

The Role of Spiritual Leadership Moderation on Ethical Behavior Relations, Quality of Work-Life, Job Satisfaction, and Commitment of Lecturer Organizations: Islamic Private University Studies

Ilham¹, Prof. Mansyur Ramly², Ramlawati³, Siti Sukmawati^d

¹Postgraduate Doctoral Program Student of Universitas Muslim Indonesia, Makassar, Indonesia

²Professor of the Faculty of Economics and Business, Indonesian Muslim University, Makassar, Indonesia

^{3,4}Doctoral Program in Management Science of Muslim University of Indonesia, Makassar, Indonesia

Submitted: 25-06-2022

Revised: 01-07-2022

Accepted: 06-07-2022

ABSTRACT: The study aimed to investigate the moderate role of spiritual leadership on the relationship between ethical behavior, quality of work-life, and job satisfaction to the commitment of Islamic private university lecturer organizations. The adopted questionnaire was given to a population of 1,637 lecturers working at a private Islamic university located at the Sultanbatara IX region higher education service institute, and the valid sample size was 323 lecturers. Once normality, validity, and reliability are assessed, the overall model is tested through PLS-SEM (partial least square structural equation modeling). The negative moderate role of spiritual leadership on ethical behavior relationships and organizational commitment ($t = 2,532, p < .05$) is statistically supported. It was also found that spiritual leadership had a moderating role in the relationship between working-life quality and organizational commitment ($t = 2,962, p < .05$). Spiritual leadership as moderating does not show a moderate effect between job satisfaction and organizational commitment. In conclusion, this study contributes unique knowledge to current research linking spiritual leadership with ethical behavior, quality of work-life, job satisfaction, and organizational commitment of lecturers at private Islamic universities. It also provides important recommendations for academics and human resource managers looking for ways to encourage ethical behavior, quality of work-life, job satisfaction, and organizational commitment.

KEYWORDS: Leadership of Spirituality, Ethical Behavior, Quality of Work Life, Job Satisfaction, Organizational Commitment.

I. INTRODUCTION

The leadership challenges facing private Islamic universities are more than just a local phenomenon. As a result, the competitive landscape facing leaders in private universities, especially Islamic universities, is becoming more complex and increasingly uncertain. Multicultural frameworks can lead to low employee engagement and low productivity (Sweeney & Fry, 2012). Leadership in a multicultural environment such as in college has a wide range of complexities that institutions must understand to offer solutions. Spiritual leadership is seen as a more appropriate model of Islamic leadership for Islamic organizations and organizations that employ Muslim workers (Egel & Fry, 2016). Spiritual leadership aims to harness the fundamental needs of leaders and for spiritual survival/well-being through calling and membership, to create visions and values that align across individual levels, empowered teams and organizations ultimately to Fostering higher levels of not only positive psychological well-being and human health but also organizational commitment and productivity (Fry, 2003a)(Fry, 2005a).

Spiritual leadership is seen as a more appropriate model of Islamic leadership for Islamic organizations and organizations that employ Muslim workers (Egel & Fry, 2016). Leadership

becomes a vitally important factor and plays an important role in the organization. Effective leadership must be able to bring and show differences in organizational performance before leading and after leading (S. P. Robbins, 2003). Leadership according to (Gary Yukl, 2010) provides a vision, inspires to increase human resource commitment leading to improved quality and productivity and ultimately increase profitability and competitiveness. Spiritual leadership is seen as a paradigm in organizational change and development. Spiritual leadership theory is an approach based on religion and ethics and values toward leadership. (Malone & Fry, 2003).

The current era of disruption of Islamic private universities is faced with leadership dynamics, especially to meet the needs of effective leadership. Leadership based on good spiritual values, not only refers to the rules that apply but leads with conscience, wise in acting and making decisions. Considering each side and the consequences of each decision, although of course not necessarily the decision can satisfy every subordinate. Ethical awareness and professional attitude must be present in a lecturer. (Trevino et al., 2006) defines ethical behavior independently of the values that constitute belief. (Fu & Deshpande, 2012), Finding the ethical behavior of colleagues is a significant factor influencing the organization's commitment and the ethical behavior of successful managers also significantly affects the organization's commitment.

The quality of work-life is the foundation of employee well-being and leads to better performance. (Cascio, 2006) the quality of work-life is employees' perception of their mental and physical well-being at work. (Farid et al., 2015), Concluding leaders interested in improving job satisfaction and lecturer commitment have more desire to determine the quality of work-life and look for ways to improve performance. Improving the level of quality of working life is one of the most important for universities as it is for organizations, where lecturers play a central role in universities paying more attention to the quality of their working lives and seeking to improve their working conditions. (Nayak & Sahoo, 2015) shows that employee commitment as a mediator is significant in the relationship between quality of work-life and organizational performance.

