

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

Juliansyah^{1✉}, Muhtadi Ridwan¹, Wahidmurni¹

¹Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Corresponding author: 18731007@student.uin-malang.ac.id

ABSTRACT

Purpose – Building performance is one of the fundamental goals of every tertiary institution. The lecturer profession is increasingly competitive, and the difficulty in raising the competence of lecturers who are partly in the Islamic boarding school environment determines whether Islamic tertiary institutions survive. This study examines the influence of Islamic Leadership, organizational culture, and self-efficacy on lecturer performance mediated by Organizational Citizenship Behavior (OCB).

Design/methods/approach – This research was conducted on 202 lecturers at an Islamic religious university in West Kalimantan, Indonesia. This type of correlational research with survey techniques using the SmartPLS 3.3.7 application.

Findings – From the results of the study, it was found that there was a significant influence of Islamic Leadership on OCB; there is a significant influence of organizational culture on OCB; there is a significant effect of self-efficacy on OCB; there is no significant effect of Islamic Leadership on performance; there is no significant effect of organizational culture on performance; there is a significant effect of self-efficacy on performance; there is a significant effect of OCB on performance; and there is a significant effect of Islamic Leadership, organizational culture, and self-efficacy on OCB-mediated performance. This study contributes to a new paradigm of lecturer performance: OCB as the dominant variable construct that mediates civic virtue and altruism values.

Research implications/limitations – This study emphasizes that improving lecturer performance is not enough with spiritual leadership, organizational culture, and self-efficacy but assisted by organizational citizenship behavior (OCB).

Practical implications – This study shows a relationship between Islamic leadership, organizational culture, self-efficacy, and OCB variables on lecturer performance and gives the importance of strengthening OCB to improve lecturer performance.

ARTICLE HISTORY

Received 5 Des 2021

Revised 24 February 2022

Accepted 30 June 2022

KEYWORD:

Islamic leadership, Organizational culture, Self-efficacy, Organizational citizenship behavior (OCB), Lecturer performance, Islamic religious colleges.



Jurnal Pendidikan Islam



This is an open access article under the CC BY-NC license

How to Cite: Juliansyah, Ridwan, Muhtadi, Wahidmurni (2022) 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(1), 77-93. <https://doi.org/10.14421/jpi.2022.111.77-93>

1. Introduction

Building good performance is one of the fundamental goals of every tertiary institution. Good performance certainly positively impacts progress and excellence for tertiary institutions. Performance is significant for tertiary institutions, making students interested and want to join the tertiary institution. So important to be a lecturer; lecturers face five significant problems, including salary or welfare, further study, bureaucracy, administrative burden, networking, and international publications (Kurniawan, 2018).

Furthermore, research has a significant role in developing a country. However, in Indonesia, the number of academics producing research is minimal compared to developed countries. Out of a total of 2.8 million scientific documents from Indonesian researchers on Google Scholar, only around 100 thousand Scopus-indexed journal articles (Pranata, 2021). As many as 177,000 Lecturers and Researchers are registered at SINTA (Science and Technology Index) spread across 4,607 Higher Education Universities in Indonesia, but only 34,007 scientific works/writings are produced which are indexed by Scopus (Zulfakhri Sofyan, 2020). Meanwhile, the publication of scientific papers at Islamic tertiary institutions in West Kalimantan, which are partly under Islamic boarding school foundations, still has problems both in quantity and quality. It can be seen that there are no Islamic tertiary institutions in West Kalimantan that are included in the top 100 ranking affiliation profiles on the science and technology index (SINTA). This condition indicates that the performance of lecturers related to research is still relatively low, and the enthusiasm for carrying out journal publications is still minimal.

Table 1. Rank affiliation profile science and technology index (SINTA) 2022

Islamic College in West Kalimantan	Affiliation Rank
Universitas Muhammadiyah Pontianak	273
Institut Agama Islam Negeri Pontianak	510
Universitas Nahdlatul Ulama Kalimantan Barat	1507
Institut Agama Islam Syaifuddin Sambas	4366
Sekolah Tinggi Agama Islam Al-Ma'arif Sintang	4939
Sekolah Tinggi Agama Islam Mempawah	4942
Sekolah Tinggi Ilmu Syari'ah Syarif Abdurrahman Pontianak	5044
Sekolah Tinggi Ilmu Tarbiyah Darul Ulum Kubu Raya	5088

Source: Science and Technology Index (SINTA) 2022

To improve the performance of many factors that cause a person's performance to increase. The work environment affects employee performance, job satisfaction affects employee performance, and organizational commitment affects employee performance (Pusparani, 2021). Employee performance issues are inseparable from the various accompanying factors, including ability and motivational factors (Robert L Mathis, 2012).

The interesting thing about performance is not always about the achievements that tertiary institutions achieve, but more profound than that, where a lecturer develops both externally and internally. External development is related to achievement, targets, and results, but internal achievement is related to lecturers' loyalty and sincerity to work beyond their responsibilities (Ardhiyyan, 2017). Judging from the various factors that cause high and low performance, leadership is considered an essential factor that determines the success of an organization. Good leadership in an organization

can improve the work of its members and vice versa. The concept of Islamic Leadership is believed to be a solution to the current leadership crisis due to the decline in human values as a result of ethical malaise and ethical crisis (Tobroni, 2015), also disclosed by (Al-Sakinah et al., 2020), the better or the effective use of spiritual leadership that reinforces organizational commitment affects the performance of lecturers spiritually. Found a positive and significant correlation between Islamic Leadership and organizational performance. Furthermore, to research (Ali et al., 2013), Islamic Leadership can improve employee performance, which translates into job satisfaction, organizational commitment, and productivity.

Apart from Islamic Leadership, organizational culture is an important aspect to be considered by universities in improving the quality of lecturers related to performance (Panggabean et al., 2020). Organizational culture affects job satisfaction, affective commitment, continuing commitment, and employee performance. Organizational culture affects employee performance. (Irmayanthi & Surya, 2020). Moreover, research by Bayu Putra and Fitri's work culture affects lecturer performance. In contrast, research (Girsang, 2019) organizational culture does not affect employee performance. Various studies have shown that organizational culture still has inconsistencies in performance. Therefore, it is necessary to understand the culture and accept it. Then the lecturers will know what they have to do and what can be expected from this culture. In addition to culture, self-efficacy is an essential factor in improving performance, as research conducted by (Aslamiyah & Effendy, 2020) the influence of self-efficacy on performance. Research conducted by (Nurjati et al., 2020) showed that person-job fit and self-efficacy positively and significantly affect performance.

