

# Organizational Commitment in Islamic Boarding School: The Implementation of Organizational Behavior Integrative Model

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## Abstract

**Purpose** – The fundamental goal of this research is to see if the integrative organizational behavior model can be used effectively in Islamic boarding schools. This paper also seeks to assess the effect of Islamic organizational culture, leadership, and spiritual intelligence on teachers' organizational commitment to Islamic Boarding schools. The goal of the mediation analysis is to see if the Islamic work ethic has a more significant effect on the instructors' organizational commitment than the direct effects of Islamic organizational culture, leadership, and Islamic spiritual intelligence.

**Design/methodology/approach** – A questionnaire survey was used to obtain data from teachers at Islamic Boarding Schools. This study used the AMOS technique for structural equation modeling to evaluate the expected direct effect. To test the hypothesized indirect effect, employed Sobel test.

**Findings** – Islamic organizational culture, Islamic leadership, and Islamic spiritual intelligence significantly affect Islamic work ethic. When it comes to Islamic corporate culture, Islamic leadership, Islamic spiritual intelligence, and Islamic work ethics have a significant impact. The findings of the mediation study reveal that Islamic organizational culture, leadership, and spiritual intelligence influences organizational commitment through Islamic work ethic. The total effect analysis shows that the most effective path to increasing teachers' organizational commitment is Islamic leadership - Islamic work ethic – organizational commitment.

**Originality/value** – This study evaluates the Integrative Model of Organizational Behavior by Colquitt (2016) applied in Islamic Boarding School. The model consists of contemporary leadership and individual characteristic as the antecedent. The mediating variables of the model consist of individual mechanisms such as trust, justice, and ethic. Individual performance and organizational commitment are the model's outcomes. These variables, on the other hand, do not represent the Islamic viewpoint as a whole. As a result, this study aims to assess the role of Islamic principles in the model. The study employs reliability and validity tests to get reliable and valid measures. The findings revealed that the evaluation model is proven to improve organizational commitment at Islamic Boarding School.

**Keywords** – Islamic Leadership, Islamic Spiritual Intelligent, Islamic Work Ethic, Organizational Commitment, Islamic Boarding School

## **Introduction**

The integrative model of organizational behavior aims to improve two primary organizational behavior goals: individual performance and organizational commitment [1]. The integrative organizational behavior model has three group variables: antecedent, mediating, and consequences [2]. As the study's focus, the outcomes factors are organizational, individual performance, and organizational commitment. The mediating variable, which directly impacts organizational commitment, is job satisfaction, stress, motivation, trust, justice, ethics, learning, and decision-making. In this study, Islamic work ethic will take a role as a unique mechanism. The antecedent variables consist of organizational mechanism, group mechanism, and individual characteristics that will affect an individual mechanism. Organizational culture and structure make up the organizational mechanism.

Meanwhile, the group mechanism consists of leadership style and behavior, team process and communication, and team characteristics and diversity. The individual characteristic consists of ability, personality, and cultural values. As the antecedent variables in the study, Islamic leadership will take a role as leadership style and behavior, and Islamic spiritual intelligence will function as individual characteristics.

This study will try to replace the role of exogenous variables that are general, to be specific, namely in the perspective of Islamic values. Islamic organizational culture modifies organizational culture, Islamic leadership style modifies leadership style, and Islamic intellectual intelligence modifies ability. At the same time, the intervening ethic variable changed to Islamic work ethic. This research model does not replace the endogenous variable organizational commitment.

Another theoretical contribution of this research is to provide more information to answer why there are differences in research results. One of the few studies that yielded different results was conducted by [3]. According to the data, there was no significant direct relationship between Islamic work ethic and organizational dedication. Research findings of Fiqi Rizkia Akbar [4] indicate that spiritual intelligence negatively influences an organization. Also, Falah [5] found that transformational leadership was ineffective, indirectly affecting teachers' organizational commitment.

## **The Long History of Islamic boarding school in Indonesia**

In Islamic boarding school, the santri or students live with their Kiai or teacher in a particular building to create the characteristics of pesantren life such as a close relationship between the Kiai and santri, santri obey the Kiai, an independent and simple life, the spirit of cooperation in a friendly atmosphere, full of brotherhood, and disciplined life. In 2011 it was about 25.000 Islamic boarding schools that spread in Indonesia [6]. According to Ministry of Religion records from 1984-1985, there were 613 Islamic boarding schools (pesantren) in the 16th century. According to a report from the Government of the Netherlands Indies, in 1883 in Indonesia, there was 1,863 Islamic boarding school. Van den Berg conducted a study in 1885, and the result revealed there were 14,929 Islamic schools, of which 300 were Islamic boarding schools. Pesantren continues to grow both in terms of quantity, material, and system. In 1910 several pesantren, such as Pesantren Denanyar (Jombang city), opened special boarding schools for female students.

In the 1920s, Islamic boarding schools in East Java such as Pesantren Tebuireng and

Pesantren Singosari began teaching general subjects such as Indonesian, Dutch, arithmetic, earth sciences, and history. Then the pesantren entered the madrasa (modern school) system. In this system, the levels of education consist of ibtidaiah (elementary), tsanawiyah (intermediate), and Allah (high school). This madrasa system encouraged the development of Islamic boarding schools so that their number increased rapidly. In 1958/1959, compulsory education madrasahs were born, with rights and obligations like state schools. Furthermore, in 1965, based on the formulation of the Seminar on Islamic Boarding Schools in Yogyakarta, it was agreed that it was necessary to include skills lessons and vocational such as agriculture, carpentry, and others in Islamic boarding schools.

