

Islamic Leadership, Workplace Spirituality, and Innovative Work Behavior on Teachers' Islamic Performance: Mediating Role of OCBIP

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ARTICLE INFO	ABSTRACT
Article History: Received: May 25, 2024 Revised: June 12, 2024 Accepted: June 13, 2024 Keywords: Islamic leadership; workplace spirituality; innovative work behavior; OCBIP; teachers' Islamic performance	This research aims to analyze the influence of Islamic leadership, workplace spirituality, and innovative work behavior on teachers' Islamic performance through Organizational Citizenship Behavior Islamic Perspective (OCBIP) mediation. This research employed a quantitative approach with a correlational type. The population of this research was all certified teachers in Madrasa Aliyah Ponorogo, Indonesia. The total sample involved was 276 certified teachers. This study employed the proportional stratified random sampling technique. The data were collected directly from respondents. The analysis in this study used Partial Least Square. The research findings reveal that OCBIP mediates the influence of Islamic leadership and workplace spirituality on teachers' Islamic performance but fails to mediate the influence of innovative work behavior on teachers' Islamic performance. Hence, the present study offers an essential contribution to the Islamic management literature by showing the mediating role of OCBIP in the relationship between leadership spirituality and performance, as well as providing practical insights for developing educational policies that are more holistic and with Islamic values.

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INTRODUCTION

In the current era of globalization, education is experiencing various complex and dynamic challenges. Leaders of Islamic educational institutions encounter difficulties adapting to the globalization of education and maintaining the quality of Islamic education. Addressing these challenges requires effectively managing and developing teachers' human resources to ensure optimal performance and efficiency.¹ Teacher performance is the achievement of a teacher in carrying out his/her duties and responsibilities in the learning process activities.² Teacher performance is required to continue to develop and be improved under the challenges faced in this era.

All Madrasa management, including the performance of teacher human resources, must follow Islamic teachings and values from the al-Qur'an and al-Hadith.³ Teachers with good Islamic performance are essential for the progress of Madrasa education. Teacher performance is measured by teacher achievement, contribution to learning, student achievement, and the graduates produced. Many factors influence the teacher's internal and external performance, including a healthy and safe environment and conditions, competence, sense of belonging, work discipline, leadership, motivation, etc.⁴

One effort to improve the teachers' Islamic performance is through Madrasa leadership. Islamic leadership always adheres to the Al-Qur'an and Hadith and the four essential characteristics of the Prophet. Tobroni argues that Islamic leadership is believed to be a solution to the current leadership crisis due to the decline in human values due to ethical malaise and crisis.⁵ Fry suggests that Islamic leadership touches on the spiritual needs of leaders and employees so that they become more productive and committed to the organization.⁶ It makes the difference between previous research and those that ignore the aspect of spirituality in conducting leadership research.

Several factors have been identified as influencing teachers' performance in workplace spirituality within an Islamic context. Ashmos and Duchon stated that the members view their work as providing meaning, purpose, and opportunities to interact with others and feel a sense of belonging to a community.⁷ Teachers with high spirituality show dedication and commitment to their duties.⁸ Meanwhile, Sohaa et al. state that workplace spirituality does

¹ Marno, Nur Rahmi Sonia, and Abdul Haris, "The Strategic Management In Improving Global Competitiveness At State Madrasah: A Quantitative Swot Analysis," *J-MPI: Journal Islamic Education Management* 8, no. 2 (2023): 179–95.

² Haifa Aljabreen, "Montessori, Waldorf, and Reggio Emilia: A Comparative Analysis of Alternative Models of Early Childhood Education," *International Journal of Early Childhood* 52, no. 3 (2020): 337–53.

³ Nadia A. Abdelmegeed Abdelwahed et al., "Unleashing Potential: Islamic Leadership's Influence on Employee Performance Via Islamic Organizational Values, Organizational Culture and Work Motivation," *International Journal of Law and Management* ahead-of-p, no. April (2024): Limited 1754-243X.

⁴ Suprihatin Suprihatin et al., "The Effect of Work Motivation and Discipline on the Performance of the Leading Teachers of Madrasah," *AL-TANZIM: Journal of Islamic Education Management* 6, no. 3 (2022): 693–704.

⁵ Tobroni, "Spiritual Leadership: A Solution of the Leadership Crisis in Islamic Education in Indonesia," *British Journal of Education* 3, no. 11 (2015): 40–53.

⁶ Eleftheria Egel and Louis W. Fry, "Spiritual Leadership as a Model for Islamic Leadership," *Public Integrity* 19, no. 1 (2017): 77–95.