(Ehido et al., 2019) There is a correlation between the quality of work-life and job performance with the mediating effect of organizational commitment among academics using this knowledge will increase the level of

commitment among academics will provide benefits for higher education institutions to improve the working conditions of academics and lead to the transformation of the academic system. The study (Al-Shawabkeh & Hijjawi, 2018) found there is a significant influence of the quality of work-life on organizational performance at Private Universities, by having the quality of work-life, commitment, and loyalty employees will create. and their optimal potential can be obtained. (Islam & Siengthai, 2009), has a positive and significant relationship between the quality of work-life with job satisfaction and organizational performance thus implying that managers should develop a stronger relationship between employee satisfaction and organizational performance.

Job satisfaction can be interpreted as the happier the person is in a work setting, the more satisfied with the job itself. (Rice et al., 1991). (Locke, 1976) defines it as a pleasant or positive emotional state resulting from an assessment of a person's work experience. (Dawis & Lofquist, 1984) is the result of workers' assessments of the extent to which the work environment meets individual needs, and (Porter et al., 1975) That job satisfaction is a reaction of a person to his work or organization. In line with (Spector, 2006) and (Kreitner & Kinicki, 2007) define it is a global construction or as a constellation of different dimensions in which employees react affectively. (Konopaske & Ivancevich, 2006) is an attitude that individuals have regarding their work based on work environment factors such as leadership style, policies, procedure, job application compatibility, working conditions, and benefits. In general, it can be said that job satisfaction is an affective reaction to work resulting from a person's comparison of actual results with those desired, anticipated, or feasible (Oshagbemi, 2003). (Akpofure et al., 2006) defines job satisfaction as the overall feeling of a person's career or in terms of specific aspects of a job or career and can be related to certain productivity outcomes and job performance. (Toker, 2011) Found educators with Professor qualifications had higher levels of job satisfaction, compared to instructors and research assistants. But the demographic variable of age and length of work have a significant influence on job satisfaction. In contrast, marital status and gender were not significantly associated with job satisfaction.

The findings (Colakoglu & Atabay, 2014) feelings of dissatisfaction can reduce the quality of education and affect the qualifications of the lecturer workforce, the fulfillment of academic labor satisfaction is very important given the contribution made by academics both to their lives

and their educated students and the institutions in which they work are urgently needed. It is in line (Ssesanga & Garrett, 2005) that any given factor be it intrinsic or extrinsic can arouse academic job satisfaction or cause job dissatisfaction. The current work environment is undergoing major changes factors such as globalization, economic growth, and better technology continue to present new challenges and create new opportunities for people. Satisfied and committed human resources are the most significant assets of any organization, including colleges, efficient human resource management, and maintenance of higher levels of job satisfaction affecting growth and performance, it is essential to manage human resources effectively and to understand whether human resources are satisfied or not. (Saner & Eyupoglu, 2015) found employees satisfied with their overall work as well as the intrinsic and extrinsic aspects of their work, and developed resource management policies towards improving undesirable conditions and strengthening better conditions. (Seema et al., 2021), It found that job satisfaction contributes very positively to its very high influence on organizational commitment.

Organizational commitment refers to the attachment to the emotionality of employees and identification with involvement in the organization, this condition is generally considered a three-dimensional construction consisting of affective commitment, continuous commitment, and normative commitment (Baron & Greenberg, 2000), (Allen & Meyer, 1996), (Karrasch, 2003). It is believed that the affective commitment of employees to continue to work with great devotion voluntarily, the continuity commitment ensures that employees maintain membership of their organization, but those who are committed usually feel their obligation to remain in the organization. Be part of the organization. (Mowday et al., 2013). Employees with high affective commitment, due to having positive emotional feelings and attachment to the organization. If the employee has a high level of normative commitment because he has a moral obligation to stay in the organization. Meanwhile, when employees have a high continuity commitment because employees will lose work performance if leaving the organization (Meyer & Parfyonova, 2010)(Powell & Meyer, 2004).

(Scales & Quincy Brown, 2020) reveals important organizational commitments to an organization and can affect the quality of work and contribute to turnover rates among individuals with shorter tenures. (Seema et al., 2021) Finding the organization's commitment to fully mediate

(mediating effect) the relationship between job satisfaction and the desire to find additional work, means building an organizational strategy against the increased behavioral correlation of employees i.e. the desire to find additional work requires appropriate measures to increase organizational commitment. (Shagholi et al., 2011) organizational commitment is an essential component in any effective organization and essential in achieving human resource capabilities. This study shows the implementation of organizational commitment can improve organizational performance, quality of education, and human resource development. (M. L. Griffin & Hepburn, 2005) reveals organizational commitment and other work-related behaviors can cause professionals to leave the organization thus it is important to establish job stability and security and improve organizational effectiveness. (Yousef, 2017), Organizational commitment has a direct effect on various dimensions of attitudes toward organizational change, this indicates that organizational commitment can be influenced by several variables, such as leadership, work satisfaction, and the mediation role of organizational commitment.

