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**THE ROLE OF SPIRITUAL INTUITION
IN HOSPITALITY INDUSTRY**

(Integrating Intuitive Skills in The Organization's Strategic Planning Process)

STATEMENT SHEET

In the name of honesty, I say that this research was doing by my self, not the result of other research (scription/ thesis/ disertation) and not research theme which is doing and supported by other office. As I know there was not other's argument, except that was I need to cite, write on my research and listed on reference. If found something that was not congruent with with my statement, so I will to give back the source of fund and receive the sanction from my office.

Pekalongan, June 2015

Researcher,

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ABSTRACT

The notion of moral conception on one's behavior relates on spirituality. This research addressed the spirituality in industrial as organizational context. It means spirituality in the workplace too. What is so special about intuitive talent? Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type Indicator tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. To achieve higher productivity in the strategic planning and decision making process, clearly what is needed is an organizational climate in which intuitive brain skills and stylish can flourish and be integrated with more-traditional management techniques. The organization's leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow, integrating it into the organization's strategic planning process.

This research design is a qualitative with religious research paradigm This research has two data source, first, primary data source, that is the literature which serves the concept of intuition, industry and management decision making in Islamic perspective, from the journal and other document which mention about the concept directly. Second, data source, that is the document or journal which mention about the concept we need indirectly. This research need the reading techniques to collecting the data. Qualitative analysis will be doing by the circular type between the spiritual intuition, hospitality industry and strategic decision making. After we have the description about all concept, their relation to manager's decision, we need to analyze by Islamic perspective, because our concern was happened in human feeling and thinking, before they application into their behaving. The circular model will be arising comparison between the data to identify, to develop and to connect the concepts into research object.

Many decision-makers work by impression and intuition. Moments of enlightenment cause thought to come together so that decision can be made. A problem is that people can be wrong. A simple decision making model shows the flow of data from start to finish. The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers. The activities of interviewing, hiring, orienting and successfully integrating new employees and developing and keeping current workers and attracting highly skilled workers to work for an organization is key to the success of the hospitality and tourism industry.

FOREWARD

The high concern about the spirituality in industrial as organizational context declared by many research. This time, the research want to analyze how they interrelated each other. Many decision-makers work by impression and intuition. Moments of enlightenment cause thought to come together so that decision can be made. The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers. Thank to God, my parents, my family, and my partner. Thanks for your all support. I'm glad if my work give a contribution to enhance the management human resource knowledge. Sure I wait any correction to make this work more better.

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CHAPTER ONE

INTRODUCTION

A. Background Research

Many issues facing hospitality industry: labor and skill, productivity cost, technology, customer loyalty, service and satisfaction, market competition, decision making and organizational behavior.¹ More specific, this research notes that spirituality is also contributes to the shaping the two last issues. According to Ambroz and Ovsenik (2011) they argued that spirituality is becoming an important motive for industry.² Intuition itself seen as an innate capacity not directly accessible by the process which gives rise to a judgment or action involving it. Thus, intuition seems to be a residual process accommodating whatever can't be explained by other means.³ Intuition is a product of all the processed ancestral instincts of the species, though which unconditioned reflexes become conditioned and organized into patterns of adaptive behavior called instinct. Ultimately instincts coalesce into intuition, the capacity for which is stored deep in the brain.⁴ People remains curious about how their minds work and what factors affect decision making, so the concept of intuition is receiving a lot of attention.⁵ Patton (2003) said that intuition has a role in response to crises, in decisions with

¹ see Tara Duncan, 2005, "Current Issues in the Global Hospitality Industry", *Tourism and Hospitality Research*, Vol 5, No.4, pp. 359-366

² Milan Ambroz and Rok Ovsenik, "Tourist Origin and Spiritual Motives", *Management*, Vol.16, 2011, 2, p. 71.

³ Ashley Floyd Fields, (2001), A Study of Intuition in Decision Making Using Organizational Engineering Methodology, dissertation Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University, p. 9

⁴ Cappon, D. M.D. (1993) "The Anatomy of Intuition", *Psychology Today*, 26, 3, p. 42

⁵ (Kutschera, I. & Ryan, M.H (2009), "Implications of Intuition for Strategic Thinking: Practical Recommendations fo Gut Thinkers", *SAM Advanced Management Journal*, 74,3, p. 12; Dane, E. and Pratt, M.G. (2007) "Explorating Intuition and Its Role in Managerial Decision Making", *Academy of Management Review*, Vol.

elements of uncertainty, and when there is great complexity with large volume of information to be processed. Intuition presents itself in a continuum. At one extreme is the instantaneous, purely emotional, often irrational reaction to a situation.⁶

Spiritual intuition is a means for improving self-awareness and transpersonal experiences.⁷ Given that the hospitality industry is a social and cultural institution, “hospitality” should then closely represent the ethnicity and religious dimension of the host culture.⁸ The culture and religion as important constructs in service quality.⁹ Production process, services, facilitate, marketing all as organized of religious activities.¹⁰ Consider from management decision making in hospitality industry, we assumed that spiritual intuition has an important role in decision making. How the employer use their intuition and make their decision to solve many problems like market competition, partner behavior, innovation, performance, capital constrain and many else.

B. Research Question

From the background of research that we mention before, we have a question about the role of spirituality intuition in developing the hospitality industry through the organizational decision making as strategic planning process.

32 no. 1, p. 33; Burn, W. and Bohm, G. (2008), “Intuition and Affect in Risk Perception and Decision Making”, *Judgment and Decision Making*, Vol 3, No. 1. p. 1).

⁶ Patton, J.R. (2003), “Intuition in Decision”, *Management Decision*, 41, 10. p. 989

⁷ Ashley Floyd Fields, (2001), A Study of Intuition in Decision Making Using Organizational Engineering Methodology, dissertation Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University, p. 11

⁸ Marcus L. Stephenson, et.al (2010), “Islamic Hospitality in the UAE: Indigenization of products and human capital”, *Journal of Islamic Marketing*, Vol. 1 No. 1, p 10

⁹ Gayatri, G., Hume, M., Mort, G.S. (2011), “The Role of Islamic Culture in Service Quality Research”, *Asian Journal on Quality*, Vol. 12 No. 1

¹⁰see Adi Weidenfeld (2006), “Religious Needs in The Hospitality Industry”, *Tourism and Hospitality Research*, Vol. 6, No. 2, pp. 143-159.

C. Research Question Constrain

This research have several constrain of research question:

This research motive is to integrate the spiritual intuitive as skill into strategic planning management. It's very interesting to understand how they interrelated and how they can develop the hospitality industry. This research will be doing as integrative model, based on spiritual values, human resource management and industry.

D. Research Significant

1. For sense of academic necessity, this research would to analyze the spiritual intuitive as a source that give an important influence on one's strategic planning decision.
2. For sense of practical necessity, this research can be a unique method for decision maker to solve any problem in the organizational business.

E. Previous Finding

To be clear and distinct with another research, I had to read many results of many research, like in this table:

Table 1.1.
Previous Finding

No.	Reseacher	The Title	Result	Opportunity for Future Research
1.	Ashley Floyd Fields (2001)	A Study of Intuition in Decision Making Using Organizational Engineering Methodology	<p>(1) Theoretical developments concerning the concept of intuition, relates to the use of intuition in decision making among organization managers and executives.</p> <p>(2) Intuition supporting in decision making as a function of leadership and decision making.</p> <p>(3) Organizational engineering can assist in understanding how process such as intuition influences how information is processed and decisions are made.</p>	For the future research its need to analyze the spiritual intuition into the organizational decision making.
2.	Naresh Khatri and H. Alvin Ng (2000)	The Role of Intuition in Strategic Decision Making	<p>(1) The intuitive synthesis to be an important strategy process factor which managers often exhibit in their strategic decision making.</p> <p>(2) The use of 'gut -feel' in strategic decision making in computer industry was much greater than banking and utilities.</p> <p>(3) Intuition needs to be used cautiously and less often in a stable and moderately unstable environment, but more in a highly unstable context.</p>	<p>(1) The future research is needed to verify and extend the findings presented in this research.</p> <p>(2) The self-report measures it used may not truly reflect the phenomena of interest. Personal bias, values and misperceptions may influence responses.</p> <p>(3) Future research might attempt to find additional indicators of intuitive synthesis and examines further the three indicators used in this study.</p>
3.	Steven Horst (2013)	Notions of Intuition in The Cognition Science of Religion	The pathway from intuitive to high theological concepts and beliefs may be distinct from that from intuitions to 'folk religion'.	

4.	Agor, W.H. (1989),	Intuition & Strategic Planning: How Organization Can Make Productive Decision	In order to improve productivity of the strategic-planning and decision-making process, organization should consider implementing a program that will help develop intuitive talent for further applied use.	For future research it's good to connect about the intuition with the management climate that will place an increasing premium on intuitive skills in the strategic planning and decision making process.
5.	Adi Weidenfeld, A. (2006),	"Religious Needs in The Hospitality Industry" <i>Tourism and Hospitality Research</i> , Vol. 6, No. 2, pp. 143-159	Many factors such as degree of religious and extend of planning and ending the trip as a religious journey.	Additional research on the effect of satisfying religious needs at a hotel on the satisfaction level of the religious tourist affiliated with many religions could be useful for the hospitality industry.
6.	Steven Campbell (1999)	Hospitality: A New Look at an Established Industry	Each of the Hospitality Industry: restaurant, lodging and tourism are struggling to locate and maintain middle and upper-level personnel.	For hospitality research, the scope must be wider with another focus such the factors like value, religion and its implication into behavior employer and employee.

By watching the result of previous research, thus far, there is little research seems to have been completed and committed with the intangible source like spirituality and then examining the relationship between them and organizational strategic planning processes.

F. Theoretical Foundation

The word 'intuition' and its variants are, of course, used in several different ways in ordinary language, and have also been used in multiple technical ways in philosophy, psychology and other academic disciplines.¹¹ This research draw attention its role in hospitality industry. It should be note that industry is divided into following areas: food service, travelling, recreation, and others. Worker in the industry often refer to these services

¹¹ Steven Horst, 2013, "Notions of Intuition in The Cognitive science of Religion", *The Monist*, Vol. 96, No. 3. p. 377

as the “front of the house” and the “back of the house”. The “front of the house” consists of the job that allow the workers to interact directly with the guests. ¹²

What is so special about intuitive talent? Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type Indicator tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. To achieve higher productivity in the strategic planning and decision making process, clearly what is needed is an organizational climate in which intuitive brain skills and stylish can flourish and be integrated with more-traditional management techniques. The organization’s leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow, integrating it into the organization’s strategic planning process.

