



The Effect of Spiritual Leadership, Emotional Intelligence on Organizational Citizenship Behavior (OCB) with Workplace Spirituality as a Mediation Variable on Islamic Boarding School Teacher in East Praya District

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<http://dx.doi.org/10.18415/ijmmu.v9i8.4043>

Abstract

This study aimed to determine the effect of Spiritual Leadership from Emotional Intelligence on workplace Spirituality and Organizational Citizenship behavior of teachers of Islamic Boarding Schools in East Praya District. This study uses the causal method. The Samples are 85 teachers from all Islamic Boarding Scoolls teachers in the East Praya Subdistrict, Central Lombok Regency. Questionnaires were used to collect data. This study used Structural Equation Modeling (SEM) Partial Least Square (PLS) analysis. The result showed that Spiritual Leadershipsignificant positive effect on Organizational Citizenship Behavior (OCB). Emotional Intelligence has a significant positive impact on Organizational Citizenship Behavior (OCB). Spiritual Leadership has a significant positive effect on Workplace Spirituality. Emotional Intelligencesignificant positive impact on Workplace Spirituality. Workplace Spirituality significantly positively affects Organizational Citizenship Behavior (OCB). Workplace Spirituality mediates the influence of Spiritual Leadership on Organizational Citizenship Behavior. Workplace Spirituality mediates the impact of Emotional Intelligence on Organizational Citizenship Behavior.

Keywords: *Spiritual Leadership; Emotional Intelligence; Workplace Spirituality; Organizational Citizenship Behavior*

Introduction

organization to achieve the organization's strategic plan (Hanggraeni, 2012). Human resources in an organization are people who provide and pour all energy, ability, and creativity into the organization. Organizational success is achieved because the people behind the organization that is managed in such a way as to support the achievement of the organization's vision. However, successful organizations will be difficult to materialize if their resources are not handled correctly and they do not have the same goal in achieving organizational vision (Hanggraeni, 2012).

HR Quality is a factor determinant of education which becomes a capital investment for humans, namely the result of the role of education supported by..by..educators such as teachers who have expertise in their fields to carry out a learning process because teachers have an essential role as

teachers and educators in the world of Indonesian education who will shape and guide the nation's generation towards a better direction.

A professional educator is not enough to do just a job description. But must have extra-role behavior, which is often called Organizational Citizenship Behavior. OCB is behavior outside the job description determined by the company but has a good impact on the company (Robbin, 2006). So, OCB is the ability and behavior of employees in carrying out their duties in the workplace whose contribution exceeds the company's expectations. As a result, OCB can have a positive impact on the employees themselves and on the organization more than what is expected (Jhangir)

According to Organ et al. (2006), factors that influence OCB consist of individual differences such as experience, personality, and ability; work attitudes such as organizational commitment, organizational support, and job satisfaction; and contextual variables such as work characteristics attitudes to work and leadership styles.

Leaders in a company always have their characteristics, so each company has different leadership styles. In other words, determining a company's leadership style is very important to lead the company or organization so that employees feel comfortable and there is no pressure at work.

One of the main concerns today is a new leadership style, spiritual leadership. Spiritual leadership is the ability of a leader to give encouragement, enthusiasm, and principles to work results, both at work and in the community (Fairholm, 1998). At the same time, Ashmos and Duchon (2000) stated that the pattern of spirituality movement that emerged in the workplace is related to the tradition of religious values. This impression is common in spiritual circles but not in classical organizations and management.

Leaders play an essential role in shaping OCB to cultivate the OCB spirit; better and more ethical leaders are needed. Fry (2003) defines spiritual leadership as a collection of values, behaviors, and habits that are essential ingredients to motivate someone and others from within themselves. Furthermore, Fry (2005) explains that one of the things related to leadership effectiveness in the workplace cannot be separated from spiritual values. Hence, it becomes essential to instill spiritual and moral values in all employees. Several studies have shown that spiritual leadership affects employee attitudes and work behavior regarding job satisfaction, commitment, motivation, work involvement, innovation, and productivity (Ancona et al., 1999).

