

EXAMINING OF ISLAMIC LEADERSHIP MODEL AND WORK PLACE SPIRITUALITY IN ISLAMIC INSTITUTION: EVIDANCE FROM PESANTREN-BASED HIGHER EDUCATION

SAIFUL FALAH¹ and ABDU ALIFAH²

¹Department of Islamic Education Management, Institute Ummul Quro Al-Islami.

²Department of Management, Graduate School, IPB University.

Abstract

Leadership effectiveness is highly reliant on the organizational context. Hence, the leadership model must be evaluated according to the organization's context, including in Islamic-based institutions. Utilizing the spiritual leadership model (SLM) framework as the theoretical basis, this study proposed to empirically examine the effect of Islamic leadership model (ILM) implementation on workplace spirituality and further implicated toward lecturers' performance enhancement at Pesantren-based Higher Education (PTBP) as an Islamic institution. This study involved 97 lecturers at 7 PTBP in Bogor, Indonesia, selected based on the stratified random sampling and voluntary sampling method. The collected data was analyzed using Structural Equation Modeling-Partial Least Square (SEM-PLS). The results showed that ILM was less effective in improving lecturers' performance at PTBP. However, ILM positively and significantly affected workplace spirituality and subsequently enhanced all lecturers' performance, including teaching, research, and community service performance. The indirect analysis indicated that workplace spirituality positively mediated the effect of ILM on lecturers' performance. In conclusion, ILM would better enhance the lecturers' performance at PTBP through workplace spirituality enhancement.

Keywords: Islamic leadership model, workplace spirituality, lecturer performance, pesantren-based higher education

INTRODUCTION

In the last decades, Islamic Higher Education (PTKI) development in Indonesia has statistically increased, precisely of those Islamic Private Higher Education institutions. The most recent data from The Directorate-General for Islamic Higher Education in 2021 revealed that the overall number of PTKI in Indonesia reached 887 institutions, separated into 58 Islamic state higher education (PTKIN) and 829 Islamic private higher education (PTKIS) (Pendis Kemenag, 2021). Compared with data in 2018, which amounted to 806 institutions consisting of 58 PTKIN and 748 PTKIS (Pendis Kemenag, 2018), PTKIS undoubtedly exhibited a significant numeral development. However, these developments are not directly proportional to their educational quality (Warits, 2017). This issue, for instance, could be viewed from the institutional performance of PTKI both nationally and internationally. Based on the 2020 clusterization of higher education, none of PTKIS was categorized in the first cluster. The overall top tier 15 positions (first cluster) are occupied by state universities such as IPB University, University of Indonesia (UI), Gadjah Mada University (UGM), etc (Dikti Kemendikbud, 2020). Based on the 2021 Times Higher Education ranking of the 1256 best universities globally, none of PTKIS is listed (Times Higher Education, 2021). Hence, it's not

surprising that most PTKIS institutions are often viewed as second-class universities with low-quality education (Mashudi, 2020; Muqoyyidin & As'ad, 2020; Wahid et al., 2019).

Most PTKIS are managed by pesantren management (Mashudi, 2020; Saifuddin, 2013). Indeed, the development of PTKIS cannot be disconnected from Pesantren, regarding that numerous PTKIS were founded by Pesantren (Husni, 2017; Setyawan, 2016). According to the literature, PTKIS institutions which managed by pesantren referred to Pesantren-based Higher Education (Zarkasyi, 2017; Bali, 2017). Pesantren-based Higher Education (PTBP) integrated both higher education and pesantren education systems (Zarkasyi, 2017) to respond to global challenges (Thoyib et al., 2020; Tohet & Eko, 2020; Bali, 2017) and is alleged as an ideal Islamic higher education model considering its critical role in the process of integration-interconnection of science and Islamic teaching (Tohet & Eko, 2020; Husni, 2017; Halil & Anwar, 2016). However, despite many Muslim scholars claimed PTBP as an ideal Islamic higher education, the fact showed that PTBP inability to compete with other higher education is undeniable. Thus, PTBP institutions needed to improve their organizational performance to increase competitiveness and ultimately depend on lecturers' performance (Javed et al., 2020; Artés et al., 2017; Edgar & Geare, 2013). Lecturers are the most important human resource in higher education (Javed et al., 2020; Mashudi, 2020). Previous studies affirmatively mentioned that one of the challenges fronted by PTBP is lecturers' low performance and quality (Nawawi, 2020; Abubakar, 2018; Munif & Baharun, 2018; Halil & Anwar, 2016; Warits, 2015; Hafid, 2014).

One of the key factors determining performance is leadership (Anderson & Sun, 2017). Nevertheless, leadership effectiveness is highly reliant on the organizational context. Research conducted by Faris & Parry (2011) concluded that the appropriateness of organizational context is constantly problematic for leadership, so the leadership model must be evaluated according to the organization's context, including for institutions based on Islamic values (Falah et al., 2021). Moreover, considering that the current organizational management issues have been increasingly complex, the compatibility between the leadership model and organizational context is critical in achieving organizational effectiveness (Bahri et al., 2018). Consequently, it's crucial to determine a leadership model appropriated to PTBP as an Islamic-based institution. Some scholars agreed that the Islamic leadership model played an essential role in improving work quality and organizational effectiveness, primarily when implemented in an organization that supported its values (El Kaleh & Samier, 2013).