A brain-skill management program provides numerous payoffs in the decision making process. First, the program provides a systematic means by which highly intuitive individuals within an organization can be identified and introduced to other intuitive types, often on a personal basis across traditional departmental lines. The organization than has a new international network of intuitive talent that can be used for future strategic problem solving. A brain skill management program can overcome these obstacles and channel the talent indentified in more positive and productive way. Second, to help guide the strategic decision making process is that the “thinking type” executives have a chance to see and evaluate firsthand the work of their intuitive colleagues and vice versa. ¹³

¹² Steven Campbell, 1999, “Hospitality: A New Look at an Established Industry”, *Black Collegian*, Vol 29, No.2, p. 100

¹³ Weston H. Agor (1989), “Intition & Strategic Planning: How Organization Can Make”, *The Futurist*, 23, 6, p. 21-23

The concept of spirituality is often mistakenly swapped with religious beliefs.¹⁴ Encarta (1999) as quoted in Ashley (2001) mentioned that intuition is defined as “knowing something instinctively; a state of being aware of or knowing something having to discover or perceive it...”.¹⁵ Simon (1987); Prietula and Simon (1989) are cited in Khatri and Alvin (2000) mentioned that scholars have emphasized rational decision making over intuitive decision making. One major reason for such a tendency is that, to many scholars, intuitive processes, perhaps, fall into the realm of the irrational or paranormal. As a result, they believe that intuitive processes are beyond the scope of a scientific study. Recent advances in cognitive science and artificial intelligence, however, suggest that there is nothing mystical or magical about intuitive processes and that they are not paranormal or irrational.¹⁶

Grayling (2003) as quoted in Senn (2002: 124) developed two fundamentally different concepts of the world that explain the concept of spirituality. The first one points to nature and natural laws and the second one point to the transcendental that is outside the human realm and beyond the boundaries of this world. Now two areas are emerging as new beliefs and attitudes about the realization of the potential of oneself. The changing of society toward secularity changed the ideas to become spiritual. This change is closely related to the growing understanding of the human on the earth. It is based on the reconnection with the environment and its ecological notion. Reconnection with the environment is based on the characteristic of all human beings and their nature.¹⁷ Fredickson and Mitchell (1984);

¹⁴ Milan Ambroz and Rok Ovsenik, “Tourist Origin and Spiritual Motives”, *Management*, Vol.16, 2011, 2, p. 75

¹⁵ Ashley Floyd Fields, (2001), A Study of Intuition in Decision Making Using Organizational Engineering Methodology, dissertation Wayne Huizenga Graduate School of Business and Entrepreneurship of Nova Southeastern University, p. 9

¹⁶ Naresh and Alvin (2000), “The Role of Intuition in Strategic Decision Making”, *Human Relation*, Vol. 53, No. 1, p. 58

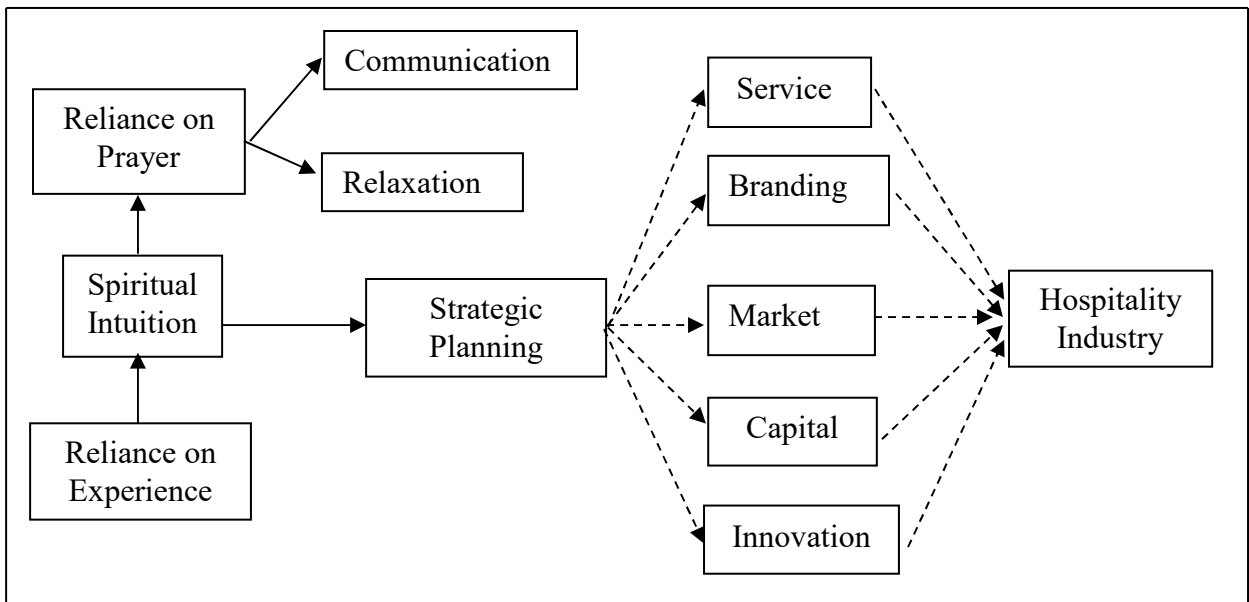
¹⁷ Milan Ambroz and Rok Ovsenik, “Tourist Origin and Spiritual Motives”, *Management*, Vol.16, 2011, 2, p. 75

Fredrickson and Iaquinto (1989) argued that current belief tends to be that fast decisions are achieved by using a less thorough strategic decision making process involving limited information, analysis and participation.¹⁸

The Operational Model

This research used three construct: spiritual intuition, strategic decision making and hospitality industry. A model showing relationship between the constructs together with operational indicator is presented in Figure 1.1.

Figure 1.1
The Model of Research



¹⁸ Naresh and Alvinv (2000), "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 64

Spiritual Intuition

1. Reliance of prayer.

Intuitive skill may be substantially enhanced and maximized through the usage of praying. Additionally, research shows that those who usually draw upon prayer believe and feel they are supported by God in their problems and difficulties, even in those cases where it is impossible to pinpoint any solution or amelioration. But in contrast, there are also people who embrace a more skeptical view and have no faith in the function of prayer. However, there is no denying that prayer is linked with a better psychological state for those people who rely on it. People rely on the thoughts and ideas that come up (i.e. intuition) after asking for God's help (by the prayer mechanism), especially when they are assigned to carry out complex tasks or new job assignments and the result of such a procedure.¹⁹

If one begins from the assumption that human minds are a result of providential design by a God who desires that we know and love Him, it is unsurprising that human minds would possess resources that lead them to conceive of God and other supernatural beings, and likewise that our initial ideas of God would lead us to seek greater understanding and experience.²⁰ Prayer is a subject that falls within the religion-based domain, and in essence, it is best expressed as a form of communication within the context of a spiritual relationship.²¹

¹⁹Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 933-944.

²⁰ Steven Horst, 2013, "Notions of Intuition in The Cognitive science of Religion", *The Monist*, Vol. 96, No. 3. p. 390

²¹ see Baesler, E.J. (2003), *Theoretical Explorations and Empirical Investigations of Communication and Prayer*, The Edwin Mellen Press, Lewiston, ME

Vasconcelos (2009) that's point out the spiritual doctrine vigorously emphasizes the importance of prayer as a transcendental mechanism. That such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God. In essence, prayer is an act of wholehearted communication and the more intense and pure it is, the greater the likelihood that one be heard by deities. Prayer replenish believers with inner strength through their life's problems and ordeals. At the same time, prayer apparently works like a moral compass because it also tends to help believers not to lose self-control and sense.²² Fararo and Skrovestz (1986) said that it produces both formal and informal norms and provides people with freedom/ constraint duality by prescribing behaviors within some acceptable boundaries, such norms, values and beliefs are often codified into a religious code such as the Koran.²³ The employer felt to be close to transcendent thing, that's God through their communication. Their behavior be more patient, because actually the prayer also means a relaxation. So they refer to entrust their business condition to Him beside they kept to try in their work.

2. Reliance of experience.

Wagner and Sternberg (1985) cited in Brockman and Anthony (2007), defined tacit knowledge as work related practical knowledge learned informally through experience on the job.²⁴ Many experiences many learning. As Harung (1993:41) as cited in Khatri (2000)

²² Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 942

²³ Parboteeah, et.al, 2008, "Ethics and Religion: An Empirical Test of a Multidimensional Model", *Journal of Business Ethics*, 80, p. 387.

²⁴ Brockman, E.N. and Anthony, W.P. (2002), "Tacit Knowledge and Strategic Decision Making", *Group & Organization Management*, Vol. 27, No. 4. pp 436

Experience are the accumulated memory of past impressions, actions and achievements. It is likely that, with growing experience, a person increasingly relies on this for the decision process. In contrast, the novice will tend to go more by the principle which he or she learned from books during his or her education.²⁵

Isenberg (1984) and Seebo (1993) as quoted in Naresh Khatri (2000) mentioned that intuition does not come easily; it requires years of experience in problem solving and is founded upon a solid and complete grasp of the details of the business. The strategic decision making is problematic, because it's characterized by incomplete knowledge. Intuition more effective in unstable environment which has three challenges: (1) Time constraint on collecting data/ information (2) Need a large data to deal with environmental instability and (3) Lack of reliability of data/information.²⁶ Seebo (1993) stated that the process of intuition is very quick. One might mistrust intuition on the grounds that it springs from emotion as opposed to reason. Intuition is not an irrational process. It is based on a deep understanding of the situation. It is a complex phenomenon that draws from the store of knowledge in our subconscious and it's rooted in past experience. The extension of intuitive approach to strategic decision making is problematic, however. This is because strategic decisions are characterized by incomplete knowledge, especially in the dynamic business environments prevalent today.²⁷

²⁵ Naresh Khatri, and Ng, A.H. (2000), "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 67

²⁶ Naresh Khatri, and Ng, A.H. (2000), "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 59-64

²⁷ Naresh and Alvin (2000), "The Role of Intuition in Strategic Decision Making", *Human Relation*, Vol. 53, No. 1, p. 60-63

G. Research Method

a. Research design

This research design is a qualitative with religious research paradigm.²⁸ We share about spiritual intuition, industry and strategic management decision, in Islamic perspectives.

b. Data source

This research has two data source, are:

1. Primary data source, that is the literature which serve the concept of intuition, industry and management decision making in Islamic perspective, from the journal and other document which mention about the concept directly.
2. Secondary data source, that is the document or journal which mention about the concept we need indirectly.

c. Kind of data

This research need a several kind of data, there are:

1. The data about the concept of spiritual intuition
2. The data about the hospitality industry,
3. The data about strategic planning decision.
4. The data about the norm of spiritual in Islamic perspective.

d. The technique of collecting data

This research need the reading techniques to collecting the data.

e. The Analysis & interpretation of data

Qualitative analysis will be doing by the circular type between the spiritual intuition, hospitality industry and strategic decision making. After we have the description

²⁸ See also Assegaf, 2007, *Desain Riset Sosial-Keagamaan, Pendekatan Integratif-Interkonektif*, Yogyakarta: Gama Media.

about all concept, their relation to manager's decision, we need to analyze by Islamic perspective, because our concern was happened in human feeling and thinking, before they application into their behaving. The circular model will be arising comparison between the data to identify, to develop and to connect the concepts into research object.

CHAPTER TWO

SPIRITUALITY INTUITION

A. Intuition Skill.

Research on intuition in management has intensified within the past decade due to changes in the business environment.¹ Intuition encompasses skills that have always been a critical to human life. In a sense, intuition is responsible for the survival of the species. Its long evolutionary history has made it a deeply buried power of the mind. Intuition most likely has its origins in ancestral instincts for survival and adaptation. There is no way that our human ancestors could have survived without intuition. Intuition is a product of all the processed ancestral instincts of the species, though which unconditioned reflexes become conditioned and organized into patterns of adaptive behavior called instinct. Ultimately instincts coalesce into intuition, the capacity for which is stored deep in the brain.² The process of intuiting (a largely subconscious process) is important to a theory of learning. It may be possible to specify the knowledge and the recognition capabilities that experts in a domain need to acquire.³

Westcot (1968) presented a comprehensive overview of the concept of intuition in philosophy and psychology. Within philosophy, intuition was approached as “another” kind of knowledge which is neither demonstrative nor empirical. Therefore, philosophy

¹ Wozniak, A. (2006). “Managerial Intuition Across Cultures: Beyond a “West –East Dichotomy”, *Education & Training*, Vol. 48, No. 2/3, pp. 84

² Cappon , D. M.D. (1993) “The Anatomy of Intuition”, *Psychology Today*, Vol. 26, No.3, p. 42.

