

EDUCATION MANAGEMENT PROFESSIONALISM OF ISLAMIC BOARDING SCHOOLS IN INDONESIA

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Abstract

This study analyzed the organizational commitment and professionalism of leaders, teachers in Islamic boarding schools in Indonesia by observing the leadership style, organizational culture, and intelligence of the manager. This research is quantitative research, with the unit of analysis being the leader and teachers of Islamic boarding schools in Indonesia. Researchers measure organizational culture variables that include eight dimensions: trustworthy, creative thinking, competent, cooperative, development, pride, sanctions and rewards, and communicative. The leadership style has a significant positive effect on organizational commitment, organizational culture has a significant positive effect on the organizational commitment, spiritual intelligence has a significant positive effect on the organizational commitment, the professional managers on Islamic leadership, Islamic organizational culture has a positive and significant effect on the professionalism of managers, the professional managers on spiritual intelligence, and organizational commitment has a positive and significant effect on the professionalism of managers.

Keywords: Islamic leadership style, Islamic organizational culture, Islamic spiritual intelligence, organizational commitment, professionalism

Abstrak

Penelitian ini menganalisis komitmen organisasi dan profesionalisme pemimpin, guru di pondok pesantren di Indonesia dengan mengamati gaya kepemimpinan, budaya organisasi, dan kecerdasan manajer. Penelitian ini merupakan penelitian kuantitatif, dengan unit analisisnya adalah pimpinan dan guru pondok pesantren di Indonesia. Peneliti mengukur variabel budaya organisasi yang mencakup delapan dimensi: dapat dipercaya, berpikir kreatif, kompeten, kooperatif, pengembangan, kebanggaan, sanksi dan penghargaan, dan komunikatif. Gaya kepemimpinan berpengaruh positif signifikan terhadap komitmen organisasi, budaya organisasi berpengaruh positif signifikan terhadap komitmen organisasi, kecerdasan spiritual berpengaruh positif signifikan terhadap komitmen organisasi, manajer profesional terhadap kepemimpinan islami, budaya organisasi islami berpengaruh positif dan signifikan terhadap komitmen organisasi, budaya organisasi berpengaruh positif signifikan terhadap komitmen organisasi, kecerdasan spiritual berpengaruh positif signifikan terhadap komitmen organisasi, manajer profesional terhadap kepemimpinan islami, budaya organisasi islami berpengaruh positif dan signifikan terhadap komitmen organisasi, kecerdasan spiritual berpengaruh positif signifikan terhadap komitmen organisasi, manajer profesional terhadap kecerdasan spiritual, dan komitmen organisasi berpengaruh positif dan signifikan terhadap profesionalitas manajer.

Kata Kunci: Gaya kepemimpinan Islam, budaya organisasi Islam, kecerdasan spiritual Islam, komitmen organisasi, profesionalitas.

INTRODUCTION

Historically, Islamic boarding schools have played an important role in shaping human life. Islamic boarding schools have emerged as educational institutions that uphold the quality of morality so that they can contribute ethically and humanely to the Indonesian people in particular and the global community in general. Pesantren education has succeeded in developing all of Indonesia's human capacities and potentials in a balanced manner, both physical, intellectual, and cardiovascular potentials, to produce humans who have a divine nature and a good understanding of themselves and religion and bring many benefits to others. So far, the rapid progress of the country's development has had a positive impact on the progress and improvement of the quality of life of the Indonesian people. However, on the other hand, these advances have led to new problems such as social inequality, crime, juvenile delinquency, promiscuity, and a decline in public social awareness. In the last ten years, some middle-class families in Indonesia tend to send their children to madrasas and Islamic boarding schools. This tendency shows that madrasas and Islamic boarding schools are seen as strong fortresses that prevent the moral decline of society. Maintaining the morality of the nation's successors requires a leader who can face problems both internally and externally. A leader determines the direction of the business and internal and external goals. Leaders are strategists who set organizational goals, while managers focus on ways in which the organization can achieve its goals.¹ In the context of Islam, a leader creates and develops organizational culture. A Shariah leader must possess several characteristics such as *Siddiq* (honesty), *Amanah* (reliability), *Fathonah* (wisdom), and *Tabligh* (spreading accurate information) by working as the House of Prophet Muhammad SAW. Several studies show that many aspects affect organizational commitment and professionalism, such as leadership style, organizational culture, and mental intelligence. Research by Mohammed (2013) showed that the application of Islamic organizational culture does not necessarily eliminate other organizational cultures but can be integrated to build a better organizational culture system.² Meanwhile, Rokhman et al. (2011) stated that Islamic organizational culture based on the values, norms, thoughts, and symbols of the Qur'an and Sunnah affects the behavior, attitudes, and habits of personal acquaintances at work.³ From an Islamic point of view, a Muslim is required to have an Islamic work ethic in the workplace, where a Muslim must be a hard worker, productive, creative, and innovative to create better performance.⁴