Several studies found that Islamic leadership effectively improved individual performance in educational institutions (Slamet et al., 2020; Sumiati & Yuvitasari, 2020; Bahri et al., 2018) and outside educational institution contexts (Rahim et al., 2019; Ayub et al., 2019; Daud et al., 2014; Hakim, 2012). Similarly, other studies also explored how religion and spirituality influence individual behavior (Davis & Win, 2016). Studies related to the exploration of workplace spirituality discovered by Jurkiewicz & Giacalone (2014) and Ashmos & Duchon (2000). Those studies above emphasized the critical role of workplace spirituality in enhancing various work outcomes, including individual performance.

Compared to most other leaderships, which differed religiosity and spirituality in the workplace environment, the Islamic leadership model, on the contrary, stressed the critical aspects of

spirituality, morality, as well as humanity (Ahmad & Ogunsola, 2011; Ahmad, 2009). Moreover, many scholars consider spirituality as the roots of the Islamic leadership model (Sultoni et al., 2017), so it must integrate divine awareness (al-rabbaniy) and rational awareness (al-'ilmiy) (Marbun, 2013). In Islamic leadership, spirituality is an essential factor in addition to psychological, technical-rational, and professional factors (Rafiki, 2020). Sultoni et al., (2017) discovered that the Islamic leadership model positively affected work spirituality and enhanced project performance. The conceptual study developed by Egel & Fry (2017) presumed that the Islamic leadership model constructed based on spiritual leadership components would effectively improve various organizational and individual outcomes through increasing spirituality well-being. However, this conceptual framework developed by Egel & Fry (2017) required to be examined empirically. Therefore, this study endeavored to examine the effect of the Islamic leadership model on workplace spirituality and its implications in enhancing lecturers' performance at Pesantren-based Higher Education as an Islamic-based institution.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Understanding Islamic Perspective of Leadership

As one of the most central notions in Islamic studies (Abdullatif & Sharif, 2020), it's not surprising that Islam organized numerous general principles and guidelines for Muslims in implementing leadership practices (Tamadonfar, 2019). Leadership in Islam is nearly similar to several conventional leadership discourses. The only distinction is that Islamic leadership's conception is rooted in religiosity, morality, and humanity (Ahmad & Ogunsola, 2011). But, several conventional leadership concepts, such as transformational, spiritual, and authentic leadership, were also highly emphasized the essence of spirituality, religious values, and even humanity. Nevertheless, the roots of Islamic leadership are authentic and generally based on the primary sources of the Qur'an and Sunnah, as well as leadership practices enforced by previous Muslim leaders (Tontowi et al., 2020; Rafiki, 2020; Davis & Win, 2016; Almoharby & Neal, 2013; Hakim, 2012; Ahmad, 2009; Ahmad & Ogunsola, 2011).

Faris & Parry (2011) also argued that the primary point that distinguished Islamic and western perspectives in reviewing leadership is the tight connection between leadership and religion. Again, leadership in Islam is impossibly detached from Islamic teachings and must be rooted in the Qur'an and sunnah (Egel & Fry, 2017; Egel, 2014; Faris & Parry, 2011). In addition, Islam considered leadership as the process of "social exchange" (Beekun & Badawi, 1999) and "share influence" (Ali, 2009) between leaders and followers in working for collective welfare by seeking advice and insights through consultation (shura) (El Kaleh & Samier, 2013).

Beekun & Badawi (1999) stated that the conception of leadership in Islam focused better on ethical and moral approaches that highlighted the Qur'an and sunnah values (Galanou & Farrag, 2015). These ethical and moral dimensions, for instance, are recorded in the Qur'an (3:110 and 3:104), which contained guidance for Muslims to enjoin what is right (ma'ruf) and forbid what is wrong (munkar) and believe in Allāh (iman). Furthermore, Islam also encouraged a Muslim leader to follow the leadership behavior model practiced by Muhammad SAW (sunnah) (Davis

& Win, 2016;Daud et al., 2014;Beekun & Badawi, 1999). It is stated very clearly in the Qur'an (68:4) that said: "And indeed, you (Muhammad) are of a great moral character." From the morals exemplified by Muhammad SAW and early Islamic leaders, Davis & Win(2016)stated that scholars can further develop personal attributes and fundamental principles to guide modern leadership in the Islamic world.

Islam considered leadership as a trust and a responsibility assigned by Allah to selected people (Faris & Parry, 2011;Ahmad, 2009;Beekun & Badawi, 1999). Consequently, Islamic leadership demanded great responsibility from individuals who take the mandate (Toor, 2008). A leader in Islam must fulfill his obligations to Allah and accomplish his duties towards followers to the best of his ability (Faris & Parry, 2011). Leadership in Islam is not concerned with acquiring power, authority, or dignity but rather emphasizing community service (Toor, 2008)and guiding them to the straight path (Davis & Win, 2016). Davis & Win(2016)precisely argued that the most fundamental duty of leadership in an Islamic viewpoint is to work for the good and welfare of society (ummah) through the propaganda of virtuous deeds. Ahmad (2009)notably underlined that a good Muslim leader is an individual who merged three components of "basic values" in Islam: taqwa, akhlaq, and itqan. Additionally, Marbun (2013) stated that a capable leader from an Islamic standpoint must possess spiritual awareness (slave of God) and rational awareness (vicegerent of God) as well as integrate divine awareness (al-rabbaniy) and rational awareness (al-'ilmiy). Al-Quran considered Muslims who possessed knowledge, used his ability for community benefit, and feared God (taqwa) as a capable and qualified leader (Marbun, 2013).