³ Patton, J.R. (2003), “Intuition in Decision”, *Management Decision*, Vol. 41, No. 10. p .991.

saw intuition as an experience and a way of arriving at knowledge, paying little attention to behavioral issues. Perception on intuition-as-inference initiated two different traditions of studies in psychology. *Gestalt* psychologists saw in intuition a way of acquiring “global understanding” whereas associationist psychologists found intuitive experience to be built up from separate sensor event. From the theory of personality, “intuitionists” claimed that the structure of the personality is unique to individual and comprehensible as a totally. They sought to understand personality by direct holistic interpretative observation of an individual by another individual. This view was opposed by the hypothesis of personality built up from the limited observations brought forth by “psychometrists” who attempted to measure separate single aspects of human being under controlled impersonal conditions and aimed at prediction and practical use of intuition theory in educational and vocational placement. Intuition put in a context of a decision situation became embedded in decision making style theory and research.⁴

Philosophical notion of intuition as an experience and as a source of knowledge became to some extent inherited by management studies. However, this conceptualization made a measuring of intuition accuracy difficult or even impossible. Psychology, especially “psychometric” trend, was a greater use in this respect. This way intuition became an element of personality and one of the cognitive styles. Because of the importance of the decision making as an inherent part of managerial activity, intuition became also scrutinized under the label of decision making style. These approaches made

⁴ Wozniak, A. (2006). “Managerial Intuition Across Cultures: Beyond a “West –East Dichotomy”, *Education & Training*, Vol. 48, No. 2/3, p. 85

intuition measurable, as well as generalizations and verification of its among representatives of various cultures.⁵

Intuition has a role in response to crises, in decisions with elements of uncertainty, and when there is great complexity with large volume of information to be processed. Intuition presents itself in a continuum. At one extreme is the instantaneous, purely emotional, often irrational reaction to a situation.⁶ Intuition is often equated with experience. Intuition is not an irrational process. It is based on a deep understanding of the situation.⁷

The personality framework that we have used to classify managers is that of C.G. Jung. The Jungian structure was chosen for two main reason:

1. The Dimension s of the framework are directly related to different managerial and organizational styles, and hence the classifications are of direct relevance to management.
2. The Jungian framework does not prescribe anyone of its four major personality types as being superior to or better than any of the others. Instead, each type is seen as having major strengths and weakness. The framework can help managers to see that their personal style has certain costs or limitations as well as benefits, and that as a result, they need their managerial counterparts, with markedly different personal styles, to compensate for their weaknesses –and vice versa.

⁵ Wozniak, A. (2006). “Managerial Intuition Across Cultures: Beyond a “West –East Dichotomy”, *Education & Training*, Vol. 48, No. 2/3, p. 85

⁶ Patton, J.R. (2003), “Intuition in Decision”, *Management Decision*, Vol. 41, No. 10. p.989.

⁷ Khatri, N. and Ng, A.H. (2000), “The Role of Intuition in Strategic Decision Making”, *Human Relation*, Vol. 53, No. 1, p 62.

The particular dimensions of the Jungian framework are of particular importance. The first dimension corresponds to the way in which a manager typically takes in data from the outside world. This is the input-data dimension. The second dimension corresponds to the way in which a manager typically makes a decision based on the data. This is the decision-making dimension.

According to Jung, individuals can take in data from the outside world by either sensation or intuition; most individuals tend to use one kind of data-input process rather than the other. Sensing, or sensation, types typically take in information via their sense. Sensing types are most comfortable when attending to the details, the specifics, of any situation. That is, sensing types tend to break every situation down into isolated bits and pieces; further, they feel most comfortable when they have gathered some “hard facts” that pertain to the situation. In contrast, intuitive types typically take in information by looking at the whole of a situation. They concentrate their attention on the hypothetical possibilities in a situation rather than getting bogged down and constrained by details and an endless array of hard facts. All individuals perceive the world with both of these functions at different times. But as Jung repeatedly argued, individuals tend to develop a habitual way of perceiving a situation and, in fact, cannot apply both types of perceiving or data input at the same time.

Also, Jung posited that there are two basic ways of reaching a decision with regard to any situation: *thinking and feeling*. Thinking types base their decisions on impersonal, logical modes of reasoning. That is, thinking types don't feel comfortable unless they have a logical or an analytical (for example, mathematical) basis for making a decision. Feeling types on the other hand make their decisions based on extremely

personal considerations, for example, how they feel about the particular person or situation, whether they like the person, value the situation and so forth. Thinking types want to depersonalize every situation, object, and person by “explaining” them. Feeling types on the other hand want to personalize every situation, object, and person by stressing their individual uniqueness.

Thinking is psychological function that generalizes; feeling, the function that individuates. Thinking takes two objects that are inherently dissimilar and seeks to find what they have in common. Feeling on the other hand takes two objects, or people, or situations, that are inherently alike and emphasizes sameness; feeling, characteristic differences or uniqueness-for example, that no two people are exactly alike, that each person is unique.⁸

B. Transcendent Mechanism.

The prayer is a helpful transcendent mechanism whereby intuition is triggered (Vasconcelos, 2009: 931). The spiritual doctrine vigorously emphasizes the importance of prayer as a transcendental mechanism. That such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God. In essence, prayer is an act of wholehearted communication and the more intense and pure it is, the greater the likelihood that one be heard by deities. Prayer replenish believers with inner strength through their life’s problems and ordeals. At the same time, prayer apparently works like a moral compass because it also tends to help believers not

⁸ Mitroff et.al. in Dawney, H.K., Hellriegel, D. Slocum, J.W. (1977). *Organizational Behavior*, USA, West Publishing, p. 98.

to lose self-control and sense.⁹ This may be the true significance of intuition for people in organizations: intuition can help to overcome the illusions of one's own ego.¹⁰ (Korthagen, 2005: 379).

⁹ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 942

¹⁰ Korthagen, F.A.J. (2005), "The Organization in Balance: Reflection and Intuition as Complementary Processes", *Management Learning*, 36, 3, p. 379.

CHAPTER III

ORGANIZATIONAL DECISION MAKING

A. Why and What Organization should to learn

Any approach to the study of organizations is built on specific assumptions about the nature of organizations about the nature of organizations and how they are designed and function. The most basic assumption, consistent with Boulding's scale of system complexity, is that organizations are open social systems that process information from the environment. The second assumption concerns individual versus organizational interpretations. Individual human beings send and receive information and in other ways carry out the interpretation process. Organization theorists realize that organizations do not have mechanisms separate from individuals to set goals, process information or perceive the environment. Individuals come and go, but organizations preserve knowledge, behaviors, mental maps, norm and values over time.

The third assumption is that strategic-level managers formulate the organization's interpretation. Organizations can be conceptualized as a series of nested systems and each subsystem may deal with a different external factor. The fourth assumption is that organizations differ systematically in the mode or process by which they interpret the environment. Organizations develop specific ways to know the environment. Interpretation processes are not random. Systemic variations occur based on organization and

environmental characteristics, and the interpretation process may in turn influence organizational outcomes such as strategy, structure, and decision making.¹

Meadows (1967) mentioned that organization is a function of the problem of order and orderliness; similarly, conceptualizations of social organization have been a function of the conceptualizations of the order and orderliness. Very early in human experience, order seems to have been a kind of inescapable and irretrievable empirical fact. The sun rises and sets; people are born and they die; the seasons come and go; and there is the procession of the stars. The spatial patterning and temporality of man's experience established an imagery of order, forming a backdrop to the drama of cosmos arising out of chaos.²

In attention to social systems in organizations has led researchers to underestimate the importance of culture –shared norms, values, and assumptions – in how organization function. Concepts for understanding culture in organizations have value only when they derive from observation of real behavior in organizations, when they make sense of organizational data and when they definable enough to generate further study.

The concept of organizational psychology was introduced in the early 1960s with the important issue at that time was to separate out from a fairly well-developed industrial psychology those elements of social psychology and sociology that dealt specifically with group and organizational phenomena. A number of new concepts were introduced into the field but, as I look back on it, most of them dealt with properties of the individual and were clearly derivative from psychology.

¹ Daft, R., Weick, K.E. (1984), "Toward a Model of Organizations as Interpretation Systems", *Academy of Management Review*, Vol. 9, No. 1., p. 285-286.

² Smircich, L. (1983). "Concept of Culture and Organizational Analysis", *Administrative Science Quarterly*, Vol. 28. No.3, p. 341.

In the 1970s, organization studies maintained its bias toward the individual in that we continued to ignore the huge amount that the sociologists of occupations knew about the realities of what went on in organizational life, even though those studies were often focused on occupations rather than organization as such. Following Lewin's studies of the positive longer-range benefits of the democratic leadership style. Likert and many other saw the need to retrain managers, to teach them "human relation", and to show them that human nature was not intrinsically bad. Organization behavior became an advocate for more humane treatment of employees by showing that people were in the long run more productive and creative if they were treated as adults.³

Scholars of organizations have talked about organizational adaptation, coping, learning, adjusting to their environment, and so on for as long as the field has existed. Schein said that learning is, however, a basically individualistic concept drawn directly from psychology, where it is highly developed, and he has not yet settled on a good definition of what it might mean for an organization to learn. The intensive attention to this concept in the 1990s has to do with the fact organizations both in the public and private sector have discovered that they are not efficient enough, given the levels of global competition and shrinking resources. What the different today is that organizations are more in trouble and that the environment is changing faster. Leaders both in the private and public sector are wrestling with difficult economic problems, and the public at large has become cynical about the money spent by organizations, particularly public organizations, on social services. Technological advances have made some of these services, such as health care, so

³ Schein, E. H., (1996). "Culture: The Missing Concept in Organization Studies", *Administrative Science Quarterly*, Jun, Vol. 41, No. 2, p. 229-231.

sophisticated and expensive that we are having to assess what social values are being served and what role government should play in the delivery of those services. Other technological advances, particularly those in information technology, have made it possible to conceive of new kinds of organizing principles that do not depend on co-location in time or space. All of this requires tremendous learning- how to collaborate, how to become more trusting and open in communications, how to deal with dependency in the new kinds of fluid hierarchical relationships, how to wield personal vs. positional power without losing the commitment of subordinates, how to design organizations with fluid boundaries and so on.⁴

Before the organization makes the decision, the first must they do is the learning process. Duncan and Weiss (1979) said that organizational learning is defined as the process by which knowledge about action outcome relationships between the organization and the environment is developed.⁵

Tversky and Kahneman (1974) mentioned that the theoretical area of decision making is widely explored from numerous cognitive perspectives, e.g. theories of rational choice, which also identify and investigate numerous decision biases. On the most common decision biases is the inability to discontinue investment in a failing project. Cardon et.al. (2005) said that entrepreneurs act with emotions. They are not merely rational “computer” and the fact that emotions matter in entrepreneurial processes is today a well-established argument. Cardon et.al (2012) mentioned emotions constitute an asset and an additional mechanism that

⁴ Schein, E. H., (1996). “Culture: The Missing Concept in Organization Studies”, *Administrative Science Quarterly*, Jun, Vol. 41, No. 2, pp. 232-234

⁵ Daft, R., Weick, K.E. (1984), “Toward a Model of Organizations as Interpretation Systems”, *Academy of Management Review*, Vol. 9, No. 1., p. 292.

is unexploited and underestimated, leaving more questions to be answered than those already addressed.

The dominant tradition in economics and the decision sciences has emphasized utility or value as a basis for choice. Particular goals are viewed as ways of increasing utility (or happiness). Utility can be thought of as a sort of common currency that integrates multiple quantitative attributes of outcomes. From this standpoint, tradeoffs among goals are attempts to maximize utility, except Keeney (1992) who advocates that decision analysis focus on separate goals and values as a starting point, rather than on goal tradeoffs as represented by overall utility.⁶

B. Organizational Culture

The previous two ways the terms culture and organization are linked in the literature are consistent with the image of an organization as an organism. The concept of culture has been linked increasingly with the study of organization.⁷ Schein (1990) argued that the problem of defining organizational culture derives from the fact that the concept of organization is itself ambiguous. Some organizations will have no overarching culture because they have no common history or have frequent turnover of members. Other organizations can be presumed to have “strong” cultures because of a long shared history or because they have shared important intense experiences (as in a combat unit). But the content

⁶ Krantz, D.H., Kunreuther, H.C. (2007). “Goals and Plans in Decision Making”, *Judgment and Decision Making*, Vol. 2, No. 3, p. 137-138.