⁷ Duchon and D.A. Plowman, "Nurturing The Spirit at Work: Impact on Work Unit Performance," *The Leadership Quarterly* 16, no. 5 (2005): 807–33.

⁸ Praveen Kumar Sharma and Rajeev Kumra, "Relationship between Workplace Spirituality, Organizational Justice and Mental Health: Mediation Role of Employee Engagement," *Journal of Advances in*

not directly affect teacher performance.⁹ These studies show that workplace spirituality still has inconsistencies in improving performance. Furthermore, the factor that needs attention is innovative work behavior, which is demonstrated in creating, promoting, and implementing new ideas that benefit the organization. Research by Javed shows that innovative work behavior significantly affects the teacher's performance.¹⁰

Apart from the previous factors that influence teachers' Islamic performance, some factors originate from the value of goodness in every human being. Organ said that OCB is an individual's helpful behavior and attitudes that are beneficial organizationally but are not formally requested.¹¹ In Islamic teaching, the OCB notion is a conceptual construction drawing direction from the Qur'an and Hadith.¹² The term OCB refers to how people behave according to the Sharia based on the Islamic perspective, wherein a man or woman acts appropriately to obtain Allah's blessings. It is in line with the results of research by Supriyanto that OCBIP can improve performance.¹³

Organizational Citizenship Behavior Islamic Perspective (OCBIP) serves as a mediating variable in this research, expected to enable Madrasas to improve the Islamic performance of their teachers by providing added value to teachers and Madrasa. To gain the grace of Allah SWT, teachers are expected to behave extra responsibly with OCBIP, as this goes beyond their primary responsibility. Therefore, by giving tasks outside of their usual responsibilities, it is hoped that this can be a solution to challenges and answer the needs of the current era so teachers will be inspired to perform at their best going forward.

RESEARCH METHOD

This research employed a quantitative approach with a correlational type. It aims to determine the influence of Islamic Leadership (X1), Workplace Spirituality (X2), and Innovative Work Behavior (X3) on Teachers' Islamic Performance (Y) through OCBIP (Z). In this study, the population was all 496 certified teachers of Madrasa Aliyah in Ponorogo, Indonesia. This study's sample was specified using the Slovin formula to obtain a sample size of 276 respondents. The sampling technique used probability sampling, namely the proportional stratified random sampling technique. The characteristics of the respondents are further explained in Table 1.

Management Research 17, no. 5 (2020): 627–50.

⁹ Hazalina Mat Soha et al., "The Relationship of Work Influence, Sense of Community and Individual Spirituality towards Organizational Performance," *Procedia Economics and Finance* 35, no. October 2015 (2016): 591–96.

¹⁰ Basharat Javed et al., "Impact of Inclusive Leadership on Innovative Work Behavior: The Role of Psychological Safety," *Journal of Management and Organization* 25, no. 1 (2019): 117–36.

¹¹ Organ and Podsakof, *Organizational Citizenship Behavior (OCB), Its Nature* (USA: Sage Publication Liu, 2006), 236.

¹² Naail Mohammed Kamil and Khaliq Ahmad, "Development of a Scale for Measuring the Construct of Organizational Citizenship Behaviour from the Islamic Perspective," *Malaysian Management Review* 49, no. 1 (2014): 55–66.

¹³ Achmad Sani Supriyanto, Vivin Maharani Ekowati, and Umami Maghfuroh, "Do Organizational Citizenship Behavior and Work Satisfaction Mediate the Relationship between Spiritual Leadership and Employee Performance?," *Management Science Letters* 10, no. 5 (2020): 1107–14.

Table 1. Description of Respondents

		N	%
Sex	Female	137	49.638%
	Male	139	50.362%
Age	< 30 Years	2	0.725%
	31-40 Years	60	21.739%
	41-50 Years	122	44.203%
	51-60 Years	92	33.333%
Level of Education	Bachelor	222	80.435%
	Masters	54	19.565%
Working Period	<5 Years	2	0.725%
	6-10 Years	21	7.609%
	11-15 Years	39	14.130%
	16-20 Years	87	31.522%
	>21 Years	127	46.014%

The researchers collected data using a Likert-scale questionnaire with 5 points, ranging from 1 (strongly disagree) to 5 (strongly agree). There are five variables, 54 constructs, and 10 hypotheses. Data analysis testing was carried out using an analysis method called Partial Least Square (PLS), which is the most frequently and widely used data analysis method.¹⁴ The PLS-SEM structural model examines the factors influencing the teachers' Islamic performance by displaying a path map of the interactions between constructs and latent variables.

