Spiritual Leadership and Islamic Organisational Citizenship Behaviour: Examining Mediation-Moderated Process

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This study aims to examine the effect of Spiritual Leadership on the Islamic Organisational Citizenship Behaviour (IOCB), to decide the Islamic Work Ethics as the mediator of Spiritual Leadership to the IOCB, and to inquire about political skills as a moderating variable. It is conducted in the State Islamic Religious Higher Education (PTKIN) around East Java. Data are directly collected from respondents through questionnaires. The study has employed the Partial Least Square (PLS) to analyse data collected from lecturers of State Islamic Religious Higher Education around East Java. The results suggest that Spiritual Leadership has a significant influence on the Islamic Organisational Citizenship Behaviour, that Islamic Work Ethics mediate Spiritual Leadership towards the Islamic Organisational Citizenship Behaviour, and that Political Skill is not a moderating variable. Leaders may influence the employee's work behaviour by fostering a conducive work environment and promoting spirituality in the workplace. Political skills can strengthen spiritual leadership relations with IOCB when it is supported by the motivation, confidence, and empowerment of the subordinates.

Key words: *Spiritual leadership, Islamic Organisational citizenship behaviour, Islamic work ethic, Political skill.*

Introduction

Higher education has gained very rapid development in both quantity and quality, and it leads to high competition. The continuous progress shows that the public trust upon universities is getting higher. Thus, the professionalism of universities is highly demanded by taking consideration of all the elements, both staff and academics (Rumijati, 2018). Organisations

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are required to produce new ideas and are considered as the most crucial source of economic resources in the 21st century (William et al., 2017).

The success of a university is associated with three factors: the input or the new students accepted, the instruments such as the lecturers, administration, curriculum, teaching methods, facilities and the infrastructure, buildings, classrooms, and learning and teaching tools, and the graduates (Rumijati, 2018). Human resources, lecturers, employees, and leaders, hold the most prominent roles for the development of the university. Law Number 20, 2003 of the National Education System, article 35 paragraph 3, suggests that the university can reach high quality of education with not only the educational personnel or lecturers, but it is also supported by the management of the college such as the material standards, processes, graduate competence, facilities and infrastructure, management, financing, and educational assessment motored by the boards of education standard, educational quality assurance and control. Lecturers have a strategic role in improving the quality of higher education.

The high competition among universities, changes in regulation, and standards of quality assurance by the Ministry of Research, Technology, and Higher Education (DIKTI) demands to always improve the quality by improving and innovating the management of education. The innovative steps of building the quality of higher education should cover a few aspects such as legality, quality management, accountability, as well as the perception of the stakeholders (Wibowo, 2016). These are supposed to be acted on to maintain accountability and social trust. Improvements are continuously done through input selection or admitting highly qualified prospective students, the process of teaching and learning, and innovation in research and devotion. One of the improvement indicators is accreditation. Accreditation is necessary to ensure the quality of the institution. In addition, accreditation can also be a tool to measure whether an institution is ready to run education. One of the most essential part of management functions is quality control and leadership plays an important role in quality management (Alam et al., 2019). Development, progress, and harmony of an Organisation highly depend on leadership (Robbins & Judge, 2011).

Leadership is a process of influencing members within an Organisation by merging creativity and innovation. Leadership is not only a matter of getting a position or power but also of the interaction and communication with the members. A leader has the ability to work effectively and use the knowledge he/she has to influence others (William et al., 2017). The creativity of leaders and lecturers plays a crucial role within a higher institution. A lecturer has an essential role in improving the quality of education in Indonesia. The creativity of lecturers gives a significant contribution to the success of higher education, and leadership can lead lecturers to have high performance. This research is conducted among Islamic universities accredited A or B, considering that the results can be used as a centre point and reference for other universities who want to improve their quality by improving the lecturers' creativity.

Masror et al. (2012) argue that a campus should not only improve learning and research but also the capacity to compete in the global market in order to be a world-class university. The campus will achieve a high-standard quality of learning through its work ethic (Rokhman et al., 2011).

Work ethics is defined as a collection of human values, traits, attitudes, and behaviour about how someone is doing his or her job or responsibility. Work ethics base the behaviour of an individual upon his/her decision, whether certain action is right or wrong. Muslims, in the workplace, are expected to know what's right and wrong and to behave and act based on the teachings of Islam (Zahrah et al., 2016). Islamic work ethics comprises hard work and responsibility, reflected in an individual's behaviour in the workplace (Beekun, 2004; Khan et al., 2015). It is a disposition or character of an individual or a group manifested in the willingness, or hopes with a high spirit, to achieve a certain dream.