As Islamic private universities continue to survive and thrive in today's competitive world of education, it takes quality leadership and lecturers and also to increase the success of a qualified leader to the next level depending on spiritual abilities addition to cognitive intelligence, in addition to important spiritual intelligence as well as colleges to develop their products and services as they compete with other private universities.

Lecturer performance refers to the extent to which lecturers complete teaching, research, and community service tasks, responsibilities, and activities intended to facilitate student learning and educational achievement outcomes desired (Alfagira et al., 2017), (Babatunde & Victor, 2014). The extent to which lecturers complete the work plays an important role in enabling the university to achieve its goals. Lecturers who do their work as expected allow their university to achieve its goals as desired, but the opposite happens when there is underperforming lecturer work (Hassel & Ridout, 2018).

(Namutebi, 2019) revealed that lecturer performance is influenced by the dimensions of teaching, research, and community service. This suggests lecturers are not effectively contributing to the university. (Samian & Noor, 2012). Revealing that lecturers must have the ability to deliver lectures effectively also plays an important role compared to other performance criteria. And you have to have a good relationship with your

students. Spiritual leadership research is conceptualized as a variable that can moderate the influence of ethical behavior, the quality of work-life its influence on the organization's commitment to Islamic private high education.

II. LITERATURE REVIEW

Spiritual leadership

Spirituality is described and included in various concepts and values such as transcendental, balance, holiness, loving and attaching importance to the interests of others, meaning in life, living in harmony with the universe, and the realization that there is something or someone more than oneself (God or energy) that provides energy and wisdom that transcends the material aspects of life. (Shamsudin et al., 2013). Spiritual leadership explains how leaders can increase followers' intrinsic motivation by creating conditions that enhance a sense of spiritual meaning at work. (Fairholm, 2014). Some types of research show that people value the opportunity to feel interconnected with others in a mutually supportive community of people who collectively engage in meaningful activities. (Duchon, 2005), (Pfeffer, 2010). The integration of spirituality with work is difficult if not impossible in organizations that encourage or need employees to act in ways that are incompatible with their values. (Mitroff & Denton, 1999). Consistency between personal values and work goals is important for leaders as well as followers.

(Louis W. Fry, 2003), (Fry, 2005) defines spiritual leadership as the values, attitudes, and behaviors necessary to intrinsically motivate oneself and others so that they have a sense of spiritual well-being through calling and membership, this requires (1) the creation of a vision in which members of the organization (leaders and followers) feel calling in life, have meaning and purpose, and make a difference, (2) establishing a social organizational culture based on values that attach importance to the interests of others (altruistic love) where leaders and followers have a sense of membership, feel understood and appreciated, have care, care, and appreciation for themselves and others.

(Fry, 2003), also states that previous leadership theories have taken center stage on one or more aspects of the physical, mental, or emotional elements of human interaction in organizations and the neglect of components. Spirituality. He also insisted that spiritual leadership theory is a response to calls for more holistic leadership that helps integrate four fundamental areas, which define the essence of

human existence in the workplace: body (physical), mind (mind; logical/rational thinking), heart (heart; emotions, feelings, and spirit).

Thus (Louis W. Fry, 2003) spiritual leadership theory is a causal leadership theory for organizational transformation designed to create intrinsically motivated learning organizations. Spiritual leadership consists of the values, attitudes, and behaviors necessary to intrinsically motivate oneself and others to have a sense of spiritual survival through vocation and membership i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated.

Ethical behavior

Ethical behavior is inseparable from the values that employees believe. The importance of ethical behavior in organizations is increasingly evident, as many recent studies have produced knowledge related to management, particularly the ethical behavior of individuals within organizations (Trevino et al., 2006). But now it is realized that what determines ethical behavior is not only individuals and groups but also several relevant factors of the cultural and organizational environment.

Cultural influence on ethical behavior comes from family, friends, neighbors of knowledge, religion, and media. Organizational influence comes from codes of ethics, role models, policies, and practices, as well as reward and sanctions systems (Luthans, 2006). (Bovee & Thill, 2003), defining ethical behavior is the principle and criterion for moral behavior about what is "right" as opposed to "wrong", which society has recognized its existence. (Morf et al., 1999), Ethics relates to the moral commitment of responsibility and social justice of all parties involved in the decision-making process.

Any professional association is established on top of a generally accepted body or institution of knowledge of widely recognized standards of achievement and an enforceable code of ethics (Crebert et al., 2011), (Karaibrahimoglu et al., 2009). These codes of ethics guide and shape the behavior of members and allow them to resolve ambiguities or controversial issues regarding ethical behavior (Crebert et al., 2011). According to (R. W. Griffin & Ebert, 2005), "Ethical behavior is behavior that conforms to generally accepted social norms concerning right and good actions." Ethical behavior is inseparable from the values that employees believe.