Then many pesantren have established public schools with public school curriculum set by the government. The Joint Decree of the Minister of Religion, Minister of Home Affairs, Minister of Education and Culture No. 03 of 1975 stipulates that general subject are at least 70 percent of the entire madrasa curriculum. Many madrasahs have also established universities such as the AS-Syafi'iyah boarding school and the at-Tahiriyah boarding school. Islamic boarding schools in Indonesia have a long history of contributing to the quality of the Indonesian people. According to the Ministry of Religion of the Republic of Indonesia, there will be 30,495 Islamic boarding schools in Indonesia in 2020/2021, with 4,373,694 pupils and 474,865 teachers. Many important figures in Indonesia, both government and private, have been filled by alumni of Islamic boarding schools (Hafil, 2020 ).

### **Islamic Organizational Culture and Islamic work ethic**

In general, organizational culture is defined as a group's shared values and beliefs, as well as how that group is seen and responds to various contexts [7-8-9]. Meanwhile, the specific definition of organizational culture in an Islamic perspective is any value, though, and symbol based on Islam, norms that influence a person's behavior, attitudes, faith, and habits in specific ways [10]. According to Colquitt [11], the organizational culture as an organizational mechanism will influence the trust, justice, and ethic of employees as a unique mechanism. As the outcome of the model, there are employee performance and organizational commitment.

Employee performance is a result of the Islamic work ethic and corporate culture that has been instilled. The Islamic work ethic markers are discipline, honesty, loyalty, responsibility, creativity, and orderliness in the Islamic administration. Sharia conformity and team collaboration to attain institutional goals are examples of Islamic organizational culture. Employee performance has improved over time due to applying the work ethic and Islamic culture, solidity and brotherhood, and employees' Islamic values are improving.

According to research on the impact of school organizational culture on teachers' work ethic, school organizational culture has a significant impact on public high school teachers [12-13].

*Accordingly, the following hypothesis is:*

*H1. Islamic organizational culture has a significant positive effect on Islamic work ethic.*

### **Islamic leadership and Islamic work ethic**

In general, leadership is defined as the act of persuading others to do their best in order

to accomplish the desired goals, including formulating and articulating a future vision [14-15-16]. According to Islamic teachings, leadership involves leading, guiding, finding, and demonstrating Allah SWT blesses. This action attempts to help the people they lead grow so that they might enjoy Allah SWT's pleasure in this world and the hereafter (Ibrahim & Sinn, 2006). Applying an Islamic leadership style has a direct and consistent impact on an Islamic character's performance. Followers will have an Islamic work ethic if leaders and followers have the same goal and mission in Islamic teachings.

According to a study on the impact of leadership on work ethic, there is a positive and significant association [17]. At the Royal Malaysian Air Force, a study was undertaken on the impact of individual behavior on improving Islamic work ethics [18]. Individual behavior has a substantial association with the advancement of Islamic Work Ethics, according to the findings. Then, the leadership style has a substantial effect on employee comprehension of Islamic work ethics [19-20-21]. According to research Falah [5], transformational leadership has a favorable and substantial impact on Islamic work ethics.

*Accordingly, the following hypothesis is:*

*H2. Islamic leadership has a significant positive effect on Islamic work ethic.*

### **Islamic Spiritual Intelligence and Islamic work ethic**

In most cultures, IQ and spiritual intelligence are highly valued. While a sound mind is necessary for full human potential, other components of the self are equally necessary. Emotional intelligence entails being aware of one's emotions and dealing with them in a healthy manner that benefits all parties involved. Spiritual Intelligence takes this awareness to a new level, allowing people to connect with their divine nature and the universal truth. Islamic spiritual intelligence, as a modification of the individual characteristics of the model [1] is expected to have an impact on the formation of Islamic performance ethics.

Rahman & Shah [22] researched assessing Islamic spiritual intelligence, and the findings demonstrate that Islamic spiritual intelligence can help us realize Allah's magnificence and fulfill our position as caliph (representative of Allah). At the Kendari City Inspectorate, the effect of spiritual intelligence on professional auditor ethics was studied [23]. Spiritual intelligence has a significant impact on professional ethics auditors, according to the findings. Several subsequent studies have yielded the same results, and spiritual intelligence influences ethical sensitivity [24-25-26-27-28].

*Taking all of the consideration above, the following hypothesis is:*

*H3. Islamic spiritual intelligence has a significant positive effect on Islamic work ethic.*

### **Islamic organizational culture and organizational commitment**

Organizational culture accumulates shared learning processes that include behavioral and emotional functions as a psychological unit of organizational members. There are two major issues within the organization: first, survival, growth, and environmental adaptation; second, internal integration that permits the adaptation function to run overtime [7-29]. For the organization to survive and move forward, the organization must have employees with high organizational commitment. With the application of Islamic organizational culture, hopefully, the teachers will have high organizational commitment.