In the increasingly competitive world of higher education, spiritual leadership, culture, and self-efficacy are expected to play an essential role in achieving competitive lecturer performance mediated by organizational citizenship behavior (OCB). Organs say that OCB is individual helping behaviors and gestures that are organizationally beneficial but are not formally requested (Alwi et al., 2019). (Bustomi et al., 2020) OCB affects employee performance. Furthermore, the OCB of the employee affects the performance of the Secretariat Government Employees of Jember Regency (Damayanti et al., 2019).

Therefore, OCB, as a mediating variable, is expected to be able to solve problems that occur in Islamic tertiary institutions where lecturers provide added value to work and added value to tertiary institutions. With OCB, it is expected to have extra responsible behavior because the behavior given exceeds its main task as a lecturer. So that by being given assignments that exceed their primary tasks, it is hoped that they can be an encouragement for lecturers to be more optimal in improving performance in the future.

1.1. Islamic Leadership

Islamic Leadership introduced by (Fry et al., 2005) Spiritual Leadership is a causal leadership theory for organizational transformation designed to create an intrinsically motivated, learning organization. Dani Abdelzaher said The role of Spiritual leadership in mitigating the effects of turbulence could not be overstated. While sometimes turbulence is driven by factors beyond the control of organizations, how to respond to such turbulence is a function of both employees and leadership (Abdelzaher, 2017). Thus, Islamic Leadership is basically to motivate and inspire its members by creating a vision and culture based on altruistic values.

1.2. Organizational Culture

According to (Robbin, 2010), organizational culture is a set of values, principles, traditions, and ways of working shared by members of the organization and influence how they act. According to Nishant and Dharam, organizational culture, namely: the concept of organizational culture, offers new insights into the understanding of the internationalization of INVs. Different viewpoints on

organizational culture exist; however, a general understanding is that it refers to an organization's shared values and beliefs that help organization members understand organizational functioning and thus provide norms for their behavior and actions (Kumar & Sharma, 2018).

1.3. *Self-efficacy*

Self-efficacy is the perception that individuals can do something meaningful to achieve their goals (Ika Sandra, 2013). According to Bandura, self-efficacy is defined as people's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives. Self-efficacy beliefs determine how people feel, think, motivate, and behave. Such beliefs produce these diverse effects through four major processes. They include cognitive, motivational, affective, and selection processes (Bandura & others, 1977).

1.4. *Organizational Citizenship Behavior (OCB)*

(Dennis W. Organ, 1988) Says OCB as individual helping behaviors and gestures that are organizationally beneficial but are not formally required (Williams & Anderson, 1991) provides a view related to OCB that, "organizational citizenship behavior classification can be based on health behavior. The difference between OCB and individual behavior is based on individual specific benefits and indirectly contributes to the organization" (Williams & Anderson, 1991)

(Hunsaker, 2016) explains, "the results of this study lend support to the enabling influence of spiritual leadership on positive organizational behavior such as OCB. Moreover, the study increases our understanding of the emic manifestations of leadership theory, like Confucian values, in generalizing western leadership theories to outside cultures". Spiritual leaders demand a target to be achieved and how to achieve it by working together to create a sense of sincerity for lecturers to work beyond their primary functions as lecturers. Therefore the hypothesis proposed is:

H1: Islamic Leadership to OCB

Organizational behavior is always associated with members' performance and organizational culture. When individuals internalize behaviors deemed appropriate by organizational culture, the successful completion of that behavior is a reward (Wirawan, 2007a). (Wira Saputra & Supartha, 2019) Organizational culture has a significant positive effect on OCB. Moreover, partially, organizational culture positively affects OCB (Satya Nugraha & Ayu Dewi Adnyani, 2017). Thus, the better the applied organizational culture will be able to create OCB. Therefore, the hypothesis proposed is:

H2: Organizational Culture to OCB

Self-efficacy significantly and directly affects job satisfaction because it can gain confidence in one's ability to complete specific tasks and become more accurate (Conley, 2006). Also explained (J. DARRELL COOPER, 2010) that the construct of self-efficacy is cognitive, social theory, and human relations from causal and reciprocal relationships. The results of the study explain that there is a positive and significant correlation between self-efficacy and OCB (Rahman, 2013). Therefore the hypothesis proposed is:

H3: Self-efficacy to OCB

1.5. *Lecturer Performance*

According to (Whitemore, 2021), that performance is "the execution of the functions required of one." Furthermore, "real performance is going beyond what is expected; it is setting one's own highest standards, invariably standards that surpass what others demand or expect. It is, of course, an expression of one's potential. It comes closer to the second meaning of

performance as defined by my dictionary: “a deed, a feat, a public exhibition of skill” (Whitemore, 2021). Where (Key Performance Indicator), is a series of actions that focus on the critical aspects of performance for the success of the organization in the present and the future (David Parmenter, 2007).

According to (Nowack, 2004), every individual who judges his boss who has bad leadership practices causes the individual to have a higher tendency to leave the organization. The influence of Islamic Leadership on performance is considered an essential factor and greatly determines the success of a performance. Research conducted by Faizzuddin et al. said that Islamic Leadership has a positive and significant effect on performance (Muhammad Faizzuddin, 2020). This research shows how important Islamic Leadership’s value is in improving performance. Therefore the hypothesis proposed is:

H4: Islamic Leadership to Lecturer Performance

Organizational culture significantly shapes the character (behavior) of a person or group in an organization. A culture that goes well will provide complete activities harmoniously according to expectations. Organizational culture and length of work have a positive and significant effect on employee performance (Saragih, 2021). A study (Aravik et al., 2021) found that organizational climate affects productivity at work. This influence can lead to commitment and responsibility and becomes a value lecturers will follow and implement to improve performance. Therefore the hypothesis proposed is:

H5: Organizational Culture to Lecturer Performance

One of the individual factors for increasing one’s performance is the need for self-confidence in order to be able to do the job well and optimally. Delfina Gamely said self-efficacy positively and significantly influences lecturer performance (Delfina Gemely, 2020). Self-efficacy significantly affects performance (Ana lailul hikmah, 2020). (Sakinah Ubudiyah Siregar, 2020) said that self-efficacy directly affects the performance of lecturers at the Labuhan Batu private university. It indicates that the higher the self-efficacy, the better one’s work results will be. (Ayu et al., 2017). Therefore the hypothesis proposed is:

H6: Self-Efficacy to Lecturer Performance

Every individual with OCB will have high loyalty and naturally feel comfortable and secure in his work. In an organization, what is being demanded at this time is not only in-role behavior but also extra-role behavior or behavior that exceeds the demands of roles in the workplace. Extra-role behavior is an organization’s OCB growth (Maya & Lesmana, 2018). OCB affects the performance of lecturers (Bayu Putra & Fitri, 2021). OCB significantly affects the performance of private university lecturers in Medan (Jufrizen et al., 2020). Thus that OCB can become a reinforcement in increasing performance. Therefore the hypothesis proposed is:

H7: OCB to Lecturer Performance

The description of the influence between the previous variables explains that Islamic Leadership, organizational culture, and self-efficacy affect OCB, and OCB affects lecturer performance. It can be interpreted that OCB can act as an intermediary for lecturer performance. Some research results show that OCB can mediate the effect of affective commitment on employee performance (Utomo et al., 2019). Moreover, OCB, as a mediating variable, can carry out its role well by adding to the total effect of each variable (Pradana Lutfiyanto et al., 2020). With OCB, every lecturer is expected to have extra responsibility behavior in a different role because the behavior given exceeds the primary main task. So it is expected to improve performance. Therefore the hypothesis proposed is:

H8: Islamic Leadership, organizational culture, and self-efficacy on lecturer performance mediated by OCB.

