

The Effect of Prophetic Leadership, Organizational Culture on Employee Engagement At sufism-based Islamic Boarding School

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ABSTRACT

Pesantren is the oldest Islamic education institution in Indonesia and even in the world. The pesantren has become a very rapidly developing religious education institution. Employee engagement in pesantren is very rarely studied in Indonesia. The purpose of this study was to determine the effect of prophetic leadership and organizational culture on employee engagement in Sufism-based Islamic boarding schools. This study used 230 employees in sufism-based Islamic boarding schools. The results show that prophetic leadership has a significant and positive effect on employee engagement. Organizational culture also has a significant and positive effect on employee engagement. The implication of this study shows that prophetic leadership has a great influence on employee engagement in sufism based Islamic boarding schools.

Keywords: prophetic leadership, organizational culture, employee engagement, and sufism-base Islamic boarding school

1. INTRODUCTION

Pesantren is the oldest Islamic education institution in Indonesia and even in the world. The pesantren has become a very rapidly developing religious education institution. At present there are 28,194 pesantren in Indonesia, some of them based on Sufism pesantren. Pesantren Idrisiyyah is a sufism-based Islamic boarding school with 2406 students (santri) and 241 educators, established in 1932. Pesantren Idrisiyyah applies tariqa management and educational model of theoretical teaching and community direct involvement with a top down pattern of dynamic authority dependence greatly on the murshid (tareqa leadership).

Pesantren leaders of the central figures who are in boarding school and its leadership has its own characteristics in comparison with existing leadership in other educational institutions. Especially pesantren leaders are patterned Sufism (tariqa). Referring to the definition of tariqa and its establishment, tariqa is an organisation, that (Trimingham, 1973). mentioned it as a sufi order, that is indicated by an extreme obedience and is internalized among its followers with fanaticism to the sufi master. At first, tariqa is a method in order to get closer to Allah and is group of people under leadership of a Shaykh. At later stage, these groups of people turned into binding institutions with set of orders defined by a Shaykh (Humam, 2013).

The goal of this research is to analyze the effect of prophetic leadership, organizational culture on employee engagement among educators in an Islamic boarding school. Given that no one has conducted a study that links prophetic leadership and organizational culture among educators in Islamic boarding schools with employee engagement, especially in Sufism-based Islamic boarding schools where a leader or murshid is very dominance.

2 LITERATURE REVIEW

2.1 Prophetic leadership

Theoretically prophetic leadership is leadership based on life experience of the prophet. Leadership that leads all of its aspects and elements in the life and leadership of all circumstances, the process of decision-making and managerial expertise of the Prophet, the Prophet's build leadership models and build leaders - followers in mutually beneficial cooperation (Maheran Nik Muhammad, 2015). Prophetic Leadership is influence and direct action working soul, qolbu, mind, thought, sensory, and behavioral bodies together and integrated (Adz-Dzakiey,

2009), Prophetic Leadership is the ability to control themselves and influence others with sincere to achieve common goals such as what has been done prophets, through four aspects, namely sidiq Amanah, Tabligh, and fathonah. (Budiharto & Himam, 2006). Prophetic leadership also show leadership and social network theory, the need to find common ground and synergies between leaders and followers and altruistic management to build leadership effectiveness. (Maheran N M & Akbarzadeh, 2013)

2.2 Organizational culture

According to Robbins (2013), there are seven dimensions in observing organizational culture, namely: innovation and courage to take risks, attention to detail, result oriented, people oriented, team oriented, aggressiveness, and stability. (Robbins & Judge, 2013). Organizational culture is defined as the set of key values, assumptions, understandings, and norms that is shared by members of an organization and taught to new members as correct (Daft, 2015). Schein (2010) further expands the definition of organizational culture by describing its characteristics as a shared learning pattern of behavior, which can be transmitted from one generation of organizational members to the next (Schein, 2010). Hofstede (2010) defined that the culture as in many interactions can influence other people in their surrounding. Organizational culture is something that is inherent in the character of a company or organization. Organizational culture is a system of collective, beliefs, underlying assumptions, values, language, restrictions, norms, ideologies, myths and rituals are taught to members of the organization as a way to perceive, think, feel, behave, and expecting others to behave in the organization (Hofstede, 2010). An organizational culture defines what is important and not important in the company. Organizational culture can be seen as an organizational DNA, invisible to the naked eye, but became powerful template that shape what happens in the workplace, (McShane & Glinow, 2018).