Defining Islamic Leadership Model (ILM)

The discourse related to the Islamic Leadership Model (ILM) is rooted in the literature that focused on social concerns, moral commitment, and philosophical ways of thinking, all of which referred to Islamic textual sources, the Qur'an and Sunnah(Galanou & Farrag, 2015). Several documented literature that has contributed in conceptualizing Islamic leadership is explored by Tontowi et al., (2020),Rafiki(2020),Davis & Win(2016),Almoharby & Neal(2013),Ahmad & Ogunsola(2011),Beekun & Badawi(1999),Faris & Parry(2011) danEl Kaleh & Samier(2013). Most studies reviewed Islamic leadership from various existing leadership concepts through comparative analysis (Ahmad & Ogunsola, 2011; Ahmad, 2009;Marbun, 2013;Galanou & Farrag, 2015;Egel & Fry, 2017;Toor, 2008) and the others focused on reconstructing Islamic leadership by exploring pure Islamic teachings sources (Beekun & Badawi, 1999;Davis & Win, 2016).

Faris & Parry (2011)defined the Islamic leadership model as the principles of the Qur'an and sunnah, which be guidance for Muslim leaders in driving their organizations. El Kaleh & Samier (2013)described Islamic leadership as a person who bound a "psychological contract", in which the leader must dedicate himself to protect, guide, and serve his followers according to Islamic teachings and principles. Toor (2008)developed Islamic leadership model that comprehensively integrated several variables, comprising aspects of Muslim leaders (e.i., surrendering to Allah, compliance of shariah, positive attitude), spiritual aspects (e.i., beliefs, practice, sources of wisdom, ethical and moral code), aspects of mediating variables (e.i.,

positive organizational atmosphere, positive social forces, personal antecedents, leader-follower fit, situational fit) and aspects of Muslim followers (e.i., surrendering to Allah, compliance of shariah, positive attitude).

Beekun & Badawi (1999) explained that Islamic leadership is fundamentally based on four primary characteristics in Islamic teachings covering Iman (a belief in Allah & Muhammad SAW), Islam (all the obligations of a Muslim), Taqwa (spiritual awareness including the whole obligations and responsibilities to God), and Ihsan (Muslim's love for God). Meanwhile, Marbun (2013) listed several attributes related to the Islamic leadership model divided into three dimensions of core values: personal piety (taqwa), moral (akhlaq) and quality (itqan). Taqwa consisted of trustworthiness ('ittimaniyyah), justice ('adalah), sincerity (ikhlas), honesty (amanah), gratefulness (syukur), and courage (shujaah). Meanwhile, akhlaq covered caring (ihtimam), cooperation (ta'awun/musa'adah), courtesy (mulathofah/adab), humility (tawaduk/wadho'ah), tolerance (tasaamuh), and respect (ihtiram/ri'ayah). To the last, itqan included effectiveness (syiddahal-maf'ul), efficiency (iqtidar/fa'aliyyah), innovativeness (tajdid/ihdath), discipline (intidzam), commitment (iltizam/iida'), and learning (ta'allum).

To the present, many studies demonstrated and empirically examined various types of Islamic leadership model practices (Nasrah et al., 2018; Daud et al., 2014; Hakim, 2012; Adnan, 2006). For instance, Adnan (2006) measured the Islamic leadership model consisted of belief (yaqin), deliberation (shura), knowledge (ma'refah), justice ('adl), self-sacrifice (tadhyah), humility (humility), eloquence speaking (fasah), patience (sabr), leniency (lin), and effort (iqdam). Meanwhile, several studies examined the Islamic leadership model based on the attributes attached to the leadership demonstrated by Prophet Muhammad SAW, included honesty (siddiq), trust (amanah), communication (tabligh) and wisdom (fathonah) (Nasrah et al., 2018; Daud et al., 2014; Hakim, 2012).

In examining the Islamic leadership model, several scholars such as Egel & Fry (2017), Galanou & Farrag (2015), Faris & Parry (2011) and El Kaleh & Samier (2013) attempted to compare, correlate, and even combine other various leadership that appropriated to the Islamic leadership model. Using the theoretical basis developed by Beekun & Badawi (1999), El Kaleh & Samier (2013) attempt to identify the distinction and similarity among Islamic leadership, servant leadership (servant role) from Greenleaf (1998) and transformational leadership (guardian role) from Burns (1978). Besides, Galanou & Farrag (2015) examined the relationship between transformational leadership, ethical leadership, authentic leadership and transactional leadership and further uncovered that all those mentioned leadership-exception to transactional leadership-extremely correlated with the Islamic leadership model. Yet, endeavored to integrate and transport the spiritual leadership model (SLM) components into the Islamic leadership model (ILM).

Integrating Islamic Leadership Model, Workplace Spirituality and Individual Performance

Prior studies have investigated how religion and spirituality effectively influenced individual behavior both at macro and micro levels (Davis & Win, 2016). In Islam, it's possible since no longer dichotomy between daily and spiritual life. Islam as a source of spirituality is part of day-to-day life (Toor, 2008). Islam provided comprehensive guidelines for Muslims to live a life, including at the workplace. However, contemporary fact shows that one of the crises in many Muslim countries is the gap between the believed Islam teaching and the implemented work practices that lead to unproductive and constructive outcomes (El Kaleh & Samier, 2013).