Leadership behavior strongly correlates with organizational commitment [30]. All aspects of corporate culture, including adaptability, engagement, adjustment, mission, and

organizational commitment, had a strong association [31]. Ward culture predicted commitment better than hospital culture. The findings suggest that managers should pay greater attention to organizational subcultures that result in higher levels of outstanding employee commitment [32]. Islamic organizational culture and work ethics [5]. According to the findings of Jufrizen [33] organizational culture and Islamic work ethic directly impact organizational commitment and performance among lecturers. Also, the organizational culture has a favorable and significant effect on organizational commitment [34-35-36-37-38].

*Taking all the consideration above, the following hypothesis is:*

*H4. Islamic organizational culture has a significant positive effect on organizational commitment.*

### **Islamic leadership and organizational commitment**

Implementing a specific leadership style is to develop strategies to boost employee job satisfaction and raise employee commitment to the company [39]. Islamic leadership will also positively contribute to organizational commitment [40]. The integrated model of organizational behavior demonstrates that leadership style directly impacts organizational commitment [1]. Alabduljader [41] conducted research on the impact of strategic leadership on organizational commitment at Islamic banks in Kuwait and found that strategic leadership impacts organizational commitment from a management perspective. According to other studies by Alam [42] and Wangmo [43] the ethical leadership is linked to employee engagement and organizational commitment. The research by Howladar & Rahman [44] stated servant leadership directly impacts organizational commitment and citizenship behavior, as well as organizational citizenship behavior. However, Falah [5] found that transformational leadership was ineffective, indirectly affecting teachers' organizational commitment.

*From the discussion above, the proposed hypothesis:*

*H5. Islamic leadership has a significant positive effect on organizational commitment.*

### **Islamic spiritual intelligence and organizational commitment**

Spirituality lives in the hearts and minds of men and women worldwide, both inside and outside of religious traditions. Spiritual intelligence is required to make spiritual decisions that promote psychological well-being and general human development [45]. Facts and information are managed by rational intelligence, which makes decisions based on logic and analysis. Meanwhile, emotional intelligence is required to comprehend and control one's own emotions and sentiments while also being sensitive to others' feelings [46]. Individuals with strong spiritual intelligence will control themselves and prioritize the company's interests when presented with a conflict of interest. From an Islamic perspective, Spiritual Intelligence refers to maintaining a good relationship with God Almighty and other humans [47]. Islamic spirituality significantly and positively affects organizational commitment. The work ethic mediates this influence [48].

A study by Entesar Foumany & Danshdost [49] found that spiritual intelligence is linked to organizational commitment among Mashhad hospital nurses. According to Yuliani & Komalasari [50] spiritual intelligence and student organizational engagement have a significant favorable association. It has been demonstrated in the banking sector that there is

a significant association between spiritual intelligence, organizational dedication, and employee work satisfaction [51]. The findings of Fiqi Rizkia Akbar's [4] research is contentious since they suggest that spiritual intelligence has a negative impact on organizational commitment.

*Drawing on the arguments above, the following hypothesis is:*

*H6. Islamic spiritual intelligence has a significant positive effect on organizational commitment.*

### **Islamic work ethic and organizational commitment**

The Islamic work ethics and organizational commitment of Islamic banks in Indonesia have been researched, and the findings show that the two have a good and significant relationship [52]. The findings of two studies by Romi & Ahman [53] and Athar et al [54] demonstrated that Islamic work ethics had a favorable impact on organizational citizenship behavior and commitment. The Islamic work ethic has a direct and positive impact on organizational dedication [53-55-56]. Islamic Work Ethics, Organizational Culture, and TQM have a favorable and significant impact on Organizational Commitments and Attitude Changes [53-57-58], all indicated a favorable and substantial association between Islamic work ethic and organizational commitment [59]. Salem & Agil [60] found a positive association between Islamic management ethics and three characteristics of commitment in their research. Specifically, affective commitment is strongly associated with Islamic management ethics compared to perseverance and normative commitment. Organizational commitment and its three components, affective, normative, and continuous commitment, are influenced by Islamic work ethics [61]. According to research Rokhman [62] the Islamic work ethic has a direct and positive impact on the organizational dedication and job satisfaction. The findings of study by Jufrizen [63] stated organizational culture and Islamic work ethic directly impact organizational commitment and performance among lecturers. The findings that there was no substantial direct association between Islamic work ethic and organizational commitment have sparked some debate [64].

*Drawing on the arguments above, the following hypothesis is:*

*H7. Islamic work ethic has a significant positive effect on organizational commitment.*

### **The mediating role of Islamic work ethic in the integrative model of organizational behavior**

As a result of examining the influence of Islamic organizational culture, leadership, and spiritual intelligence on organizational commitment, it turns out that there are still relatively few previous research results that discuss the mediating role of Islamic work ethics [1] integrative model of organizational behavior from the perspective of Islamic teachings. One way to predict the mediating impact of Islamic work ethic in applying the integrative model of organizational behavior is to pay attention to the direct influence of each route. However, according to findings from a study by Rokhman [62] in mediating the relationship between transformative leadership and work outcomes, the Islamic work ethic is critical. The study [5] examined the indirect effects and discovered that kyai's transformative leadership had a favorable and significant impact on teachers' organizational commitment, mediated by Islamic work principles. As a result, kyai with a high level of transformational leadership can successfully improve organizational commitment among instructors in modern Islamic boarding schools by boosting their Islamic organizational culture and Islamic work ethics.