The influence of Islamic leadership style on organizational commitment

A leader determines the business direction and internal and external goals of the organization. Leaders are strategists who set organizational goals, while managers focus on ways in which the organization can achieve its goals.⁵ According to Robbins (2008) a leader or team creates and develops

¹ Gary Yukl, *Kepemimpinan Dalam Organisasi (Edisi Ketujuh)*. Trans. Ati Cahayani, (Jakarta: PT. Indeks, 2015).

² Mohammed F and Eleswed, M. Job Satisfaction and Organizational Commitment: A Correlational Study in Bahrain. *International Journal of Business, Humanities, and Technology*, Vol. 3, No. 5, 2013, p. 43-53. <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1046.9223&rep=rep1&type=pdf>

³ W. Rokhman, et.al., An examination of the mediating effect of Islamic work ethic on the relationships between transformational leadership and work outcomes. *Gadjah Mada International Journal of Business*, Vol. 13, No. 2, 2011, p. 125-142.

⁴ Harjoni Desky, Pengaruh Etos Kerja Islami dan Gaya Kepemimpinan terhadap Kinerja Karyawan Rumah Makan Ayam Lepas Lhokseumawe. *Jurnal Penelitian Sosial Keagamaan* Vol. 8, No. 2, 2014. <http://repository.iainkudus.ac.id/4487/>

⁵ Gary Yukl, *Kepemimpinan Dalam Organisasi (Edisi Ketujuh)*. Trans. Ati Cahayani, (Jakarta: PT. Indeks, 2015).

organizational culture.⁶ In Islam, a Shariah leader must possess several characteristics, such as honesty, trustworthiness, wisdom, and the ability to spread correct information, as the Prophet Muhammad did. In Islamic teachings, leadership is an activity to guide, lead, and show the right path, namely the path that is blessed by Allah, the Almighty. In Islam, the concept of leadership has the foundations of monotheism, human equality, Islamic unity, advice on consensus or popular sovereignty, and the basis of justice and welfare for all. The foundation of leadership in Islam is found in Surah Al-Baqarah, Surah An-Nisa, Surah An-Nur, Surah Shad, Surah An-Nahl, and the Hadith of the Prophet Muhammad narrated by Imam Bukhari. As followers of the Prophet Muhammad, building Islamic leadership is a must in social life to replace prophetic missions by protecting religion and guiding or assessing world affairs.

H₁: There is an influence of Islamic Leadership on Organizational Commitment

The influence of organizational culture on organizational commitment

Organizational commitment is a condition in which employees are very interested in the goals, values, and goals of the organization. Furthermore, organizational commitment means more than just formal membership because it includes an attitude of liking the organization and a willingness to put forth a high level of effort for the benefit of the organization to achieve goals.⁷ Organizational commitment cannot be separated from organizational culture. Organizational culture needs to be created and developed by a leader. Leaders play a role in ensuring the success of an organization. Good leaders can form a more conducive organizational culture so that the vision and mission of the organization can be realized and the members of the organization, in the end, become very attached. There are three levels in culture, namely the existence of unconscious assumptions that are not visible, values that are held and implemented, and artifacts such as rituals, rituals, sentences, stories, symbols, and others.⁸ Organizational culture in Islam is a set of values based on the Qur'an, Sunnah, Ijma, and Qiyas to help members understand how their organization stands.⁹ Following the previous opinion, Rokhman et al. (2011) stated that organizational culture in Islam is based on values, norms, thoughts, and symbols of the Qur'an, and Sunnah has an influence on behavior, behavior, attitudes, and personal habits at the workplace.¹⁰ The application of Islamic organizational culture does not necessarily eliminate other cultures in the organization, but it can be integrated to build a better organizational culture system.¹¹