RESULTS AND DISCUSSION

Testing of the Measurement Model (Outer Model)

The outer model analysis defines how each indicator relates to its latent variables. In evaluating the measurement model (outer model), convergent validity, discriminant validity, and construct reliability are first carried out.¹⁵ The results of measuring the path coefficients of the PLS-SEM model are shown in Figure 1.

¹⁴ Ali Zulfiqar Jumani and Sasiwemon Sukhabot, "Identifying The Important Attitude of Islamic Brands and Its Effect on Buying Behavioural Intentions among Malaysian Muslims: A Quantitative Study Using Smart-PLS," *Journal of Islamic Marketing* 12, no. 2 (2021): 408–26.

¹⁵ Joe F. Hair, Matthew C. Howard, and Christian Nitzl, "Assessing Measurement Model Quality in PLS-SEM Using Confirmatory Composite Analysis," *Journal of Business Research* 109 (2020): 101–10.

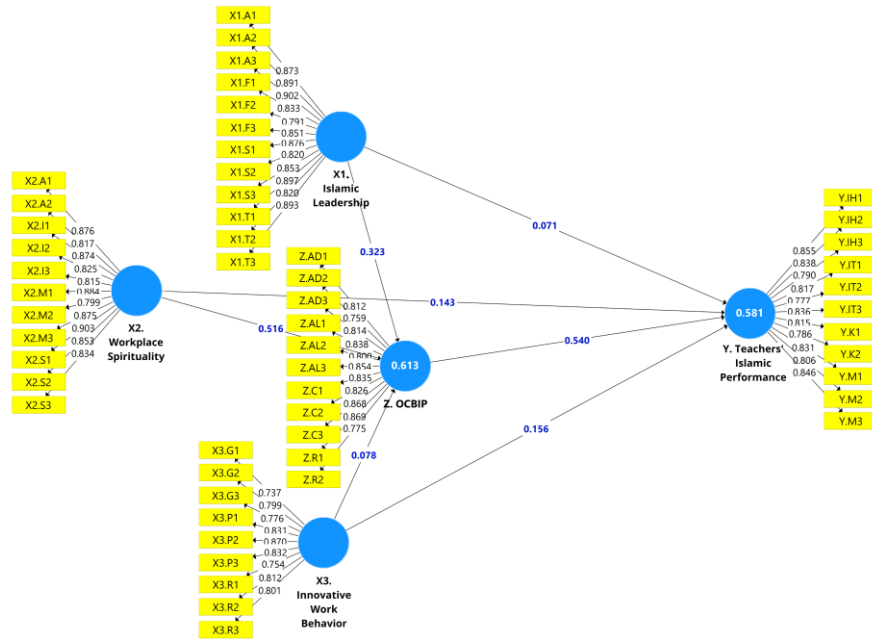


Figure 1. Testing of the Outer Model

The convergent validity value is the factor loading value on the latent variable with its indicators. Convergent validity is assessed based on the correlation between the item score and the construct score calculated by PLS-SEM, and a construct can have a good validity value when the loading factor value is more than 0.7. The AVE value exceeds 0.5.¹⁶ The following is a table of factor loadings and AVE values.

Table 2. Convergent Validity and Consistency Reliability

Variables	Indicators	Construct	Convergent Validity		Internal Consistency Reliability			VIF
			FL (>0.70)	AVE (>0.50)	C.A (>0.70)	rho_A (>0.70)	CR (>0.70)	
Islamic Leadership	Sidiq	X1.S1	0.876	0.738	0.968	0.968	0.971	4,035
		X1.S2	0.820					4,296
		X1.S3	0.853					4,197
	Trustworthy	X1.A1	0.873					3,361
		X1.A2	0.891					3,360
		X1.A3	0.902					4,192
	Tabligh	X1.T1	0.897					3,929
		X1.T2	0.820					2,789
		X1.T3	0.893					3,531
	Fathonah	X1.F1	0.833					4,849
		X1.F2	0.791					3,348

¹⁶ Rihab Wit Daryono et al., "The Development of a Competency Framework for Architectural Engineering Graduates : Perspectives By The Construction Industry in Indonesia, " *Journal of Technology and Science Education* 14, no. 2 (2024): 274–90.