Ethical behavior is a guideline of written policies, unwritten standards, and examples given

by leaders, Everyone in the organization makes choices that have implications for morale. To make the "right" thing one's choice must be well thought out as a consequence of what will be done. This ethical behavior can determine the quality of individuals (employees) who are influenced by factors obtained from outside which then becomes a principle that is lived, in the form of behavior, and that determines the ethical behavior of not only individuals and groups but also some relevant factors of the cultural and organizational environment. Cultural influence on ethical behavior comes from family, friends, neighbors of knowledge, religion, and media. Organizational influence comes from codes of ethics, role models of policies and practices, as well as reward and sanction systems. (Luthans, 2006).

In its implementation, the organization must build an ethical climate in the form of mutual care between employees, independence, the existence of a code of ethics, and clear rules. (Wimbush & Shepard, 1994). All of that is under the supervision of an objective supervisor so that it will build ethical behavior and ultimately have an impact on positive performance. Conversely, if there is no ethical climate in the organization, it will give birth to unethical behavior resulting in negative performance. Most companies have a code of conduct to encourage employees to behave ethically. However, the code of ethics alone is not enough so the owners and managers of the company must set high ethical standards to create an effective and efficient control environment.

Quality of working life

Quality of work life is one of the management system approaches to coordinate and connect the potential of Human Resources, the quality of working life in the organization as a leadership effort to meet the needs of members and organizations simultaneously and continuously. According to (Dubrin, 1994) "Quality of Work Life is related to the degree to which the full range of human needs is met". Quality of work-life can be interpreted as the degree of meeting human needs (human needs) in a work environment. If human needs have been met, the productivity of the organization can increase. The concept of quality of working life, there is a meaning that organizational goals must be able to run together. (Flippo, 2006). Therefore, not only employees must be satisfied but employees must also be able to satisfy the organization with its optimal performance. Meanwhile (Hadari, 2008) revealed that the quality of working life, namely companies

must create a sense of security and satisfaction in working to realize the company's goals.

(Cascio, 2006) states that the quality of work-life is employees' perception of their mental and physical well-being at work. (Bernardin & Russel, 2003) states that quality of work life is concerned with the level of satisfaction, motivation, involvement, and personal commitment experienced in their lives at work. The quality of work-life is the level of the individual (employee) in meeting their needs personally (a need for freedom) as long as they are still employed. (Greenberg & Baron, 2003) confirmed that the influence of the quality of work-life on organizational commitments is that three benefits can be obtained from the implementation of the quality of working life, namely, first, the benefits that are directly achieved, namely increasing job satisfaction and commitment to an organization, second, increasing productivity and third, namely increasing organizational effectiveness (e.g. profitability, achievement of organizational goals) Quality of work life is a process that responds to the needs of employees by developing a mechanism that provides full opportunities for employees in decision making and planning their working lives (Marihot, 2002).

(Bernardin & Russel, 2003), states that the quality of work-life is concerned with the level of satisfaction, motivation, engagement, and personal commitment experienced in their lives at work. The quality of work-life is the level of the individual (employee) in meeting their needs personally (a need for freedom) as long as they are still employed. (Luthans, 2006) Saying that the quality of working life is the impact of human and corporate effectiveness combined with an emphasis on participation in problem-solving and decision making. Quality of work life has an important role in the course of work activities, where leaders and subordinates must be able to determine and carry out activities with an agreement in carrying out work activities.

The quality of work-life according to (S. P. Robbins, 2006) is a process in which organizations respond to the needs of employees by developing mechanisms to improve employees to contribute full advice and participate in making decisions and managing their work lives in a company. While (Nugent et al., 1999), The quality of work-life is very important and it is a need for the company itself to attract and retain its employees to be loyal to the company. So many managers are trying to reduce dissatisfaction with the quality of the work-life of their employees.

Job Satisfaction

(P. S. Robbins & Judge, 2017) defines job satisfaction as an individual's general attitude towards his or her job whereby in the job a person is required to interact with colleagues and superiors, follow organizational rules and policies, and meet performance standards. (Konopaske & Ivancevich, 2006), job satisfaction is an attitude that individuals have about their work based on work environment factors such as leadership style, policies, and producers, job fit applications, working conditions, and benefits. Job satisfaction can be interpreted as the happier the person is in a work setting, the more satisfied with the job itself. (Rice et al., 1991). (Locke, 1976) job satisfaction is a pleasant or positive emotional state resulting from an assessment of one's work experience. (Dawis & Lofquist, 1984) job satisfaction is a result of a worker's assessment of the extent to which the work environment meets individual needs, and (Porter, 1975), job satisfaction is a reaction of a person to his or her work or organization. (Spector, 2000) and (Kreitner & Kinicki, 2007) define job satisfaction as a global constructor as a constellation of different dimensions in which employees react affectively. employee perception of his work (Baron & Greenberg, 2000), (Ivancevich & Matteson, 2002). (Luthans, 2006) Job satisfaction is an emotional state that is the result of the evaluation of one's work experience, (S. P. Robbins & Judge, 2007) that job satisfaction is a general attitude of individuals toward their job wherein the job a person is required to interact with colleagues and superiors, following the rules and wisdom of the organization to meet performance standards. (Siagian, 2001) explains that the discussion of job satisfaction is not a simple thing, both in the sense of the concept and in the sense of analysis, because satisfaction has a variety of connotations. However, it is still relevant to say that job satisfaction is a way of looking at someone both positive and negative about their work.