H₂: There is an influence of Organizational Culture on Organizational Commitment

The influence of spiritual intelligence on organizational commitment

Organizational commitment is a measure of an employee's willingness to stay with a company in the future.¹² Commitment often reflects an employee's belief in the organization's mission and goals, a willingness to put forth effort in getting the job done, and a desire to continue working. Organizational commitment reflects how individuals identify with the organization and are bound by its goals.

⁶ Robbins, Stephen P. and Timothy A. Judge, *Perilaku Organisasi. Organizational Behavior*, Buku 1, Edisi Ke-12. (Jakarta: Salemba Empat, 2018)

⁷ Steers, RM and Porter, L. W., *Motivation and Work Behaviour*. (New York: Academic Press. 2011)

⁸ Schein, Edgar H., *Organizational Culture and Leadership*, (San Francisco: Jossey Bass, 2010)

⁹ M. Khan Hoque and M. Mowla. "Organisational culture: Features and framework from Islamic perspective". *Humanomics*, Vol. 29 No. 3, 2013, p. 202-219. <https://doi.org/10.1108/H-06-2013-0040>

¹⁰ Rokhman, W., et. Al, An examination of the mediating effect of Islamic work ethic on the relationships between transformational leadership and work outcomes. *Gadjah Mada International Journal of Business*, Hoque, Vol. 13 No. 2, 2011 p. 125-142

¹¹ Mohammed F., and Eleswed, M, Job Satisfaction and Organizational Commitment: A Correlational Study in Bahrain. *International Journal of Business, Humanities, and Technology*, Vol. 3 No. 5, 2013, p. 43-53. <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.1046.9223&rep=rep1&type=pdf>

¹² Robert Kreitner, et.al, *Organizational Behavior. Eighth Edition*. (New York: McGraw-Hill Irwin, 2008).

Organizational commitment is part of employee loyalty to the organization.¹³ Islamic spiritual wisdom can find meaning in life and a relationship with God.¹⁴ Spiritual wisdom includes the behavior, attitudes, values, or ethics of the Prophet Muhammad SAW. The main behavior that contributes to this measure comes from the values of *Siddiq*, *Tabligh*, and *Fatanah*. Muslims who practice exemplary behavior and the teachings of the Prophet will not deviate from the ultimate goal of life. The ultimate goal in life is to become a future leader who deserves respect. From the Islamic point of view, Muslims are required to be hard workers and have a productive, creative, and innovative work ethic to produce better performance. This study shows that there is a positive influence between Muslim work ethic and Muslim work performance (Desky, 2014).¹⁵

H₃: There is an influence of Spiritual Intelligence on Organizational Commitment.

The influence of leadership style on professionalism

The leader's leadership style generally affects followers, depending on the situation.¹⁶ From an Islamic perspective, leadership style must be based on the two strongest foundations, namely the Qur'an and the Hadith of the Prophet Muhammad. Leadership in Islam means the activity of leading, directing, and showing the way to Allah SWT. Allah says that getting to the path that Allah SWT is pleased with requires leaders who can carry out leadership according to Allah's instructions. In Surah Al-Baqarah verse 30, And remember when your Lord said to the angels, "Indeed, I want to make a caliph on earth." Leadership is closely related to professionalism. Professionalism comes from the word profession, which means a field of work that an individual wants or will do. The term profession is rooted in the Latin "*professus*," which means to admit or declare capable or expert in one field of work.¹⁷ The definition of professionalism is the quality of the attitude of members of a profession towards their profession and the degree of knowledge and expertise they have in carrying out their duties. It is different from the notion of professionalism, which is a term that refers to a mental attitude in the form of a commitment from members of a profession always to realize and improve their professional quality.