In Islam, leadership played a crucial role in almost entire Muslim life since Muslims are a collective society that consistently designates a leader in any environment. Still, leadership effectiveness is highly reliant on the organizational context. Research conducted by Faris & Parry (2011) concluded that the appropriateness of organizational context is constantly problematic for leadership, so the leadership model must be evaluated according to the organization's context, including for institutions based on Islamic values. Moreover, considering that the current organizational management issues have been increasingly complex, the compatibility between the leadership model and organizational context is critical in achieving organizational effectiveness (Bahri et al., 2018). Some scholars agreed that the Islamic leadership model played an essential role in improving work quality and organizational effectiveness, primarily when implemented in an organization that supported its values (El Kaleh & Samier, 2013).

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Sultoni et al., (2017) discovered that the Islamic leadership model positively affected workplace spirituality and ultimately enhanced project performance. In this study, Sultoni et al., (2017) reviewed three leadership models: transformational leadership, Islamic leadership, and spiritual leadership. Fundamentally, several conventional leadership concepts such as transformational, spiritual, and authentic leadership were also highly emphasized the essence of spirituality, religious values, and even humanity (Ahmad & Ogunsola, 2011). Nevertheless, the roots of Islamic leadership are authentic and generally based on the primary sources of the Qur'an and Sunnah, as well as leadership practices enforced by previous Muslim leaders (Tontowi et al., 2020; Rafiki, 2020; Davis & Win, 2016; Almoharby & Neal, 2013; Ahmad, 2009; Ahmad & Ogunsola, 2011; Beekun & Badawi, 1999; Faris & Parry, 2011; El Kaleh & Samier, 2013). Similarly, other studies also explored how religion and spirituality influence individual behavior (Davis & Win, 2016). Studies related to the exploration of workplace spirituality discovered by Jurkiewicz & Giacalone (2014) and Ashmos & Duchon (2000). Those studies above emphasized the critical role of workplace spirituality in enhancing various work outcomes, including individual performance.

Regarding that Islamic leadership is rooted in spirituality, Egel & Fry (2017) developed a conceptual framework of the Islamic leadership model (ILM) based on the components of the spiritual leadership model (SLM). Egel & Fry (2017) transported SLM components, consisting of hope, vision and altruistic love, into an Islamic leadership model consisting of Iman and Islam (hope), Ihsan and Falah (vision) and Rahmah (altruistic love). This conceptual framework assumed that the Islamic leadership model with a spiritual framework effectively improved various individual and organizational outcomes by increasing spiritual well-being, mainly implemented in Islamic institutions. For contextual adjustment, spiritual well-being is further reviewed through workplace spirituality, consisting of compassion, mindfulness, meaningful work, and transcendence (Petchsawang & Duchon, 2012). Meanwhile, as an initial exploration, this study attempted to examine the lecturer's performance as an endogenous construct since it's the most critical work outcome for an organization. In higher education, the lecturer's performance is divided into three major tasks: education/teaching, research, and community service. Finally, this study also attempted to analyze the direct and indirect effects to maximize model exploration based on the following hypothesis:

- H1a** : Islamic leadership model positively affects lecturers' teaching performance
- H1b** : Islamic leadership model positively affects lecturers' research performance
- H1c** : Islamic leadership model positively affects lecturers' community service performance
- H2** : Islamic leadership model positively affects lecturers' workplace spirituality
- H3a** : Workplace spirituality positively affects lecturers' teaching performance
- H3b** : Workplace spirituality positively affects lecturers' research performance
- H3c** : Workplace spirituality positively affects lecturers' community service performance

H4a : Islamic leadership model positively affects lecturers' teaching performance mediated by Workplace spirituality

H4b : Islamic leadership model positively affects lecturers' research performance mediated by workplace spirituality

H4c : Islamic leadership model positively affects lecturers' community service performance mediated by workplace spirituality

METHODS

This study was conducted at 7 PTBP in Bogor (signed under the Coordinator of Islamic Private Higher Education Region II West Java-KOPERTAIS II). Ninety-seven (97) lecturers from 5 PTBP were involved and selected based on stratified random sampling and voluntary sampling methods. The stratum of PTBP was divided based on institution classification: IAI and STAI. The two (2) selected IAI was Institute Agama Islam Sahid (INAIS) and Institute Ummul Quro Al-Islami (IUQI). Meanwhile, the three (3) selected STAIs were the STAI Nurul Iman, STAI Darunnajah, and STAI Al-Aulia. Additionally, the questionnaire was distributed using a google-form link to the lecturers from each selected PTBP, conducted from October to December 2021. At last, 97 Lectures voluntarily completed the questionnaire.

The measurement scale consisted of five latent constructs: Islamic leadership model (ILM), workplace spirituality, and lecturers' performance divided into the three primary tasks of teaching, research, and community service performance. ILM is measured through a model developed by (Egel & Fry, 2017), transported from SLM components covering Ihsan and Falah (vision), Iman and Ihsan (Hope), and Rahmah (Altruistic Love). Workplace spirituality adopted the measurement developed by Petchsawang & Duchon(2009) according to the Asian cultural context, consisting of compassion, mindfulness, meaningful work, and transcendence (Petchsawang & Duchon, 2009). Meanwhile, lecturers' performance is divided into teaching, research, and community service performance, adapted from the Government Regulation of the Republic of Indonesia Number 37 of 2009. All measurement used a Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Collected data was then analyzed using structural equation modeling through partial least squares (SEM-PLS) with the help of Smart PLS to examine the causality relationship between latent variables. Ghozali & Latan (2019) stated that SEM-PLS analysis is a simultaneous equation focused on predictions to describe latent variables based on indicators. SEM-PLS was used since this research was early exploratory research with a weak theoretical basis (Ghozali & Latan, 2019) and a relatively small sample (97 respondents)(Jaya & Sumertajaya, 2008).