2. Methods

This study used a quantitative approach with correlational research as the type of research. Data collection was carried out using a survey questionnaire. The object of this research is an Islamic religious college in West Kalimantan consisting of Institut Agama Islam Negeri Pontianak, Universitas Muhammadiyah Pontianak, Universitas Nahdhatul Ulama, Institut Agama Islam Sambas, Sekolah Tinggi Agama Islam Mempawah, Sekolah Tinggi Ilmu Tarbiyah Darul Ulum Kubu Raya, Sekolah Tinggi Agama Islam Ma'arif Sintang, Sekolah Tinggi Ilmu Syari'ah Syarif Abdurrahman Pontianak. The population in this study are all civil servant lecturers and non-civil servant permanent lecturers who already have home bases in each tertiary institution. With a total of 508 lecturers. Sampling with proportionate random sampling with the formula Issac and Michael (Sugiyono, 2017). The sample consists of all lecturers who already have homebase status in West Kalimantan, with a total of 205 lecturers using path analysis with Smart PLS 3.3.7.

Most respondents were 57.9% male, while 42.1% were female. Most respondents are aged 37.6%, between 30 to 40 years, 28% less than 30 years, 19.8% between 40 to 50 years, and 13.9% over 50 years. Respondents' academic positions were 53% expert assistants, 36.6% lecturers, and 10.4% head lecturers. In addition, 63.3% have worked for less than ten years, 31.2% have worked for 10 to 20 years, and 3.5% have worked for 20 to 30 years. The characteristics of the respondents are described in table 2.

Table 2. Description of respondents

	#	%
Sex		
Male	117	57,9
Female	85	42,1
Age		
< 30 Years	58	28.7
30 - 40 Years	76	37.6
40 – 50 Years	40	19.8
> 50 Years	28	13,9
Position		
Instructor	107	53
Assistant Professor	74	36,6
Associate Professor	21	10,4
Working period		
< 10 Years	132	65.3%
10 - 20 Years	63	31.2%
20 - 30 Years	7	3.5%

Collecting data in this study used a questionnaire with a Likert scale with 5 points ranging from 1 strongly disagree to 5 strongly agree. This study uses five variables, Islamic Leadership, which means applying a leadership style designed to create an intrinsically motivated higher education atmosphere. With indicators, namely true honesty, fairness, the spirit of good deeds, hating formality and organized religion, talking less, working more and relaxing, generating the best for oneself and others, openness to accept change, leaders who are loved, think globally and act locally and humility heart. This measurement scale is taken from research (Tobroni, 2015).

Organizational culture is measured using innovation parameters, attention to detail, outcome orientation, people orientation, time orientation, aggressiveness, dan stability (Robbin, 2010). Self-efficacy is measured using four indicators: past performance, vicarious experience, verbal persuasion, and dan emotional cues (Bandura & others, 1977). Lecturer performance is measured using four

competencies: personal competence, professional competence, pedagogical competence, and social competence (Departemen Pendidikan Nasional, 2005). Moreover, organizational citizenship behavior (OCB) is measured using altruism, conscientiousness, sportsmanship, civic virtue, dan courtesy (Wayne Morrison, LLB, LLM, et al., 1997).

Statistical analysis was used to determine the frequency distribution of respondents' responses from the questionnaire results, which described the variables studied in detail. Data were analyzed using Smart PLS 3.3.7 software as a suitable technique where the research objective is to predict the research model being explored. SmartPLS is favored as a prediction technique and is recommended in the early stages of theoretical development to test and validate exploratory models (G. David Garson, 2016).

3. Results

3.1. Test of Structural Models (Inner Model)

The R-square value (R²) indicates the independent variable's determination level on the dependent variable. The greater the R² value, the better the level of determination. The endogenous variable coefficients are presented in Table 3

Table 3. The goodness of Fit Test Results

Structural Model	Endogenous Variables	R-Square (R ²)
1	Lecturer Performance (Y)	0,531
2	OCB (Z)	0,276

The results of calculating R² for each endogenous latent variable in table 3 show that the value of R is in the range of values from 0.276 to 0.531. Based on this, the results of calculating R² show that R² is moderate (0.276 and 0.531). The following formulation obtains the predictive relevance value:

$$Q^2 = 1 - (1 - R1^2) (1 - R2^2)$$

$$Q^2 = 1 - (1 - 0,276) (1 - 0,531)$$

$$Q^2 = 1 - 0,339556$$

$$Q^2 = 0,660$$

The Q² calculation results show that the Q² value is 0.660. The Q² value can measure how well the model generates the observed values and the parameter estimates. A Q² value greater than 0 (zero) indicates that the model is said to be good enough, while a Q² value less than 0 (zero) indicates that the model lacks predictive relevance (Imam Ghozali, 2018). The predictive relevance value of 66% indicates that the data variance the model can explain is 66%. The remaining 34% is explained by other variables (outside the model). The proposed PLS model is quite good because it can explain 66% of all information.

3.2. Hypothesis Testing Results (Inner Model)

Testing the hypothesis and path coefficients shows that Islamic Leadership, organizational culture, and self-efficacy directly affect lecturer performance mediated by OCB. Statistical T values are presented in Figure 1.

Islamic Leadership significantly affects OCB with a p-value of 0.015 < 0.050. it means that the data supports the H1 research model. Organizational culture significantly affects OCB, with a P-value of 0.001 < 0.050. it means that the data supports the H2 research model. Self-efficacy significantly affects OCB with a p-value of 0.000 < 0.050. it means that the data supports the H3 research model. Islamic Leadership has no significant effect on performance, with a p-value of

0.396 > 0.050. it means that the data does not support the H4 research model. Organizational culture has no significant effect on performance, with a p-value of 0.100 > 0.050. it means that the data does not support the H5 research model. Self-efficacy significantly affects performance with a p-value of 0.000 <0.050. it means that the data supports the H6 research model. OCB significantly affects performance with a p-value of 0.000 <0.050. it means that the data supports the H7 research model.