H₄: There is an influence of Leadership Style on Professionality

The influence of organizational culture on professionalism

Culture is a symbol, language, ideology, ritual, and myth.¹⁸ Meanwhile, Robbins and Judge (2017) stated that organizational culture is a system of shared meaning of primary values that are shared and valued by the organization.¹⁹ Organizational culture is a set of assumptions, beliefs, values, and norms held by members of the organization. This opinion identifies organizational culture as a set of assumptions, beliefs, and values that help organizational members to identify acceptable actions and unacceptable actions. In

¹³ F. Luthans, *Perilaku organisasi edisi 10*, (Yogyakarta: Andi, 2006).

¹⁴ Agustian, Ary Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual– ESQ*, (Jakarta: Penerbit Arga 2001)

¹⁵ Harjoni Desky, Pengaruh Etos Kerja Islami dan Gaya Kepemimpinan terhadap Kinerja Karyawan Rumah Makan Ayam Lepas Lhokseumawe. *Jurnal Penelitian Sosial Keagamaan* Vol. 8, No. 2, 2014. <http://repository.iainkudus.ac.id/4487/>

¹⁶ Simon L Albrecht, *et.al.*, Employee Engagement, Human Resource Management Practices and Competitive Advantage, *Journal of Organizational Effectiveness: People and Performance*, Vol. 2 No. 1 2015 p. 7 – 35: Emerald Group. <https://doi.org/10.1108/JOEPP-08-2014-0042>

¹⁷ Alma Buchari, Guru Profesional Menguasai Metode dan Trampil Mengajar, (Bandung, Alfabeta; 2009), p. 134.

¹⁸ J. M. Ivancevich, *et.al.*, *Organizational behavior and management. 10th Edition*, (New York: McGraw-Hill Education, 1990)

¹⁹ Stephen P. Robbins and Timothy A. Judge, *Perilaku Organisasi. Organizational Behavior*. Buku 1, Edisi Ke-12, (Jakarta: Salemba Empat, 2018).

theory, a good organizational culture must shape the professionalism of the members of the organization. However, many organizations have members who are not professionals at work. To learn more, we must understand the meaning of the word professionalism. Professionalism, according to Alma (2009), is the quality of the attitude of members of a profession towards their profession and the degree of knowledge and expertise they have in carrying out their duties.²⁰ This understanding is different from the notion of professionalism, which is a term that refers to a mental attitude in the form of commitment from members of a profession always to realize and improve their professional quality. The definition of professionalism describes a state of a person's degree of professionalism in terms of the attitudes, knowledge, and skills needed to carry out tasks.

H₅: There is an influence of Organizational Culture on Professionality

The influence of spiritual intelligence on professionalism

Spiritual intelligence is the ability to give meaning to worship every behavior and activity through natural steps and thoughts towards a complete human being, having an integralist thought pattern, and having principles only because of Allah.²¹ Spiritual intelligence is a moral sense, the ability to adjust the rules coupled with understanding, love, and the ability to be able to understand what is good and bad.²² The notion of professionalism is the quality of the attitude of members of a profession towards their profession and the degree of knowledge and expertise they have in carrying out their duties. This is different from the notion of professionalism, which is a term that refers to a mental attitude in the form of commitment from members of a profession to always realize and improve their professional quality. The definition of professionalism describes a state of a person's degree of professionalism in terms of the attitudes, knowledge, and skills needed to carry out tasks. Professionalism can be seen as an understanding of the communication of knowledge that is directly manifested in the learning and experience of individuals or groups. Professionalism is not a simple concept because it is part of the relationship with the community, so its implementation will bring immediate changes to good and correct management, which is also a very serious problem. A professional is an expert who knows how to serve their job, has responsibility for their decisions, both intellectually and attitudinal, has a sense of camaraderie, and upholds professional ethics in a dynamic organization.

H₆: There is an influence of Spiritual Intelligence on Professionality

The effect of organizational commitment on professionalism

Organizational commitment consists of three aspects. First is the identification aspect, namely the acceptance of organizational goals that are trusted by employees because they are structured to meet the personal needs and desires of employees. Employee identification can be seen from the attitude of agreeing to organizational policies, the similarity of personal values and organizational values, and their pride in being part of the organization. Second is the involvement aspect, namely the extent to which the employee's efforts to accept and carry out every task and obligation assigned to him. Employees not only conduct their duties but always try to exceed the minimum standards set by the organization. Third, the loyalty aspect, namely an evaluation of commitment with an emotional bond between the organization and employees and a strong desire to remain a member of the organization concerned.²³ Every individual in the organization must have a professional attitude. Every individual in the organization must be able to adapt to maintain their professionalism in various conditions. Professional individuals can understand relationships or

²⁰ Alma Buchari, *Guru Profesional Menguasai Metode dan Trampil Mengajar*, (Bandung, Alfabeta; 2009), p. 134.