2.3 Employee engagement

Employee engagement also defined as a positive outlook and attitude of employees towards the organization, along with the value system that is in it. (Robinson, Perryman, & Hayday, 2004) There are three elements in employee engagement, namely (1) a positive outlook on life and work, (2) a sense of energy, and (3) conduct that exceeds the required tasks. (Macey & Schneider, 2008), Employee engagement is a personal engagement and satisfaction as a form of enthusiasm to work. Employees who are engaged show loyal behavior, motivation and work to show better performance (Harter, Schmidt, & Hayes, 2002), There are four components of engagement, namely: 1) vigor, a passion or desire to try to really unguah work, persistent in the struggle with the problem. 2) dedication, a feeling, enthusiasm, inspiratif, pride, a sense of meaningful and challenging job. 3) absorption, a feeling bonded to the job, because it is very interested in the job, so that dissolved with the job, and it's hard to separate himself with work (Schaufeli, Martínez, Pinto, Salanova, & Barker, 2002), Employee engagement is sensitiftas sense and intelligence are no employees associated with the job, the organization, managers, co-workers, who can give effect to increase the freedom to choose the way in his work (Branham & Hirschfeld, 2010). Employee engagement is a unique construction that consists of components of cognitive, emotional, and behavior related to the performance of individual roles (Saks, 2011), Employee engagement is when employees connected with, satisfied, and enthusiastic about their jobs (Robbins, Stephen P, Coulter, 2012),

2.3 The Effect of the prophetic leadership on the employee engagement

Strong factors that may affect employee engagement an employee is leadership, (Robinson et al., 2004) When leaders have clear expectations or equitable, and recognize good performance, leaders will have a positive effect on employee engagement by giving birth to a sense of attachment to the job (Macey & Schneider, 2008), Leadership can increase the sense of engagement, teamwork, commitment, competence, and employee performance (Shamir, House, & Arthur, 1993), There is a relationship between leadership and employee engagement. Confidence in the leader, leader support, and the creation of an environment free from psychological security components that enable employee engagement (Kahn, 1990), Leadership has a positive relationship with employee engagement. (Avey, Hughes, Norman, & Luthans, 2016), There is a positive relationship between supervisor and employee engagement support (Saks, 2006), There is a high correlation between the senior leadership and several other driving

employee engagement in organizations (Hewitt, 2011), Transformational leadership style has a positive relationship with employee engagement. Similarly, transactional leadership style also has a positive relationship with employee engagement (Popli & Rizvi, 2016), transformational leadership has a positive and significantly influence on employee engagement through organizational culture (Permadi, Musadieq, & Prasetya, 2018). Engagement can increase of the impact of leadership and influence of organizational culture (Bagyo, 2013), transformational leadership were positively and significantly related to work engagement. (Arifin, 2014) Opinions noted previously led to the conclusion that:

H1: The prophetic leadership provides a directly positive influence on the employee engagement.

H2: The prophetic leadership provides an indirectly positive influence on employee engagement through organizational culture.

2.4 The Effect of the organizational culture on the employee engagement

Organizational culture simultaneously have a positive and significant effect on the employee engagement (Riyanto & Ali, 2017). Organizational culture influenced knowledge management and employee engagement in supportive service (Bayasgalan, 2017). According to Ilyasa et al. (2018), the organization culture a direct impact positive to the employee engagement (Ilyasa, Madhakomala, & Ramly, 2018). Kalia and Verma (2017) conducted a study on organizational culture and employee engagement among hospitality sector employees and found that Organizational culture is an important factor that promotes employee engagement (Kalia & Verma, 2017). According to Sehri et al (2017), Islamic culture has an influence on employee engagement (Shehri, McLaughlin, & Al-ashaab, 2017). Supportive organizational culture demonstrates a strong, positive, significant direct effect on work engagement. (Meng & Berger, 2018).