Hobfoll (2001) reveals that the work behaviour of employees is influenced by personal resources. It allows them to show the attitude of Organisational Citizenship Behaviour (OCB), such as being involved in the behaviour of positive work and the willingness to help others voluntarily. Khan et al. (2015) explain that Islamic work ethics driven from personal resources can trigger the willingness to help, especially in the workplace with a more and more developing spiritual leadership. Furthermore, spiritual leadership is the impact of the behaviour of social exchange (Mayer et al. 2010). In addition, social exchange is a relevant theory that explains the antecedents to OCB (Li and Kong, 2015). Although researchers put more emphasis on the importance of an individual character in the workplace (Li and Kong, 2015), political skills still play a significant role within an organisation.

Since the concept of micro-politics is found for the first time by Burns (1961), many researchers proposed to view organisations through politics. The organisation is a political arena, and to work in such an environment, the members are not only supposed to engage in political activities but to implement their political skills (Mintzberg, 1985). Political skills are the ability to understand other people in the workplace and to use such knowledge to influence others (Ferris et al., 2005). Therefore, the leader must use his political skills to work. Political skill covers a comprehensive pattern of social competence through cognition, affection, and behaviour, which create a direct effect on the results of the work and moderation of leadership and work outcomes (Ferris et al., 2007).

Some researchers criticise the process that explains the influence of leadership towards the work outcome (Brown and Treviño, 2006b; Mayer et al, 2010). This process will vary among individuals. A leader with political competence can influence others to achieve the goals of the organisation (Kacmar et al. 2013). Williams et al. (2017) conclude that leadership can directly influence the creativity of employees, develop spiritual quotient at the workplace,

and raise the creativity of the employees. Furthermore, the political skill of a leader is very necessary upon leading an organisation. Sholikhah, Wang, and Li (2019) also suggest that spiritual leadership can improve the behaviour of OCB if it is supported with a good work ethic. Considering the crucial role of OCB in improving the quality of an organisation, this study aims to examine the influence of spiritual leadership on the Islamic OCB, the role of Islamic work ethics upon mediating spiritual leadership towards Islamic OCB, and political skill as a mediator of the influence of spiritual leadership to the Islamic OCB.

Literature Review

Spiritual Leadership

Spiritual leadership is an observable phenomenon that occurs when a person embodies spiritual values such as integrity, honesty, and humility through personal branding as a trusted, reliable, and praised role model upon leading a particular organisation (Reave, 2005). It is the solution to the scandal created by situational dynamics such as systems of belief and inner personal value (Kaya, 2015). Thus, spiritual leadership has a strong connotation with faith and piety. This style of leadership can improve the performance of employees if it is supported by a conducive work ethic (Sholikhah, Wang, Li, 2019).

Organisational Citizenship Behaviour (OCB)

OCB is manifested in an individual's willingness to consciously and voluntarily work on the organisation (Organ et al., 2006). OCB involves several behaviours, such as awareness of helping others, willingness to perform additional tasks, as well as compliance with the rules and procedures in the workplace (Sani and Ekowati, 2019). OCB in Islam is self-awareness of Muslims who work in an organisation. Working is not only intended to be to run the job according to the job description, but also to ease the burden of the organisation by performing beneficial activities and maintaining the stability of the organisation. This behaviour is characterised by helping others voluntarily, and Islam has emphasised that behaviour for the sake of the prosperity of the individual and community (Hadi et al., 2015).

Islamic Work Ethics

It is a disposition or character of an individual or a group manifested in the willingness, or hopes with a high spirit, to achieve a particular dream. Khan et al. (2015) explain that Islamic work ethics originally comes from personal resources that trigger the onset of helping behaviour. Helping behaviour is embodied through performing positive work behaviour, helping others voluntarily, utilising personal resources, and collaborating with colleagues (Murtaza et al., 2016). Thus, Islamic work ethics, as a critical personal resource (Ahmad,

2011; Khan et al., 2015), can spur a helping behaviour among one another. The extent to which a person embraces the work values of Islam in their work can evoke positive energy and motivation to finish the work diligently, to collaborate with colleagues, and to be morally responsible (Murtaza et al., 2016).

Political Skill

Political Skill is "the ability to effectively understand others at work and to influence them to achieve the goals of the organisation" (Ferris et al., 2005). Political skill has been conceptualised as the second factor which comprises the four following dimensions: sincerity, social intelligence, interpersonal influence, and networking ability (Ferris et al., 2007).