Fry (2005) said that spiritual leadership is a value formation attitude and behavior needed to motivate yourself to people, reach for taste spiritual through calling and membership in creating a vision through empowered individuals, teams, and organizations. Spiritual leadership, according to Tobroni (2005), is leadership that brings the worldly dimension to the divine extent. Therefore, spiritual leadership is also called leadership based on religious ethics and spiritual intelligence based on faith and conscience. Spiritual leadership and emotional intelligence also affect OCB (Organizational Citizenship Behavior). To reflect on emotions regularly, such as controlling emotions and intellectual development.

The theory of emotional intelligence was first proposed by Salovey and Mayer (1990). Emotional intelligence is the ability to understand one's feelings, empathize with the feelings of others, and regulate emotions, which play a role in improving one's standard of living. Goleman (2000) says that fostering a good working relationship requires high emotional abilities. Doostar et al. (2012) added that emotional intelligence positively contributed to OCB behavior. Employees with emotional intelligence have a sense of tolerance to help and form good interpersonal relationships with other employees.

Emotional intelligence is a person's ability to manage one's feelings and relationships with

someone more maturely and constructively (Kreitner & Kinicki, 2014). further, Cooper and Sawaf (2001) explain emotional intelligence (EQ) as the ability to feel, understand, and effectively apply the power and sensitivity of emotions as a source of energy, information, connection, and human influence.

Another factor that also influences OCB is workplace spirituality (Kazemipour et al., 2012). Robbins (2005) defines spirituality at work as acknowledging that people have a mental life that nurtures and is nourished by a job. It is meaningful in a general concept of people. It means that in the organization where employees work, there is a culture of spirituality with a high value on inner satisfaction. In other words, spirituality in the workplace creates employees who interpret work as more than just a place to earn income, but rather the extent to which these employees can contribute to the organization in line with fulfilling their inner needs.

In this regard, spirituality in the workplace is also a supporting factor. Workplace spirituality is the recognition that people have a spiritual life that nurtures and is nourished by a job, which is meaningful in a community context. (Robbins & Judge, 2015). This study aimed to determine the effect of Spiritual Leadership from Emotional intelligence on workplace Spirituality and Organizational Citizenship behavior of teachers of Islamic Boarding Schools in East Praya District.

Literature Review

Organizational Citizenship Behavior (OCB)

Organizational Citizenship Behaviors are attitudes that benefit the organization that cannot be grown based on formal role obligations or contracts. Robbins (2005) defines organizational citizenship behavior as an individual or individual behavior that is voluntary and is not part of the legal requirements of the job but can improve the effective functioning of the organization. Organ (2006) defines organizational citizenship behavior as the behavior of individuals who have the freedom to choose, which is indirectly recognized by the reward system and contributes to the effectiveness and efficiency of organizational functions.

Waspodo (2012) explains that organizational citizenship behavior is the voluntary behavior of a worker so that he is willing to do his job and can do work outside his responsibilities or obligations for the advancement and benefit of his organization. The employee with high organizational citizenship behavior is willing not to be paid in the form of money or a particular bonus, but instead to the social behavior of each employee so that they work more than what the company expects. Such as being able to help colleagues during break time (Ahdiyana, 2013).

Organ (2006) explains that there are five dimensions of OCB, namely:

- a. Altruism. This dimension refers to giving help which is not an obligation he bears.
- b. Conscientiousness. This dimension reaches far above and beyond the call of duty
- c. Sportsmanship. Employees will be more polite and cooperate with others to create a more pleasant work environment.
- d. Courtesy. Someone who has this dimension is a person who respects and cares for others.
- e. Civic Virtue. This dimension refers to the responsibility the organization gives to a person to improve the quality of work.

Spiritual Leadership

Leadership can be defined as the ability to be owned by someone to influence, push, invite, guide, move and direct a person or group to receive influence and next make something that can help achieve that goal has been established (Mufidah, Isroviatiningrum, & Sari, 2018). Leadership is the

behavior of someone who leads activity towards the goal they want to achieve together (Mamik, 2015). Leadership is the ability to organize people other than working together to achieve the desired goal (Effendy, 2010).

Spiritual Leadership, according to Tobroni (2005), is leadership that brings the worldly dimension to the divine extent. So spiritual leadership is also called leadership based on religious ethics and spiritual intelligence, based on faith and conscience. Spiritual leadership, referred to here, relies more on spiritual intelligence (spiritual, soul, spirit, conscience) in leadership activities. Sinetar (2001) defines spiritual intelligence as inspired thinking, a high sharpness of thought that we often say produces supernatural qualities: intuition, solid moral guidance, inner power or authority, the ability to distinguish between right and wrong, and wisdom.