Job satisfaction is a positive or negative attitude (attitude) that an employee has toward his work. This attitude is the result of the employee's perception of his work (Greenberg & Baron, 2003), (Ivancevich & Matteson, 2002). An employee who has a high level of job satisfaction shows a positive attitude towards his work, while an employee who has a low level of job satisfaction shows a negative attitude towards his work.

According to (Hughes et al., 2012) that job satisfaction is related to a person's feelings or attitudes regarding the job itself, salary, promotional or educational opportunities, supervision, co-workers, workload, and others. Job

satisfaction relates to a person's attitude about work, and several practical reasons make job satisfaction an important concept for leaders. (Wexley & Yukl, 2005) Job satisfaction is a generalization of attitudes towards their work. The work gives satisfaction to its stakeholders. On the contrary, dissatisfaction will be obtained when a job is not pleasant to do.

Organizational commitment

Organizational commitment has the principle that employees will decide to remain within the organization or leave the organization (Allen & Meyer, 1993). Organizational commitment is defined as the emotional attachment or affiliation of employees to the values prevailing within the organization as well as the goals shared by the organization (Mowday et al., 1982). Organizational commitment has three components: affective commitment, normative commitment, and continuity commitment. While (Mowday et al., 1974), Define organizational commitment, as "a strong belief in and acceptance of the organization's goals and values, a willingness to exert considerable effort on behalf of the organization, and a definite desire to maintain organizational membership". (Steers, 1977) organizational commitment is a relative strength of individual identification with and involvement in a particular organization. (Spector, 2000) defines that organizational commitment describes the extent to which an individual identifies himself or herself and engages with his organization and does not want to leave his organization.

Organizational commitment has the principle that employees will decide to remain within the organization or leave the organization (Allen & Meyer, 1993). Organizational commitment is a complex concept that includes components of behavior and attitude. This includes the extent to which workers combine organizational values, as well as their intention to remain part of the organization. (Mowday et al., 1979) in (Golembiewski, 2001). Organizational commitment has three components: affective commitment, normative commitment, and continuity commitment.

(Wibowo, 2014) organizational commitment is a level to which individuals identify and engage with their organization and/or do not want to leave it. According to (Schermerhorn Jr et al., 2011) organizational commitment is the level of loyalty that individuals feel towards the organization.

According to (Colquitt & LePine, 2011) the organization's commitment is a desire in some

workers to remain members of the organization. Organizational commitment affects whether a worker stays on as a member of the organization or leaves for another job. Organizational commitment reflects the extent to which an individual identifies the organization and its goals (Kreitner & Kinicki, 2007).

(Mathis & Jackson, 2006) in (Sopiah, 2008), defines organizational commitment as a level in which employees believe and are willing to accept the goals of the organization and will remain or will not leave the organization. Whereas (Luthans, 2006) mentions that organizational commitment is a strong desire to remain as a member of a particular organization, a desire to strive to follow the wishes of the organization and certain beliefs as well as acceptance of the values and goals of the organization. Organizational commitment according to (Rivai, 2009) is a situation in which an employee favors a particular organization and its objectives, and intends to maintain membership in that organization. According to (Wati, 2013) organizational commitment is the degree to which a person's involvement in his organization and his or her identifying power towards a particular organization. Organizational commitment is also characterized by three things, namely a strong trust in the organization as well as acceptance of the goals and values of an organization, a strong desire to maintain a strong relationship with the organization, and readiness and willingness to give up hard work for the benefit of the organization. (Mathis & Jackson, 2006) suggests organizational commitment is the degree to which an employee is confident and accepts organizational goals and desires to stay with the organization. With the commitment of a local government, he will have an attitude of loyalty and a desire to achieve his organizational goals well. Organizational commitment can also be interpreted as the degree to which a person is involved in his organization and wants to remain a member, in which it contains an attitude of loyalty and a person's willingness to work optimally for the organization in which a person works. High commitment makes a person more concerned with the organization than personal interests and strives to make the organization better. Low organizational commitment will make a person do for his self-interest (Greenberg & Baron, 2003). (Konopaske &

Ivancevich, 2006) states that commitment to the organization involves three attitudes, namely identification with the organization's goals, feelings of involvement in organizational tasks, and feelings of loyalty to the organization. The work in which his duty is understood as personal interest, and have the desire to always be loyal to the betterment of the organization.