Spiritual Leadership, Islamic Organisational Citizenship Behaviour

Human resources - lecturers, employees, and leaders - hold the most prominent roles for the development of the university (Rumijati, 2018). The management of human resources and the harmonious relation between leaders and the employees within an organisation to produce a high commitment to the human resources, will bring a thoroughly positive impact on the development and performance of the individual. Development, progress, and harmony of an organisation highly depend on leadership (Robbins & Judge, 2011).

Leadership is a process of influencing members within an organisation by merging creativity and innovation. Leadership is not only a matter of getting a higher position or more power but also interaction and communication with the members. A leader can work productively and use the knowledge he/she has to influence others (William et al., 2017).

Kaya (2015) found that spiritual leadership plays a significant influence on OCB. Wang and Sung (2016) conclude that leadership has a positive effect on OCB. Also, Yang (2017) suggests that the better the leader demonstrates ethical behaviour, the greater the OCB of the employees. Thus, the first hypotheses is as follows:

H1: Spiritual leadership directly influences IOCB.

The Role of Mediation

Masror et al. (2012) argue that a campus should not only improve learning and research but also the capacity to compete in the global market to be a world-class university. It will achieve a high-standard quality of learning through work ethics (Rokhman et al., 2011).

Work ethics is defined as a collection of human values, traits, attitudes, and behaviour about how someone is doing his or her job or responsibility (Zahrah et al., 2016).

Khan et al. (2015) explain that Islamic work ethics driven from personal resources can trigger the willingness to help, especially in the workplace with more and more developing spiritual leadership. Furthermore, it is believed that spiritual leadership can evoke pro-social behaviour (Mayer et al. 2010). Clercq et al. (2017) indicate that the Values of Islamic work are positively related to increasing OCB. They protect colleagues against the difficulties coming from the supervisor. Thus, the second hypotheses is follows:

H2: Islamic work Ethics mediate the influence of spiritual Leadership to IOCB.

The Role of Moderation

Some researchers criticise the process that explains the influence of leadership towards the work outcome (Brown and Treviño, 2006b; Mayer et al. 2010). This process will vary among individuals. A leader with political competence can influence others to achieve the goals of the organisation (Kacmar et al. 2013).

Williams et al. (2017) examine the leadership and creativity of the employees moderated by the political skill of the leader. The result shows that the leaders stimulate the employee's creativity by fostering a conducive work environment to promote the spiritual side in the workplace. A leadership style that is supported with good political skills will result in an increase in employee's creativity. Besides, Khan and Akhtar (2018) state that political skill will moderate the IOCB once followed with employee empowerment. People with positive political skills tend to be more active in the workplace, and they have a positive relationship with the work result. Thus, the third hypotheses is as follows:

H3: Political skills moderate the influence of spiritual Leadership to the IOCB.

Research Framework

The above literature supports the framework below:

Figure 1. Research Framework
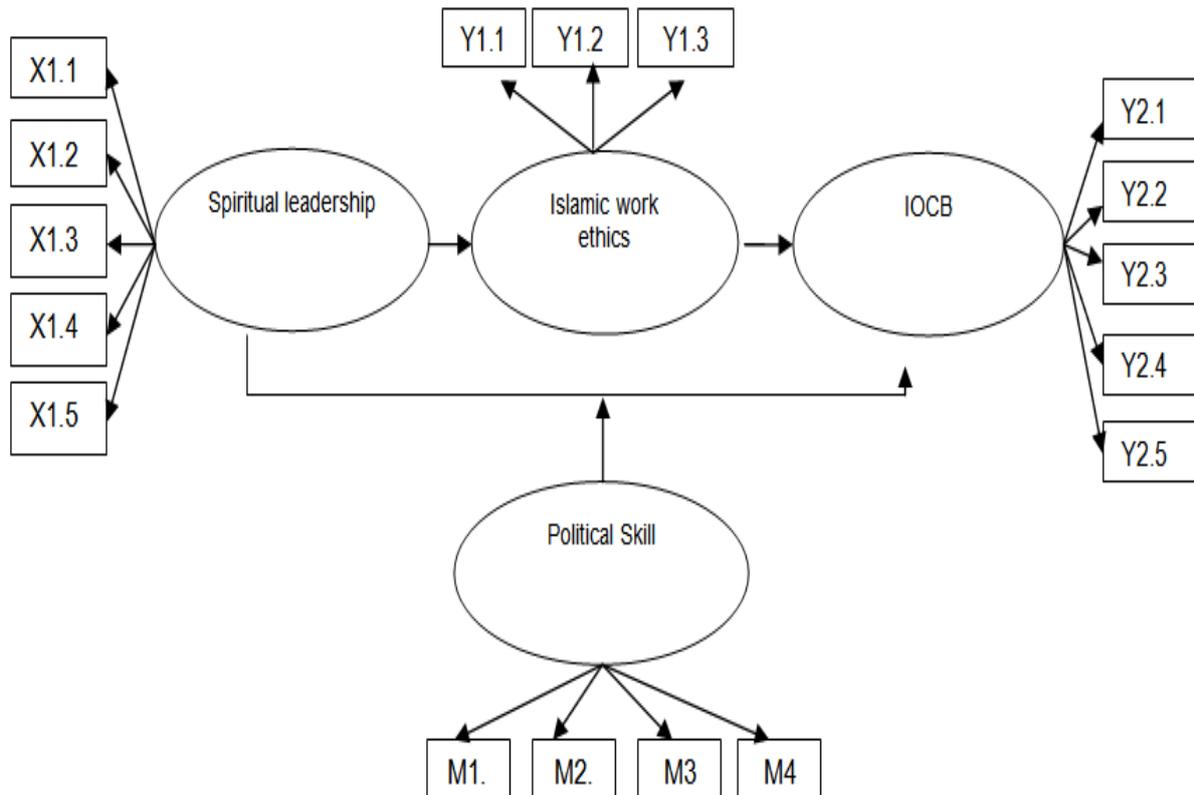
Methodology