		X1.F3	0.851					4,659
Workplace Spirituality	Meaningful of Work	X2.M1	0.884	0.724	0.962	0.963	0.966	3,916
		X2.M2	0.799					2,774
		X2.M3	0.875					3,668
		X2.S1	0.903					2,924
	Senses of Community	X2.S2	0.853					2,682
		X2.S3	0.834					3,935
	Alignment with Organization Values	X2.A1	0.876					2,448
		X2.A2	0.817					3,766
	Inner Life	X2.I1	0.874					4,884
		X2.I2	0.825					3,201
		X2.I3	0.815					2,979
Innovative Work Behavior	Idea Generation	X3.G1	0.737	0.644	0.931	0.942	0.942	1,822
		X3.G2	0.799					2,864
		X3.G3	0.776					2,552
	Idea Promotion	X3.P1	0.831					2,898
		X3.P2	0.870					3,234
		X3.P3	0.832					2,795
	Idea Realization	X3.R1	0.754					3,170
		X3.R2	0.812					4,250
		X3.R3	0.801					2,848
OCBIP	Altruism (<i>At-ta'awun</i>)	Z. AL1	0.838	0.678	0.951	0.952	0.957	3,615
		Z. AL2	0.800					3,035
		Z. AL3	0.854					2,410
	Civic Virtue	Z. C1	0.835					3,091
		Z. C2	0.826					2,697
		Z. C3	0.868					3,209
	Advocating High Moral Standards (<i>Da'wah</i>)	Z. AD1	0.812					2,648
		Z. AD2	0.759					2,322
		Z. AD3	0.814					2,809
	Removal of Harm (<i>Raf'al haraj</i>)	Z. R1	0.869					2,545
		Z. R2	0.775					2,970
Teacher's Islamic Performance	Mujahadah	Y.M1	0.831	0.670	0.952	0.955	0.959	3,292
		Y.M2	0.806					2,679
		Y.M3	0.846					2,693
	Itqon	Y. IT1	0.817					3,123
		Y. IT2	0.777					2,746
		Y. IT3	0.836					3,261
	Ihsan	Y. IH1	0.855					2,892
		Y. IH2	0.838					3,059
		Y. IH3	0.790					3,605
	Timeliness	Y.K1	0.815					3,555
		Y.K2	0.786					2,326

Based on Table 2, the loading factor value for each item is above 0.70 ($\lambda = 0.737$ -X3.G1 to 0.953- X2.S1). Each variable's average extracted variance (AVE) value is above 0.5 (0.644 Innovative Work Behavior -0.738-Islamic leadership). So, it can be concluded that each item and indicator on all variables has met the requirements of convergent validity. It indicates that the degree of correlation between variables and indicators can be described as 73.70% to 95.30%. Therefore, the data analysis can be continued at the discriminant validity test stage.

Discriminant validity ensures that each construct or latent variable concept differs from other variables. The table below shows the discriminant validity results from the Fornell Larcker value and the Heterotrait Monotrait ratio (HTMT) in Table 3.

Table 3. Discriminant Validity: Fornell Larcker (*) & HTMT (°)

Variables	X1	X2	X3	Y	Z
X1. Islamic Leadership	0.859				
	-				
X2. Workplace Spirituality	0.612	0.851			
	0.632	-			
X3. Innovative Work Behavior	0.267	0.230	0.802		
	0.276	0.226	-		
Y. Teachers' Islamic Performance	0.556	0.617	0.361	0.818	
	0.579	0.641	0.372	-	
Z. OCBIP	0.660	0.732	0.283	0.735	0.823
	0.687	0.760	0.290	0.767	-

The Fornell Larcker value is explained by looking at the correlation value of the latent variable with the correlation value of the other latent variables and a minimum HTMT value of 0.90. is required.¹⁷ Based on Table 3, the Islamic leadership variable's correlation value is 0.859, which is higher than the correlation value of the Islamic leadership variable with other variables (0.612; 0.267; 0.660; 0.556, respectively). The researchers then proceed to evaluate the correlation with other variables. Table 3 also shows that the overall analysis results obtained by the HTMT value are ≤ 0.90 (0.226-0.767). Thus, it can be clarified that Fornell-Larcker and HTMT have satisfied the requirements of the discriminant validity test in assessing the effectiveness of teachers' Islamic performance.

In addition to conducting the construct validity test, a construct reliability test was also carried out as it was measured by composite reliability, Rho_A, and Cronbach's alpha from the indicator block that estimated the construct, with a threshold value of <0.70 . The Smart PLS output results in Table 2 show that all constructs have values above 0.70. This result depicts the information that all constructs have CA values >0.70 (0.931-innovative work behavior to 0.968-Islamic leadership), rho_A >0.70 (0.942-innovative work behavior to 0.968- Islamic leadership), and CR >0.70 (0.942-innovative work behavior to 0.971-

¹⁷ Ilyas Masudin et al., "The Effect of Traceability System and Managerial Initiative on Indonesian Food Cold Chain Performance: A Covid-19 Pandemic Perspective," *Global Journal of Flexible Systems Management* 22 (2021): 331–356.