Indirect or mediated influence is as follows: Islamic Leadership significantly affects performance mediated by OCB with a p-value of 0.022 <0.050. Organizational culture significantly affects OCB-mediated performance with a p-value of 0.003 <0.050. Self-efficacy significantly affects OCB-mediated performance with a p-value of 0.001 <0.050. it means that the OCB variable data as mediation supports the H8 research model.

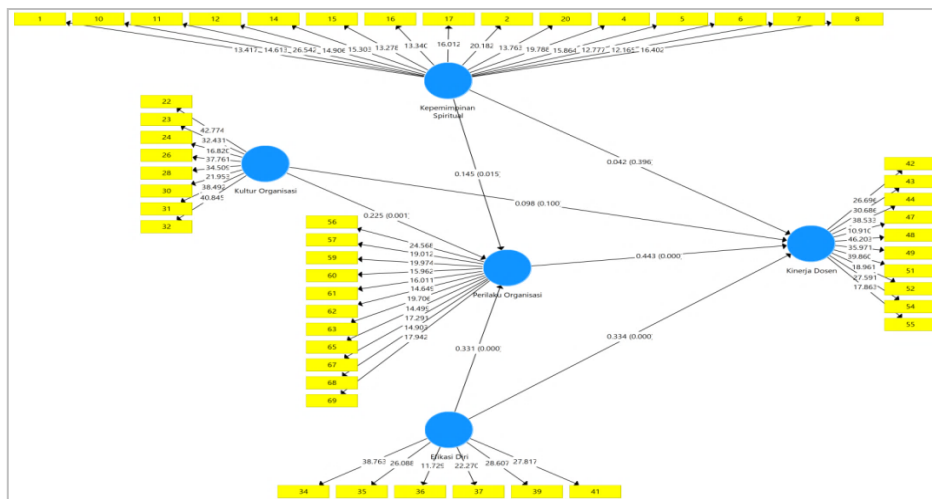


Figure 1. The Final Model

Table 4. Path Analysis

Hypothesis Statement	Original Sample	Sample Mean (M)	Standard Deviation (St. Dev)	T Statistics (O/St. Dev)	P Values
Islamic Leadership => OCB	0,145	0,152	0,059	2,443	0,015
Culture => OCB	0,225	0,230	0,066	3,402	0,001
Self-Efficacy => OCB	0,331	0,332	0,074	4,454	0,000
Islamic Leadership => Performance	0,042	0,045	0,049	0,849	0,396

Organizational Culture => Performance	0,098	0,102	0,060	1,648	0,100
Self Efficacy => Performance	0,334	0,325	0,076	4,396	0,000
OCB => Performance	0,443	0,449	0,072	6,177	0,000

Table. 5 Mediating

Hypothesis Statement	Original Sample	Sample Mean (M)	Standard Deviation (St. Dev)	T Statistics (O/St. Dev)	P Value
Islamic Leadership => OCB => Performance	0,064	0,068	0,028	2,298	0,022
Organizational Culture => OCB => Performance	0,100	0,103	0,034	2,939	0,003
Self Efficacy => OCB => Performance	0,146	0,149	0,042	3,464	0,001

4. Discussion

The results of testing the inner model with path analysis show that Islamic Leadership directly affects OCB. The results of this study support previous research, which found that Islamic leadership affected OCB. According to research by Jie Yang et al., “*spiritual leadership has a positive impact on employees’ innovative behavior*” (Yang et al., 2021). *Spiritual leadership affects employees’ attitudes and work behavior* (Helmy, 2016). Leaders with Islamic Leadership styles positively influence the quality of work life and organizational citizenship behavior of employees in the company (Sayuti et al., 2021). Also supported by research (Supriyanto & Ekowati, 2020), “the results suggest that spiritual leadership has a significant influence on the Islamic organizational citizenship behavior, that Islamic work ethics mediate spiritual leadership towards the Islamic organizational citizenship behavior, and that political skill is not a moderating variable. Applying Islamic Leadership is one of the dominant factors for changes in OCB. Because behind the success of an organization prominent are big people, namely leaders who have high spiritual values, have good spiritual values, will be able to carry out their role to help improve OCB so that it is better and will ultimately affect the goals of Islamic tertiary institutions to be achieved.

The results of the inner model test show that organizational culture has a significant positive effect on OCB. It is supported by the results of previous studies, which found that organizational culture affects OCB. Organizational culture has a significant positive effect on OCB (Wira Saputra & Supartha, 2019). There is an effect of organizational culture on organizational citizenship behavior in lecturers at Universitas Kristen Indonesia (Nadeak, 2016). Partially, organizational culture has a significant positive effect on OCB (Mangindaan et al., 2020). From this description, the components of organizational culture are in the form of values, norms, regulations, shared beliefs, and the philosophy adopted by the organization. The essentials are vital because they are behaviors and competitions that all employees

must own to carry out (Andi Hastono, 2009). Organizational culture is the organization's basic philosophy, including shared beliefs, norms, and values, which are the core characteristics of how to do things in an organization (Tintami et al., 2013). Organizational essential for lecturers, considering that OCB is something that must be taken into account if an Islamic tertiary institution wants to achieve its goals, a good organization will undoubtedly consider every ability of its stakeholders to be able to relate to each other, assist in achieving maximum performance so that it can achieve goals from Islamic college.

The results of the inner model test show that self-efficacy has a significant positive effect on OCB. It supports the results of previous research, which found that self-efficacy influences OCB. There is a positive and significant influence between self-efficacy and OCB (Rahman, 2013). Self-efficacy has a positive and significant effect on organizational citizenship behavior, self-efficacy has a positive and significant effect on job satisfaction, job satisfaction has a positive and significant effect on organizational citizenship behavior, and this study has also succeeded in proving that self-efficacy affects organizational citizenship behavior (OCB) which mediated by employee job satisfaction (Dewi & Sudibya, 2016). Thus, self-efficacy is a person's belief in completing tasks well and having high expectations of a task. In this case, if the lecturers are persistent in carrying out assignments and have high hopes for a task, then they can provide the best for the advancement of higher education by helping each other to make hard work easier to achieve organizational goals.