The data of the current study are collected by using a questionnaire with lecturers of State Islamic Religious Higher Education around East Java. The population is 220 lecturers of the Faculty of Economics and Business of Islam in Islamic Universities, East Java. These collected responses were then used to conduct statistical testing of the proposed set of hypotheses. The statistical technique adopted in this study is the PLS -SEM which is the most frequently and widely used data analysis method (Jarinto et al., 2019). This study adopted a structural equation model with the purpose of analysing the structural association between the observed and the latent variables, as well as to estimate the structural model.

Spiritual leadership referred to by (Fry et al., 2011; Yusof, 2011) classifies the spiritual leadership into 5 indicators: Vision, Hope/trust, altruistic Love, Meaning, Membership. The measurement of the variable IOCB refers to the results of the study of Hadi et al. (2015) that is set into 5 indicators: Supporting criteria, Organisational participation, Corporate belongings, Altruism and Interpersonal. Our working ethos consists of three indicators adopted from the study of Murtaza et al. (2016) which refers to the employee Engagement, Utilization of resources and Co-worker's collaboration. Indicators of the political skill include

sincerity, social intelligence, interpersonal relationships and ability to network, and are adopted from the research results (Ferris et al., 2005). The measurement standards used to measure a variable is the Likert scale which is given a weight according to the item, on a 1 to 5 scale (Sekaran, 2003).

The Description of the Respondents' Characteristics

The characteristics of the respondents of this study include age, gender, education, and working period. Of the 220 respondents, the results of the analysis of the characteristics of the respondents can be seen in Table 1.

Table 1 shows that there are 153 or 70% respondents whose position is an expert assistant, 51 or 23% associate professors, and the remaining 16 or 7% are associate professors. The characteristic of the respondents by gender shows that women are more with 126 respondents or 57%, while the remaining 94 people or 43% are men. The respondent characteristic by education shows that most of them in this study are postgraduates with 176 or 80% lecturers, while the remaining 44 respondents or 20% are S3. Therefore, it is still necessary to increase the competence of lecturers to pursue their study to a higher level, S3. The respondents based on the work shows that the as many as 135 people or 61% of respondents in this research have been working for 5-10 years, and as much as 55 people or 25% have more than 10 years, and 30 respondents or 14.0% had a 5-year period of employment. This happens due to the fact that the faculty of economics and the business of Islam in the ministry of religion is still new.

Table 1: Respondents' Characteristics

Characteristics	Number	Percentage
Functional		
Associate Professor	16	7.0
Lector	51	23.0
Assistant expert	153	70.0
Number	**220**	**100**
Sex		
Man	94	43.0
Woman	126	57.0
Number	**220**	**100**
Education		
S2	176	80.0
S3	44	20.0
Number	**220**	**100**
Duration		
< 5 years	30	14.0
5 – 10 years	135	61.0
>10 years	55	25.0
Number	**220**	**100**

Results

Composite Reliability

Composite reliability examines the value of reliability between the indicators of the constructs. The results of composite reliability are good when it is above 0.70. The results of the composite reliability of the measurement model are presented in Table 2 below.