RESULT AND DISCUSSION

RESULT

Respondent Characteristics

The characteristics of the respondents in this study were reviewed based on the institution, gender, educational level, academic level, age, and work tenure. The institution's respondents from Institute Ummul Quro Al-Islami are the largest (39.2%). Based on gender, male respondents (73.2%) dominated compared to females (26.8%). In terms of educational level, the number of respondents with master's degrees (S2) also dominated (89.7%) compared to respondents with doctoral degrees (S3) (10.3%). Based on the academic level, assistant professors (asisten ahli) are the most (44.9%), followed by assistant professors (lektor) (27.4%) and lecturers without an academic level (24.7%)—none of the respondents with the academic level of associate professor or full professor. Furthermore, respondents aged 25-35 (61.9%) and a working tenure around 1-5 years (74.2%) are the largest.

Table 1: Respondent Characteristics

Characteristic	N (97)	Percentage (100%)
Institution		
Institute Ummul Quro Al-Islami	38	39.2%
Institute Agama Islam Sahid	23	23.7%
STAI Nurul Iman	20	20.6%
STAI Darunnajah	11	11.3%
STAI Al-Aulia	5	5.2%
Gender		
Male	71	73.2%
Female	26	26.8%
Educational Background		
Master (S2)	87	89.7%
Doctor (S3)	10	10.3%
Academic Level		
Lecturer	24	24.7%
Assistant Professor (Asisten Ahli)	46	44.9%
Assistant Professor (Lektor)	27	27.4%
Associate Professor	-	-
Full Professor	-	-
Age		
25-35 Years	60	61.9%
36-45 Years	25	25.8%
46-55 Years	12	12.4%
55-65 Years	-	-
Work Tenure		
1-5 Years	72	74.2%
6-10 Years	25	25.8%
11-15 Years	-	-

Measurement Model Evaluation (Outer Model)

Measurement model evaluation aimed to evaluate the validity and reliability of each indicator in the constructs. Since indicators used in this study are reflective, the convergent validity is viewed based on the loading factor score ($n > 0.60$) as well as Average Variance Extracted (AVE) score ($n > 0.50$), and the discriminant validity is viewed based on the Cross Loading score and Fornell-Larcker ($\sqrt{\text{AVE}} > \text{correlation between latent constructs}$). Meanwhile, the construct reliability is assessed based on composite reliability and Chronbach alpha score ($n > 0.70$) and Composite Reliability ($\rho^c > 0,60$) (Ghozali & Latan, 2019).

Table 2: Indicator-Loading

Indicator	Loading Score	Conclusion
Islamic Leadership Model (ILM)		
ILM1	0.753	Valid
ILM2	0.826	Valid
ILM3	0.790	Valid
ILM4	0.851	Valid
ILM5	0.819	Valid
ILM6	0.937	Valid
ILM7	0.848	Valid
ILM8	0.879	Valid
ILM9	0.794	Valid
Workplace Spirituality (WPS)		
WPS1	0.799	Valid
WPS2	0.889	Valid
WPS3	0.676	Valid
WPS6	0.834	Valid
WPS7	0.852	Valid
WPS8	0.934	Valid
Teaching Performance (TP)		
TP1	0.758	Valid
TP2	0.891	Valid
TP3	0.901	Valid
TP4	0.914	Valid
TP5	0.897	Valid
Research Performance (RP)		
RP1	0.923	Valid
RP2	0.973	Valid
RP3	0.936	Valid
Community Service Performance (SP)		
SP1	0.972	Valid
SP2	0.943	Valid
SP3	0.977	Valid

We eliminated several indicators out in this measurement model evaluation that showed loading factor score below <0.06 , including WPS4, WPS5, WPS9, and WPS10. The final result of the factor loading score is present in Table 2. Meanwhile, table 3 showed that the cross-loading score indicator for each construct is greater than the cross-loading indicator score for the other constructs.

Table 3: Cross-Loading

Symbol	ILM	RP	SP	TP	WPS
ILM1	0.753	0.356	0.426	0.244	0.550
ILM2	0.826	0.348	0.309	0.321	0.677
ILM3	0.790	0.180	0.198	0.056	0.663
ILM4	0.851	0.371	0.320	0.281	0.835
ILM5	0.819	0.189	0.368	0.397	0.727
ILM6	0.937	0.365	0.463	0.335	0.694
ILM7	0.848	0.410	0.481	0.212	0.624
ILM8	0.879	0.021	0.118	0.034	0.649
ILM9	0.794	-0.062	0.079	-0.107	0.554
RP1	0.353	0.923	0.667	0.518	0.387
RP2	0.355	0.973	0.853	0.551	0.367
RP3	0.196	0.936	0.837	0.648	0.311
SP1	0.420	0.865	0.972	0.694	0.484
SP2	0.351	0.717	0.943	0.749	0.372
SP3	0.372	0.793	0.977	0.731	0.420
TP1	0.370	0.473	0.678	0.758	0.499
TP2	0.169	0.356	0.546	0.891	0.510
TP3	0.099	0.579	0.663	0.901	0.355
TP4	0.199	0.498	0.676	0.914	0.411
TP5	0.366	0.747	0.738	0.897	0.537
WPS1	0.691	0.207	0.264	0.246	0.799
WPS2	0.659	0.329	0.393	0.570	0.889
WPS3	0.618	0.410	0.388	0.160	0.676
WPS6	0.728	0.252	0.230	0.352	0.834
WPS7	0.673	0.269	0.481	0.595	0.852
WPS8	0.696	0.419	0.436	0.634	0.934

Based on table 4 (Fornell-Larcker Score), the square root value of AVE for each variable is greater than its correlation value with the other latent variables.