Furthermore (McShane & Von Glinow, 2010) defines organizational commitment as the most powerful influence, where people identify with demand and are highly motivated to carry it out, even when the source of motivation is no longer present. Organizational commitment also refers to a person's emotional bond to be identified and involved in a particular organization. (Moorhead & Griffin, 2008) organizational commitment is an attitude that reflects the extent to which an individual recognizes and is attached to his organization. An individual who has a high commitment will likely see himself or herself as a true member of the organization. (Meyer & Allen, 2001). Defining organizational commitment is a work attitude, emotions, beliefs, and willingness that reflects the desires, needs, responsibilities, partisanship, and involvement to work hard, a definite desire to stay in an organization and provide the best effort, energy, and time for work or activities.

Thus (P. S. Robbins & Judge, 2017) defines organizational commitment as a state in which an individual favors the organization as well as his goals and desires to maintain his or her pride in the organization. Some opinions and results of previous research can be formulated as follows:

H1: The moderate role of spiritual leadership on the relationship between ethical behavior and organizational commitment.

H2: The moderate role of spiritual leadership on the relationship of quality of work-life and commitment to the organization.

H3: The moderate role of spiritual leadership on the relationship between job satisfaction and organizational commitment.

Conceptual framework

The study conceptualizes that spiritual leadership has a moderate role in the relationship of ethical behavior, quality of work-life and job satisfaction with organizational commitments in private universities of Islam.

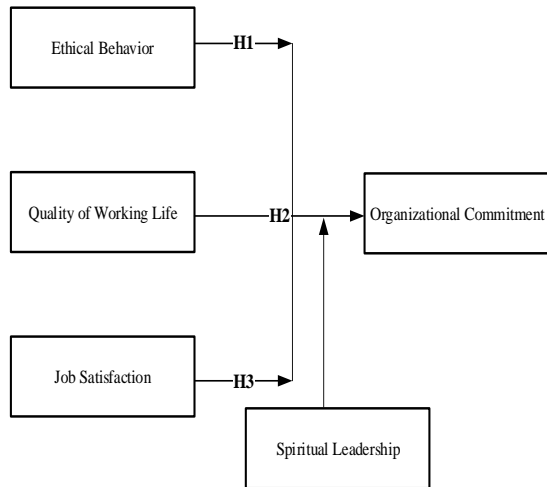


Fig. 1 Research model.

III. METHODOLOGY

This research uses mixed methods research design (mixed methods research design) the use of mixed research methods is considered the most effective in this study, to answer problems descriptively qualitatively and quantitative statistics. The study targeted all lecturers at Islamic private universities in Sulawesi's IX region higher education service institutions. Nonprobability sampling sample withdrawal, by purposive sampling, is a technique of determining samples with certain considerations or certain criteria at three selected universities, followed by simple random sampling to select selected lecturers and faculties, and departments. The study data was

collected by providing questionnaires of 34 question items and statements to 323 samples of lecturers at Islamic universities. Six items measured spiritual leadership, 6 items measured ethical behavior, 8 items measured the quality of work-life and 8 items measured the quality of work-life, 8 items measured job satisfaction as well as 6 items measured organizational commitment. A total of 323 questionnaires were returned, and the analysis was carried out with the help of PLS-SEM.

Data Collection Methods

The data was collected with the help of two volunteer administrative staff working at each university to collect data with questionnaires and google documents that had already been prepared and shared through faculty and majors at each university to enable their lecturers to complete it. The completed questionnaire is then collected for analysis.

Variable Measurements

Constructions used within the conceptual framework are used to determine reliability. Scale to spiritual leadership, ethical behavior, quality of work-life, and job satisfaction as well as the commitment of lecturer organizations to explore a total of 34 items through a 5-point Likert scale (Venkatesh et al., 2003). The questionnaire followed ratings such as the Likert scale (from 1 to 5, ranging from strongly disapproving to very agree for all five variables. A summary of the construction used, with construction name, source, reliability, and other details are in table 1.

Variable	Source	Item	Scale	Reliability	Validity
Spiritual leadership	Louis. W. Fry (2003, 2005)	6	1-5	0,877	0,705
Ethicalbehavior	Eileen (2006)	6	1-5	0,850	0,656
Qualityofworkinglife	Cascio (2003)	8	1-5	0,898	0,689
Jobsatisfaction	Riggio (2013)	8	1-5	0,906	0,707
Organizational commitment	Robbins (2008)	6	1-5	0,764	0,545

Table 1. Construction Format

Respondent Profile

Table 2 provides details on the socio-demographic characteristics of respondents (gender, functional position, university).