Islamic leadership). Therefore, it can be concluded that all research variables are reliable in measuring the success of teachers' Islamic performance.

Testing of the Structural Model (Inner Model)

The structural model was evaluated using the R-square for the dependent variable and the path coefficient value for the independent variable, which was then assessed for significance based on the t-statistic value of each path.¹⁸ The initial structural model analysis stage examines the R^2 value, effect size (f^2), predictive relevance (Q^2), VIF, and model fit.¹⁹ The output of the Smart PLS Bootstrapping process after testing the outer model is shown in Figure 2.

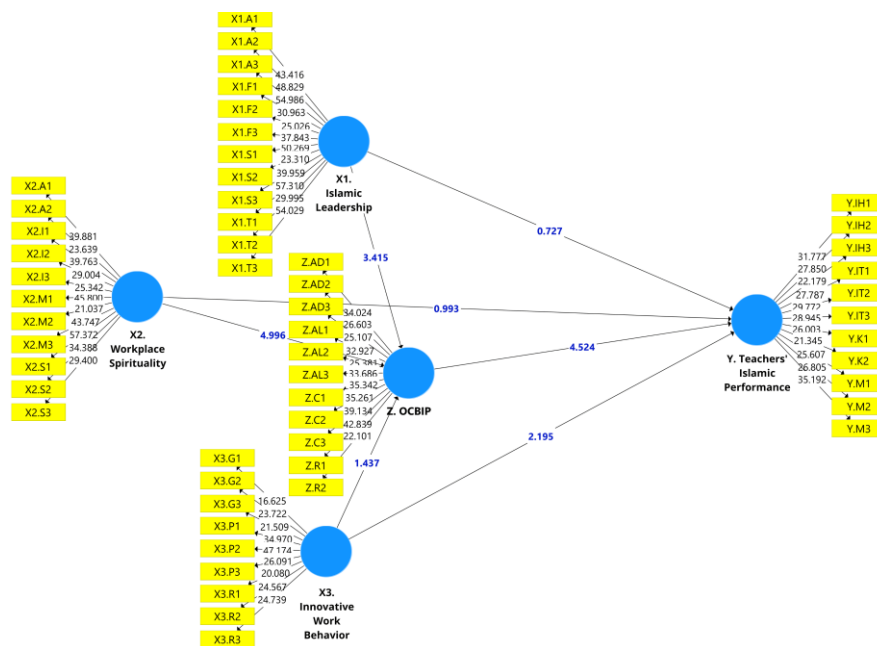


Figure 2. Structural Model Testing (Inner Model)

Table 2 shows that all indicators have a VIF value of less than five (1.822 to 4.884). Thus, all indicators do not have multicollinearity problems when considering the analysis findings in the data collected by the tool evaluating the effectiveness of the Islamic madrasa teachers' performance. The value of R^2 indicates the independent variable's determination level on the dependent variable. The greater the R^2 value, the better the level of determination. In addition, changes in the R-square value can be used to assess the effect of certain independent latent variables on the dependent latent variable and whether it has a substantive effect.

¹⁸ Farizka Shafa Nabila et al., "Measuring Financial Satisfaction of Indonesian Young Adults: A SEM PLS Analysis," *Journal of Innovation and Entrepreneurship* 12, no. 16 (2023): 1–13.

¹⁹ Athok Fu'adi, "An Empirical Study to Evaluate the Measurement of Leadership Management in Superior Islamic Higher Education," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 21, no. 1 (2023): 1–15.

Table 4. R Square

Variable	R Square	R Square Adjusted	Decision
Y. Teachers' Islamic Performance	0.581	0.575	Moderate
Z. OCBIP	0.613	0.609	Moderate

Based on Table 4, the adjusted R square value for each equation is above 30%. The r-squared value on the Teachers' Islamic Performance variable is 0.581. It shows that the four variables measuring Teachers' Islamic Performance together influence 58.10%, and other variables outside the research model influence the remaining 41.90%. Furthermore, the OCBIP variable obtained an R² value of 0.613. It means that the four variables measuring teachers' Islamic performance together influence 61.30%, categorized as other variables outside the research model influence moderate influence (<67.00%) and the remaining 39.70%.