Table 4: Fornell-Larcker Score

Variable	SP	ILM	SP	TP	WPS
Community Service Performance	0.964				
Islamic Leadership Model	0.398	0.835			
Research Performance	0.826	0.327	0.944		
Teaching Performance	0.749	0.274	0.600	0.874	
Workplace Spirituality	0.446	0.808	0.380	0.536	0.835

Finally, table 5 showed The AVE, Chronbach alpha, and Composite reliability scores. The overall results of the reflective indicator measurement model evaluation above showed that the instrument used to measure each variable and indicator in this study possesses a good validity and reliability.

Table 5: The AVE, Cronbach Alpha, and Composite Reliability Score

Variable	Cronbach's Alpha	Composite Reliability	AVE
Community Service Performance	0.962	0.975	0.929
Islamic Leadership Model	0.946	0.954	0.696
Research Performance	0.939	0.961	0.892
Teaching Performance	0.922	0.942	0.764
Workplace Spirituality	0.911	0.932	0.697

Structural Model Evaluation (Inner Model)

In the beginning, we evaluated the structural model through the R-Square score of the endogenous variable. The R-Square showed a predictive degree of certain exogenous variables toward endogenous variables. Based on the rule of thumb, the R-Square score below 0.25, 0.50, and 0.75 is categorized as a weak, moderate, and strong model (Ghozali & Latan, 2019).

Table 6: Coefficient of Determination (R-Square)

Variable	R-Square	R Square Adjusted	Category
Community Service Performance	0.203	0.186	Weak
Research Performance	0.145	0.127	Weak
Teaching Performance	0.359	0.345	Weak
Workplace Spirituality	0.652	0.648	Moderate

Based on Table 3, the R-Square score for community service performance is 0.203, indicating that ILM and workplace spirituality explained 20.3 percent of the variance in community service performance. The R-Square score for research performance is 0.145, indicating that ILM and workplace spirituality explained 14.5 percent of the variance in research performance. The R-Square score for Teaching performance is 0.359, indicating that ILM and workplace spirituality explained 35.9 percent of the variance in teaching performance. At last, the R-

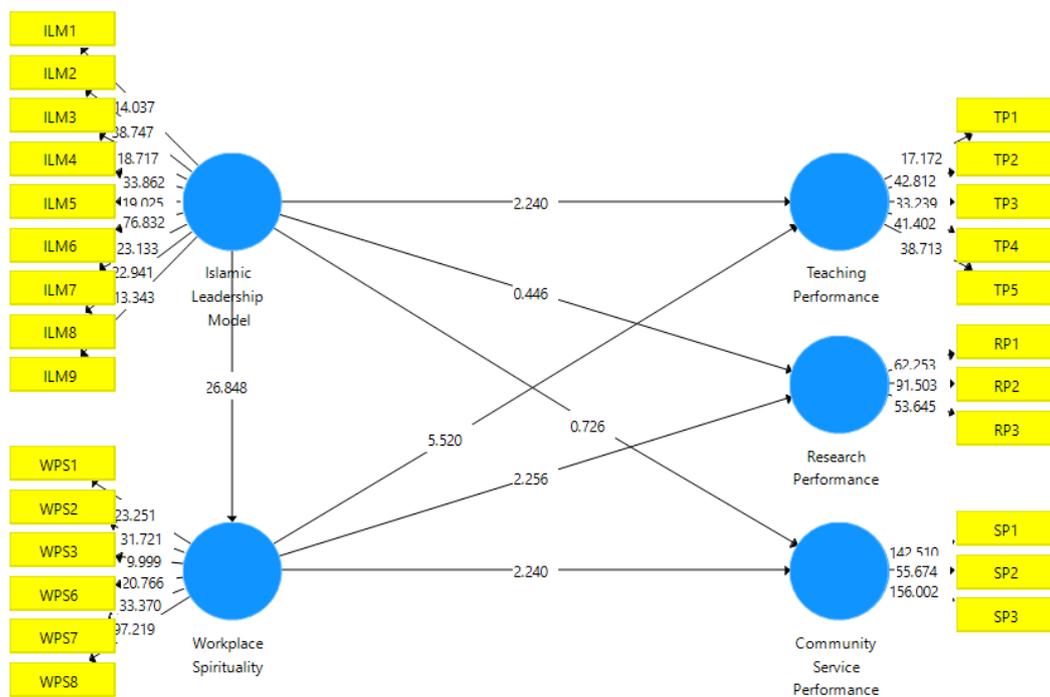
Square score for workplace spirituality is 0.652, indicating that ILM explained 65.2 percent of the variance in teaching performance.