		Frequency	Percentage
Gender	Man	248	76,9
	Woman	75	23,1
Functional position	Expertassistant	72	22,3
	Chords	217	67,2
	Headlector	28	8,7
	Professor (Professor)	6	1,9
Islamic Private University	Muslim	242	74,9
	Universityof Indonesia		

Muhammadiyah University of Makassar	36	11,1
Islamic University of Makassar	45	13,9

Table 2. Summary of Respondent Characteristics

Exploration Factor Analysis (EFA)

All constructions used have established reliability and validity, and most have been used. by other researchers in the same context. Summarized EFA results are given in Table 3.

Variable	Average Extracted (AVE)	Variance Composite Reliability	Cronbach's Alpha
Spiritual Leadership	0.705	0.877	0.786
Ethical Behavior	0.656	0.850	0.733
Quality of Working Life	0.689	0.898	0.792
Job Satisfaction	0.707	0.906	0.861
Organizational Commitment	0.545	0.764	0.545
Moderating Effect 1	1.000	1.000	1.000
Moderating Effect 2	1.000	1.000	1.000
Moderating Effect 3	1.000	1.000	1.000

Table 3. Variable Status after EFA

Table 3 shows that none of the issued variable items do meet the specified requirements, the results show that each construction has excellent value and meets the statistical requirements in the research model.

Testing the Overall Model via PLS-SEM

	Item	Outer Loadings
Ethical Practitioners	X1.1 <- Ethical Practitioners	0,830
	X1.2 <- Ethical Practitioners	0,713
	X1.3 <- Ethical Practitioners	0,877
Quality of Working Life	X2.1 <- Quality of Working Life	0,884
	X2.2 <- Quality of Working Life	0,689
	X2.3 <- Quality of Working Life	0,789
	X2.4 <- Quality of Working Life	0,938
Job Satisfaction	X3.1 <- Job Satisfaction	0,849
	X3.2 <- Job Satisfaction	0,787
	X3.3 <- Job Satisfaction	0,851
	X3.4 <- Job Satisfaction	0,873
Organizational Commitment	Y1.1 <- Organizational Commitment	0,668
	Y1.2 <- Organizational Commitment	0,877
	Y1.3 <- Organizational Commitment	0,855
Spiritual Leadership	Z1.1 <- Spiritual Leadership	0,732
	Z1.2 <- Spiritual Leadership	0,900
	Z1.3 <- Spiritual Leadership	0,878

Table 4: Measurement Model

Table 4 shows the entire fixed item after the CFA analysis in PLS-SEM. Items consisting of loading factors above 0.70 are retained. Spiritual leadership has 3 items meeting the criteria of loading factors above the threshold, while ethical behavior has 3 items and the quality of work-life has 4 items, job satisfaction has 4 items that meet the threshold and organizational commitment has 1 item out of 3 that has an outer loading value of < 0.7. According to (Chin, 2010) as quoted by (Ghozali & Latan, 2015), the outer loading value between 0.5 – 0.6 is considered sufficient to qualify convergent validity, there is no variable indicator whose outer loading value is below 0.5, so all indicators are declared to have met convergent validity criteria or valid for research use and can be used for further analysis.

IV. RESULTS AND FINDINGS

Medoreate Analysis

To test the moderate hypothesis, we bootstrapped in PLS-SEM. (Zhao et al., 2010) suggest a moderate model, which is further supported by (Hair Jr et al., 2017) for PLS-SEM. Alternative Hypothesis 1: Spiritual leadership has a statistically significant moderate role in the relationship between ethical behavior and organizational commitment.

H1 tests the moderate role of spiritual leadership on the statistical significance of ethical behavior relationships and organizational commitment. Negative and significant relationships ($\beta = -0.147$; $t = 2,532$, $p < .05$) indicate that the better spiritual leadership is, the better the ethical behavior of Islamic private university lecturers will

emotionally improve the organizational commitment of lecturers. So hypothesis zero is accepted.

Alternative Hypothesis 2: Spiritual leadership has a statistically significant moderate role in the relationship between quality of work-life and organizational commitment.

H2 examines the moderate role of spiritual leadership in the relationship between quality of work-life and the organization's commitment to statistical significance. Positive and significant relationships ($\beta = 0.255$; $t = 2.962$, $p < .05$) show that the greater the role of spiritual leadership, the better the quality of life of lecturers of Islamic private universities will have organizational commitment. Therefore, the proposed moderate role in The relationship between the two constructions is supported.

Alternative Hypothesis 3: Spiritual leadership has a statistically significant moderate role in the relationship between job satisfaction and organizational commitment.