²¹ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual- ESQ*, (Jakarta: Penerbit Arga, 2001).

²² Danah Zohar, Marshal, Ian. *Memberdayakan SC di Dunia Bisnis*, (Bandung: PT. Mizan Pustaka, 2013).

²³ RM Steers and Porter, L. W, *Motivation and Work Behaviour*, (New York Academic Press, 2011).

relationships, understand tasks and responsibilities, and focus and be consistent with their duties. Professional in work means working in a disciplined, competent, and timely manner with the best results. Professionalism is one of the attitudes that are indispensable to the success of an institution. In general, professionalism is closely related to a typical job, which requires a person's knowledge and expertise. Perilaku profesional ini dapat tercermin dari kesungguhan dan tekad yang kuat seseorang. Everyone's sincerity in carrying out their work can be the basis for the formation of professionalism. Institutions that are supported by serious work will improve performance.

H₇: There is an influence of Organizational Commitment on Professionality

Methods

This research is quantitative research, with the unit of analysis being the leader and teachers of Islamic boarding schools in Indonesia. Researchers measure organizational culture variables that include eight dimensions: trustworthy, creative thinking, competent, cooperative, development, pride, sanctions and rewards, and communicative. The researcher measures the spiritual intelligence variable, which includes six dimensions: always feeling supervised by Allah SWT, hoping for the pleasure of Allah SWT, believing in destiny, forgiving other people's mistakes, giving advice and praying for others, and justifying and accepting Allah's law. Moreover, the researchers also measured the organizational commitment variable, which includes seven dimensions: wanting to have a career forever, feeling proud, feeling belonging, feeling comfortable, feeling lost if you stop working, ethics, and wisdom. The researchers also measured the professionalism variable, which consisted of seven dimensions, namely skills and competencies, knowledge, targets, problem-solving, efficiency or financing, asking for opinions, and quickly solving problems. Measure all variables was conducted by using a Likert scale 1-5 questionnaire. Inferential analysis used the Structural Equation Model (SEM) method with AMOS software version 20.0 to analyze the data in this study. SEM analysis, according to Waluyo (2011) is a set of statistical techniques that allow the simultaneous examination of a relatively "complex" set of relationships. A complex relationship is referred to as a chain that is built between one or more dependent variables and one or more independent variables.²⁴ Methodologically, SEM plays various roles, including a simultaneous equation system, linear causal analysis, path analysis, structural covariance analysis, and structural covariance analysis of structural equation models.²⁵

Result and Discussion

Researchers did the survey by distributing instruments to 360 respondents. The questionnaire was filled out and returned completed by the respondent. The indicators that make up the variables are tested using the goodness of fit (GOF) technique. With this technique, the measurement will apply convergent validity to test the validity of the developed indicators. This study used the maximum likelihood estimation technique (MLE). The result of the multivariate critical ratio (c.r) was 1.96. The assessment of each item in the questionnaire uses the confirmatory factor analysis (CFA) method to test the relationship between constructs and indicators based on the developed theory. Cronbach's alpha and extracted variance (VE) were also used to test construct reliability. Table 1 shows the result of the CFA test, which shows the loading of the questionnaire questions of 0.5, so it can be concluded that all indicators are valid.²⁶

Table 1. Validity Test Result Based on Fit Model's Loading Factors

²⁴ Minto Waluyo, *Panduan dan Aplikasi Structural Equation Modeling*, (Jakarta: Indeks, 2011).

²⁵ S. Wijanto, *Structural Equation Modelling dengan Lisrel 8.8*, (Yogyakarta: Graha Ilmu, 2008).

²⁶ Uma Sekaran and Roger Bougie, *Research Methods For Business Sixth Edition*, (Jakarta: Salemba Empat, 2013).