⁷ Smircich, L. (1983). “Concept of Culture and Organizational Analysis”, *Administrative Science Quarterly*, Vol. 28, No.3, pp. 347.

and strength of a culture have to be empirically determined. They cannot be presumed from observing surface cultural phenomena.

Culture is what a group learns over a period of time as that group solves its problems of survival in an external environment and its problems of internal integration. Such learning is simultaneously a behavioral, cognitive, and an emotional process. Extrapolating further from a functionalist anthropological view, the deepest level of culture will be the cognitive in that the perceptions, language, and thought processes that a group comes to share will be the ultimate causal determinant of feelings, attitudes, espoused values and overt behavior.⁸

Organizational culture is the culture that exists in an organization, something akin to a societal culture. It composed of many intangible phenomena, such as values, beliefs, assumptions, perceptions, behavioral norms, artifacts, and patterns of behavior. It is the unseen and unobservable force that is always behind the organizational activities that can be seen and observed. Organizational culture is a set organization theories with its-own assumptions about organizational realities and relationships. The organizational culture perspective challenges the basic views of the “modern” structural and systems about, for example, how organizations make decisions and how and why organizations – and people in organizations- act as they do. In order to understand or predict how an organization will behave varying circumstances, one must know and understand the organization’s patterns of basic assumption –is organizational culture.⁹

⁸ Schein, E.H, (1990). “Organizational Culture”, *American Psychological Associations*, Vol. 45, No. 2, p. 111.

⁹ Shafritz, J.M., Ott, S.J. (2001), *Classics of Organization Theory*, USA, Harcourt College Publishers, p. 361-362

If managerial processes which give rise to development of strategy are examined and understood in cultural, political and cognitive terms then it becomes clear that the strategic complexity that managers face cannot readily be analyzed objectively and continually within their managerial task. Managers have a set of core beliefs and assumptions which are learned overtime. Whilst individual managers may hold quite varying sets of beliefs about many different aspects of that organizational world, there is likely to exist at some level a core set of beliefs and assumptions held relatively commonly by the managers. This has variously been called ideational culture, a mind set, an interpretative scheme, a recipe, or the term used here, a paradigm. Schein (1986) mentioned that this paradigm is essentially cultural in nature in so far as it is the “deeper level of basic assumptions and beliefs that are shared by members of an organization, that operate unconsciously and define in a basic “taken for granted” fashion an organization’s view of itself and its environment. It is likely to evolve over time, might embrace assumptions about the nature of the organizational environment, the managerial style in the organization, the nature of its leaders, managerial style and the operational routines seen as important to ensure of the organization.”¹⁰

The cognitive, symbolic, structural and psychodynamic perspectives on organization and culture have distinct foci of interest that lead scholars who hold these perspectives to ask different ways. Some of this work is descriptive and documentary, some aims for social critique and reformation of social arrangements. Underlying these differences, however, is a mode of thought that sets these perspective apart from those that treat culture as a variable.

¹⁰ Johnson, G. (1992). “Managing Strategic Change-Strategy, Culture and Action”, *Long Range Planning*, Vol. 25, No. 1, p. 29

Schein (1990) also said that culture is learned; hence learning models should help someone to understand culture creation. Unfortunately, there are not many good models of how groups learn –how norms, beliefs and assumptions are created initially. One these exist, He can see clearly how leaders and powerful members embed them in group activity, but the process of learning something that becomes shared is still only partially understood.

Someone can see in such groups how norms and beliefs arise around the way members respond critical incidents. Something emotionally charged or anxiety producing may happen, such as an attack by a member on the leader. Because everyone witnesses it and because tension is high when the attack occurs, the immediate next set of behaviors tends to create a norm. Suppose, for example, that the leader counterattacks, that the group members “concur” with silence or approval, and that the offending member indicates with an apology that he or she accepts his or her “mistakes”. In those few moments a bit of culture has begun to be created –the norm that “we do not attack the leader in this group; authority is sacred.” The norm may eventually become a belief and then an assumption if the same pattern recurs. If the leader and the group consistently respond differently to attack, a different norm will arise. By reconstructing the history of critical incidents in the group and how members dealt with them, one can get a good indication of the important cultural elements in that group.

A second mechanism of culture creation is the modeling by leader figures that permits group members to identify with them and internalize their values and assumptions. When groups or organizations first form, there are usually dominant figures or “founder” whose own beliefs, values, and assumptions provide a visible and articulated model for how the group should be structured and how it should function. As these beliefs are put into practice, some work out and some do not. The group then learns from its own experience

what parts of the “founder’s” belief system work for the group as a whole. The joint learning then gradually creates shared assumptions.

Founders and subsequent leaders continue to attempt to embed their own assumption, but increasingly they find that other parts of the organization have their own experience to draw on and, thus, cannot be changed. Increasingly the learning process is shared, and the resulting cultural assumptions reflect the total group’s experience, not only the leader’s initial assumptions. But leader continue to try to embed their own views of how things should be, and, if they are powerful enough, they will continue to have a dominant effect on the emerging culture.

Primary embedding mechanisms are (a) what leaders pay attention to, measure, and control; (b) how leaders react to critical incidents and organizational crises; (c) deliberate role modeling and coaching; (d) operational criteria for allocation of rewards and status; and (e) operational criteria for recruitment, selection, promotion, retirement and excommunication. Secondary articulation and reinforcement mechanisms are (a) the organization’s design and structure; (b) organizational systems and procedures; (c) the design of physical space, facades, and buildings; (d) stories, legends, myths, and symbols; and (e) formal statements of organizational philosophy, creeds and charters.¹¹

Culture will become an increasingly important concept for organizational psychology. Without such a concept we cannot really understand change or resistance to change. Schein (1990) get involved with helping organizations to design their fundamental strategies,

¹¹ Schein, E.H, (1990). “Organizational Culture”, *American Psychological Associations*, Vol. 45, No. 2, p. 115.

particularly in the human resources area, the more important it will be to be able to help organizations decipher their own culture.

All of the activities that revolve around recruitment, selection, training, socialization, the design of reward systems, the design and description of jobs, and broader issues of organization design require an understanding of how organizational culture influences present functioning. Many organizational change programs that failed probably did so.¹² Individuals talk about creating ideas but few strive to develop them. When an idea is created one may be accused of bias. The laws of creation as mentioned by Crawford (1954) are tested by taking risks and developing concepts. Therefore, people who fail to take risks fail to see development. Some fear to watch their creations evolve for fear of failure. People not averse to risk are more likely to achieve their goals.

Decision makers should be honest to themselves. They ought to protect themselves from bias. Many decision-makers (Huberman and Miles, 1994) work by impression and intuition. Moments of enlightenment cause thought to come together so that a decision can be made. A problem is that people can be wrong. A simple decision making model shows the flow of data from start to finish. Decision making involves identifying problems and opportunities. Choosing among the alternatives allows others to assess decisions after decisions are made. A problem is that people can be wrong. Huberman and Miles illustrated that a decision-maker often overweighs facts and ignores or forgets data that is not going in the direction of their reasoning.

¹² Schein, E.H, (1990). "Organizational Culture", *American Psychological Association*, Vol. 45, No. 2, p. 117-118.

Business leader need ideas to produce result. Thus, Crawford (1954) stated that leaders could succeed once they understood decision making processes. Organizations depend on employee skill sets. Leader must know (Deming, 1986) the work and workers they supervise. Leaders need to have the authority to fix situations that need repair. Putting off repairs serves no purpose other than to magnify problems. In many firms the repairing of problem is not the priority some purport it to be. Employees are closest to many problems and are best able to offer ideas to fix them.

Huber (1998) conducted several studies on human resources decision making. Three studies examined effects that goals have on worker behavior. The results identified various biases with respect to the effectiveness of group goals. Human resource laboratory selection processes were included in many studies. Method Huber investigated were (1) quasi-experimental designs, (2) applied research methods and (3) survey research designs.

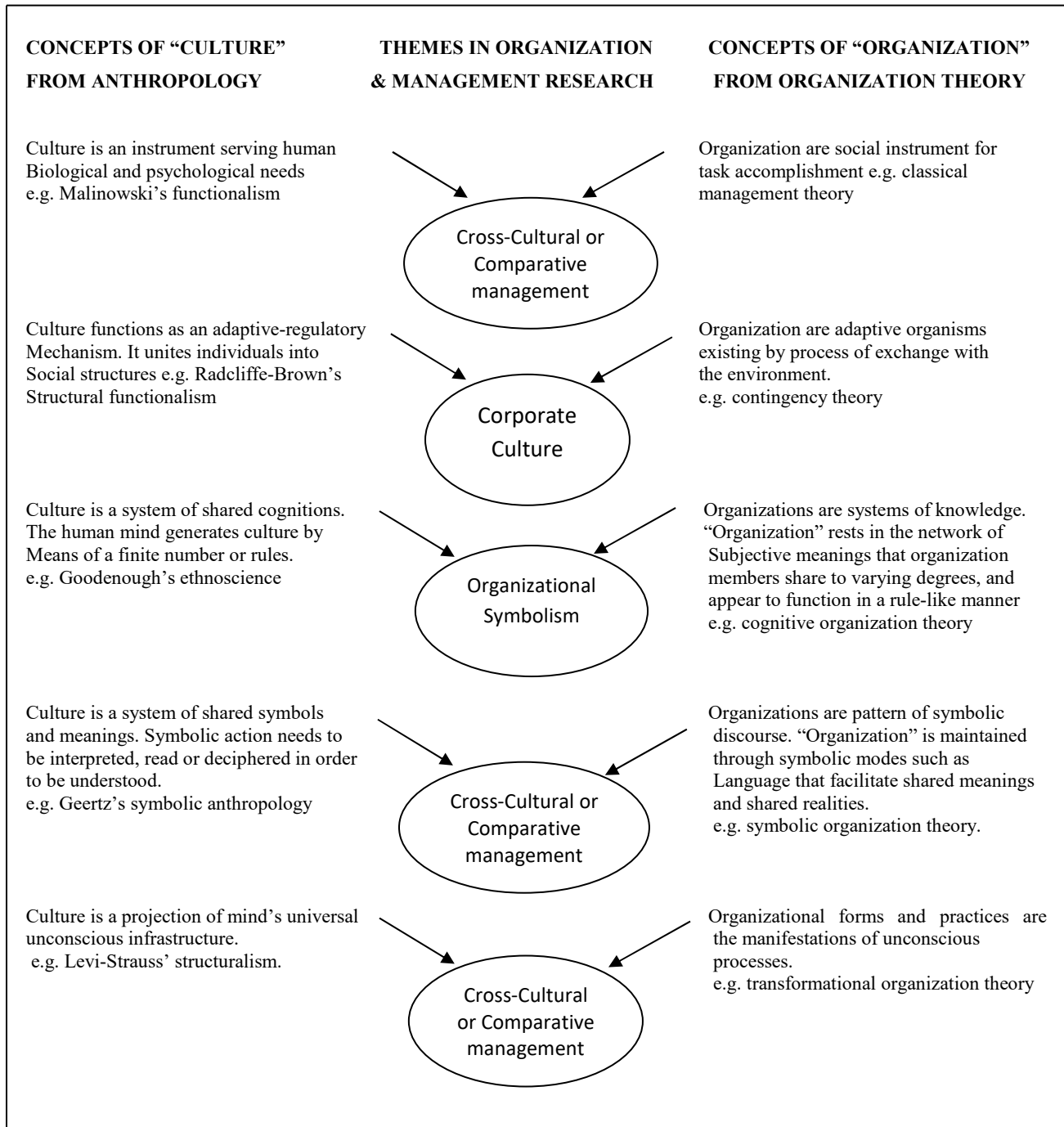
A quasi –experimental design (Huber, 1998) was used to explore the effects of biases with respect to compensation decisions. One sample included public sector managers who routinely evaluated employees. Huber considered differences in gender and performance ratings. An-other quasi-experiment involved a group of auditors and explored the usefulness of employee performance measures to control bias. Huber worked extensively with applied research from a theoretical perspective. He conducted studies within organizational settings. Studies analyzed leadership data, causal problems, work performance and worker satisfaction. Huber developed a job evaluation instrument to measure how managers and employees make decisions. It is important that human resource managers possess the

authority to make decisions to enforce human resource policies. Authority can be made a mockery if not empowered to use it.¹³

The variation in the ways the concept of culture is used by researchers interested in these different content areas can be traced directly to their different ways of conceiving “organization” and “culture”. Their inquiry is guided by different metaphors and seeks different ends.