A variable in a structural model can be affected by some different variables. F-Square is the change in R-Square when exogenous variables are removed from the model. So, the f-square aims to assess the magnitude of the influence between variables. The f-square value is divided into 3 categories in measuring the success of teacher performance in madrasas, namely effect sizes (≥ 0.02 small; ≥ 0.15 medium; ≥ 0.35 large).

Table 5. F-Square

Variable	Y. Teachers' Islamic Performance		Z. OCBIP	
	Value	Decision	Value	Decision
X1. Islamic Leadership	0.006	Small	0.165	Medium
X2. Workplace Spirituality	0.021	Small	0.427	Large
X3. Innovative Work Behavior	0.053	Small	0.015	Small
Z. OCBIP	0.269	Medium	-	-
Y. Teachers' Islamic Performance	-	-	-	-

Table 5 displays that the most substantial variable in measuring Teachers' Islamic Performance is the OCBIP variable, with an *f*-Square value of 0.269 in the medium category. Furthermore, the weakest variable in teachers' Islamic performance is the Islamic leadership variable, with an *f*-Square value of 0.006 in the small category of the data from the tool assessing the effectiveness of the teachers' Islamic performance at the madrasa.

Table 6. Q Square

Variables	Construct Crossvalidated					
	Redundancy			Communality		Decision
	SSO	SSE	Q ²	SSE	Q ²	
X1. Islamic Leadership	3312	3312,000	-	1057.894	0.681	Strong Predictive
X2. Workplace Spirituality	3036	3036,000	-	1031.707	0.660	Strong Predictive

X3. Innovative Work Behavior	2484	2484,000	-	1104.363	0.555	Strong Predictive
Y. Teachers' Islamic Performance	3036	1908.475	0.371	1236.560	0.593	Strong Predictive
Z. OCBIP	3036	1795.378	0.409	1194.482	0.607	Strong Predictive

The results of calculating predictive relevance Q^2 (redundancy) in Table 6 show a Q^2 value of 0.371 (teachers' Islamic performance) to 0.409 (OCBIP). It clarifies the study model by 37.10% to 40.90% of the phenomenon studied (>0.35). The Q^2 (communality) obtained a Q^2 value of 0.555 (innovative work behavior) to 0.681 (Islamic leadership) in the strong predictive relevance category. The results of the Q^2 exhibit that the model for measuring teachers' Islamic performance has a strong predictive power ($Q^2 > 0.35$) of the model used to assess the effectiveness of teachers' Islamic performance in madrasa.

Path Analysis and Hypothesis Testing

This study's path analysis test examines how various factors affect madrasa teachers' performance. The hypothesis test in this study was shown by the statistical significance value (T-statistic) above the T-table value with (α 0.05; t-table 1.96).²⁰ The results of significance values can be seen in the Table 7 as follows:

Table 7. Results of the Direct Effect Hypothesis Test

Hypothesis	Path Analysis	β -	STDEV	T -	P -
		values (+/-)		Statistics (>1.96)	Values (<0.05)
H-DIR1	Islamic Leadership -> Teachers' Islamic Performance	0.071	0.144	0.727	0.468
H-DIR2	Workplace Spirituality-> Teachers' Islamic Performance	0.143	0.071	0.993	0.321
H-DIR3	Innovative Work Behavior-> Teachers' Islamic Performance	0.156	0.095	2,195	0.029
H-DIR4	Islamic Leadership-> OCBIP	0.323	0.103	3,415	0.001
H-DIR5	Workplace Spirituality -> OCBIP	0.516	0.055	4,996	0,000
H-DIR6	Innovative Work Behavior-> OCBIP	0.078	0.119	1,437	0.151
H-DIR7	OCBIP -> Teacher Islamic Performance	0.540	0.071	4,524	0,000

Based on Table 7, Hypotheses H-DIR1 and H-DIR2 show that Islamic leadership and workplace spirituality have no significant effect on teachers' Islamic performance variables. Hypothesis H-DIR6 shows that innovative work behavior does not significantly

²⁰ Putu Vierda Lya Suandari and I Made Dhita Prianthara, "The Use of Social Media and Self Efficacy in The Application of Healthy Behavior in Changing Religious Behavior Activities in The Province of Bali," *The Indonesian Journal of Public Health* 19, no. 1 (2024): 143–56.

affect the OCBIP. Hypotheses H-DIR3 and H-DIR7 show that innovative work behavior and OCBIP significantly affect the performance variables of Islamic teachers. Hypotheses H-DIR4 and H-DIR5 show that Islamic leadership and workplace spirituality significantly affect the OCBIP.