According to Fry (2005), spiritual leadership is a value formation attitude and behavior needed to motivate self to others, reach for taste spiritual through calling and membership in creating a vision through empowered individuals, teams, and organizations. Fry's theory of spiritual leadership and Whittington (2005) have three dimensions value, attitude, and behavior leader.

Emotional Intelligence

Shapiro (2003) says that emotional intelligence is the ability to feel emotions to release or evoke emotions, such as emotions to help think, understand, and gain knowledge of emotions, and to reflect on feelings regularly, such as controlling emotions and intellectual development.

Salovey and Mayer (1990) define emotional intelligence as a form of intelligence that involves the ability to perceive the feelings and emotions of oneself and others, distinguish them, and use this information to guide one's thoughts and actions. Emotional intelligence is not the opposite of intellectual intelligence, but both. Interact dynamically, both at the conceptual level and in the real world. Emotional intelligence is not so influenced by heredity, so it opens up opportunities for us to continue what nature has provided to have a greater chance of success. It must be recognized that emotional intelligence has a huge and vital role in achieving success in school, work,

Cooper and Sawaf (1999) argue that emotional intelligence is the ability to feel, understand, and selectively apply emotional power and skills as a source of human energy and influence. Intelligence requires monitoring feelings, learning to recognize, respecting the feelings of others and oneself, and responding appropriately to them, effectively applying power in everyday life. Emotional intelligence is also the ability to use emotions effectively to achieve goals, build productivity, and achieve success (Ginanjar, 2001).

Dulewicz and Higgs (in Khalifah, 2009) found seven main elements in emotional intelligence, namely: (a) (self awareness), (b) emotional management, (c) self motivation), (d) empathy), (e) handling relationship), (f) interpersonal communication), (g) personal style).

Workplace Spirituality

According to Mitroff and Denton (1999), work spirituality involves attempt to find one's ultimate goal to develop strong relationships with co-workers and others associated with work and to have consistency or alignment between core beliefs and organizational values. According to Ashmos and Duchon (in Yogatama and Widyarini 2015), spirituality in the workplace is an individual's understanding as someone who has a spiritual soul who needs maintenance at work with all the values that exist within him, experiences the purpose and meaning in his career, and experiences feeling connected to others and the community at work.

Robbins and Coulter (2014) define work spirituality as a person's mind and spirit that

encourages the discovery of meaning and purpose in work done and the desire to connect and be part of the community. According to Anvari (2017), measuring workplace spirituality with Meaningful Work, a Sense of Community, and Positive Organizational Purpose.