¹³ Johnson, R.K. (2002). “Decision Theory and Analysis”, *Futurics*, Vol. 26, No. 1 & 2, p 69-70.

Figure 3.1.
Intersections of Culture Theory and Organization Theory



Source: Smircich, 1983, p. 342.

Smircich (1983) briefly summarizes five different programs of research that flow out of linking the terms culture and organization and examines their underlying assumptions and metaphors. In the first two, culture is either an independent or dependent, external or internal, organizational variable. In the final three, culture is not a variable at all, but is a root metaphor for conceptualizing organization. Each of these five represents a viable mode of inquiry. Considered together, they demonstrate that the promise of the concept of culture for the study of organization is varied and rich.¹⁴

¹⁴ Smircich, L. (1983). "Concept of Culture and Organizational Analysis", *Administrative Science Quarterly*, Vol. 28. No.3, p. 342.

CHAPTER IV

HOSPITALITY INDUSTRY PHENOMENON

A. Human Factor & Individual Moral Philosophy

The interest in values has expanded beyond the individual level of analysis to include the collective, organizational level. A powerful aspect of the values concept is that it can be equally usefully applied to study individuals, groups, organizations, institutions, countries and societies.¹ The importance of specific personality needs in understanding of individual work behavior has long been recognized.² In this case, the Belief System Theory very helpful to understand the one's cognitive organization. Belief System theory views personality structure as an organization of beliefs, attitudes, and values concerning the self and others. The system is organized along a central-peripheral dimension, which has much to do with the organization of the individual's values. Similar what Feather and Newton (1982) said that another component of the central region is the individual's values. Values are central aspects of personality and are closely bound with one's sense of self. Farther out on the central-peripheral dimension lie individual attitudes and beliefs. These also serve the function of maintaining and enhancing self conceptions of morality and competence (self-

¹ Kabanoff, B., Daly, J. (2002). "Espoused Values of Organizations", *Australian Journal of Management*, Vol 27, p. 90.

² Ross, G.F. (1992). "Work Attitudes and Management Values: The Hospitality Industry", *International Journal of Contemporary Hospitality Management*, Vol. 4, No. 3, p. 9

esteem). One's total organization of beliefs, attitudes, and values should remain stable as long as it is able to maintain and enhance conceptions of oneself as competent and moral.

Belief system theory regards the self as active, maintaining and enhancing stability to the extent the person remains satisfied with self-conceptions of morality and competence, and changing to the extent the person experiences self-dissatisfaction. Rokeach (1984) said when feelings of self-dissatisfaction set in motion a process of alleviation or elimination of these feelings, changes in beliefs and behaviors may occur. In value therapy, Rokeach employs the method of self-confrontation to arouse feelings of either self-satisfaction or self-dissatisfaction in individuals. The focus of this confrontation is the individual's value priorities. Rokeach compels individual to consider whether their value priorities and related attitudes and behaviors coincide with their ideal conceptions of themselves and he thereby attempts to make them aware of contradictions within their belief systems. He maintains that contradictions involving values are especially likely to implicate self conceptions, because values provide the standards for evaluating oneself as well as others. This information is considered salient because of its implications for the individual's self-esteem. Most people are unable to articulate their value priorities. Therefore, when they find these out, they can consider for themselves whether their value priorities, related attitudes, and behaviors are compatible with their attempts to maintain and enhance conceptions of themselves as competent and moral beings.³

³ Quackenbush, R.L. (2001). "Comparison and Contrast Between Belief System Theory and Cognitive Theory", *The Journal of Psychology*, Vol. 123, No. 4, p. 316-317

The notion of moral conception on one's behavior relates on spirituality. This research address the spirituality in industrial as organizational context. It means spirituality in the workplace too. Giacalone and Lurkiewicz (2003) define workplace spirituality as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. Spirituality is as the understanding and or facilitating of each individual's inherent right to express one's spirituality in the workplace.⁴ Further, Meglino, Ravlin, and Adkins (1989) proposed that employees whose values are congruent with their supervisor or organization would have a more positive effect on job performance.⁵

The original discussion group was based on academics from the field of hospitality management education, but increasingly the study of hospitality has included academics from many fields in the social sciences and arts.⁶

Derrida (2000) defines hospitality as inviting and welcoming the "stranger". This takes place on two levels: the personal level where the "stranger" is welcomed into the home; and at the level of individual countries. For Derrida the hospitality given to the "other" is an ethical marker, both for an individual and a country. Everyday engagement with the "other" is fraught with difficulties; sometimes the "other" is devalued or in extreme cases

⁴ Larossa, J. (2011). *When Religion and Organization Conflict*, dissertation of University of Texas at Arlington, p. 19.

⁵ Larossa, J. (2011). *When Religion and Organization Conflict*, dissertation of University of Texas at Arlington, p. 29.

⁶ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 214.

rejected. In the case of hospitality, the “other” is often forced to take on the perceptions of the “host”. The “guests” are unable to be themselves; they must transform their “otherness”.⁷

An understanding of hospitality developed through the study of the subject from a range of social science and arts perspectives has the ability to educate future practitioners, not just through new knowledge, but also through new ways of thinking. Beyond this, the study of hospitality affords an opportunity to examine host communities and their relationship with guests as tourists, migrants, asylum seekers, or near neighbours. Hospitality as a social lens enables the study of communities to accept or reject strangers, to see the strangers as enemy or friend.⁸ The underlying principal is that during any hospitality relationship the host and guest inhabit the same moral universe and are subject to transcendent laws of hospitality.⁹

The commercial domain is clearly influenced by these social and cultural, and domestic domains of hospitality. It is important that those studying hospitality recognize the interplay of both the cultural and domestic on the commercial provision of hospitality. It is also important that commercial providers develop a more subtle understanding of hospitality so as to focus on building long-term customer relationships. Successful hosts are able to engage customers on an emotional and personal level, which creates feelings of friendship

⁷ O’Gorman, K.D. (2007), “The Hospitality Phenomenon: Philosophical Enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3. p. 200.

⁸ Lashley, C. (2007), “Discovering Hospitality: Observations from Recent Research”, *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 223.

⁹ O’Gorman, K.D. (2007), “The Hospitality Phenomenon: Philosophical Enlightenment?”, *International Journal of Culture, Tourism and Hospitality Research*, Vol. 1, No. 3. p. 198.

and loyalty amongst guests. Telfer is correct in saying that commercial hospitality need not be inevitably inhospitable; there are many examples of those managing hotels, pubs and restaurants that provide generous and warm feelings amongst their clients because they recognize the key importance of customer experiences, and the need for these to be genuinely felt. On the other, Ritzer makes a powerful criticism of corporate providers, who ultimately prioritise shareholder interests above those of guests/ customers, employees and other stakeholders.¹⁰

B. Human Resource Management in Hospitality

Human Resource Management and human resource personnel have been influenced by management theory, which has evolved as economic, social, political and industrial relation factors have changed.¹¹ The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers. The activities of interviewing, hiring, orienting and successfully integrating new employees and developing and keeping current workers and attracting highly skilled workers to work for an organization is key to the success of the hospitality and tourism industry.¹²

¹⁰ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 223.

¹¹ Davidson, et. al, 2011, p. 499

¹² Barron, P. (2008). "Education and Talent Management: Implications for the Hospitality Industry", *International Journal of Contemporary Hospitality Management*, Vol 20, no. 7, pp. 731.

Woods (1999) proposed that human resource management in hospitality industry is at a crossroads where either human resource management will evolve and adapt and become more important in an organization or will disappear and be replaced by outsourcing and technology.¹³

According to Lashley (2007) he suggests that critical theory provides a collective body of philosophical perspectives, concepts and analytical tools through which to explore relationships between hosts and guests, hospitality and acts of hospitableness. Critical theory covers an array of perspectives which are this with its essentially hermeneutic and provide insights beyond some of the more positivistic approaches which stem from the hospitality industry and the management of hospitality provided in commercial operations in hotels, bars and restaurants. Critical theory encourages way of thinking about the world that ultimately enable us to study hospitality as both an industry and a human phenomenon and beyond this, to use hospitality as a tool to study society itself.¹⁴

Bharwani & Butt (2012:151) mention that hospitality industry is considered to be a human resource-centric industry. In other word, modern human resource management must be set within its environment, country, region, culture, religion and of course each company will also seek to overlay this with its specific corporate culture.¹⁵

¹³ Davidson, et. al, 2011, p. 503

¹⁴ Lashley, C. (2007), "Discovering Hospitality: Observations from Recent Research", *The International Journal of Culture, Tourism and Hospitality Research*, Vol. 1 No.3. p. 224.

¹⁵ Davidson, et. al, 2011, p. 509

CHAPTER V

INTEGRATING INTUITIVE SKILLS

IN THE ORGANIZATION'S STRATEGIC THINKING

A. Organization & Productive Decisions: From Hard Skill into Soft Skill

This research suggests that discussion the intuition skills in organization context similar with discussion the innovation, creativity and strategic thinking. In other word, it means from hard skill which involved the market into soft skill that reflect the relationship individual hospitableness with environment of industry, include marketing, product development and innovation. In fact, it indicated the relationship building.

Agor (1989) argued that all organizations have one strategic objective in common: increased productivity. Achieving this goal depends on the ability of the organization and its employees to answer correctly a number of constantly changing strategic-planning questions, such as these: What will the future look like? What kind of resources (human and physical capital) will be needed to survive in this future scenario? How should these resources be organized and distributed? The ability to answer these strategic-planning questions and then create effective programs depends largely on how human-capital resources- both personal and organizational – are organized. Human capital has the potential of being an organization's most important resource for increasing productivity; it should also be the source of creative solutions to strategic-planning problems.

Human capital, in short, is the fountain from which new products and program will flow. But even though elaborate personnel and organizational development programs have emerged over the last decade in both the private and public sectors, the productive use of human-capital skills- particularly intuitive talent – in the strategic planning and decision making process of organizations remains a relatively primitive art. An organization’s strategic planning and decision making can be significantly improved by implementing a brain-skill management program. This program consists of four major components:

1. A systematic search for and appropriate use of the intuitive talent an organization already has and/or requires.
2. The integration of this talent with more-traditional management approaches in the strategic-planning process to solve critical problems or issues.
3. The development of the intuitive talent within an organization for strategic planning solving.
4. The creation of a supportive organizational environment, in which this brain-skill management program can be implemented.

Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type Indicator tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. In business, they are the people who can sense whether a new product idea will “fly” in the marketplace. They are the people who will generate ingenious new solutions to old problems that may have festered for years. These are the executives that all organizations would love to find. But, surprisingly, organizations often thwart, block or drive out this talent – the very talent they require for their future survival.

At the very least, most organizations lack well-established human-capital programs designed to search for and consciously use their employees' intuitive talent in the strategic planning process. As a result, this talent is either not used, suppressed, or lost altogether.