H3: The organizational culture provides a directly positive influence on the employee engagement.

2.3 The Effect of the prophetic leadership on the organizational culture

Spiritual leadership behaviors of primary education principals affect organizational culture level positively (Karadag, 2009)). According to Abdul Jabbar, Retno Kusumastuti (2017), Spiritual leadership positive effect on the implementation of organizational culture. (Jabbar & Kusumastuti, 2017). Leaders influence organizational culture by demonstrating their personal values and by practicing spiritual leadership (Daft, 2015). Servant leadership correlated significantly with organizational culture (Setyaningrum, 2017), and Islamic leadership was influenced very much by how far Islamic organizational culture (Hakim, 2012). According to Zahari & Shurbagi (2012) a strong positive relationship between transformational leadership and organizational culture is revealed (Zahari, Mohamed, & Shurbagi, 2012). The results indicate that the leadership skills of managers and supervisors are critical factors in the creation and reinforcement of cultural norms. (Andrew S Klein, Wallis, & Cooke, 2013). Transformational leadership builds organizational culture. (Shiva & Suar, 2012), while organizational culture needs to act through entrepreneurial leadership (Jardon & Martínez-Cobas, 2019).

H4: The prophetic leadership provides a directly positive influence on the organizational culture

3 RESEARCH METHODOLOGY

3.1 Sample and Data collection

The study uses a survey method using analysis techniques Structural Equation Model (SEM), by AMOS 24 program and the maximum likelihood estimation approach. The sample in this study is 230 educators in a boarding school (pesantren) Idrisiyyah. The sampling technique is probability sampling using simple random sampling, a random sampling regardless of the strata in the population.

3.2 Measures

All constructs in the study was measured using Likert scale (Likert scale), with a range of values from 1 to 5 with choice answers of Never" = 1 up to "Always" = 5. The prophetic leadership is measured using following indicators: influencing others with sincere, provide direction (soul, *qolbu*, reasonable thought, body and behaviour through exemplary characteristics of *sidiq*,

amanah, tabligh, and fathonah (Budiharto & Himam, 2006; Adz-Dzakiey, 2009; Munardji, 2016). The Organizational culture is measured using following indicators : values, assumptions, understandings, system of collective, shared learning pattern of behaviour, influence other people, powerful template that shape what happens (Daft, 2015 ; Schein, 2010; Hofstede, 2010 ; McShane & Glinow, 2018). The employee engagement is measured using following indicators : freedom to choose ways at works, positive thinking, enthusiastic, diligent, dedicated, take initiative (Branham & Hirschfeld, 2010; Schaufeli, Bakker, & Rhenen, 2009; Federman, 2009; Holbeche & Matthews, 2012).