Islamic Leadership on performance based on research results showing Islamic leadership does not significantly affect performance. These findings prove that Islamic Leadership has not been able to improve performance directly. It needs stages and processes to improve performance. Following the results of previous research, the impact of Islamic Leadership and organizational communication on employee performance does not occur directly but through a process of forming attitudes in subordinates before behaving (Sulistyo, 2009). Other research proves that Islamic Leadership does not directly affect performance (Kakiay, 2017). The result of the research shows that there is a significant favorable of spiritual leadership towards the organizational culture. A significant positive influence of organizational culture is also seen on employee loyalty, and there is a positive but insignificant influence of spiritual leadership on employee loyalty" (Alimudin et al., 2017). Islamic Leadership plays an influential role in moving individuals to behave in the direction of achieving organizational goals through a process of influencing, directing, and motivating. Effective Islamic leadership encourages the birth of positive individual attitudes, both in the form of attitudes and behavior. Lecturers of Islamic tertiary institutions have not thoroughly felt the Islamic Leadership variable.

The results of the inner model test show that organizational culture does not have a significant positive effect on performance. The findings of this study prove that the culture built in tertiary institutions is not sufficiently able to improve performance directly; it needs a process and mutual agreement to strengthen the values built so that they can be accepted directly in improving performance. It is in line with previous research that organizational culture or culture has no relationship to individual performance in the organization (Rahmawaty, 2016). Organizational culture has no significant effect on performance (Girsang, 2019). Also, other research has that organizational culture is not sufficiently capable of influencing employee performance (Megantara et al., 2019). Likewise, the theory is that organizational culture is always associated with member and organizational performance. When individuals internalize behaviors deemed appropriate by organizational culture, completing that behavior is a reward (Wirawan, 2007b). This statement emphasizes that organizational culture is related to the way of work, behavior, and relationship adhesives. The high perception of respondents about the organizational culture of Islamic tertiary institutions in West Kalimantan is inseparable from the campus's efforts to encourage every individual in it, especially educators, to be innovative, dare to take

risks and be thorough, and focus on work results. Thus, the lecturers feel more flexible in completing every task the campus gives without feeling forced.

The study's results show that self-efficacy has a significant positive effect on performance. Agree with this opinion (Gibson, 2012). Self-efficacy has three dimensions: magnitude, the level of task difficulty a person believes she can attain; strength, referring to the conviction regarding magnitude as strong or weak; and generality, the degree to which the expectation is generalized across the situation. According to (Noornajihan, 2014), Self-efficacy in the Islamic view is not only related to one's belief in one's abilities in some issues, but self-efficacy in Islam covers several fields. Highlighting the importance of self-efficacy in tertiary institutions related to the involvement of lecturers in work shows that very high efficacy can reduce anxiety at work (Lidiawati et al., 2020). Considering that the culture that occurs in several tertiary institutions still needs serious attention, especially about the stability of the culture that is applied and also attention that is not thorough in examining work-related results, of course, it dramatically impacts the quality of performance. It is one of the causes of organizational culture not being able to directly provide a positive effect in improving performance.

The results showed that OCB had a significant positive effect on performance. It aligns with previous research that OCB affects lecturer performance (Bayu Putra & Fitri, 2021). OCB significantly affects the performance of private university lecturers in Medan (Jufrizen et al., 2020). There is a significant influence between Organizational Citizenship Behavior on employee performance. (Arifin Ady dan Zainuddin Lozi, 2018). Higher OCBIP would result in better working performance accepted, and the opposite, lower OCBIP would result in poorer working performance (Achmad Sani Supriyanto and Vivin Maharani Ekowati, 2020). As a Muslim, one must care about other people and attend every scientific meeting or meeting invitation. It is a form of love for the organization (Diana, 2012). Apart from that, helping each other is also highly expected for organizations to make individuals such as *nafi'un lighoirihi* useful for others (Afianto & Suwinarno, 2010). Therefore, the individual characteristics of each lecturer in the OCB category can affect one's performance. Lecturers with high OCB will speed up the completion of their assignments so that with completeness in their duties and responsibilities, they will produce better performance.

The results of the inner model test show that there is an influence of Islamic Leadership, organizational culture, and self-efficacy on performance in OCB mediation. These findings prove that to form good performance. Leaders need the right strategy or steps to form OCB first. The results of previous research say the results of this study lend support to the enabling influence of spiritual leadership on positive organizational behavior such as OCB. Moreover, the study increases our understanding of the emic manifestations, like Confucian values, of leadership theory in generalizing western leadership theories to outside cultures" (Hunsaker, 2016). Husodo also explains that organizational culture influences job satisfaction, job satisfaction influences Organizational Citizenship Behavior (OCB), organizational culture influences Organizational Citizenship Behavior (OCB), and organizational culture influences Organizational Citizenship Behavior (OCB) with job satisfaction as an intervening variable (Husodo, 2018). Research conducted by Sintya Dewi & Adnyana Sudibya explained that self-efficacy influences organizational citizenship behavior (OCB), which is mediated by employee job satisfaction. (Dewi & Sudibya, 2016).

Therefore, leaders of Islamic tertiary institutions need to build exemplary. By exemplary, it is hoped that it can become an outstanding value in forming OCB. Based on the study results, OCB proved capable of mediating to improve the performance of lecturers in carrying out their duties and responsibilities as educators. With civic virtue and altruism, lecturers need to lighten their burden in carrying out their duties and responsibilities. The existence of values developed in Islamic Leadership (simplicity and honesty), organizational culture (utilizing time and innovation), and self-efficacy (controlling emotions and experiences) are essential parts of several causal factors. Performance

improvements. Because the absence of these values between fellow lecturers will make duties and responsibilities difficult for lecturers to improve the quality of work, this study also supports the findings of previous research by Risky et al., Hidayah et al., Heru Susilo, and Teguh Wicaksono that organizational citizenship behavior can be an intermediary mediating variable for leadership, culture, and self-efficacy in increasing higher performance.

5. Conclusion

The results showed that the stronger the application of the Islamic Leadership style, the OCB of the lecturers would increase, and having a good organizational culture, the OCB of the lecturers would also increase. The strongest shaper of organizational culture is working with a target time and constantly innovating. Thus, a culture that always works with a target time by innovating can create good OCB. Likewise, self-efficacy proves that the stronger the OCB increases. The most powerful shapers of self-efficacy are emotional cues and past performance. Applying Islamic Leadership directly to performance is not sufficient to affect improving performance. Like organizational culture, it is not enough to directly influence improving performance. Lecturers must have high and robust confidence so that they can improve performance following their duties and responsibilities assisted by good OCB and will be able to present a culture that is pleasant and accepted by the entire academic community. Also, with OCB, a lecturer will have strong beliefs, a spirit of togetherness and cohesiveness will feel able to carry out tasks so that optimal performance is formed.

Declarations

Author contribution statement

Juliansyah conceived the presented idea. Muhtadi Ridwan and Wahidmurni was data taker. All authors perform data analysis. All authors discussed the results and contributed to the final manuscript

Funding statement

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Data availability statement

The datasets generated during and/or analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of interests statement


The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.