Conceptual Framework

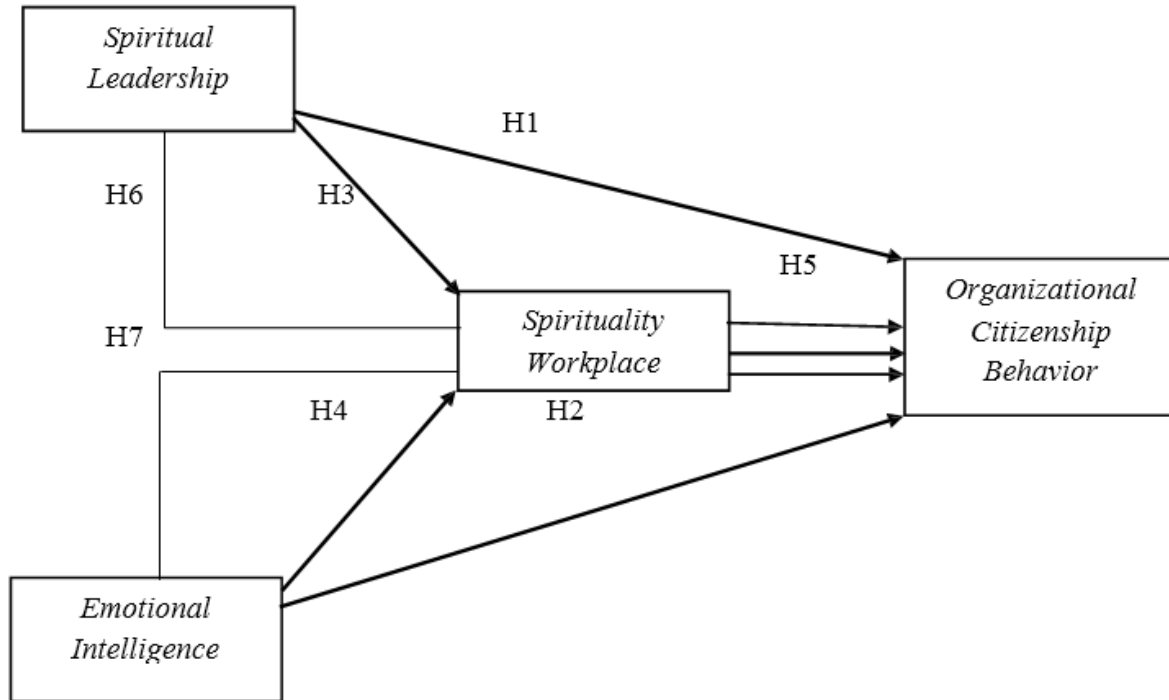


Figure 1. Conceptual Framework

H1: More effective Spiritual Leadership, higher the OCB of Islamic boarding school teachers in East Praya District.

H2: Better the Emotional Intelligence, the higher the OCB of Islamic boarding school teachers in East Praya District.

H3: More effective the Spiritual Leadership, the higher the Workplace Spirituality of Islamic boarding schools in East Praya District.

H4: Better the Emotional Intelligence, higher Workplace Spirituality of Islamic Boarding Schools in East Praya District

H5: Higher Workplace Spirituality, higher it is OCB for Islamic Boarding School Teachers in East Praya District.

H6: Workplace Spirituality mediates Spiritual Leadership on OCB Teachers of Islamic Boarding Schools in East Praya District.

H7: Workplace Spirituality Mediates Emotional Intelligence Against OCB teachers of Islamic

boarding schools in East Praya District.

Research Methods

This study uses the causal method. Causal research aims to analyze the relationship between one variable and another (Sugiyono 2016). The research location is at the Islamic Boarding School in East Praya District. The Samples are 85 teachers from all Islamic Boarding Scoolls teachers in the East Praya Subdistrict recorded at the Ministry of Religion, Central Lombok Regency. A questionnaire used to collect data. According to Sugiyono (2014), the questionnaire is a data collection tool using a list of statements regarding matters relating to the variables studied. For example, the questionnaire used to measure teacher OCB was based on Aldaq and Reschke in Renaningtyas (2013), spiritual leadership based on Fry & Whittington (2005), and Emotional Intelligence was based on Daniel Goleman (2005), while workplace spirituality was based on Ashmos and Duchon (2000). This study used Structural Equation Modeling (SEM) Partial Least Square (PLS) analysis.

Research Result

Convergent Validity Analysis

Convergent Validity with reflective indicators can see from the correlation, among others, indicators with the value of the construct. This Validity can be assessed by looking at the AVE (Average Variance Extracted) value. The AVE value is able to show the ability of the latent variable value to represent the original data score. The greater the AVE value, the higher the ability to explain the value of the indicators that measure the latent variable. The AVE cut-off value used is 0.50. The least AVE value indicates a good measure of convergent Validity. It means that the probability of an indicator in a construct entering another variable is lower (less than 0.50) so that the likelihood of the hand converges and enters in constructs whose block values are greater than 50%. Convergent validity value. The following is the AVE value generated from the SEM-PLS data processing, namely:

Table 1. Construct Validity and Reliability

Variable	Conbach's Alpha	Composite Reabiliy	Average Variance (AVE)
Spiritual Leadership	0.916	0.929	0.546
Emotional Intelligence	0.927	0.937	0.556
Workplace Spirituality	0.915	0.930	0.595
Organizational Citizenship Behavior	0.939	0.946	0.541

Table 1, shows that the SEM-PLS data processing resulted in the AVE value of each variable being declared good because it met the requirements with a value of more than 0.50. It shows that the latent variable can explain more than 50% of the variance of the indicators. So that all needles and constructs in the model have met the test criteriaConvergent Validity. Next, the research model is considered reliable because the Composite Reliability and Cronbach's Alpha values for all variables are above 0.7. Thus, it concluded that the four variables have steadfast reliability because they meet the Composite Reliability test criteria.