The researchers used mediation path analysis to observe the connection of indirect effects between variables, mainly focusing on the OCBIP variable as a mediating or intervening factor. This analysis involved the examination of β -values, standard deviation, and statistical tests, with particular attention given to the significance levels (P-values) to ascertain the extent of the mediating effect between these variables. The following table tests the indirect (mediation) influence hypothesis:

Table 8. Indirect Influence Hypothesis Test Results

Hypothesis	Indirect Influence	β - values	STDEV	T - Statistics	P - Values
H-IND1	Islamic Leadership -> OCBIP -> Teachers Islamic Performance	0.175	0.054	3,230	0.001
H-IND2	Workplace Spirituality-> OCBIP -> Teacher Islamic Performance	0.278	0.096	2,907	0.004
H-IND3	Innovative Work Behavior-> OCBIP ->Teacher Islamic Performance	0.042	0.030	1,404	0.161

Table 8 shows that Islamic leadership (H-IND1) and workplace spirituality (H-IND2) indirectly significantly influence teachers' Islamic performance through mediation from the OCBIP. Furthermore, the innovative work behavior (H-IND3) variable indirectly has an insignificant influence on Islamic teachers' performance through mediation from the OCBIP variable.

Islamic Leadership, Workplace Spirituality, Innovative Work Behavior, OCBIP, and Teachers' Islamic Performance in Madrasa

The research findings indicate that Islamic leadership and workplace spirituality have an insignificant effect on teachers' Islamic performance. The findings of this research align with research by Juliansyah et al., which states that Islamic leadership is not capable of improving performance directly but requires a process to improve performance.²¹ The findings also corroborate Javand's research, which reveals that workplace spirituality does not affect performance because employees tend to work individually rather than in groups or teams.²² This research uses Kurt Lewin's theory as a grand theory, which explains that individual behavior depends on a combination of individual forces and effective forces from the environment. Teachers' Islamic performance is influenced by internal factors within the individual and effective external forces. If these work together, it will result in high teachers'

²¹ Juliansyah, Muhtadi Ridwan, and Wahidmurni, "The Effect of Islamic Leadership, Organizational Culture and Self Efficacy on Lecturer Performance Mediated Organizational Citizenship Behavior (OCB) at Islamic Religious Colleges in West Kalimantan Indonesia," *Jurnal Pendidikan Islam* 11, no. 1 (2022): 77–93.

²² Javanmard Habibollah, "The Impact of Spirituality on Health," *Indian Journal of Science and Technology* 5, no. 1 (2012): 1961–67.

Islamic performance.

In addition, the present study's findings also show that innovative work behavior and OCBIP significantly influence teachers' Islamic performance. This notion supports the research by Angelos, stating that innovative work behavior can be realized if teachers carry out their tasks with full creativity to provide positive outcomes for educational institutions.²³ Besides, this research aligns with Shabbir's research, revealing that OCB directly influences teaching performance, so teachers must have OCB in their work in the classroom.²⁴ According to Kurt Lewin, innovative work behavior and OCBIP result from a combination of the person area and the psychological environment area. Thus, policies that support and facilitate teacher innovation and OCBIP in madrasas need to continue to be developed and implemented to achieve the goals of better and higher-quality education.

Furthermore, it is evident from this study that Islamic leadership and workplace spirituality significantly influence OCBIP. This study's findings support Morteza et al.'s research, who said that Islamic leadership brings positive energy to individual performance to impact organizational behavior.²⁵ Al-Mahdy, in his research, emphasized that spirituality at work and work commitment at school are important factors that influence OCB.²⁶ It is under Homans' social exchange theory that in a given situation, people are willing to reward the actions of people who have helped them previously; the behavior that can provide this compensation is OCBIP.²⁷ By creating a conducive and supportive work environment, Islamic leaders can maximize teachers' potential to contribute better, not only in formal work contexts but also in various activities that support the progress of the madrasa.

The researchers also found that innovative work behavior does not significantly influence teacher OCBIP. This finding concurs with Riani et al., who proved that innovative work behavior has no significant effect on organizational citizenship behavior.²⁸ Grounded in social exchange theory, providing adequate support to teachers is hypothesized to generate a sense of perceived organizational support, which can foster a desire to reciprocate through increased organizational citizenship behaviors. Thus, the head of the Madrasa must provide a high level of support to the teachers to mobilize all their resources and abilities to create innovative work that is useful for the madrasa so that, as a result, the teachers will reciprocate by providing positive actions and thoughts.