Additional information

Correspondence and requests for materials should be addressed to 18731007@student.uin-malang.ac.id

ORCID

Juliansyah  <https://orcid.org/0000-0001-9613-2670>

Muhtadi Ridwan 

WahidMurni 

References

- Abdelzaher, D. A. Z. L. A. (2017). Article information: Recovering from Conflict and Uncertainty Post Arab Spring—A Model Leveraging. *International Journal of Conflict Management, Vol. 28 Issue 2*.
- Achmad Sani Supriyanto and Vivin Maharani Ekowati. (2020). Spirituality at work and organizational commitment as moderating variables in the relationship between Islamic spirituality and OCB IP and influence toward employee performance. *Journal of Islamic Marketing, 11(6)*, 1777–1799. <https://doi.org/DOI.101108/JIMA-08-2018-0140>
- Afianto & Suwinarno. (2010). *BerIslam Menuju Kesalehan Individu dan Sosial*. Surakarta: Mentoring Al-Islam & Kemuhammadiyah.
- Ali, H., Bodla, M. A., & Danish, R. Q. (2013). Role of Spiritual Leaders in Enhancing Employee's Performance. *J. Basic. Appl. Sci. Res, 3(3)*, 117–122.
- Alimudin, A., Septian, D., Sasono, A. D., & Wulandari, A. (2017). Effect of Spiritual Leadership to Organizational Culture and Employee's Loyalty. *Jurnal Terapan Manajemen Dan Bisnis, 3(2)*, 76. <https://doi.org/10.26737/jtmb.v3i2.210>
- Al-Sakinah, P. S., Sudiro, A., & Faculty of Economics and Business, Universitas Brawijaya, F. of E. and B. U. B. (2020). The Influence of Spiritual Leadership on Lecturer'S Performance With the Mediation of Organizational Commitment and Work Motivation. *Jurnal Aplikasi Manajemen, 18(2)*, 232–240. <https://doi.org/10.21776/ub.jam.2020.018.02.03>
- Alwi, M., Wiyono, B. W., Bafadhal, I., & Imron, A. (2019). Diskripsi Hubungan Kepribadian, Emosi Dan Perilaku 'Orientasi Service' Guru Di Era Industri 4.0. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam, 3(1)*, 227–250. <https://doi.org/10.33650/al-tanzim.v3i1.519>
- Ana lailul hikmah. (2020). Pengaruh reward dan efikasi diri terhadap kinerja dimediasi variabel motivasi (studi empiris karyawan bank btpn probolinggo). *Jurnal Ilmu Manajemen Terapan, 5(2)*, 188.
- Andi Hastono. (2009). *Nilai-Nilai Islam pada Budaya Organisasi Bank Syariah Mandiri Pusat*. Jakarta: UIN Syarif Hidayatullah.
- Aravik, H., Zamzam, F., & Marnisah, L. (2021). Punishment & Reward, Iklim Organisasi, Dan Kompetensi Terhadap Produktivitas Karya Ilmiah Dosen Persaudaraan Dosen Republik Indonesia (Pdri) Sumatera Selatan. *Jurnal Ecoment Global: Kajian Bisnis Dan Manajemen, 6(1)*, 35–44.
- Ardhiyyan, M. T. (2017). Peningkatan Kinerja Karyawan Bank Umum Syariah Dengan Etika Kerja Islam Melalui Komitmen Organisasi Dan Organization Cityzenship Behavior (OCB) Di Kudus. *Jurnal Ekonomi Syariah, 5(1)*, 150–173.
- Arifin Ady dan Zainuddin Lozi. (2018). Pengaruh Kepribadian, Komitmen Organisasi, Budaya Organisasi terhadap Organizational Citizenship Behaviour serta dampaknya pada kinerja dosen. *Jurnal Masgena, 13(1)*, 106.
- Aslamiyah, S., & Effendy, S. (2020). Tabularasa: Jurnal Ilmiah Magister Psikologi Pengaruh Efikasi Diri dan Motivasi Kerja terhadap Kinerja Guru Sekolah Taman Kanak Kanak di Kecamatan Medan Area The Effect of Self Efficacy and Work Motivation on Kindergarten Teacher Performance in Medan Are. *Jurnal Ilmiah Magister Psikologi, 2(2)*, 143–152.

- Ayu, N., Saraswathi, D., Dewi, I. G. A. M., & Piartini, P. S. (2017). Pengaruh Efikasi Diri Terhadap Kinerja dengan Organizational sebagai Pemoderasi. *E-Jurnal Ekonomi Dan Bisnis*, 6(6), 2257–2286.
- Bandura, A., & others. (1977). Self-efficacy: Toward a unifying theory of behavioral change. The self in social psychology. In *Psychological Review* (Vol. 84, Issue 2, pp. 191–215).
- Bayu Putra, R., & Fitri, H. (2021). Literature Review: Model Pengukuran Kinerja Dosen Dan Organizational Citezenship Behavior Berdasarkan Karakteristik Individu, Budaya Kerja Dan Perilaku Individu. *Jurnal Ilmu Manajemen Terapan*, 2(4), 485–512. <https://doi.org/10.31933/jimt.v2i4.447>
- Bustomi, A., Sanusi, I., & Herman, H. (2020). Pengaruh Organizational Citizenship Behavior (OCB) Terhadap Kinerja Pegawai Kementerian Agama Kota Bandung. *Tadbir: Jurnal Manajemen Dakwah*, 5(1), 1–16. <https://doi.org/10.15575/tadbir.v5i1.2002>
- Conley, V. P. (2006). *An investigation of organization-based self-esteem in an automotive manufacturing company* (p. 127). The dissertation unpublication the University of Pheonix.
- Damayanti, W. A., Titisari, P., & Suryaningsih, I. B. (2019). The Role of organizational citizenship behavior as a mediation influence of organizational commitments and professionalism on the performance of environmental employee secretariats in the regional government of Jember Regency. *International Journal of Scientific and Technology Research*, 8(8), 251–259.
- David Parmenter. (2007). *Key Performance Indicator: Developing, Implementing, and using winning KPIs*. USA: John Wiley & Sons Inc.
- Delfina Gemely. (2020). Pengaruh burnout dan self efficacy terhadap kinerja Dosen pascasarjana uin alauddin makassar. . . *Jurnal Inspiratif Pendidikan*, IX(1), 13–30.
- Dennis W. Organ. (1988). *Organizational Citizenship Behavior: The Good Soldier Syndrome* (Print book : English, Ed.). Lexington, Mass. : Lexington Books, ©1988.
- Departemen Pendidikan Nasional. (2005). *Undang-Undang Republik Indonesia, Nomor 14 Tahun 2005 Tentang Guru dan Dosen*.
- Dewi, N., & Sudibya, I. (2016). Pengaruh Efikasi Diri Terhadap Organizational Citizenship Behavior Dengan Kepuasan Kerja Sebagai Variabel Mediasi. *None*, 5(11), 242997.
- Diana, I. N. (2012). Organizational Citizenship Behavior (OCB) dalam Islam. *Jurnal Ilmu Ekonomi Dan Sosial*, 1(2), 141–148.
- Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *Leadership Quarterly*, 16(5), 835–862. <https://doi.org/10.1016/j.leaqua.2005.07.012>
- G. David Garson. (2016). *Partial Least Squares: Regression & StructuralEquation Model*. Statistical Publishing Associates.
- Gibson, J. L. (2012). *Organizational: Behavior, Structure*. New York: McGraw Hill.
- Girsang, W. S. (2019). Pengaruh Budaya Organisasi dan Komitmen Terhadap Kinerja Karyawan RS Putri Hijau No. 17 Medan Wulan. *AJIE - Asian Journal of Innovation and Enterpreneurship*, 4(2), 159–170.