Discriminant Validity Analysis

Discriminant Validity to test whether indicators of one construct are not highly correlated with indicators of other constructs. The method to find Discriminant Validity is to compare the square root value of the AVE (\sqrt{AVE}) of each construct with the correlation value between the constructs and

other constructs (latent variable correlation). The model has a sufficient Discriminant Validity value if the AVE root for each construct is greater than the correlation between constructs and other constructs, as seen in table 4.12.

Table 2. Discriminant Validity

Variable	Spiritual Leadership	Emotional Intelligence	Workplace Spirituality	Organizational Citizenship Behavior
Spiritual Leadership	0.739			
Emotional Intelligence	0.745	0.883		
Workplace Spirituality	0.772	0.782	0.887	
Organizational Citizenship Behavior	0.783	0.736	0.737	0.874

Table 2, above shows that all AVE root values of each construct are more significant than the correlation between constructs and other constructs. So from table 4.12, it concluded that all constructs in the estimated model had met the criteria for the Discriminant Validity test.

Determination

The next step is to evaluate R^2 . The explanation is the same as R^2 in linear regression, where exogenous variables can explain the magnitude of endogenous variables. According to Supranto (2021) that the limit of the R^2 value can be seen from the percentage with criteria >80% as a powerful influence, 50% - 80% as a tall or strong influence, 17% - 49% as a significant influence, 5% - 16% as low but definite influence and 4% as an external influence. Changes in the value of R^2 are used to see whether the measurement of the exogenous latent variable on the endogenous latent variable has a substantive effect. From the results of the SEM-PLS data processing, the R^2 values obtained are as follows:

Table 3. Value of R-Square

Variable	R-Square
Workplace Spirituality	0.591
Organizational Citizenship Behavior	0.688

Table 3, shows that the variable construct OCB can be explained by the variables Spiritual Leadership, Emotional Intelligence, and Workplace Spirituality with the highest influence value category of 0.688 or 68.8%, while other variables outside this research model explain the remaining 31.2%. The table also shows that the construct of Workplace Spirituality can be defined by the variables Spiritual Leadership and Emotional Intelligence with a strong influence value category of 0.591 or 59.1%. Other variables outside this research model explain the remaining 40.9%.

Hypothesis Test

A hypothesis can be accepted or should be rejected statistically can be calculated through the level of significance. The level of significance used in this study is 5%. If the chosen significance level is 5%, the significance level or confidence level is 0.05 to reject a hypothesis. This study has a 5% probability of making the wrong decision and a 95% probability of making the right

decision (Abdurrahman, 2011). The following is used as the basis for decision making: p -value > 0.05 , then H_0 is rejected, and H_a is accepted. If p -value < 0.05 , then H_0 is accepted and H_a is rejected.

Table 4. Hypothesis Test Results

Variable	Original Sample	T-Statistic	P-Value	Conclusion
Spiritual Leadership → Organizational Citizenship Behavior	0.143	2.855	0.007	Hypothesis accepted
Emotional Intelligence → Organizational Citizenship Behavior	0.699	4.679	0.000	Hypothesis accepted
Spiritual Leadership → Workplace Spirituality	0.341	3.366	0.001	Hypothesis accepted
Emotional Intelligence → Workplace Spirituality	0.400	3.121	0.002	Hypothesis accepted
Workplace Spirituality → Organizational Citizenship Behavior Spiritual Leadership → Workplace	0.548	4.997	0.000	Hypothesis accepted
Spirituality → Organizational Citizenship Behavior Emotional	0.049	2.835	0.022	Hypothesis accepted
Intelligence → Workplace Spirituality → Organizational Citizenship Behavior	0.238	2.360	0.019	Hypothesis accepted

Leadership and Emotional Intelligence affect Organizational Citizenship Behavior directly or indirectly through Workplace Spirituality at Islamic Boarding Schools in Praya Timur District, Central Lombok Regency.

Discussion

The Influence of Spiritual Leadership on Organizational Citizenship Behavior

The results of hypothesis testing indicate that Spiritual Leadership has a positive and significant effect on the Organizational Citizenship Behavior of Islamic Boarding School Teachers in Praya Timur District, Central Lombok Regency.