Variable	Indicators	Constructs	Estimate	Conclusion
Islamic Leadership Style	GKI1	Indecisive	.767	Valid
	GKI2	Firmness based on truth	.735	Valid
	GKI3	Credible	.881	Valid
	GKI4	Commitment	.768	Valid
	GKI5	Sincerity	.883	Valid
	GKI6	Good in social /friendly	.767	Valid
	GKI7	Justice	.874	Valid
Islamic Organizational Culture	BOI1	Applicable rules	.768	Valid
	BOI2	Creativity and innovation	.780	Valid
	BOI3	Competence	.844	Valid
	BOI4	Helping co-workers	.857	Valid
	BOI5	Education, training, development	.787	Valid
Spiritual Intelligence	KS1	<i>Mukhsin</i>	.755	Valid
	KS2	<i>Mukhlisin</i>	.623	Valid
	KS3	<i>Mu'min</i>	.804	Valid
	KS4	<i>Muttaqin</i>	.656	Valid
	KS5	<i>Muslim</i>	.644	Valid
	KS6	<i>Musaddiqin</i>	.572	Valid
Organizational Commitment	KO2	Be the pride of the workplace	.770	Valid
	KO3	Feel the problem	.845	Valid
	KO4	Better job	.857	Valid
	KO5	Feel the loss if you stop working	.809	Valid
	KO6	Feel unethical if you change jobs	.750	Valid
	KO7	Be wise in attitude	.535	Valid
Professionalism	PF1	Skills	.636	Valid
	PF2	Knowledge	.648	Valid
	PF3	Work target	.574	Valid
	PF4	Able to discuss well	.698	Valid
	PF5	Manage financing efficiency	.863	Valid
	PF6	Able to solve problems	.858	Valid
	PF7	Quickly solve problems	.809	Valid

Table 2 shows construct reliability (CR) of 0.7 and variance extract (VE) on each construct of 0.5, so it can be concluded that all constructs are reliable. The results of the CFA, CR, and VE tests are that all indicators can be used to measure variables and analyze research data.

Table 2. Reliability Test Result Based on Fit Model

Variables	Construct Reliability ≥ 0.7	Variance Extracted ≥ 0.5	Result
Leadership Style	0.931	0.700	Reliable
Islamic Organizational Culture	0.909	0.700	Reliable
Spiritual Intelligence	0.836	0.500	Reliable
Organization Commitment	0.911	0.600	Reliable

Professionality	0.889	0.600	Reliable
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This study uses the goodness of fit (GOF) full SEM model, which can be seen in Figure 1. The results of the goodness of fit (GOF) test are Chi-Square = 685.796, probability = 0.000, df = 398. CMIN/DF = 1.723, GFI = 0.893, AGFI = 0.867, CFI = 0.960, NFI = 0.910, IFI = 0.960, RMSEA = 0.045 and RMR = 0.029. The results of the GOF criteria have met the required cut-off value so that the research model is fit and can be used to analyze and test the proposed hypothesis.