The results of the data analysis reveal that Islamic leadership and workplace spirituality

²³ Angelos Gkontelos, Julie Vaiopoulou, and Dimitrios Stamovlasis, "Teachers' Innovative Work Behavior as a Function of Self-Efficacy, Burnout, and Irrational Beliefs: A Structural Equation Model," *European Journal of Investigation in Health, Psychology and Education* 13, no. 2 (2023): 403–18.

²⁴ Muhammad Shabbir Ali et al., "Teachers' Citizenship Behavior As a Predictor of Teaching Performance: Evidence From Pakistani Context," *Humanities & Social Sciences Reviews* 9, no. 3 (2021): 1135–41.

²⁵ Morteza Hendijani Fard dkk., "Leadership and Followers' Organizational Citizenship Behaviour from The Islamic Perspective (OCBIP)," *Journal of Islamic Marketing* 12, no. 6 (2020): 1124–44.

²⁶ Yasser F.Hendawy Al-Mahdy, Mahmoud Emam, and Tahani Hassan, "Workplace Spirituality and Organizational Citizenship Behavior Among Teachers in Bahrain: Commitment as a Mediator," *Journal of Beliefs and Values* 43, no. 3 (2022): 301–19.

²⁷ Ali Doğanterkin, *Social Exchange Theory and Tourism*, 1st Editio (London: Routledge, 2022), 221.

²⁸ Candra Riani, Endang Siti Astuti, and Hamidah Nayati Utami, "Pengaruh Ability Dan Iklim Organisasi Terhadap Perilaku Inovatif Dan Organizational Citizenship Behavior (Studi Pada Tenaga Pranata Laboratorium Pendidikan (PLP) Di Politeknik Negeri Malang)," *Profit (Jurnal Administrasi Bisnis)* 11, no. 02 (2017): 24–33.

indirectly influence teachers' Islamic performance through OCBIP mediation. It suggests prioritizing teachers' OCBIP may enhance their Islamic performance in madrasas. These findings align with Supriyanto's research, which also found OCBIP to mediate the relationship between Islamic leadership and organizational outcomes.²⁹ In her research, Jena found that organizational citizenship behavior improves performance by aligning team activities and fostering group cohesion within departments.³⁰ However, the influence of innovative work behavior on the performance of Islamic teachers through OCBIP mediation is not significant. These findings are consistent with research by Berisha et al., which shows no direct relationship or impact of innovative work behavior on their performance through OCB.³¹ Even though innovative work behavior did not significantly influence OCBIP in this research, the management still needs to continue to appreciate and support innovation within the framework of Islamic values. With the right approach, innovation can be integrated with OCBIP to improve organizational performance and contribution.

CONCLUSION

This research indicates that OCBIP mediates the influence of Islamic leadership and workplace spirituality on the teacher's Islamic performance. These findings provide empirical evidence that OCBIP, as a mediating variable, plays a crucial role in harmonizing complex Madrasa dynamics, thereby improving the performance of Islamic teachers through Islamic leadership and workplace spirituality. However, this research also found that OCBIP had no discernible impact in shaping innovative work behavior on teachers' Islamic performance. Therefore, the researchers suggest that although OCBIP is essential for some aspects of teacher performance, other variables may be necessary to encourage innovative work behaviors to improve overall teacher performance. The findings of this study should be interpreted within the context of its limitations which may restrict the generability of the results. Therefore, a more comprehensive understanding of OCBIP can be achieved through future research that examines the role of other relevant variables, such as inclusive leadership, Islamic motivation, self-efficacy, Islamic workplace spirituality, and innovative citizenship behavior.

²⁹ Achmad Sani Supriyanto and Vivin Maharani Ekowati, "Spiritual Leadership and Islamic Organisational Citizenship Behaviour: Examining Mediation-Moderated Process," *International Journal of Innovation, Creativity and Change* 13, no. 3 (2020): 166–85.

³⁰ Moitreyee Paul and Lalatendu Kesari Jena, "Workplace Spirituality, Teachers' Professional Well-Being and Mediating Role of Positive Psychological Capital: An Empirical Validation in the Indian Context," *International Journal of Ethics and Systems* 38, no. 4 (2022): 633–60.

³¹ B. Berisha et al., "The Impact of Innovative Working Behaviour on Employees' Working Performance," in *Studies on Entrepreneurship, Structural Change and Industrial*, ed. V. Leitão, J., Nunes, A., Pereira, D., Ramadani, Intraprene (Springer, 2020), 272.

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