According to research on the effect of Islamic work ethic in mediating organizational commitment [48], Islamic spirituality positively impacts organizational commitment. The work ethic mediates this influence. This study benefits from findings relating to the role of work ethics in mediating the influence of Islamic spirituality on organizational commitment.

*The following hypothesis is based on the arguments presented above:*

*H8. The effect of Islamic organizational culture on organizational commitment is mediated by Islamic work ethic.*

*H9. The Islamic strongly mediates the effect of Islamic leadership on organizational commitment work ethic.*

*H10. The effect of Islamic spiritual intelligence on organizational commitment is largely mediated by Islamic work ethic.*

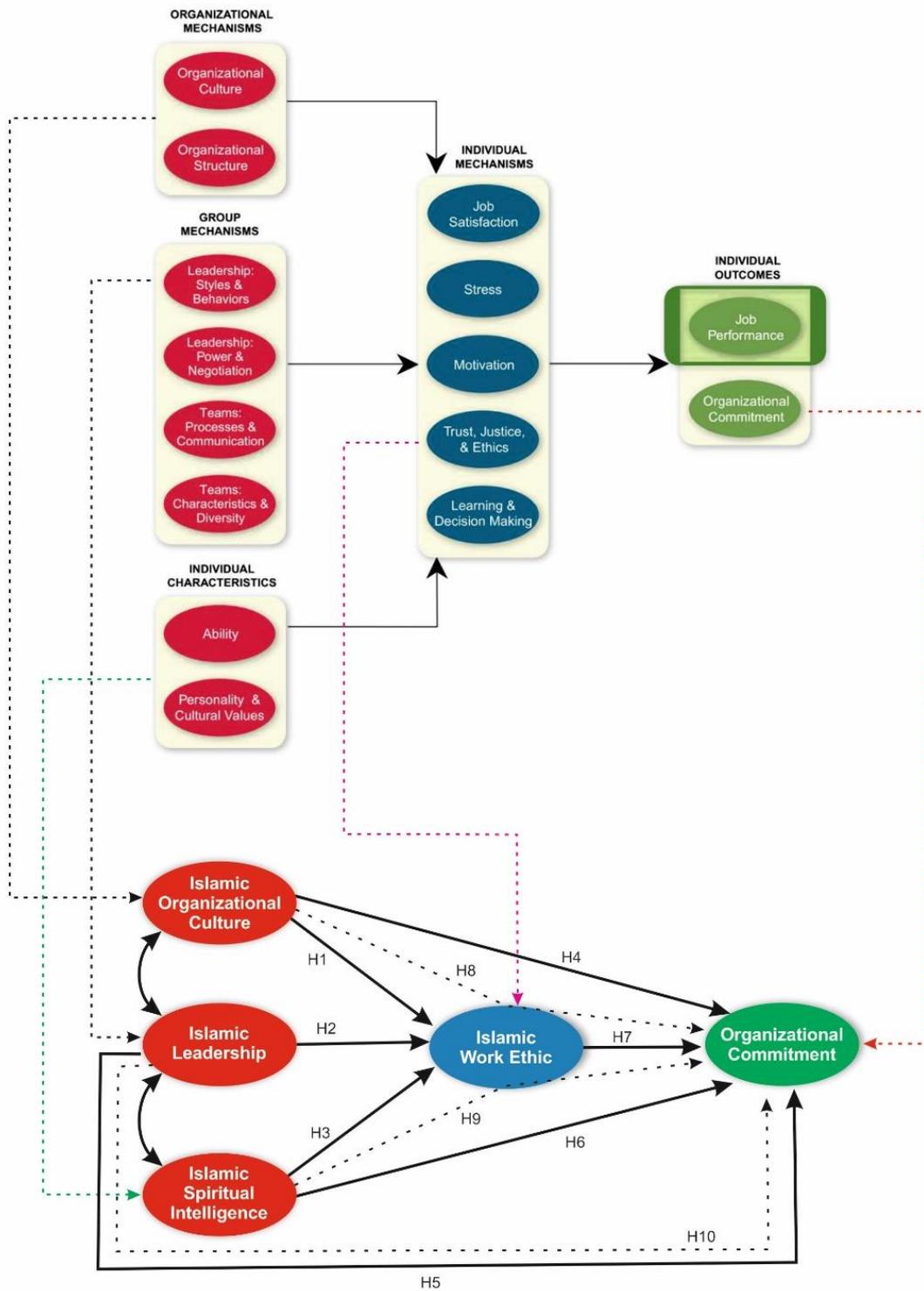


Figure 1 is a diagram of the theoretical framework of the research.

## Methodology

### *Population and Sample*

Up to 2020/2021, the number of Islamic boarding schools is 30,495, with the number of students 4,373,694 and teachers 474,865 [65]. Teachers from Islamic boarding schools on the island of Java made up the study's population. The reason for choosing the sample on the island of Java is because the island of Java has 18,808 or 61.67% of the population of 30,495 national Islamic boarding schools. So, the island of Java can represent Indonesia. The sample is from the 100 Islamic boarding schools representing all the provinces in Java Island. The sample number is 360 teachers who filled the questionnaires distributed through a google form. According to Byrne, [66] and Haryono & Wardoyo [67], the sample size in SEM analysis is 5 to 10 times the number of 36 indicators to be measured. The time for filling out the questionnaire via the google form is from June to August 2021. Table 1 is the population distribution of Islamic boarding schools, students, and teachers on the island of Java and the sample number of teachers.