H3 states that spiritual leadership has a statistically significant moderate role in the relationship between job satisfaction and organizational commitment. Negative and insignificant path relationships ($\beta = -0.109$, $t = 1.628$, $p > .05$) indicate that the more lecturers are dissatisfied with their work, the smaller the moderate role of spiritual leadership on lecturer job satisfaction will lower the level of organizational commitment. Therefore, the null hypothesis is a failure to resist. Table 6 shows the results of the summarized hypothesis.

Hypothesis	Relationship	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
H1	Moderating Effect 1 -> Organizational Commitment	-0,147	-0,139	0,058	2,532	0,012
H2	Moderating Effect 2 -> Organizational Commitment	0,255	0,242	0,086	2,962	0,003
H3	Moderating Effect 3 -> Organizational Commitment	-0,109	-0,105	0,067	1,628	0,104

Table 5. Hypothesis Testing

V. CONCLUSION

H1 is supported by the results, which are consistent with the literature (R. W. Griffin, 2004),

that leaders are individuals who can influence the behavior of others without having to rely on violence, leaders are individuals who are accepted

by others as leaders. Spiritual leadership is a moderating variable that can moderate (strengthen) the relationship between ethical behavior and the organizational commitment of lecturers. This means that lecturers who have good ethical behavior, accompanied by high organizational commitment, will give meaning to Islamic private universities to improve the individual performance of lecturers as well as the performance of organizations or universities. Further confirms the concept of spiritual leadership theory that spiritual leadership can contribute to organizational commitment and as a paradigm. transformation and organizational recovery that can improve well-being and create a culture of working hours so that you will choose to work longer hours. (Fry & Cohen, 2009).

H2 is supported by the results. Research has found that the quality of work-life is very important and it is a need for the organization itself to attract and retain its employees to be loyal to the organization as well. (Nugent et al., 1999). In addition, to the influence of the quality of work-life on organizational commitments three benefits can be obtained from the application of the quality of work-life, namely, first, the benefits that are directly achieved, namely increasing job satisfaction and commitment to the organization, second, increasing productivity and thirdly increasing organizational effectiveness (e.g. profitability, achievement of organizational goals) (Greenberg & Baron, 2003). The better the quality of work-life produced by spiritual leadership will further enhance the commitment of the organization. The level of quality of working life of good lecturers is accompanied by a high increase in organizational commitment, as a private Islamic college will certainly be able to improve the individual performance of lecturers because improving the level of quality of work-life of lecturers is one of the most important for universities, where lecturers play a central role in universities and for the improvement of working conditions, (Farid et al., 2015).

H3 is not supported by the results. This study contributes to the literature by showing that spiritual leadership neither strengthens nor weakens the relationship between job satisfaction and organizational commitment. Leadership concern for lecturers with the work they carry out tends to increase job satisfaction, then spiritual leadership will be able to provide complete satisfaction for lecturers at work. Job satisfaction is an attitude that individuals have related to their work based on work environment factors such as leadership style, policies, and procedures, working conditions, and

salary (Konopaske & Ivancevich, 2006). Therefore, we can conclude that there is a perceived dissatisfaction, due to several factors that can affect the feelings of job satisfaction of lecturers such as actual working conditions, tools used in work, benefits obtained from work or lack of appreciation, and even social prestige that has not been obtained.

Based on this study concluded that the State can reduce the quality of education and affect the qualifications of the lecturer workforce Because the fulfillment of the job satisfaction of the academic workforce is very important considering the contribution made by academics both to their lives and their educated students and the institutions in which they work are urgently needed. (Colakoglu & Atabay, 2014). The results of this study are not in line with previous studies that concluded that employees are satisfied with their overall work as well as intrinsic and extrinsic aspects of their work and the development of resource management policies for the improvement of undesirable conditions and the strengthening of better conditions. (Saner & Eyupoglu, 2015).

VI. RESEARCH FINDINGS AND ENGAGEMENT

The study has a unique finding that when lecturers personify altruistic values, attitudes, and behaviors of love that result in the feelings of lecturers should be understood and appreciated, as well as the presence of intrinsic motivations that result in a high level of well-being in organizational social responsibility and organizational performance.

Overall this research is a leap of thought about classical leadership theories and spiritual leadership theories as modern and conservative leadership theories as causal leadership theories that transform organizational paradigms into intrinsically motivating learning organizations. The researchers found a coherent relevance with changes in economic globalization and the information technology revolution which are two major forces and please have the ability to influence the characteristics of leadership in universities, especially private Islamic universities. The results of the model analysis in studies generally show that the proposed model meets acceptable fit criteria. However, the research model still has limitations, namely the relatively small number of Cronbach's alpha for endogenous variables, especially organizational commitment. Cronbach's alpha value for organizational commitment was 0.545 compared to Cronbach's alpha value for lecturer performance of 0.847.

Cronbach's alpha small number shows that many other variables can affect the organizational commitment of lecturers.

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