Typically, highly intuitive managers work in an organizational climate that is the opposite of that which would enable them to flourish and to readily use their skills for strategic decision making. This climate can be characterized as follows: New ideas are not readily encouraged. Higher managers choose others who think much as they do for support staff. Unconventional approaches to problem solving encounter enormous resistance. Before long, the intuitive executive begins to emotionally withdraw, slowly but surely reducing his or her input and often leaving the organization altogether. To achieve higher productivity in the strategic-planning and decision making process, clearly what is needed is an organizational climate in which intuitive brain skills and styles can flourish and be integrated with more-traditional management techniques. The organization's leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow, integrating it into the mainstream of the organization's strategic-planning process.¹

Gary Klein (2003) argued that intuition's connection with experience and expertise; he considers intuition "...a natural and direct of experience," and defines "intuition *as the way we translate our experience into action*". Similarly, Myers (2002) talks about intuitive expertise and discusses the idea of non-conscious learning. Myers also said "What you know, but don't know you know, affects you more than you know". If one adheres to the

¹ Agor, W.H. (1989). "Intuitive & Strategic Planning: How Organizations Can Make Productive Decisions", *The Futurist*, Vol. 23, No. 6, p. 20-21.

belief that intuition actually grows from experience, and that people build up intuition as they gain experience, then one must believe that intuition can be developed and “learned”, at least to a certain degree. In the world of applied pattern recognition, perhaps no other profession requires as much ability as the field of medicine. Physicians engage in the application of pattern recognition techniques from their initial patient contact until an appropriate diagnosis is determined. As Dr. Jerome Groopman explains in his book is an inherent part of the diagnostic process. When this process is properly executed with an acknowledgement of potential biases, the decision process can be quite good. In situations where the biases of the diagnostician are not acknowledged, the decision process can lead even the most experienced physician astray. Experience properly applied does allow the physician, and by extension a practicing manager, to employ shortcuts that help in both assessing, information and making decisions. Intuition based on an appropriate application of pattern recognition can work very well in many situations where experience over vit provide adequate points for reference.²

Raybould and Wilkin (2006) mentioned that the industry has seemingly witnessed a progressive change of management styles, where roles relating to “control management” have shifted towards “leadership management”. Technical and operational dynamics of management have arguably become of more secondary importance to human resource skills and customer care. Interpersonal skills are important elements of the hospitality experience and should feature specifically in the training process. It is pertinent to account for generic skills based on a range of broad-based competences: adaptability and flexibility to new and

² Kutschera, I. & Ryan, M.H (2009), “Implications of Intuition for Strategic Thinking: Practical Recommendations fo Gut Thinkers”, *SAM Advanced Management Journal*, 74,3, p. 12-13.

multiple environment; interpersonal dynamics (communicative or otherwise); problem-solving initiatives; and self-management directives.³ (Stephenson, et.al. 2010, p. 16).

In order to improve the future productivity of the strategic-planning and decision making process, organizations should consider implementing a program that will help develop intuitive talent for further applied use. In any effort to use and develop intuitive skills, one must recognize that this talent may be located throughout an organization at all levels of management and responsibility. A strategic-management model needs to be sufficiently open and flexible to accommodate this reality. Highly hierarchical authority structures will no longer be as functional as they once were. In the future, a commitment must be made to asking for and accepting answers from wherever intuitive people from department heads or other organizational leaders. “Leadership” will become more situational, and job titles or years experience with an organization will probably be valued less than they were in the past in strategic planning. As the use of intuitive talent by organizations evolves, risk taking and exploring totally new ways of accomplishing objectives will be not only considered but also encouraged. In a recent study of the most-successful chief executive officers in the United States, it was discovered that among their key characteristics was a commitment to experimentation rather than to bureaucracy. These executives stress informality rather than a highly structured work environment, and they dare to fix things before they break. The management climate of the future will place an

³ Stephenson, M.L. , Russell, K.A., Edgar, D. (2010), “Islamic Hospitality in the UAE: Indigenization of Products and Human Capital”, *Journal of Islamic Marketing*, Vol. 1 No. 1, p. 16.

increasing premium on intuitive skills in the strategic planning and decision making process.⁴

B. Religious Needs

Some researcher offer a more integrated view of religion's role in the organizational setting, Frederick (1998) asserts that humans have natural religious drives and it is this impulse that offers human transcendence and normative ethics. His opinion (which, along with his model, is laid out more fully in the *justification & contributions section*), while much more likely to be accepted in philosophical and theological realms, was introduced to the mainstream management assembly in 1996.⁵

Religion is concerned with man's relations with God, and with man's belief in the supernatural. It has great impact on nearly every human society because of the commonly shared belief that discovery of truth comes through revelation by supernatural power. In its organized form, religion also impacts business organizations.⁶ Religion can play a vital role in the development and maintenance of a vital and just economy. This is because a healthy economy requires that all persons view one another with dignity, not as objects of exploitation. Religion calls for people to respect the divinity in each human being, regardless of class or cultural background. To view one another with dignity means to

⁴ Agor, W.H. (1989). "Intuitive & Strategic Planning: How Organizations Can Make Productive Decisions", *The Futurist*, Vol. 23, No. 6, p. 23.

⁵ Dean, K. L. (2001), *Religion, Spirituality and Work: Trancendence in The Organization*, Dissertation, Saint Louis University, p. 9-10.

⁶ Chusmir, L.H., Koberg, C.S. (1988). "Religion and Attitudes toward Work: A New Look at an Old Question", *Journal of Organizational Behavior (1986-1998)*, Vol. 9, No. 3, p. 251.

respect labor and property. Competition ensures that wages and prices reflect a fair representation of the labor embodied in a product. Religion recognizes the divinity of the human being in an economy when it advocates free competition, protection of property rights and encourages people to share and behave well toward one another.⁷

The extrinsic dimension of religious orientation might therefore lead one to religion for the objective of achieving mundane social or business goals such as to make friends or to promote one's business interests (e. g how one's religion might serve oneself), while the intrinsic dimension would lead one to religion for its more inherent, spiritual objectives (e.g. how one might serve his or her religion or community). Walker and Pitts (1998) argued that the basis of the religiosity from moral reasoning to moral identity by arguing that the traits of a moral person are also those that are the embodiment of very religious person. Glover's (1997) assertion that the character or type of one's religious commitment will influence moral reasoning, it may also be reasonable to hypothesize that extrinsic and intrinsic forms of religiosity will be differentially related to moral identity.⁸

Mitroff and Denton (1999) identify five distinct workplace models that overtly integrate whole person needs into traditional profit-generating objectives. The five models include:⁹

⁷ Davies, A. (2004), "The Role of Religion in The Economy", *International Journal on World Peace*, Vol 21, No. 2, p. 37.

⁸ Vitell, S.J., Bing, M.N., Davidson, H.K., Ammeter, A.P. Garner, B. L., Novicevic, M.M. (2008). "Religiosity and Moral Identity: The Mediating Role of Self-Control", *Journal of Business Ethics*, Vol. 88, pp. 603.

⁹ Dean, K. L. (2001), *Religion, Spirituality and Work: Transcendence in The Organization*, Dissertation, Saint Louis University, p. 31-35.

1. The Religion-Based Organization:

Described as the most extreme of all the models, the ultimate goal of this type of organization is, “...the complete takeover of a business for Christ”. In this organization God is the owner and leader, and God’s Words is the ultimate plan. Overt proselytizing is expected for all organization members. Mitroff and Denton realize that this type of organizational model is, for the most part in Western society, completely unacceptable; many of their respondents felt that enforced limits on religious speech in the workplace should exist. The authors do however make the point that, if employees have strongly held religious beliefs that are a critical part of their self-image, such employees, “... will not be able to realize their full potential in most work environments”.

2. The Evolutionary Organization:

These Organizations have undergone substantial strategic revision during their existence. The impetus for such revisions normally stems from some kind of external change, crisis, and/or threat to the organization’s survival as it currently exists.

3. The Recovering Organization:

Based in an inclusive spirituality, the Recovering model incorporates the Alcoholics Anonymous (AA) Twelve-Step recovery program into its day-to-day operations. The model’s management principles are the Twelve-Step principles applied to an organization. In this manner, organization members may learn to manage addictions not only to substances but to common organizational phenomena such as power, compulsion, and greed. One of the most attractive features of the Recovering organizational model is that it fosters the most widely accessible set of “rules” for allowing organization members to talk openly about emotion, spirituality, and personal meaning. In other words, the

spiritual model developed in the Recovering Organization is, of the five models, the most widely inclusive. Because the AA model incorporates explicit appeal to God, or a Higher Power, it has been labeled both religious as well as quasi-religious. There is, therefore, a fair amount of overlap in principles in relation to the Religiously-Based Organization that Mitroff and Denton describe. Such overlap includes the beliefs that God is the Highest authority, that one's life should be "turned over" to God, that there can be only one acceptable goal for the organization, and that the principles of these organizational models must be taken whole or as a system to be effective.

4. The Socially Responsible Organization:

A Values-based model, the Socially Responsible Organization believes it has a "binding contract with society" and that social values must be integrated into the organization's entire infrastructure. Social causes and giving away profits to better society are not afterthoughts or nice uses of excess cash: the organization exists to attack social problems using the profit-generating firm as its vehicle. There is a strong emphasis on the whole human person, and "soul" and "spirituality" are not abstract terms but rather ontological truths about how human beings function, whether it be imperative and most useful when applied gradually, not radically. Employees in Socially Responsible organizations are a cohesive group, in large part because of strong personal values-organizational values congruence. An interesting question that Mitroff and Denton raise is whether this type of organization is a for-profit entity servicing not-for-profit goals, or, if it not-for-profit entity sustained by for-profit activity. The authors conclude that the Socially Responsible Organization is a "true hybrid" and may be considered a new type of entity altogether.

5. The Values-Based Organization:

Using the nondenominational, nonreligious Golden Rule as its guiding principle, this organization integrates strong ethical values into its operation. The critical difference between this model and the others is that using terminology such as “spirit” and “soul” is soundly rejected in favor of less “emotionally laden” language such as love, respect, and wisdom. Leaders of Values-Based Organizations believe that the language of religion and spirituality is more harmful than helpful because of potential exclusivity, thus, they favor a more neutral language. Also, leaders in this model believe they defined a “universal” set of values that should be used as cornerstones of all action, such as trust, honesty, forthrightness and love. Typically, leaders come from homes that operationalized strong values systems and an imperative to do the right thing. The emphasis is on action, and on living closely aligned with the values espoused. Consistent with the other models, the Value-Based Organization believes in the whole person at work- the inseparability of the “home person” and the “work person”.

Given that the hospitality industry is a social and cultural institution, “hospitality” should then closely represent the ethnicity and religious dimensions of the host culture.¹⁰ This study elaborates on the terminology for defining the “religious consumer” as consumer making a religiously motivated consuming whose buy a product with primarily purpose as wearing cloth or fashion as a faith. This situation becomes an opportunity to employer to respond it.

¹⁰ Stephenson, M.L. , Russell, K.A., Edgar, D. (2010), “Islamic Hospitality in the UAE: Indigenization of Products and Human Capital”, *Journal of Islamic Marketing*, Vol. 1 No. 1, p. 10.