4 RESULT AND DISCUSION

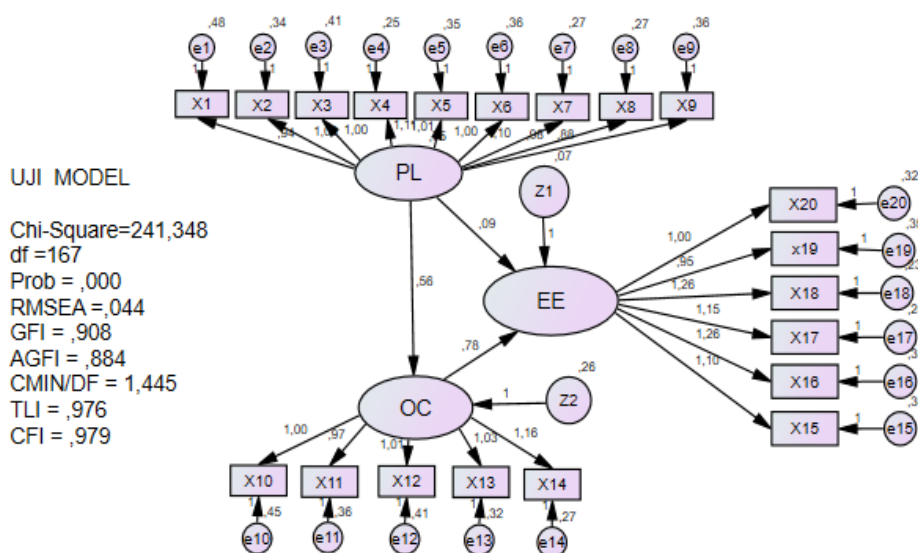
4.1. Result

Table 1. Goodness of Fit

Goodness of Fit Index	Cut-off Value	Result	Model Evaluation
RMSEA	$\leq 0,08$	0,044	Good Fit
GFI	$\geq 0,90$	0,908	Good Fit
AGFI	$\geq 0,90$	0,884	Marginal Fit
CMIN/DF	$\leq 2,00$	1,445	Good Fit
TLI	$\geq 0,95$	0,979	Good Fit
CFI	$\geq 0,95$	0,979	Good Fit

The test results (see table 1 and figure 1.) show that the model full model can be categorized meet the criteria of fit, its based criteria have been fulfilled several criteria of goodness of fit. The results of Value CMIN / DF amounted to 1,445 (good) above 2.00. GFI value of 0.908 (good), below the 0.90; AGFI value of 0.884 (Marginal), slightly under 0.90; TLI value of 0.979 (good) above 0.90. CFI value of 0.9798 (good) which value is above 0.90 and below RMSEA value of 0.044 (good) which is under to the value of 0.08.

Figure 1. Structural Equation Model Full



Value factor loading all indicators (see table 2) show the estimated value of which is in the range of 0.723 and 0.887 value. This means that this value is above the limit value of 0.5 is used as the criteria, so the model is considered fit and able to continue to the next test. Based on the results of variance extract and the reliability construct (see table 3) obtained variance extract value 0.687, for the prophetic leadership, value 0.594 for organizational culture and 0.636 for employee engagement. As for reliability construct, the value of 0.952 for prophetic leadership, value 0.988 for organizational culture, and 0.912 for employee engagement. Value of Variance extract and the reliability construct obtained showed a good value, which implies there are indicators that can explain the construct.

Table 2. Standardized Regression Weights

estimate				estimate			
X1	<---	PL	,762	X11	<---	OC	,750
X2	<---	PL	,830	X12	<---	OC	,740
X3	<---	PL	,804	X13	<---	OC	,789
X4	<---	PL	,887	X14	<---	OC	,844
X5	<---	PL	,829	X15	<---	EE	,762
X6	<---	PL	,824	X16	<---	EE	,822
X7	<---	PL	,876	X17	<---	EE	,841
X8	<---	PL	,854	X18	<---	EE	,864
X9	<---	PL	,783	X19	<---	EE	,727
X10	<---	OC	,723	X20	<---	EE	,758

PL = Prophetic Leadership, EE = Employee Engagement

Table 3. Variance extract and reliability construct

variable	reliability construct	variance extract
Prophetic Leadership	0,952	0,687
Organizational Culture	0,988	0,594
Employee Engagement	0,912	0,636

Testing Statistical Hypotheses on the hypothesis 1 of a positive relationship between the prophetic leadership on organizational culture can be seen with CR values obtained from the regression weight Maximum Likelihood Estimates (see table 4). CR value with a probability of 1.992 and 0,046. qualify for acceptance of the hypothesis, which value CR greater than 1.96, and the probability is less than 0.05. So, there is positive and significant correlation between the prophetic leadership to employee engagement. For the indirect relationship between prophetic leadership and employee engagement through organizational culture (hypothesis 2), the results of a Sobel test (table 5) showed a value of 6,356563 which means above 1.98, and a p value of 2,06317E-10 far below 0.05. So, the indirect influence of prophetic leadership on employee engagement through organizational culture has a significant effect. Testing Statistical Hypotheses on the hypothesis 3 of a positive relationship between the organizational culture on employee engagement can be seen with CR values 9,0359 and probability value ***, qualify for acceptance of the hypothesis 3. So, there is positive and significant correlation between the organizational culture to employee engagement Testing Statistical Hypotheses on the hypothesis 4 of a positive relationship between the prophetic leadership on organizational culture can be seen with CR values 9,024 and probability value ***, qualify for acceptance of the hypothesis 4. So there is positive and significant correlation between prophetic leadership to the organizational culture.