Robbin's statement (2006) and Gulick and Urwick in Hasibuan (2012) suggest that four management functions affect employee work behavior, one of which is leadership. Spiritual leaders can be role models for their subordinates in their work, create an excellent corporate climate, provide motivation, and play an essential role in shaping behavior. Organizational Citizenship Behavior. Thus, to grow the OCB spirit, spiritual leaders are needed who can become role models. It follows the statement that leadership's effectiveness cannot be separated from Spiritual values in shaping employee

attitudes and behaviors to work in different roles.

The results of this study support the previous research conducted by Vodey (2010), Helmy (2016), and Rahayu (2013), who found that spiritual leaders prioritize morality, sensitivity, mental balance, inner wealth, and ethics in interacting with other people who tend to increase the Organizational Citizenship Behavior of teachers in Islamic boarding schools.

The Effect of Emotional Intelligence on Organizational Citizenship Behavior (OCB)

The results of hypothesis testing show that Emotional Intelligence has a positive and significant influence on the Organizational Citizenship Behavior of Islamic Boarding School Teachers in Praya Timur District, Central Lombok Regency.

The above statement is supported by Abraham (1999), who states that one way to help improve Organizational citizenship behavior is through Emotional intelligence. Emotional intelligence can enable workers to understand the feelings of others like co-workers and respond to other people better. Individuals with good emotional intelligence can carry out helping behavior because a good mood results from good emotional intelligence to strengthen this behavior.

Research conducted by Kelley & Caplan (in Luthans, 2006) proves that scientists and engineers rated as "stars" use aspects of emotional intelligence such as social skills to build networks of relationships and friendships and assist colleagues in solving problems or crises in life or work. In addition to social skills, the aspect of empathy will make individuals motivated to help their colleagues (altruistic). The existence of the heart allows a person to encourage others so that they can work to do their best (Zuchdi, in Pujiyanti, 2009).

This study supports the results of previous research conducted by Indriani (2017) and Pratama (2016), who found that emotional intelligence has a positive and significant influence on Organizational Citizenship Behavior.

The Influence of Spiritual Leadership on Workplace Spirituality

The results of the hypothesis test show that there is an influence of Spiritual Leadership on Workplace Spirituality for Islamic Boarding School Teachers in Praya Timur District, Central Lombok Regency.

Naoralizad et al. (2001) say that spiritual leadership can create a different atmosphere in the workplace. This atmosphere builds a coherence between leaders and employees so that they can influence a more positive work environment. In the school context, the leader or principal who puts forward integrity, honesty, and humility positively affects the perception of teachers in their workplace. Teachers feel part of the school (a sense of belonging) and have confidence that the values in the workplace will have a positive influence on them. When leading a school, a leader uses spiritual leadership with various methods, such as actions, decisions, or every word that is based on careful thought, can create the spiritual changes needed to create a climate to influence others, communicate the vision and mission to others (Fry et al. 2011).

This study's results align with the results of previous research conducted by (Jufrizen et al. 2018), concluding that spiritual leadership has a positive and significant effect on spirituality in the workplace.

The Effect of Emotional Intelligence on Workplace Spirituality

The hypothesis test results show a positive influence on Emotional Intelligence on the Workplace Spirituality of Islamic Boarding School Teachers in Praya Timur District, Central Lombok

Regency.

Abraham (2000) states that emotional intelligence is a person's ability to use his feelings to respond to feelings of self and in the face of his environment. The better a person's emotional intelligence, the happier and more engaged they are with their organization. The emotional intelligence of a teacher can lead to a very comfortable perception of the workplace. Teachers with high emotional intelligence can adapt to their environment, affecting the workplace's perception of spirituality. Tischler, Biberman, and Mc Keage (2002) assert that emotional intelligence and spirituality have a positive relationship with success in the workplace.

This study supports the results of previous studies which prove that emotional intelligence positively affects spirituality in the workplace, namely: Azimi (2017) and Helmy (2016). They found that the better the emotional intelligence, the higher the level of spirituality in the workplace.

The Effect of Workplace Spirituality on Organizational Citizenship Behavior (OCB)

The hypothesis testing results indicate an influence between Workplace Spirituality and Organizational Citizenship Behavior (OCB) of Islamic Boarding School Teachers in Praya Timur District, Central Lombok Regency.