Table 1. The Population distribution of Islamic boarding schools, students, and teachers on the island of Java and Sample number of teachers.

No	Province	Population			Sample	
		Boarding Schools	Students	Teachers	Boarding Schools	Teachers
1.	Jakarta	113	22.508	2.198	2	7
2.	West Java	9310	901.222	117.281	49	176
3.	Central Java	3927	558.62	62.025	20	72
4.	Yogyakarta	337	54.326	5.637	2	7
5.	East Java	5121	970.541	95.681	27	97
	Total	18.808	2.507.217	282.822	100	360

### *Procedure*

After confirming the face and content validity of the scales, pilot testing is required before performing the primary survey (Sekaran & Bougie, 2019). Thirty instructors from a similar Islamic boarding school participated in the pilot study to determine the applicability and comprehensibility of the questionnaire items and the time required to complete the questionnaire. Based on the outcomes of the pilot study, an active researcher in the field of management made additional comments on the scales. The wording and length of a handful of the survey items were changed. The next step was to find a hundred individuals from Islamic boarding schools and obtain authorization from the institutions' directors to participate in the study. Following the directors' permission, the next step was to approach the school principal. The school's administrators distribute the Google Form with the participants, which contains the questionnaires. The responders were promised confidentiality by the cover letter included in the instrument's introduction.

Several steps were taken to ensure that standard method variance was not present. First, the scales were put in a different sequence to exclude the chance of an ordering effect. Second, different scale response forms were used to create a psychological separation

between the various measuring displays [68]. From "strongly disagree" to "strongly agree," the response formats are varied. Third, to ensure answer consistency, scales for the dependent variable were placed before the other variables in the questionnaire [69]. Fourth, the questionnaire included explicit response rules as well as a guarantee of anonymity.

### *Measures*

The perceptions measurement of Islamic boarding schools' teachers of Islamic leadership, Islamic spiritual Intelligence, Islamic work ethic, and organizational performance employed a five-point Likert scale.

**Islamic organizational culture.** According to Kreitner & Kinicki [8], organizational culture is a group's values and beliefs about how it is viewed, thought about, and reacted to a diverse environment [70]. Furthermore, according to Schein [29] organizational culture is a shared system embraced by members that distinguish the company from others. From an Islamic perspective, organizational culture is any value, though, and symbol based on Islam norms that influence a person's behavior, attitudes, faith, and habits in specific ways of life. The measurement consists of five indicators developed by Hafidhuddin [10] namely: Honest in work, trustworthiness, creative thinking, communication, and consistency. These indicators are then developed into seven-question item scales.

**Islamic leadership.** The process of encouraging others to do their best to achieve the intended objectives, which involves developing and presenting a future vision, is known as leadership [15]. From the perspective of Islamic teachings, leadership is an activity to guide, guide, and show how Allah SWT blesses. The activity strives to help the people they lead grow to gain Allah SWT's pleasure in this life and the next. Ibrahim & Sinn [40] developed eight indicators for measuring Islamic leadership, including loving the truth and fearing Allah SWT, maintaining one's own and others' trust, being good at getting along with others, having a passion for progress and a spirit of devotion, and being responsible for making decisions. The eight indicators are used as a guide when creating the eight-item item scales.

**Islamic spiritual intelligence.** Spiritual Intelligence in an Islamic perspective refers to the context of Amar ma'aruf Nahi Munkar, namely the ability to maintain good relationships with Allah SWT and with other humans (ISLAM, 2014). Islamic spiritual intelligence has six indicators: Muhsin, mukhlisin, mu'min, muttaqin, Muslim, musaddiqin [71-72]. The measurement of six indicators employed a six-item question scale.

**Islamic work ethic.** The Islamic work ethic is a mindset that defines and impacts how its believers engage in and participate in the workplace. Islamic work ethic is a set of values sourced from the Qur'an and Al-Hadith that can shape and influence individuals within the scope of work [29]. Islamic Work Ethic uses three indicators developed by Djamilah [73] : the purpose of work, the way of working, and the results or achievements obtained from work. The three indicators were developed into seven-question item scales.

**Organizational commitment.** A strong desire to join a specific organization, obtain a high level of expertise on its behalf and have a strong belief in and acceptance of its principles and goals is defined as organizational commitment [74]. According to Robbins & Judge [70], the organizational commitment is a state in which an employee supports a particular organization and its goals and wants to stay a member of that organization. The notion of [75], namely emotional commitment, normative commitment, and continuity commitment, is used to assess organizational commitment. The questionnaire comprises a seven-item question scale based on the idea.

### *Analysis*

Because this study contains interactions among numerous variables, Analysis of Moment Structure (AMOS) is the optimal statistical strategy for evaluating the structure of interrelationships with one comprehensive technique [76]. Two exogenous factors (Islamic leadership and Islamic spiritual intelligence), one mediating variable (Islamic work ethic), and one endogenous variable comprised the conceptual model (organizational commitment). Previously, just one connection or regression equation could be tested at a time using conventional methods.