- Helmy, I. (2016). Pengaruh Spiritual Leadership dan Emotional Intelligence terhadap Organizational Citizenship Behavior dengan Workplace Spirituality sebagai Variabel Intervening. *JBIMA Jurnal Bisnis Dan Manajemen*, 4(1), 73.
- Hunsaker, W. D. (2016). Spiritual leadership and organizational citizenship behavior: Relationship with Confucian values. *Journal of Management, Spirituality, and Religion*, 13(3), 206–225. <https://doi.org/10.1080/14766086.2016.1159974>
- Husodo, Y. R. P. (2018). Pengaruh Budaya Organisasi Terhadap Organizational Citizenship Behavior (OCB) Dengan Kepuasan Kerja Sebagai Variabel Intervening Pada PT. Jatim Indo Lestari. *Agora*, 6(1), 1–8.
- Ika Sandra, K. (2013). Manajemen Waktu, Efikasi-Diri Dan Prokrastinasi. *Persona: Jurnal Psikologi Indonesia*, 2(3), 217–222. <https://doi.org/10.30996/persona.v2i3.140>
- Imam Ghozali. (2018). *Structural Equation Modeling Metode Alternatif Dengan Partial Least Square (PLS) Edisi 3*. Badan Penerbit Universitas Diponegoro. Semarang.
- Irmayanthi, N. P. P., & Surya, I. B. K. (2020). Pengaruh Budaya Organisasi, Quality of Work Life Dan Kepemimpinan Transformasional Terhadap Kinerja Karyawan. *E-Jurnal Manajemen Universitas Udayana*, 9(4), 1572. <https://doi.org/10.24843/ejmunud.2020.v09.i04.p17>
- J. DARRELL COOPER. (2010). *Collective efficacy, organizational citizenship behavior, and school effectiveness in Alabama public high school*. Copyright J. Darrell Cooper 2010. ALL RIGHTS RESERVED.
- Jufrizen, J., Farisi, S., Azhar, M. E., & Daulay, R. (2020). Model Empiris Organizational Citizenship Behavior Dan Kinerja Dosen Perguruan Tinggi Swasta Di Medan. *EKUITAS (Jurnal Ekonomi Dan Keuangan)*, 4(2), 145–165. <https://doi.org/10.24034/j25485024.y2020.v4.i2.4159>
- Kakiay, A. N. (2017). Pengaruh kepemimpinan spiritual dan etik kerja terhadap kinerja melalui kepuasan kerja. *Jurnal Psikologi*, 10(2), 148–151.
- Kumar, N., & Sharma, D. D. (2018). The role of organizational culture in the internationalization of new ventures. *International Marketing Review*, 35(5), 806–832. <https://doi.org/10.1108/IMR-09-2014-0299>
- Kurniawan, R. (2018). Lima masalah besar dihadapi dosen di Indonesia, Ini curhat IDRI di DPR. *Lensaindonesia.Com*.
- Lidiawati, K. R., Sinaga, N., & Rebecca, I. (2020). Peranan efikasi diri dan intelegensi terhadap prestasi belajar pada mahasiswa di Universitas XYZ. *Jurnal Psikologi Udayana*, 7(2), 110–120. <https://doi.org/10.24843/JPU.2020.v07.i02.p10>
- Mangindaan, B., Tewel, B., Dotulong, L. O. H., Organisasi, P. B., Organisasi, K., Kompetensi, D. A. N., & Dotulong, L. O. H. (2020). Pengaruh Budaya Organisasi, Komitmen Organisasi, Dan Kompetensi Terhadap Organizational Citizenship Behavior Pada Hotel Sutan Raja Amurang. *Jurnal EMBA: Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi*, 8(1), 85–96.
- Maya, R., & Lesmana, I. (2018). Pemikiran Prof. Dr. Mujamil Qomar, M.Ag. Tentang Manajemen Pendidikan Islam. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 1(02), 291. <https://doi.org/10.30868/im.v1i2.281>