Religion's contribution to society is a formalized structure in which humans help one another connect with God and, in so doing, explore and respond to the divine within themselves and others. To consider the impact of religion on economy, one must explore the implications of a humanity that is, albeit over millennia, coming to an awareness of its share in divinity. All economic agents are human. Workers are human. Firms are owned, managed and staffed by human. All economic institutions are, at their root, collections of humans.¹¹

The role of religion in the economy is three-fold. First, religion must encourage competition among market participant. Second, religion must encourage the government to honor and defend property rights. Third, religion must help people attain enlightenment-so that people can channel the forces of competition and property rights for nurturing and sharing. Good economic activity arises, ultimately, from humans behaving well toward each other. Poor economic activity results from humans behaving poorly toward each other. The first recognize that the economy is humanity and then to encourage humans to recognize and respond to the divine in one another is to build a holy economy.¹²

Individual, decision makers and managers engage in combinations of strategic thinking and intuitive thinking virtually all the time. They do this whether or not they attempting to utilize a rationally-based analytic system or one based on pure intuition. The difficulty is that most individuals do not realize how easily they move from one framework to the other and back. The question is not what people really do but how might they do

¹¹ Davies, 2004, p. 38

¹² Davies, 2004, p. 41

better. Better decisions require better processes and also an acknowledgment of the processes that actually being used by the decision maker.¹³

Vasconcelos posit that the insertion of a religion construct into management decision making theory contributes and enriches substantially the study of the study of this field as well as providing a new stream of research. Further, religion is a pervasive subject that through its tenets to influence somewhat people's (including managers') behaviors, perceptions and decisions. Thus, to reach such an aim, the rational (i.e. the orthodox perspective), the intuitive (the heterodox view) and the integrated decision making approach literatures are firstly reviewed. Moreover, Vasconcelos mentioned that intuition is better enacted by praying mechanism. The evidence suggests that both intuition and prayer are forces that must be coupled together in order to encourage a decision maker, in this case, to reach, so to speak, wiser results or to put it differently, maximized spiritual outcomes. In other words, the flow of ideas, thoughts and insights are apparently optimized when this spiritual tool is activated.¹⁴

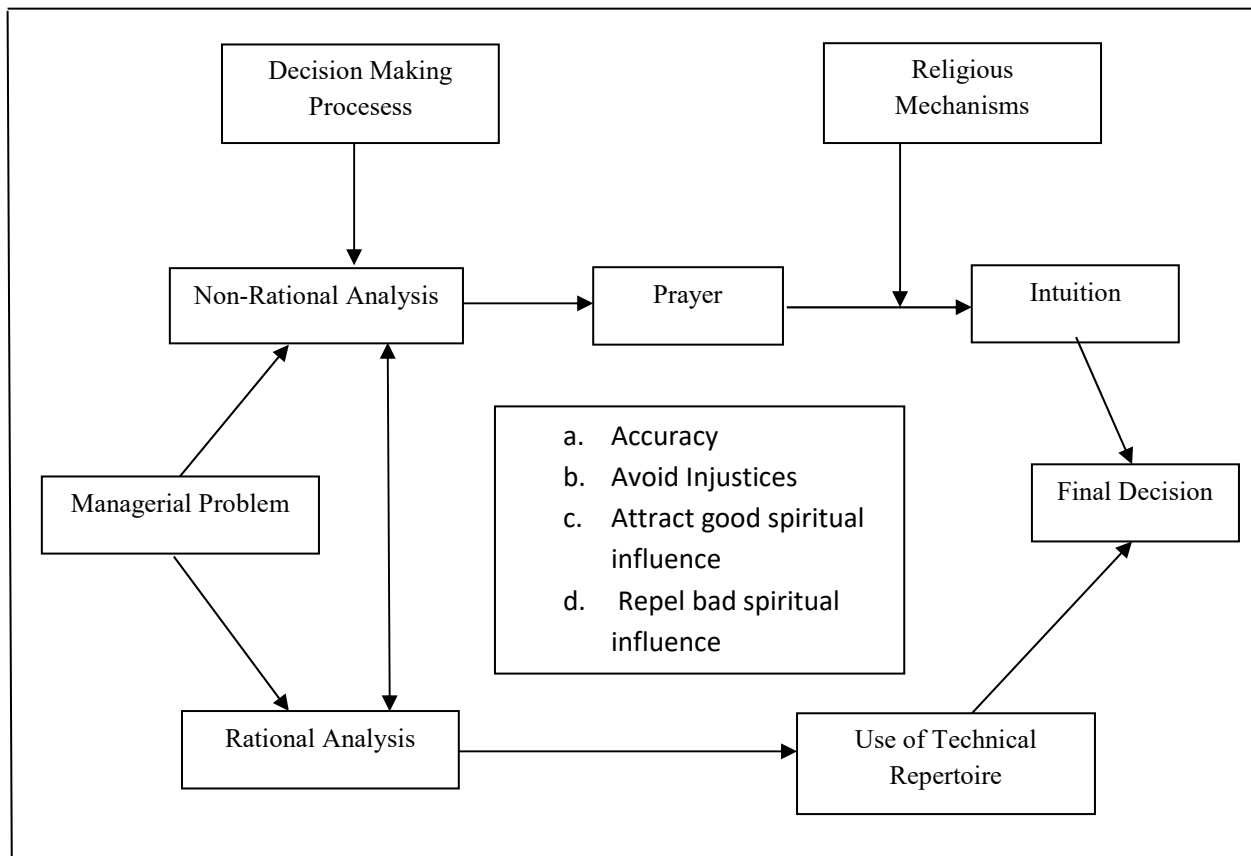
The management decision making field has no more than three theoretical lines of research: the rational or orthodox perspective, the intuitive or heterodox view and the integrated decision making approach. In one of these research streams scholars have followed a more orthodox perspective, in which a quantitative approach, large amounts of data, simulation technologies, analytic computer programs or, in a nutshell, so-called management science, is pointed out. In contrast, another stream of research has embraced a

¹³ Kutschera, I. & Ryan, M.H (2009), "Implications of Intuition for Strategic Thinking: Practical Recommendations fo Gut Thinkers", *SAM Advanced Management Journal*, Vol. 74, No. 3, p. 19.

¹⁴ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 943

heterodox view in which number crunching or piles of data have lesser importance than in the previous stream. In this view, managers' feelings, experience, and even spirituality play a key role. Nonetheless, there is another research stream that relies on both approaches combining and integrating them into the problem or task that is being faced. It tends to be seen as an integrated decision making approach because it employs holistically what is unique to the other perspectives, but in accordance with what the situation calls for in order to get the best result. The integrated managerial decision making supported by religious approach can be learn in figure 5.1.

Figure 5.1.
Integrated Managerial Decision Making Supported by Religious Approach



Source: Anselmo Ferreira Vasconcelos, 2009: 932

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THE ROLE OF SPIRITUAL INTUITION IN HOSPITALITY INDUSTRY

(Integrating Intuitive Skills in The Organization's Strategic Planning Process)

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Abstract

The notion of moral conception on one's behavior relates on spirituality. This research address the spirituality in industrial as organizational context. It means spirituality in the workplace too.

A. Introduction

Many issues facing hospitality industry: labor and skill, productivity cost, technology, customer loyalty, service and satisfaction, market competition, decision making and organizational behavior (Duncan, 2005: 359-366). This research notes that spirituality is also contributes to the shaping the two last issues.

Spiritual intuition is a means for improving self-awareness and transpersonal experiences (Fields, 2001: 11).

The hospitality industry is a social and cultural intuition, "hospitality" should then closely represent the ethnicity and religious dimension of the host culture (Stephenson, et.al 2010: 10). The culture and religion as important constructs in service quality (Gayatri, et.al. 2011).

Production process, services, facilitate, marketing all as organized of religious activities (Weidenfeld, 2006: 143-159). Consider from management decision making in hospitality industry, we assumed that spiritual intuition has an important role in decision making. How the employer use their intuition and make their decision to solve many problems like market competition, partner behavior, innovation, performance, capital constrain and many else.

What is so special about intuitive talent? Extensive research on brain skills indicates that those who score as highly intuitive on such test instruments as the Myers-Briggs Type Indicator tend to be the most innovative in strategic planning and decision making. They tend to be more insightful and better at finding new ways of doing things. To achieve higher productivity in the strategic planning and decision making process, clearly what is needed is an organizational climate in which intuitive brain skills and stylish can flourish and be integrated with more-traditional management techniques. The organization's leadership must have a special sensitivity to the value of intuitive input in strategic decision making and understand how to create an environment in which the use of intuition will grow, integrating it into the organization's strategic planning process.

A brain-skill management program provides numerous payoffs in the decision making process. First, the program provides a systematic means by which highly intuitive individuals within an organization can be identified and introduced to other intuitive types, often on a personal basis across traditional departmental lines. The organization than has a new international network of intuitive talent that can be used for future strategic problem solving. A brain skill management program can overcome these obstacles and channel the talent indentified in more positive and productive way. Second, to help guide the strategic decision making process is that the "thinking type" executives have a chance to see and evaluate firsthand the work of their intuitive colleagues and vice versa (Agor, 1989: 21-23).

B. Theoretical Foundation

The concept of spirituality is often mistakenly swapped with religious beliefs (Ambroz, et.al. 2011: 75). Encarta (1999) as quoted in Ashley (2001) mentioned that intuition is defined as "knowing something instinctively; a state of being aware of or knowing something having to discover or perceive it..." (Fields, 2001: 9). Simon (1987); Prietula and Simon (1989) are cited in Khatri and Alvin (2000) mentioned that scholars have emphasized rational decision making over intuitive decision making. One major reason for such a tendency is that, to many scholars, intuitive processes, perhaps, fall into the realm of the irrational or paranormal. As a result, they believe that intuitive processes are beyond the scope of a scientific study. Recent advances in cognitive science and artificial intelligence, however, suggest that there is nothing mystical or

magical about intuitive processes and that they are not paranormal or irrational (Naresh and Alvin, 2000: 58).

Grayling (2003) as quoted in Senn (2002: 124) developed two fundamentally different concepts of the world that explain the concept of spirituality. The first one points to nature and natural laws and the second one point to the transcendental that is outside the human realm and beyond the boundaries of this world. Now two areas are emerging as new beliefs and attitudes about the realization of the potential of oneself. The changing of society toward secularity changed the ideas to become spiritual. This change is closely related to the growing understanding of the human on the earth. It is based on the reconnection with the environment and its ecological notion. Reconnection with the environment is based on the characteristic of all human beings and their nature (Ambroz and Ovsenik, 2011: 75). Fredickson and Mitchell (1984); Fredickson and laquinto (1989) argued that current belief tends to be that fast decisions are achieved by using a less thorough strategic decision making process involving limited information, analysis and participation (Naresh and Alvinv, 2000: 64).

The word 'intuition' and its variants are, of course, used in several different ways in ordinary language, and have also been used in multiple technical ways in philosophy, psychology and other academic disciplines (Horts, S. 2013: 377). Intuition has a role in response to crises, in decisions with elements of uncertainty, and when there is great complexity with large volume of information to be processed. Intuition presents itself in a continuum. At one extreme is the instantaneous, purely emotional, often irrational reaction to a situation (Patton, 2003: 989).

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Intuitive skill may be substantially enhanced and maximized through the usage of praying. Additionally, research shows that those who usually draw upon prayer believe and feel they are supported by God in their problems and difficulties, even in those cases where it is impossible to pinpoint any solution or amelioration. But in contrast, there are also people who embrace a more skeptical view and have no faith in the function of prayer. However, there is no denying that prayer is linked with a better psychological state for those people who rely on it. People rely on the thoughts and ideas that come up (i.e. intuition) after asking for God's help (by the prayer mechanism), especially when they are assigned to carry out complex tasks or new job assignments and the result of such a procedure (Vasconcelos, 2009: 933-944).

Isenberg (1984) and Seebo (1993) as quoted in Naresh Khatri (2000) mentioned that intuition does not come easily; it requires years of experience in problem solving and is founded upon a solid and complete grasp of the details of the business. The strategic decision making is problematic, because it's characterized by incomplete knowledge. Intuition more effective in unstable environment which has three challenges: (1) Time constraint on collecting data/information (2) Need a large data to deal with environmental instability and (3) Lack of reliability of data/information (Khatri, and Ng, A.H. 2000: 59-64).