### **Results**

#### *Test Validity*

The indicator is valid if the standardized loading factor is  $\geq 0.5$  (Hair et al., 2014). The standardized loadings for Islamic organizational culture range from 0.758 to 0.957, Islamic leadership ranged from 0.551 to 0.853, Islamic spiritual intelligence ranged from 0.556 to 0.773, Islamic work ethic ranged from 0.754 to 0.874, and organizational commitment range between 0,574 and 0,758. Construct Reliability and Average Variance Extracted. All of the constructs had a CR between 0.746 and 0.944. Meanwhile, a latent variable's Average Variance Extracted (AVE) ranges between 0.500 and 0.709. As a result, all CRs is 0.7, and the AVEs are 0.5, indicating that all constructs are reliable [77-78]. Summary of findings on hypothesized relationships. The results of the hypothesized correlations are shown in Table 2.

Table 2. Critical Ratio (CR) and P Values of Regression Weights

			<b>Estimate</b>	<b>SE.</b>	<b>CR.</b>	<b>P</b>
<b>Islamic Work Ethic</b>	<---	Islamic Leadership	0.292	0.068	4.313	***
<b>Islamic Work Ethic</b>	<---	Islamic Spiritual Intelligence	0.244	0.097	2.506	0.012
<b>Islamic Work Ethic</b>	<---	Islamic Organizational Culture	0.185	0.042	2.013	0.044
<b>Organizational Commitment</b>	<---	Islamic Work Ethic	0.112	0.043	2.599	0.009
<b>Organizational Commitment</b>	<---	Islamic Spiritual Intelligence	0.206	0.069	2.977	0.003
<b>Organizational Commitment</b>	<---	Islamic Leadership	0.250	0.051	4.924	***
<b>Organizational Commitment</b>	<---	Islamic Organizational Culture	0.060	0.029	2.024	0.043

The study results illustrated in Table 1 show that all of the proposed hypotheses are supported. This conclusion is based on the results of all hypothetical P-values  $\leq 0.05$ .

H1 is accepted. The P-value \*\*\* of 0.01 indicates that Islamic leadership has a significant impact on Islamic work ethic. H2 is accepted. The P-value of 0.012 is less than 0.01 and indicates that Islamic spiritual intelligence substantially impacts Islamic work ethic. H3 is accepted. The P-value of 0.044 (0.05) indicates that Islamic organizational culture substantially impacts Islamic work ethic. H4 is accepted. The P-value of 0.009 indicates that Islamic work ethic has a substantial impact on organizational commitment. H5 is accepted. The P-value of 0.003 indicates that Islamic spiritual knowledge has a substantial impact on

organizational commitment. H6 is accepted. The P-value \*\*\* of 0.01 indicates that Islamic leadership has a substantial impact on organizational commitment. H7 is accepted. The P-value of 0.043 (0.05) indicates that Islamic organizational culture substantially impacts organizational commitment.

Meanwhile, H8, H9, and H10 used the Sobel test to examine the mediating effect of Islamic work ethics in the integrative organizational behavior model. The findings of the Sobel test demonstrate that H8 is supported. The 0.05 P-value indicates that the Islamic work ethic mediates the influence of Islamic organizational culture on organizational commitment. H9 is accepted. The P-value of 0.01 denotes that the Islamic work ethic mediates the impact of Islamic leadership on organizational commitment. H10 is accepted. The P-value of 0.03 is less than 0.01 and indicates that Islamic work ethic mediates the impact of Islamic spiritual intelligence on organizational commitment.

The Standardized Direct, Indirect, and Total Effect.

Table 3. Standardized Direct Effects

	<b>Islamic Organizational Culture</b>	<b>Islamic Spiritual Intelligence</b>	<b>Islamic Leadership</b>	<b>Islamic Work Ethic</b>
<b>Islamic Work Ethic</b>	.116	.163	.263	.000
<b>Organizational Commitment</b>	.121	.206	.336	.167

Table 4. Standardized Indirect Effects

	<b>Islamic Organizational Culture</b>	<b>Islamic Spiritual Intelligence</b>	<b>Islamic Leadership</b>
<b>Islamic Work Ethic</b>	.000	.000	.000
<b>Organizational Commitment</b>	.019	.027	.044

Table 5. Standardized Total Effects

	<b>Islamic Organizational Culture</b>	<b>Islamic Spiritual Intelligence</b>	<b>Islamic Leadership</b>
<b>Islamic Work Ethic</b>	.116	.163	.263
<b>Organizational Commitment</b>	.140	.233	.380

Table 3 indicates the 0.116, 0.263, and 0.163 standardized direct effects of Islamic organizational culture, Islamic leadership, and Islamic spiritual intelligence on Islamic work ethic, respectively. Islamic organizational culture standards, Islamic leadership, and Islamic intellectuals had a standardized direct influence on organizational commitment of 0.121, 0.336, and 0.206, respectively. The Islamic work ethic has a standardized direct effect on organizational commitment of 0.167. Table 4 demonstrates that the standardized indirect

effects of Islamic organizational culture, leadership, and spiritual intelligence on organizational commitment through Islamic work ethic are 0.019, 0.044, and 0.027, respectively, in terms of organizational commitment through Islamic work ethic. The standardized total effect of Islamic organizational culture, leadership, and spiritual intelligence on organizational commitment through Islamic work ethics are 0.140, 0.380, and 0.233, respectively, as shown in Table 5.

