research model of the mediating role of the conflict management variables (Y_1) on the indirect effect of misbehaviour management (X_1) on organisational commitment (Y_2) and on the indirect effect of religious social value (X_{22}) on organisational commitment) Y_2). The examination of the mediation variables can be performed by observing the coefficient of the *indirect effects* and *T-statistics* of the *specific indirect effects* obtained in the analysis, as presented in the following table.

Table 2. Analysis of Examination of Mediation Variables

Effects of Mediation	**Coefficient of Indirect Effects**	***T-statistics Specific Indirect Effect***	**Information on**
Misbehaviour Management (X_1) □ Conflict Management (Y_1) □ Organisational Commitment (Y_2)	0.313	2.178 (*Sig*)	*Mediation*
Religious Social Value (X_2) □ Conflict Management (Y_1) □ Organisational Commitment (Y_2)	0.019	1.005 (*No Sig*)	*No Mediation*

Source: Appendix

In accordance with the analysis conducted, providing conflict management instructions (Y_1) is proven to mediate the indirect effect of management misbehaviour (X_1) on organisational commitment (Y_2). These results are obtained from the mediation examination on the *T-Statistic* of *specific indirect effect* a significant (>1.96) with a coefficient *indirect effect* of 0.313. Furthermore, in mediation examination, conflict management (Y_1) is a key mediator or determines the indirect effect of management misbehaviour (X_1) on organisational commitment (Y_2) because the mediating effect is *full mediation*. The reason for this result is that without mediating conflict management (Y_1), misbehaviour management (X_1) cannot provide variations in value to organisational commitment (Y_2). Meanwhile, conflict management (Y_1) is not able to mediate on the indirect effect of religious social value (X_2) on organisational commitment (Y_2). These results were obtained from the mediation examination on the *T-Statistic* of the *specific indirect effect*, which was insignificant (<1.96) with a coefficient *indirect effect* of 0.019.

To determine the overall effect on each effect of the studied variables, the direct, indirect and total effects can be recapitulated in the following table.

Table 3. Recapitulation of the Direct, Indirect and Total Effects

No	**Relationship Variables**	**Direct**	**Indirect Effects**	**Total Effects**
1	Misbehaviour (X_1) □ Conflict Management (Y_1)	0.853^S	-	0.853
2	Religious Social Values (X_2) □ Conflict Management (Y_1)	0.052^{NS}	-	0.052
3	Misbehaviour (X_1) □ Organisational Commitment (Y_2)	0.126^{NS}	0.313^S	0.439
4	Religious Social Values (X_2) □ Organisational Commitment (Y_2)	0.284^S	0.019^{NS}	0.303
5	Conflict Management (Y_1) Organisational Commitment (Y_2)	0.367	-	0.652

Source: Appendix

Information obtained from the table shows that misbehavioural (X_1) has a positive and significant direct effect on conflict management (Y_1) with an effect of 0.853. However, social and religious values (X_2) have no direct effect on conflict management (Y_1). The misbehavioural effect (X_1) on organisational commitment (Y_2) found a direct effect that is not significant, but it indirectly influences by conflict management mediation (Y_1) with a total effect of 0.439. Another case, on the effect of religious social value (X_2) on organisational commitment (Y_2) found a significant direct effect, but it does not have an indirect effect by conflict management mediation (Y_1) with a total effect of 0.303.

On the bases of the results of the analysis obtained, the results of this research model can be described in the following figure 1 presentation.
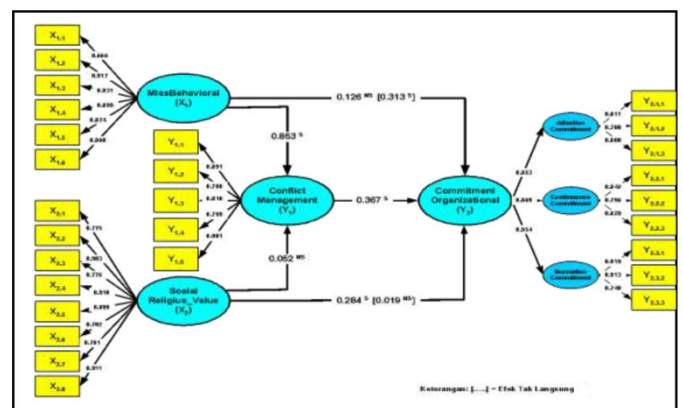

Figure 1. Model of the Research Results

5. Discussion

Both the customer firm and the supply firm must make strong commitments that are required for a long-term

perspective in the development of their businesses with each other. The results of the analysis indicate that the *misbehaviour* of church management has a positive and significant effect on conflict. These results provide meaning. The stronger their *misbehaviour* management, the greater the conflict in GKPB Bukit Doa Nusa Dua and GKPB Immanuel Tabanan in Bali. If the largest trigger of the cause of the conflict is in the church, an unclear financial accountability occurs, supporting the research of [6]. Then, financial misuse occurred in the church, also supporting. The church also does not build communication between institutions effectively, supporting [5]. In the Church, a struggle for places of worship occurred between groups of congregations, supporting the research of [5]. Additionally, sexual problems in the church arose, supporting [11]. Nearly all previous research has been conducted qualitatively. This quantitative research strengthens previous studies. This condition shows that the congregation underwent an extraordinary event.