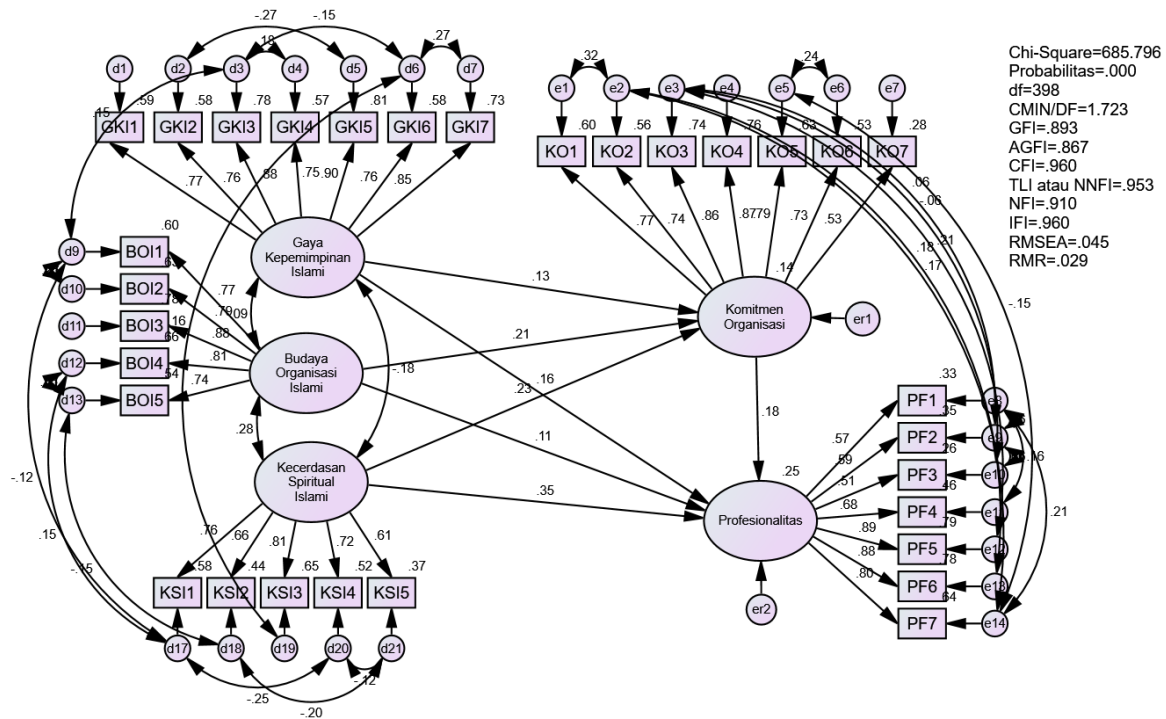


Figure 1. The Professionalism of Islamic Boarding School Education Management in Indonesia

The illustration of the path coefficient is in Table 3 which shows the results of a direct influence and reveals that Islamic leadership style has a positive effect on organizational commitment (H_1 is accepted), organizational culture has a positive effect on organizational commitment (H_2 is accepted), spiritual intelligence has a positive effect on organizational commitment (H_3 is accepted), organizational commitment has a positive effect on professionalism (H_4 is accepted), Islamic leadership style has a positive effect on professionalism (H_5 is accepted), Islamic organizational culture has an effect on professionalism (H_6 is accepted), and spiritual intelligence has a positive effect on professionalism (H_7 is accepted). Therefore, all the hypotheses of this research are accepted.

Table 3. Structural Parameter Estimates: Path Analysis Model (N=360)

Structural Path	Estimate	t value	p-value	Results
Islamic Leadership Style → Organizational Commitment	0.117	2.356	0.018	Significant
Islamic Spiritual Intelligence → Organizational	0.249	3.627	0.000	Significant

Commitment				
Organizational culture → Organizational Commitment	0.200	3.510	0.000	Significant
Organizational commitment → Professionality	0.126	3.081	0.002	Significant
Spiritual Intelligence → Professionality	0.261	5.335	0.000	Significant
Islamic Leadership Style → Professionality	0.101	2.980	0.003	Significant
Organizational culture → Professionality	0.075	1.963	0.050	Significant

Based on the result of the first hypothesis, Islamic leadership has an influence on organizational commitment. These results are supported by a study.²⁷ A leader determines the business direction and internal and external goals of the organization. Leaders are strategists who set organizational goals, while managers focus on ways in which the organization can achieve its goals. Also, a leader or team creates and develops organizational culture. The second hypothesis also showed that organizational culture influences organizational commitment.²⁸ Organizational commitment cannot be separated from organizational culture. Organizational culture needs to be created and developed by a leader. Leaders play a role in ensuring the success of an organization. Good leaders can form a more conducive organizational culture so that the vision and mission of the organization can be realized and the members of the organization become very attached.

The third hypothesis also confirms that spiritual intelligence influences organizational commitment. Several previous studies confirm this hypothesis.²⁹ The fourth hypothesis states that leadership style influences professionalism. Several previous studies confirm this hypothesis, the leader's leadership style generally affects followers, depending on the situation.³⁰ The fifth hypothesis shows that organizational culture has an impact on professionalism. Some previous studies support this hypothesis.³¹ This opinion identifies organizational culture as a set of assumptions, beliefs, and values that help organizational members to identify acceptable actions and unacceptable actions. This understanding is different from the notion of professionalism, which is a term that refers to a mental attitude in the form of commitment from members of a profession always to realize and improve their professional quality.