## **Discussion**

The fundamental objective of this research is to see if the integrative organizational behavior model can be used effectively in Islamic boarding schools. The findings revealed that the implementation of the model is proven to be effective in improving the organizational commitment of Islamic boarding school teachers.

The purpose of this study is to determine how Islamic organizational culture, leadership, and spiritual intelligence influence teachers' organizational commitment to Islamic Boarding schools. H1 is supported, according to the data. This conclusion backs up the claims of [7-8-70] that organizational culture is defined by a group's values and beliefs, as well as how it is seen and reacts to different circumstances. According to Colquitt [1] organizational culture as an organizational mechanism will influence the trust, justice, and ethic of employees as an individual mechanism. As the outcome of the model, there are employee performance and organizational commitment. The finding supports the results of [12-13].

H2 is also supported. Islamic leadership has a significant influence on the Islamic work ethic. In general, leadership is defined as the process of persuading others to do their best in order to accomplish the desired outcomes, including formulating and expressing a future vision [14-15-16]. In the perspective of Islamic teachings, leadership is an activity to lead, guide, find, and show how Allah SWT blesses. This action attempts to help the people they lead grow in their pursuit of Allah SWT's pleasure in this world and the hereafter [40]. The implementation of the Islamic leadership style purely and consistently impacts the performance of an Islamic character. With the similarity of vision and mission between leaders and followers in Islamic teachings, followers will have an Islamic work ethic. Research on the influence of leadership on work ethic generally shows a positive and significant correlation, such as research by [17]. This finding support result of studies by Husin & Kernain [18], Indriyati [19], Ramadona [20], Suyitno [21], and Falah [5].

H3 is supported. The Islamic organizational culture has a profound impact on the Islamic work ethic. Teachers will have a high organizational commitment if Islamic organizational culture is implemented. Generally, and with a few exceptions, leadership behavior significantly affects organizational commitment [30]. The finding is in line with the result of studies by Momeni & Saadat [31], Lok & Crawford [32], Falah [5], Jufrizen [33], Mahayasa & Putra [34], Surya [35], Wibawa & Putra [36], Fauzi & Haryono [37], Usmany & Utami [38].

H4 is supported. Organizational culture accumulates shared learning processes that include behavioral and emotional functions as a psychological unit of organizational members. For the organization to survive and move forward, the organization should have employees with high organizational commitment. With the application of Islamic organizational culture, teachers will have high organizational commitment. Generally, and with a few exceptions, leadership behavior significantly affects organizational commitment

[30]. All aspects of corporate culture, including adaptability, engagement, adjustment, mission, and organizational commitment, had a strong association [31]. This study's findings are consistent with those of studies by Lok & Crawford [32], Falah [5], Mahayasa & Putra [34], Surya [35], Wibawa & Putra [36], Fauzi & Haryono [37], Usmany & Utami [38].

According to the most current results, corporate culture has a positive and significant impact on organizational commitment.

H5 is supported. Islamic spiritual intelligence has a significant impact on organizational dedication. Implementing a specific leadership style is to develop strategies to boost employee job satisfaction and raise employee commitment to the company [39]. Islamic leadership will also positively contribute to organizational commitment [40]. The finding supports the majority of findings of studies such as Alabduljader [41], Alam & Islam [42], Wangmo [43], Howladar & Rahman [44]. On the other hand, transformational leadership proved ineffectual, indirectly affecting teachers' organizational commitment [5].

H6 is supported. There is a significant effect of Islamic leadership on organizational commitment. Spirituality lives in the hearts and minds of men and women worldwide, both inside and outside of religious traditions. Spiritual intelligence is required to make spiritual decisions that promote psychological well-being and general human development [45]. Facts and information are managed by rational intelligence, which makes decisions based on logic and analysis. Meanwhile, emotional intelligence is required to comprehend and control one's own emotions and sentiments while also being sensitive to others' feelings [46]. Employees who have high spiritual intelligence will be able to control themselves so that when faced with a conflict of interest, employees will prioritize the interests of their organization. From an Islamic perspective, Spiritual Intelligence refers to maintaining a good relationship with God Almighty and other humans [47]. The finding is in line with Asutay [48], EntesarFoumany & Danshdost [49], Yuliani & Komalasari [50], Ravikumar & Dhamodharan [51]. However, the finding of this study contradicts the results of research by Fiqi Rizkia Akbar [4], which revealed controversial results because the findings show that spiritual intelligence negatively affects organizational commitment.

H7 is supported. There is a significant effect of Islamic organizational culture on organizational commitment. This discovery is consistent with the findings of earlier studies such as Nasution & Rafiki [52], Romi & Ahman [53], Athar & Ijaz [54], Rokhman & Adewale [55], and Mangundjaya & AMIR [56]. The findings of study by Adnalin [58], Farsi, & Anbardan [59], Manan, Kamaluddin, & Puteh Salin [57], Salem & Agil [60], and Jufrizen [63] were similarly similar. On the other hand, these findings contradict those of Gheitani [64], who found no direct link between Islamic work ethic and organizational commitment.