Table 7: Path Coefficient and T-Statistic Value (Hypothesis Testing)

Hypothesis		Original Sample (O)	T Statistics (O/STDEV)	Conclusion
H1a	ILM -> TP	-0.455	2.240	Rejected
H1b	ILM -> RP	0.060	0.446	Rejected
H1c	ILM -> SP	0.109	0.726	Rejected
H2	ILM -> WPS	0.808	26.848	Accepted
H3a	WPS -> TP	0.903	5.520	Accepted
H3b	WPS -> RP	0.331	2.256	Accepted
H3c	WPS -> SP	0.358	2.240	Accepted
H4a	ILM -> WPS -> TP	0.729	4.991	Accepted
H4b	ILM -> WPS -> SP	0.289	2.147	Accepted
H4c	ILM -> WPS -> RP	0.267	2.157	Accepted

The structural model is further evaluated based on coefficient β and t-value (T-Statistic) through the bootstrapping procedure. Critical ratio scores greater than 1.96 showed the path coefficient is statistically significant at a level $p < 0.05$ (Ghozali & Latan, 2019). Based on Table 4, ILM has a positive effect but less significant both on community service performance ($\beta = 0.109$ and t-statistic = 0.726) and research performance ($\beta = 0.060$ and t-statistic = 0.446). In contrast, ILM was found to negatively and significantly affect teacher performance ($\beta = -0.445$ and t-statistic = 2.240). ILM positively and significantly affected workplace spirituality ($\beta = 0.808$ and t-statistic = 26.848). Further, workplace spirituality positively and significantly affected the whole aspect of lecturers individual performance, including community service performance ($\beta = 0.358$ and t-statistic = 2.240), research performance ($\beta = 0.331$ and t-statistic = 2.256) and teaching performance ($\beta = 0.903$ and t-statistic = 5.520). The indirect effect tests found that workplace spirituality positively mediated the relationship between ILM and teacher performance ($\beta = 0.729$ and t-statistic = 4.991), community service performance ($\beta = 0.289$ and t-statistic = 2.247) and research performance ($\beta = 0.267$ and t-statistic = 2.157). In conclusion, all hypotheses in this study are accepted except for H1a, H1b, and H1c.

Figure 1: Inner Loading



DISCUSSION

The main objective of research attempted to examine the effectiveness of Islamic leadership model implementation in the context of a pesantren-based higher education (PTBP) as an Islamic institution. The constructed model is based on the conceptual framework developed by (Egel & Fry, 2017), which transported spiritual leadership model (SLM) components into the Islamic leadership model (ILM). The model is allegedly effective in enhancing numerous work outcomes. Advanced exploration for model development added workplace spirituality as a construct impossibly separated from ILM since its dimensions are rooted in SLM. As an initial exploration, lecturers' individual performance was appointed as an endogenous construct since it's the most critical work outcome for an organization. In higher education, the lecturer's performance is divided into three major tasks: education/teaching, research, and community service.

The results showed that ILM is unable to directly improve individual lecturers' performance, specifically related to research and community service tasks. Surprisingly, contrary to the hypothesis assumed, ILM negatively affected teaching performance. Lecturers with a high level of perception towards ILM implemented by their leaders tended to lower their performance in accomplishing teaching tasks. It's contrary to previous studies that discovered the effectiveness of ILM in improving individual performance in the educational setting (Slamet et al., 2020; Sumiati & Yuvitasari, 2020; Bahri et al., 2018). The prediction model of

ILM direct effect adopted SLM conceptual framework was less effective in improving lecturer's performance in Islamic institution setting. It's natural since the theoretical transportation model of SLM components into ILM (Egel & Fry, 2017) involved spiritual well-being, consisting of calling and membership dimensions in affecting individual work outcomes. In this conceptual model exploration, spiritual well-being is reviewed more specifically through workplace spirituality dimensions. Hence, this study also examined workplace spirituality which is assumed to mediate ILM and lecturers' performance in PTBP.

As expected, ILM was found significantly positive in affecting lecturers' workplace spirituality. The higher leaders at PTBP implemented Islamic values and norms within their leadership practice, the higher the level of workplace spirituality perceived by their lecturers. In addition, compared to other model paths, ILM exhibited the highest variance and t-statistic values on workplace spirituality. Thus, ILM would be better constructed by involving the spiritual welfare dimensions reviewed through work spirituality. Many scholars affirmatively consider spirituality as the roots of the Islamic leadership model (Sultoni et al., 2017), so it must integrate divine awareness (al-rabbaniy) and rational awareness (al-'ilmiy) (Marbun, 2013). In Islamic leadership, spirituality is an essential factor in addition to psychological, technical-rational, and professional factors (Rafiki, 2020). Therefore, ILM was developed through spirituality attributes and practices.

This finding also in accordance with study conducted by Sultoni et al., (2017) that discovered the Islamic leadership model positively affected workplace spirituality and ultimately enhanced project performance. In this study, Sultoni et al., (2017) reviewed three leadership models: transformational leadership, Islamic leadership, and spiritual leadership. Fundamentally, several conventional leadership concepts such as transformational, spiritual, and authentic leadership were also highly emphasized the essence of spirituality, religious values, and even humanity (Ahmad & Ogunsola, 2011). Nevertheless, the roots of Islamic leadership are authentic and generally based on the primary sources of the Qur'an and Sunnah, as well as leadership practices enforced by previous Muslim leaders (Tontowi et al., 2020; Rafiki, 2020; Davis & Win, 2016; Almoharby & Neal, 2013; Hakim, 2012; Ahmad, 2009; Ahmad & Ogunsola, 2011).