C. Method

This research design is a qualitative with religious research paradigm (See Assegaf, 2007). We share about spiritual intuition, industry and strategic management decision, in Islamic perspectives. This research has two data source, first, primary data source, that is the literature which serves the concept of intuition, industry and management decision making in Islamic perspective, from the journal and other document which mention about the concept directly. Second, data source, that is the document or journal which mention about the concept we need indirectly. This research need the reading techniques to collecting the data. Qualitative analysis will be doing by the circular type between the spiritual intuition, hospitality industry and strategic decision making. After we have the description about all concept, their relation to manager's decision, we need to analyze by Islamic perspective, because our concern was

happened in human feeling and thinking, before they application into their behaving. The circular model will be arising comparison between the data to identify, to develop and to connect the concepts into research object.

D. Analysis

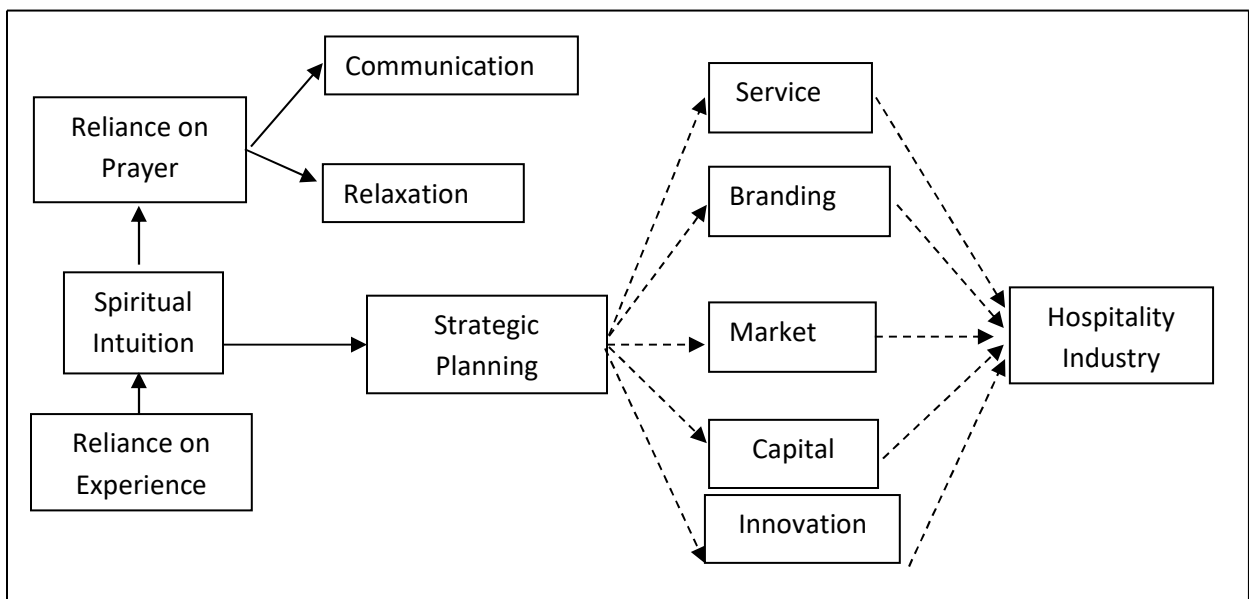
The interest in values has expanded beyond the individual level of analysis to include the collective, organizational level. A powerful aspect of the values concept is that it can be equally usefully applied to study individuals, groups, organizations, institutions, countries and societies (Kabanoff, and Daly 2002: 90).

Spirituality is becoming an important motive for industry (Ambroz and Ovsenik, 2011: 71). Research on intuition in management has intensified within the past decade due to changes in the business environment (Wozniak, 2006: 84). Intuition encompasses skills that have always been a critical to human life. In a sense, intuition is responsible for the survival of the species. Its long evolutionary history has made it a deeply buried power of the mind. Intuition most likely has its origins in ancestral instincts for survival and adaptation. Intuition has a role in response to crises, in decisions with elements of uncertainty, and when there is great complexity with large volume of information to be processed. Intuition presents itself in a continuum. At one extreme is the instantaneous, purely emotional, often irrational reaction to a situation (Patton, 2003: 989). Intuition is often equated with experience. Intuition is not an irrational process. It is based on a deep understanding of the situation (Khatri, N. and Ng, A.H. 2000:,62).

This research used three constructs: spiritual intuition, strategic decision making and hospitality industry.

A model showing relationship between the constructs together with operational indicator is presented in Figure 1.

Figure 1
The Model of Research



Vasconcelos (2009) that's point out the spiritual doctrine vigorously emphasizes the importance of prayer as a transcendental mechanism. That such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God. In essence, prayer is an act of wholehearted communication and the more intense and pure it is, the greater the likelihood that one be heard by deities. Prayer replenished believers with inner strength through their life's problems and ordeals. At the same time, prayer apparently works like a moral compass because it also tends to help believers not to lose self-control and sense.¹ Fararo and Skrovestz (1986) said that it produces both formal and informal norms and provides people with freedom/ constraint duality by prescribing behaviors within some acceptable boundaries, such norms, values and beliefs are often codified into a religious code such as the

¹ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 942

Koran.² The employer felt to be close to transcendent thing, that's God through their communication. Their behavior be more patient, because actually the prayer also means a relaxation. So they refer to entrust their business condition to Him beside they kept to try in their work

The prayer is a helpful transcendent mechanism whereby intuition is triggered (Vasconcelos, 2009: 931). The spiritual doctrine vigorously emphasizes the importance of prayer as a transcendental mechanism. That such mechanism works as a route or a telephone line by which any individual can establish a linkage between him or her and God. In essence, prayer is an act of wholehearted communication and the more intense and pure it is, the greater the likelihood that one be heard by deities. Prayer replenish believers with inner strength through their life's problems and ordeals. At the same time, prayer apparently works like a moral compass because it also tends to help believers not to lose self-control and sense.³

Many decision-makers (Huberman and Miles, 1994) work by impression and intuition. Moments of enlightenment cause thought to come together so that decision can be made. A problem is that people can be wrong. A simple decision making model shows the flow of data from start to finish. Decision making involves identifying problems and opportunities. Choosing among the alternatives allows others to assess decisions after decisions are made. A problem is that people can be wrong. Huberman and Miles illustrated that a decision-maker often overweighs facts and ignores or forgets data that is not going in the direction of their reasoning.

Business leader need ideas to produce result. Thus, Crawford (1954) stated that leaders could succeed once they understood decision making processes. Organizations depend on employee skill sets. Leader must know (Deming, 1986) the work and workers they supervise. Leaders need to have the authority to fix situations that need repair. Putting off repairs serves no purpose other than to magnify problems. In many firms the repairing of problem is not the priority some purport it to be. Employees are closest to many problems and are best able to offer ideas to fix them.

The hospitality industry has always found it hard to attract suitably motivated, trained and qualified employees that are able to deliver the service promises that organizations make to their current and potential customers. The activities of interviewing, hiring, orienting and successfully integrating new employees and developing and keeping current workers and attracting highly skilled workers to work for an organization is key to the success of the hospitality and tourism industry.⁴ Bharwani &

² Parboteeah, et.al, 2008, "Ethics and Religion: An Empirical Test of a Multidimensional Model", *Journal of Business Ethics*, 80, p. 387.

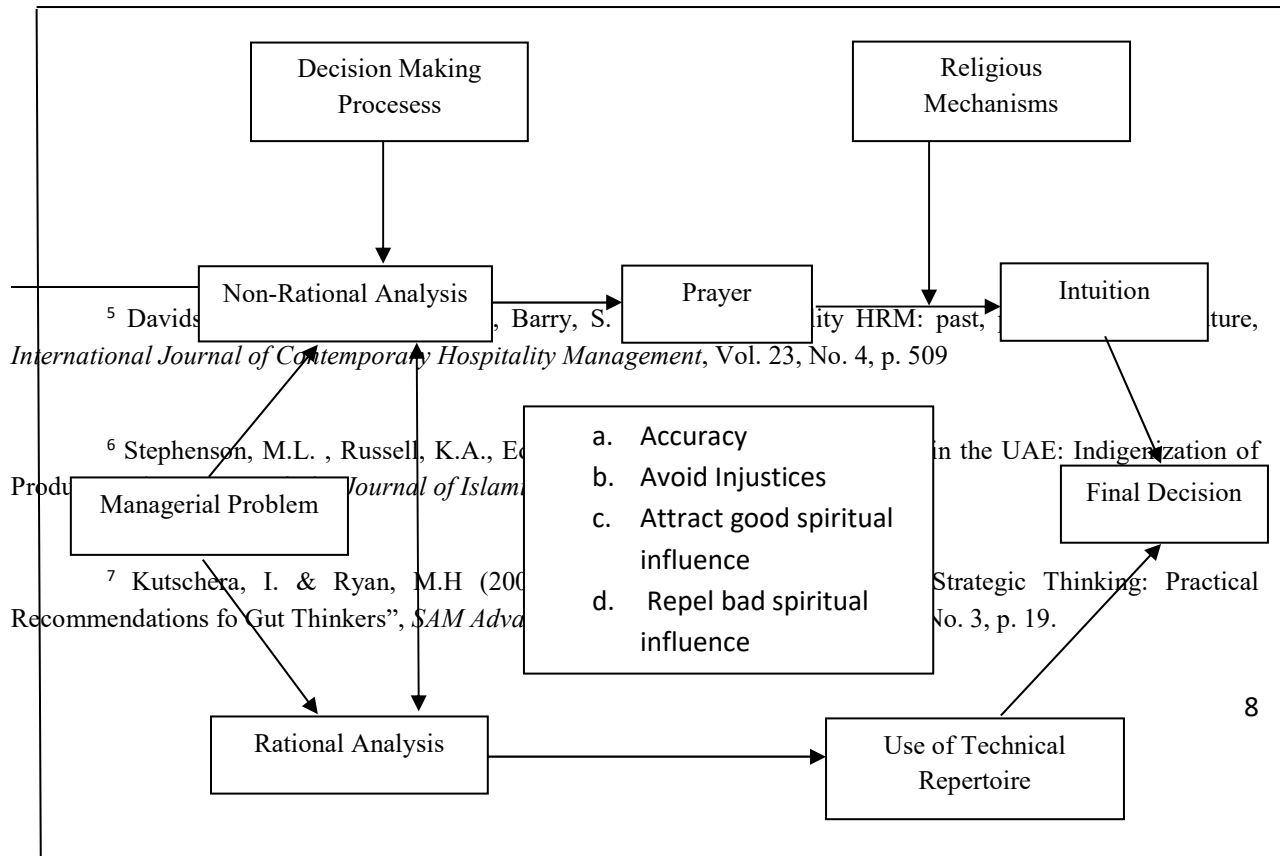
³ Vasconcelos, A.F. (2009), "Intuition, Prayer and Managerial Decision-Making Processes: A Religion-based Framework", *Management Decision*, Vol. 47 No. 6, p. 942

⁴ Barron, P. (2008). "Education and Talent Management: Implications for the Hospitality Industry", *International Journal of Contemporary Hospitality Management*, Vol 20, no. 7, pp. 731.

Butt (2012:151) mention that hospitality industry is considered to be a human resource-centric industry. In other word, modern human resource management must be set within its environment, country, region, culture, religion and of course each company will also seek to overlay this with its specific corporate culture.⁵ Given that the hospitality industry is a social and cultural institution, “hospitality” should then closely represent the ethnicity and religious dimensions of the host culture.⁶

Individual, decision makers and managers engage in combinations of strategic thinking and intuitive thinking virtually all the time. They do this whether or not they attempting to utilize a rationally-based analytic system or one based on pure intuition. The difficulty is that most individuals do not realize how easily they move from one framework to the other and back. The question is not what people really do but how might they do better. Better decisions require better processes and also an acknowledgment of the processes that actually being used by the decision maker.⁷

Figure 5.1.
Integrated Managerial Decision Making Supported by Religious Approach



Source: Anselmo Ferreira Vasconcelos, 2009: 932

E. Conclusion

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