Religious social values has no effect on conflict. However, these results indicate that however strong the religious values of the congregation, conflict continues because it is inevitable in any organisation and the conflict can only be managed. If conflict is considered from the triggers, the church applies the truth values of God's word so that it strengthens research results; [4, 9]. Leaders set an example of a life of faith, strengthening the results of Breen's research [5, 12]. Leaders set an example of Christian life, strengthening the results of [6]. Members serve one another, strengthening [11]. Individuals in the Church apply mutual love to strengthen the results of [13]. Church administrators carry out their tasks transparently, thereby strengthening the results of [16] Faith is practiced in daily behaviour by words and deeds and democracy; a harmonious relationship exists between members of the congregation. On the basis of these results, the Church applies the truth of God's word beyond personal relationships.

The results showed that the conflict positive and significant effect on organisational commitment. The results of descriptive analysis of respondents indicate that conflict is triggered due to forced integration of cultures in different groups or cultural differences. Limited resources and personal interests take precedence over group interests, displeasure over differences in objectives and comfort status. Although the organisational commitment variable indicates that all congregations feel part of the family in the church, that this church deserves loyalty, that they find difficulties in dying in this church for fear of not getting a better church, that problems in the church become the problem, encounter difficulties in attending a similar church, feel that they have not contributed much to the church, feels that this church has contributed to their life, feeling happy spending time in church and feeling hesitant to leave this church because the Church is a spiritual source. The results of the current study strengthen previous research [1, 8, 15].

The results show that *misbehaviour* church management has a positive and significant effect on organisational commitment. This result indicates that the stronger the management of misbehaviour, the stronger the organisational commitment in Bukit Doa Nusa Dua GKPB and GKPB Immanuel Tabanan in Bali. This study contradicts the results of [2], which indicates that no clear accountability occurs; it is a form of accountability for an activity vertically or horizontally. Vertical accountability refers to job accountability to superiors. Horizontal accountability is accountability to members of the organisation, the community and other stakeholders. The lower the accountability, the lower the commitment. The higher the accountability, the lower the commitment. Additionally, this study supports [19], which states that a place of worship is a gathering place for congregants to worship God. The emergence of conflict caused by scandals that occur can trigger the struggle for places of worship. This occurs because everyone wants to worship in a place that makes everyone comfortable. Each group attempts to have a proper place of worship. The friction of this desire often raises conflict and a commitment to stay afloat.

The analysis shows that religious social values has a positive and significant effect on organisational commitment. These results indicate that the stronger the religious values held by the congregation, the higher the organisational commitment in the Bukit Dua Prayer Nusa Dua GKPB and GKPB Immanuel Tabanan in Bali. These studies explain that the first social religious value of the congregation is the truth of understanding something that is believed to be true personally. This finding can lead to differences in personal views, affecting organisational commitment. The more the differences in an organisation, the lower the commitment. The more homogeneous the personal views of something are, the higher the commitment. The second social religious value of the congregation, the willingness to engage in interpersonal relationships, affected commitment. The more congregants that undergo a good relationship with the people around them, the higher the commitment. Meanwhile, if a congregation is farther away to communicate, then the opportunity for commitment becomes small.

6. Conclusions and Recommendations
6.1 Conclusion

These two facts indicate that the supply chain managers are completely reliant on other functional managers in the firm. Therefore, functional support for

supply chain initiatives on broad basis is essential. On the basis of the preceding results, we can make the following conclusions.

1) *Misbehaviour* church management has a positive and significant impact on conflict. These results indicate that the stronger the management misbehaviour they have, the more conflict in GKPB Bukit Doa Nusa Dua and GKPB Immanuel Tabanan in Bali.

2) Religious social values has no effect on conflict. These results indicate that regardless of the strength of the religious values of a congregation, the conflict persists because conflict cannot be avoided in any organisation. Conflict can only be managed.

3) Conflict has a positive and significant effect on organisational commitment. Conflict will affect changes in church commitment. The higher the conflict, the higher the commitment to make improvements in church governance, organisationally and faithfully.

4) *Misbehaviour* has a positive and significant effect on organisational commitment. *Misbehaviour* will have an impact on changes in church commitment. The higher the *Misbehaviour*, the higher the commitment to make improvements in church governance, both organisationally and faithfully.

5) Religious social values have a positive and significant effect on organisational commitment. Religious social values will have an impact on changing the commitment of church members. The higher the religious social values, the higher the commitment of church members to make improvements in church governance, both organisationally and faithfully.

Recommendations

Based on the preceding conclusions, we provide the following recommendations to the related parties, in this case, the GKPB.

1) Conflict is constantly present in church management. Conflict is inevitable, but misbehaviour or deviant behaviour must be controlled by church leaders.

2) The existence of high religious values of church members does not mean that conflict is lost because it is related to doctrine and personal justification. Regardless of whether events are based on faith, conflict still exists. Therefore, church managers need to provide an understanding of conflict management.

3) Conflict occasionally does not change commitment; the opposite may occur. This research shows that conflict actually strengthens commitment. Based on experience, the church members will be stronger in conducting spiritual activities. Therefore, continuing to develop methods of resolving conflicts concretely, not only based on faith, is needed.

4) Commitment of church members is minimally influenced by conflicts and deviant behaviour in the management of church services. Thus, effort should be exerted to enhance the commitment of church members to the church and its ministers. Events have proven that the church is not just an organisation but a forum for church members to express their faith in church service.

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