Fry (2005) said that employees who feel their work is meaningful to their lives would show gratitude to the organization by contributing to it. Chen and Yang (2012) explain that employees who can interpret their work more than carrying out their obligations as an employee but are also able to appreciate their work are proven to increase their desire to help the organization.

The results of this study support previous research conducted by Genty et al. (2017), Sabani (2017), and Helmy (2016). They found that Workplace Spirituality positively and significantly influenced Organizational Citizenship Behavior.

The Influence of Spiritual Leadership on OCB with Workplace Spirituality As a Mediation

Variable

The results of hypothesis testing show that Workplace Spirituality can mediate the Effect of Spiritual Leadership on Organizational Citizenship Behavior of teachers of Islamic Boarding Schools in East Praya District, Central Lombok Regency.

Naoralizad et al. (2001) say that spiritual leadership can create a different atmosphere in the Workplace. This atmosphere builds a coherence between leaders and employees so that they can influence a more positive work environment. Kazempiour et al. (2012). Employees who have an inner bond and feel the same vision with their Workplace will have a high OCB. The results of this study support some of the research results of Wei et al. (2010), Helmy (2016), and Liu (2008). They found that Workplace Spirituality could mediate the Effect of Spiritual Leadership on Organizational Citizenship Behavior.

The Effect of Emotional Intelligence on OCB with Workplace Spirituality As a Mediation

Variable

The results of hypothesis testing show that workplace spirituality can mediate the Effect of Emotional Intelligence on OCB Teachers of Islamic Boarding Schools in East Praya District, Central Lombok Regency.

Tischler, Biberman, & Keage (2002) confirmed that Emotional Intelligence and spirituality have

a positive relationship with success in the Workplace. It is further explained that individuals with high Emotional Intelligence have a healthy, happy, productive life and do better jobs. Individuals with high spirituality have healthier, happier, and more productive lives at work. Modassir (2008) revealed that emotional intelligence teachers have better adaptability and empathy. It affects the inner feelings at work and can ultimately improve Organizational Citizenship Behavior. The results of this study are also in line with Helmy (2016), Avavidya, and Karyantoro (2017), intelligence dynamics positively affect spirituality in the Workplace and ultimately increase OCB.

Conclusion

1. Spiritual Leadership significant positive effect on Organizational Citizenship Behavior (OCB).
2. Emotional Intelligence significant positive effect on Organizational Citizenship Behavior (OCB).
3. Spiritual Leadership significant positive effect on Workplace Spirituality.
4. Emotional Intelligence significant positive effect on Workplace Spirituality.
5. Workplace Spirituality significant positive effect on Organizational Citizenship Behavior (OCB).
6. Workplace Spirituality mediate the influence between Spiritual Leadership on Organizational Citizenship Behavior.
7. Spirituality Workplace mediates the influence of Emotional Intelligence on Organizational Citizenship Behavior.

Limitations and Future Research Directions

This study examines the effect of Spiritual Leadership and Emotional Intelligence on Organizational Citizenship Behavior. These variables are studied quite often, but there are still very few in the context of Islamic Boarding Schools, so more studies are needed relating to the context of Islamic Boarding Schools. Spiritual leadership, Emotional Intelligence, and Workplace Spirituality can be explained by 57.6% of the other factors affecting consumer satisfaction. Therefore, the next researcher can consider the variables of Spiritual Intelligence, Intellectual Intelligence, and Prophetic Leadership that can affect Organizational Citizenship Behavior.

This study only used 85 respondents, so the results were limited to the responses of 85 teachers. Further researchers can conduct research with a more significant number of respondents by adding a broader scope of study to see the differences in respondents' responses, with a more considerable number of respondents influenced by various factors. This study only focuses on one type of leadership that exists so that further researchers can consider choosing another kind of leadership to learn more about the characteristics of the variables that affect Organizational Citizenship Behavior at Islamic Boarding Schools in the East Praya District.

Further researchers can also modify this model into Path Analysis with Workplace Spirituality as a moderating variable because, in this study, the model described is included in the mediation category, where variations in the value of the Organizational Citizenship Behavior of teachers at Islamic Boarding Schools in East Praya District are explained by variations in the value of Spiritual Leadership and Emotional Intelligence and Workplace Spirituality.

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