Further, workplace spirituality positively and significantly affected all lecturers' performance, including teaching, research, and community service performance. It is appropriate to many studies that found a positive effect of workplace spirituality on individual work outcomes (Sultoni et al., 2017; Davis & Win, 2016; Jurkiewicz & Giacalone, 2014; Petchsawang & Duchon, 2012; Petchsawang & Duchon, 2009; Rego et al., 2007). For instance, an experimental study conducted by Petchsawang & Duchon (2012) found that increasing workplace spirituality through meditation ultimately led to the positive effect of individual performance enhancement. Another study by Rego et al., (2007) attempted to examine each dimension of workplace spirituality, including the sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work, and opportunities for the inner life and found that all those mentioned dimensions positively affected individual performance and commitment.

Among lecturers' performances at PTBP, teaching performance is the most construct influenced by work spirituality, heeded by research and community service performance. It's occurred due to the fact that teaching is the major task that most lecturers conducted compared to the others (Mujahidin et al., 2021; Sukirno & Siengthai, 2011). In addition, unlike research and community service tasks undertaken periodically, teaching is related to tasks conducted almost every day. Among lecturers' performances at PTBP, teaching performance is the most construct influenced by work spirituality, heeded by research and community service performance. It's occurred due to the fact that teaching is the major task that most lecturers conducted compared to the others (Sukirno & Siengthai, 2011). In addition, unlike research and community service tasks undertaken periodically, teaching is related to tasks conducted almost every day by the lecturers. Besides, PTBP institutions are still fixated on the old higher educational paradigm that prioritized teaching over other performance, particularly research (Muqoyyidin & As'ad, 2020; Muqoyyidin, 2016). However, all the lecturers' main tasks are equally vital to be improved since they are generally implicated in higher education institutions' performance.

Finally, this study also examined the indirect effect to provide a more comprehensive understanding of ILM. The indirect analysis showed a higher t-statistic score than the direct of ILM in affecting the lecturer's performance. Indicated that work spirituality positively mediated the relationship between ILM and lecturers' performance. Therefore, ILM would better enhance the lecturers' performance at PTBP by increasing their work spirituality.

Managerial Implication

Lecturers' performance in higher education highly determined the institution. Hence, improving the low lecturers' performance at PTBP is crucial to further improving the institution's performance. Enforcing an appropriate leadership model would enhance various work outcomes, including lecturers' performance. This study empirically proved that ILM mediated by workplace spirituality positively affected lecturers' performance at PTBP, which took Islamic values as a fundamental basis of their institutions. ILM would be an appropriate alternative model for the institution based on Islamic values that emphasize the importance of spirituality in the context of their work practices.

However, the PTBP institution must consider several conditions. The result showed that ILM was ineffective in improving lecturers' performance directly. Particularly for teaching performance, ILM demonstrated negative implications instead. Leaders or top management at PTBP cannot simply implement ILM in leading their organization. ILM is better at enhancing lecturers' performance in a workplace environment that emphasizes the importance of spirituality. Therefore, the leaders or top management at PTBP need to cultivate workplace spirituality aspects in the institutions to obtain better positive implications of ILM.

Furthermore, leaders or top management in PTBP that implement ILM in leading their institutions tended to be able to encourage workplace spirituality aspects for their lecturers, regarding that ILM emphasized the importance of spiritual elements in their leadership practices. In addition, this study also adopted the SLM's framework. The principal difference

between the two is the fact that the components of ILM are rooted in the primary and authentic sources of Islam, the Qur'an and Sunnah. Thus, leaders or top management at PTBP could enhance lecturers' workplace spirituality by strengthening their implementation of ILM. For instance, ILM required institutional leaders that considered Allah as the primary goal of all the work they do (Ihsan and Falah), have a solid belief in achieving the primary goal (Iman and Islam), and be fair, wise, and trustworthy in taking out their leadership (Rahmah).

Furthermore, the workplace spirituality that has been cultivated and grown in the PTBP institution will be internalized by their lecturers. The lecturers with a high level of spirituality would love more their work, possess mindfulness of their responsibilities, feel their work more meaningful, and are happily bearing out their assignments. At this point, lecturers' spirituality will encourage their performance, including teaching, research, and community service.

CONCLUSION

Leadership effectiveness would encourage numerous positive work outcomes. Yet, its effectiveness highly depended on the organizational context suitability. Given that the PTBP institution is based on Islamic values, ILM is alleged as an appropriate leadership model. This research empirically proved that ILM, indeed, significantly enhanced overall lecturers' performance, including their teaching, research, and community service. However, this effect cannot be seen directly and requires the mediating role of workplace spirituality to encourage better performance outcomes.

In conclusion, ILM and workplace spirituality are inseparable antecedents in enhancing lecturers' performance. Hence, PTBP leaders are expected to implement Islamic values and teachings within their leadership practices in driving their institutions, which are sourced from Al-Qur'an and sunnah. It's essential to increase their lectures' level of workplace spirituality. The better lecturer's perception of ILM practices established by their leaders led to their better workplace spirituality. Workplace spirituality, ultimately, encouraged lecturers at PTBP to be better in accomplishing their main assignments as academics, including teaching, research, and community service tasks.

Since this study is exploratory research that attempted to develop ILM within the spirituality framework, it's necessary to reexamine with a better method continuously. Further research is recommended to collect data with longitudinal methods to understand the causality relationship better in the model. In addition, given the small sample size data made this study difficult to generalize, future research is expected to increase the sample size. At last, numerous work outcomes still can be explored as consequences of ILM practice, both related to individual and organizational outcomes.

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