Table 4. Summary Regression Weights

			estimate	SE	CR	P	Label
OC	<---	PL	,556	,062	9,035	***	par_18
EE	<---	PL	,090	,045	1,992	,046	par_19
EE	<---	OC	,784	,087	9,024	***	par_20

Table 5. Sobel Test

Mediation	a	b	Sa	Sb	sobel test	p value
PL - OC - EE	0,556	0,784	0,062	0,087	6,356563	2,06317E-10

4.2 Discussion

The finding shows that the prophetic leadership provides a directly positive influence on the employee engagement. This is consistent with the arguments raised by Robinson et al (2004); Macey and Schneider (2008), which states, leaders will have a positive effect on employee engagement by giving birth to a sense of attachment to employment, accordance with the results

of Shamir, House and Arthur (1993); Kahn (1990); Avey, Hughes, Norman, and Luthans (2016); Saks (2006). Appropriate research also Johnson (2015); Popli and Rizvi (2016).

The results showed that the prophetic leadership has a positive indirect effect on Employee engagement through Organizational culture. These results are consistent and support the idea of (Permadi et al., 2018). (Bagyo, 2013), (Arifin, 2014). Which states, leadership has a positive and significantly influence on employee engagement through organizational culture.

The results showed that the Organizational culture has a positive direct effect on the employee engagement. These results are consistent and support the idea of (Riyanto & Ali, 2017); (Bayasgalan, 2017); (Ilyasa et al., 2018). (Kalia & Verma, 2017); (Shehri et al., 2017); and (Meng & Berger, 2018). Which states, organization culture has a positive and significantly influence on employee engagement.

The results showed that the prophetic leadership has a positive direct effect on Employee Engagement. These results are consistent and support the idea of (Karadag, 2009); (Jabbar & Kusumastuti, 2017); (Daft, 2015); (Setyaningrum, 2017); (Hakim, 2012); (Zahari et al., 2012); (Andrew S Klein et al., 2013). (Shiva & Suar, 2012); (Jardon & Martínez-Cobas, 2019). Which state, leadership positive effect on the implementation of organizational culture`

Pesantren Idrisiyyah is sufism-based Islamic Boarding School manage by tariqa Idrisiyyah. Tariqa Idrisiyyah is one of the tariqas that shows a different leadership style and organizational character compared to most of another tariqa. The results of different studies with the view of the public and researchers in general. Although it is tariqa-based, Pesantren Idrisiyyah does not avoid science. Pesantren Idrisiyyah runs its organization based on an accountable and transparent management (Priatna, Nurhamzah, Ratnasih, & Siregar, 2018). In Pesantren Idrisiyyah, sufism becomes the basis for entrepreneurship among murid (followers). Pesantren Idrisiyyah applies a model that combine theoretical approach and a direct participation in society through various business units in order to impose economic self-sufficiency (Suryatman, 2017). That makes Idrisiyyah recognized as a pioneer of neo-sufism in Indonesia (Pili, 2019) Prophetic leadership of the murshid in the tariqa idrisiyyah duties and function of spirituality and intellect educate his students. Under the conditions of organizational development and advancement of the tariqa Idrisiyyah and pesantren, it can be understood that prophetic leadership in the tariqa Idrisiyyah positive effect on employee engagement and organizational culture.

5 CONCLUSION

Conclusions of this research is the prophetic leadership provides a significantly positive influence on the employee engagement. The prophetic leadership provides an indirectly positive significantly influence on employee engagement through organizational culture. The organizational culture provides a directly positive significantly influence on the employee engagement. The prophetic leadership provides a directly positive significantly influence on the organizational culture, among educators at Idrisiyyah sufism-based Islamic Boarding School.

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