- Megantara, I., Suliyanto, S., & Purnomo, R. (2019). Pengaruh Budaya Organisasi Dan Rotasi Pekerjaan Terhadap Motivasi Kerja Untuk Meningkatkan Kinerja Pegawai. *Jurnal Ekonomi, Bisnis, Dan Akuntansi*, 21(1). <https://doi.org/10.32424/jeba.v21i1.1299>
- Muhammad Faizuddin, dkk. (2020). Pengaruh Kepemimpinan Spiritual Dan Jejaring Usaha Terhadap Kinerja Usaha (Studi Pada Komunitas Tangan Diatas Samarinda). *Jurnal Ilmu Ekonomi*, 5(3), 78.
- Nadeak, B. (2016). Pengaruh Budaya Organisasi Terhadap Organizational Citizenship Behavior (Ocb) Dosen Di Universitas Kristen Indonesia (Uki). *Jurnal Manajemen Pendidikan*, 5(1), 1–10.
- Noornajihan. (2014). Efikasi Kendiri: Perbandingan Antara Islam dan Barat Self Efficacy: A Comparison Between Islam and West. *Global Journal of Al Thaqafah*, 4(2), 89–98.
- Nowack, K. (2004). *Do Leadership Practices affect a Psychologically Healthy Workplace?* Working Paper. Consulting Tools Inc.
- Nurjati, M. R. B., Sjaroni, B., & Kartono, K. (2020). Pengaruh Person Job Fit dan Efikasi Diri terhadap Kinerja Agen Asuransi. *Jurnal Inspirasi Bisnis Dan Manajemen*, 3(2), 133. <https://doi.org/10.33603/jibm.v3i2.2585>
- Panggabean, M. S., Soekapdjo, S., & Tribudhi, D. A. (2020). Pengaruh Budaya Organisasi Terhadap Kinerja Karyawan di Era Millennial. *Jurnal AKUNTABEL*, 17(1), 133–139.
- Pradana Lutfiyanto, R., Huda, N., & Hulmansyah, H. (2020). Pengaruh Pengembangan Karir dan Gaya Kepemimpinan Terhadap Kinerja Guru dengan Organizational Citizenship Behavior sebagai variabel mediasi (Study Pada Guru Sekolah Menengah Kejuruan). *JEBA (Journal of Economics and Business Aseanomics)*, 5(2), 144–172. <https://doi.org/10.33476/j.e.b.a.v5i2.1658>
- Pranata, A. A. (2021). Lebih dari sepertiga dosen Indonesia tidak menerbitkan riset: 3 solusi memperbaikinya. *The Conversation*.
- Pusparani, M. (2021). Faktor Yang Mempengaruhi Kinerja Pegawai (Suatu Kajian Studi Literatur Manajemen Sumber Daya Manusia). *Jurnal Ilmu Manajemen Terapan*, 2(4), 534–543. <https://doi.org/10.31933/jimt.v2i4.466>
- Rahman, U. (2013). Efikasi Diri, Kepuasan Kerja, Dan Organizational Citizenship Behavior Pada Guru Man Di Sulawesi. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan*, 16(1), 1–15. <https://doi.org/10.24252/lp.2013v16n1a1>
- Rahmawaty, A. (2016). Model Kepemimpinan Spiritual Dalam Meningkatkan Kepuasan Kerja Dan Kinerja Karyawan di BMT se-Kabupaten Pati. *IQTISHADIA Jurnal Kajian Ekonomi Dan Bisnis Islam*, 9(2), 276. <https://doi.org/10.21043/iqtishadia.v9i2.1732>
- Robbin, S. P. (2010). *Manajemnen. Ed, 10*. Jakarta: erlangga.
- Robert L Mathis, J. H. J. (2012). *Manajemen Sumber Daya Manusia. In Manajemen Sumber Daya Manusia*. (Jimmy Sadeli dan Bayu. Prawira Hie, Ed.). Salemba Empat.
- Sakinah Ubudiyah Siregar. (2020). *Pengaruh komunikasi organisasi, pemberian penghargaan (reward), self efficacy, budaya organisasi dan motivasi kerja terhadap kinerja dosen perguruan tinggi swasta labuhan batu*. (p. xi). Doctoral thesis.
- Saragih, A. (2021). Pengaruh Latar Belakang Pendidikan, Lama Kerja, dan Budaya Organisasi terhadap Kinerja Pegawai pada Pemerintah Kabupaten Tapanuli Tengah. *Judicious*, 2(1), 22–28. <https://doi.org/10.37010/jdc.v2i1.199>

- Satya Nugraha, I. P., & Ayu Dewi Adnyani, I. G. (2017). Budaya Organisasi, Komitmen Organaisasi, Dan Kompetensi Terhadap Organizational Citizenship Behaviour Pada Setda Kota Denpasar. *E-Jurnal Manajemen Universitas Udayana*, 7(1), 1. <https://doi.org/10.24843/ejmunud.2018.v7.i01.p01>
- Sayuti, A. M., Asrilisyak, S., & Rafdinal, W. (2021). Bahasa Inggris Bahasa Inggris. *Jurnal Sekretaris & Administrasi Bisnis (JSAB)*, 5(1), 39. <https://doi.org/10.31104/jsab.v5i1.194>
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif dan R & D*. Bandung: Alfabeta.
- Sulistyo, H. (2009). Analisis Kepemimpinan Spiritual Dan Komunikasi Organisasional Terhadap Kinerja Karyawan. *Ekobis*, 10(2), 11.
- Supriyanto, A. S., & Ekowati, V. M. (2020). Spiritual leadership and Islamic organizational citizenship behavior: Examining mediation-moderated process. *International Journal of Innovation, Creativity, and Change*, 13(3), 166–185.
- Tintami, L., Pradhanawati, A., & Nugraha, H. S. (2013). Pengaruh Budaya Organisasi Dan Gaya Kepemimpinan Transformasional Terhadap Kinerja Karyawan Melalui Disiplin Kerja Pada Karyawan Harian Skt Megawon li Pt. Djarum Kudus. *Jurnal Ilmu Administrasi Bisnis*, 1(1), 189–196.
- Tobroni. (2015). Spiritual Leadership: A Solution of the Leadership Crisis in Islamic Education in Indonesia. *British Journal of Education*, 3(11), 40–53.
- Utomo, D. W., Hidayah, S., & Handayani, S. (2019). Peran Organizational Citizenship Behavior (Ocb) Sebagai Variabel Mediasi Pengaruh Komitmen Afektif Dan Keterlibatan Kerja Terhadap Kinerja Pegawai di Kantor Kementerian Agama Semarang. *Jurnal Ekonomi Manajemen Dan Akuntansi*, 46, 83–92.
- Wayne Morrison, LLB, LLM, P., Zealand), B. and S. (New, Law, S. L. in, & College, Q. M. & W. (1997). *THEORETICAL CRIMINOLOGY: from modernity to post-modernism*. Cavendish Publishing Limited.
- Whitemore, J. (2021). Coaching for Performance Improvement. In *Positive Psychology Coaching*. https://doi.org/10.1007/978-3-030-88995-1_16
- Williams, L. J., & Anderson, S. E. (1991). Job Satisfaction. In *Journal of Management* (Vol. 17, Issue 3, pp. 601–617).
- Wira Saputra, P. E., & Supartha, I. W. G. (2019). Pengaruh Budaya Organisasi Dan Dukungan Organisasi Terhadap Ocb Dimediasi Oleh Komitmen Organisasional. *E-Jurnal Manajemen Universitas Udayana*, 8(12), 7134. <https://doi.org/10.24843/ejmunud.2019.v08.i12.p12>
- Wirawan. (2007a). *Budaya dan Iklim Organisasi: Teori Aplikasi dan Penelitian*. Jakarta Salemba Empat.
- Wirawan. (2007b). *Budaya dan Iklim Organisasi Teori Aplikasi dan Penelitian*. Jakarta: Salemba Empat.
- Yang, J., Chang, M., Chen, Z., Zhou, L., & Zhang, J. (2021). The chain mediation effect of spiritual leadership on employees' innovative behavior. *Leadership and Organization Development Journal*, 42(1), 114–129. <https://doi.org/10.1108/LODJ-10-2019-0442>
- Zulfakhri Sofyan. (2020, September 29). *Memaksimalkan Publikasi Ilmiah Pada Perguruan Tinggi Keagamaan Islam (Pentingnya Publikasi)*.