H8, H9, and H10 are supported. The goal of the mediation analysis is to see if the Islamic work ethic has a more significant impact on the instructors' organizational commitment than the direct effects of Islamic organizational culture, leadership, and spiritual intelligence. The findings show that the Islamic work ethic has a role in the integrative model of organizational behavior as a mediator. Previous research findings on the mediating function of Islamic work ethics in the influence of Islamic organizational culture, leadership, and spiritual intelligence on organizational commitment are still scarce. This conclusion backs up the findings of Rokhman [55], Falah [5], Asutay [48].

#### *Implications for theory*

As indicated at the outset, the fundamental goal of this study is to see if the integrative model of organizational behavior proposed by Colquitt [1] will be beneficial in Islamic

boarding schools. The findings revealed that all of the offered hypotheses were approved. Islamic work ethics and organizational dedication are positively and profoundly influenced by Islamic corporate culture, leadership, and spiritual intelligence. Similarly, Islamic work ethic medics play a critical part in the influence of Islamic organizational culture, Islamic leadership, and Islamic spiritual intelligence on organizational commitment. This study found that the integrative model of organizational behavior is compatible and effectively implemented in Islamic boarding schools in predicting the increase in organizational commitment of their teachers.

The research's additional theoretical contribution is to bolster the majority of previous studies' findings, which claim that Islamic organizational culture, Islamic leadership, and Islamic spiritual intelligence all have a positive and significant impact on Islamic work ethic and organizational commitment. Similarly, Islamic organizational culture, leadership, and spiritual intelligence on organizational commitment are mediated by Islamic work ethic. Several earlier research revealed contradictory outcomes, such as one done Falah [5], which demonstrated that transformational leadership was ineffective in improving teachers' organizational commitment. Similarly, the studies of Fiqi Rizkia Akbar [4] indicated a contentious outcome, indicating that spiritual intelligence has a negative impact on organizational commitment. Gheitani [64] found no significant direct association between Islamic work ethic and organizational commitment, which contradicts most research findings. As a result, the findings of this study help to reconcile some of the previously inconsistent findings.

#### *Implications for practice*

This study aims to strengthen teachers' organizational commitment in Islamic boarding schools on the Indonesian island of Java, which is home to 80 percent of the country's 272.2 million people (Dukcapil, 2021). All proposed hypotheses are accepted based on the findings of hypothesis testing, implying that any effort to enhance all exogenous variables will indeed impact enhancing teacher organizational commitment. Similarly, all indirect effects are significant in the Sobel test. Therefore, enhancing organizational commitment will be more effective if Islamic work ethic is increased. Based on Table 5, the most effective managerial effort of Islamic boarding schools to increase the organizational commitment of their teachers is through efforts to improve the quality of Islamic leadership and Islamic work ethic because they have the most dominant total effect coefficient, which is 0.336. The standardized total influence of Islamic spiritual Intelligence and Islamic organizational culture on organizational commitment through Islamic work ethic, respectively, is 0.233 and 0.140.

In the research paradigm, the mediating influence of Islamic work ethic is critical. All Sobel tests showed significant results. In managerial terms, every effort to increase teachers' organizational commitment in Islamic boarding schools will be more effective if they pay attention to the Islamic work ethic.

#### **Limitations and future research directions**

This research has various implications, particularly for the integrative organizational behavior model Colquitt [1] used in Islamic boarding schools, but it also has several drawbacks. First, due to the pandemic condition, the data collection only uses a dispersed instrument technique with a google form from a methodological standpoint. In the future, data should be collected through direct interviews. Furthermore, the generalizability is

restricted to Islamic boarding schools and may not apply to public school teachers or traditional corporate groups. Second, while standard method bias was avoided, using the same respondent for all variables may inflate the results to some extent. Future studies should employ multi-respondent research designs or multi-level techniques. Third, each respondent might have interpreted the items differently, resulting in confusing results. Fourth, the study's cross-sectional design makes it difficult to grasp the long-term relationships. Longitudinal research is needed to determine how these relationships alter over time. Fifth, because this study only looked at Islamic work ethic as a mediator, future research could look into additional mediators from the model's individual mechanisms. The individual mechanism factors are also interesting to be implemented as moderators as well. Other antecedents' factors are also attractive to substitute in the model other than Islamic organizational culture, Islamic leadership, and Islamic spiritual intelligence. Finally, individual performance as another individual outcome from the model can also be the consequence variable.

### **Conclusion**

The fundamental goal of this study is to see if the integrative organizational behavior model can be used effectively in Islamic boarding schools. The finding showed that the model could be implemented at Islamic boarding schools to improve teacher organizational performance. This paper also seeks to assess the impact of Islamic organizational culture, leadership, and spiritual intelligence on teachers' organizational commitment to Islamic Boarding schools. Second, while common technique bias was avoided, using the same respondent to gather data for all variables may inflate the results. In the future, investigations should employ multi-respondent research designs or multi-level techniques. Third, each respondent might have interpreted the items differently, resulting in a jumbled set of findings. The finding shows that Islamic work ethic mediates the antecedent variables, but the most effective indirect effect is between Islamic leadership and organizational commitment. The findings and their consequences for theory and practice are summarized in each of the previously mentioned parts. In general, the findings of this study corroborate those of earlier research.

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