The result of the sixth hypothesis shows that spiritual intelligence has an effect on professionalism. Many previous studies support this hypothesis.³² Professionalism can be seen as an understanding of the communication of knowledge that is directly manifested in the learning and experience of individuals or groups. Professionalism is not a simple concept because it is part of the relationship with the community, so its implementation will bring immediate changes to good and correct management. The result of the seventh hypothesis also showed that organizational commitment has an effect on professionalism. This hypothesis

²⁷ Gary Yukl, *Kepemimpinan Dalam Organisasi (Edisi Ketujuh)*. Trans. Ati Cahayani, (Jakarta: PT. Indeks, 2015).

²⁸ M. Khan Hoque and M. Mowla. "Organisational culture: Features and framework from Islamic perspective". *Humanomics*, Vol. 29 No. 3, 2013, p. 202-219. <https://doi.org/10.1108/H-06-2013-0040>

²⁹ F. Luthans, *Perilaku organisasi edisi 10*, (Yogyakarta: Andi, 2006).

³⁰ Simon L Albrecht, *et.al.*, Employee Engagement, Human Resource Management Practices and Competitive Advantage, *Journal of Organizational Effectiveness: People and Performance*, Vol. 2 No. 1 2015 p. 7 – 35: Emerald Group. <https://doi.org/10.1108/JOEPP-08-2014-0042>

³¹ J. M. Ivancevich, *et.al.*, *Organizational behavior and management. 10th Edition*, (New York: McGraw-Hill Education, 1990)

³² M. Bayuandika and R. Mappanyukki, The effect of spiritual intelligence and professional skepticism of internal auditors on detection of fraud. *International Journal of Asian Social Science*, Vol. 11 No. 1, 2021 p. 22-29. <https://doi.org/10.18488/journal.1.2021.111.22.29>

is supported by several previous studies.³³ Professional individuals can understand relationships or relationships, understand tasks and responsibilities, and focus and be consistent with their duties. Professional in work means working in a disciplined, competent, and timely manner with the best results. Professionalism is one of the attitudes that are indispensable to the success of an institution. In general, professionalism is closely related to a typical job, which requires a person's knowledge and expertise.

CONCLUSION

The results showed that all the proposed hypotheses were accepted. The findings of this study are that it is necessary to increase organizational commitment and also the spiritual intelligence of Islamic boarding school managers. With a good commitment, the leadership will look for a suitable style following the culture of the Islamic boarding school, as well as if the organizational culture in the Islamic boarding school is good, commitment will arise from its members to serve the Islamic boarding school. Spiritual intelligence is mandatory or must be owned by every leader, teacher/*ustadz/ustadzah*, or Islamic boarding school manager. By having a good spirit about Islam, they will show an attitude of professionalism, as exemplified by the Prophet Muhammad. Another theoretical contribution of this research is to strengthen most of the findings of previous studies, which show that Islamic leadership style, Islamic organizational culture, spiritual intelligence, and organizational commitment affect professionalism. The practical application of this study is to strengthen the organizational commitment and professionalism of teachers/*ustadz/ustadzah* in Islamic boarding schools in Indonesia. Based on the results of hypothesis testing, all proposed hypotheses are accepted so that every effort to increase all exogenous variables will certainly have an impact on increasing organizational commitment and professionalism of leaders and teachers/*ustadz/ustadzah*. On the leadership side, efforts to increase the organizational commitment of leaders and teachers/*ustadz/ustadzah* in Islamic boarding schools will be more effective if they pay attention to the leadership style and organizational culture of the office. Meanwhile, efforts to increase the professionalism of both leaders and teachers/*ustadz/ustadzah* in Islamic boarding schools will be more effective if they pay attention to spiritual wisdom by not ignoring the role of leadership style, organizational culture, and organizational commitment.

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³³ P. Valéau, *et.al.*, The mediating effects of professional and organizational commitment on the relationship between HRM practices and professional employees' intention to stay. *The International Journal of Human Resource Management*, Vol. 32 No. 8, 2021, p. 1828-1864.

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