Table 2: The Results of the Reliability Testing of the Instrument

Research Variables	Composite Reliability	Results
SL	0.881	Reliable
EIS	0.854	Reliable
IOCB	0.909	Reliable
PS	0.867	Reliable
SL*PS	0.980	Reliable

The test of Table 2 results in the value of composite reliability variable SL of 0.881, a variable EIS amounted to 0.854, and the variable IOCB which is 0.909, and PS which is 0.867, as well as a moderating variable SL*PS of 0.980. It concludes that the analysed five variables possess the reliability of a suitable composite because the value is above 0.70. Thus, the analysis can be further carried out by examining the goodness of fit model to evaluate the inner model.

Convergent Validity

Convergent measures the validity of the indicator as a gauge construction, which can be seen from the outer loading. The indicator is considered valid if the value of outer loading, in which 0.5 to 0.6 is considered sufficient, on the number of the indicators per construct are not large, i.e. from 3 to 7 indicators. An outer loading with a very high score means that the indicator is the most influential factor related to the latent variable concerned.

Table 3: The Results of the Outer Loading of Spiritual Leadership

Indicators	Outer Loading	t-statistics	p-value
Visi (X1.1)	0.732	12.492	0.000
Hope (X1.2)	0.702	8.949	0.000
Altruistic Love (X1.3)	0.746	11.846	0.000
Meaning (X1.4)	0.831	22.271	0.000
Membership (X1.5)	0.842	23.048	0.000

Table 3 shows that the five indicators significantly reflect on the variables of spiritual leadership because of p-value < 0.05. With the value of the highest outer loading (0.842), membership is the dominant indicator that can formulate a spiritual leadership variable. The perception of the employees to the behaviour of the leader is that the leader can evoke the employee's commitment and build teamwork.

Table 4: The test results of the Outer Loading Islamic work ethic

Indicators	Outer loading	t-statistics	p-value
Employee engagement (Y1.1)	0.875	32.310	0.000
Resource utilisation (Y1.2)	0.748	11.517	0.000
Collaboration with colleagues (Y1.3)	0.832	26.725	0.000

In the analysis results of the data, the estimated value on the outer loading proves that the indicator of job involvement is seen to be relevant or powerful in reflecting the variable work ethic. The estimated value of the outer loading in the indicator of job involvement among the two other indicators equals to 0.875. Thus, the indicator of involvement is the most dominant form of an Islamic variable work ethic. It concludes that the lecturers of PTKIN assume that work is worship.

Table 5: The Results of the Outer Loading IOCB

Indicators	Outer Loading	t-statistics	p-value
Supporting criteria (Y2.1)	0.863	30.000	0.000
Organisational participation (Y2.2)	0.709	11.806	0.000
Corporate belongings (Y2.3)	0.796	19.739	0.000
Altruism (Y2.4)	0.853	23.716	0.000
Interpersonal (Y2.5)	0.854	27.503	0.000

The analysis results of the data estimate that the value on the outer loading proves that the indicator of supporting criteria is perceived to be important or powerful in reflecting the variable work ethic. The estimated value of the outer loading on the indicators supporting the criteria is 0.863. The t-statistics shows that the value of the t-statistics is the largest indicator supporting criteria, the most powerful equals to 30.000 with a p-value which is less than 0.05.

Table 6: The Results of the Outer Loading Political Skill

Indicators	Outer loading	t-statistics	p-value
Sincerity (M.1)	0.813	17.875	0.000
Social Intelligence (M.2)	0.825	21.732	0.000
Interpersonal relationships (M.3)	0.715	8.877	0.000
The ability to create a network (M.4)	0.795	15.033	0.000

The analysis results of the data estimate that the value on the outer loading proves that the indicator of social intelligence is perceived to be important or powerful in reflecting the variable of political skill. The estimated value of outer loading on indicators of social intelligence among the other three of indicators equal to 0.825.

Hypothesis Testing

Hypothesis testing and Direct Path Coefficient

Hypothesis testing and path coefficients of the direct influence between the variables of spiritual leadership and IOCB. The results of the direct analysis testing can be viewed from the coefficient value of the path, t-statistic, and p-value, and are presented in Table 7 below. Table 7 presents the results of the direct influence of hypothesis testing.

Table 7: The Results of Hypothesis Testing with Direct Influence

Independent Variable	Dependent Variable	Coefficient Line	t-statistics	p-value	Description
SL	EIS	0.643	10.398	0.000	Significant
EIS	IOCB	0.216	2.510	0.000	Significant
SL	IOCB	0.502	2.248	0.000	Significant

The results of the hypothesis testing of the direct influence can be read in the image diagram of the path as follows.

Figure 2: Structural model
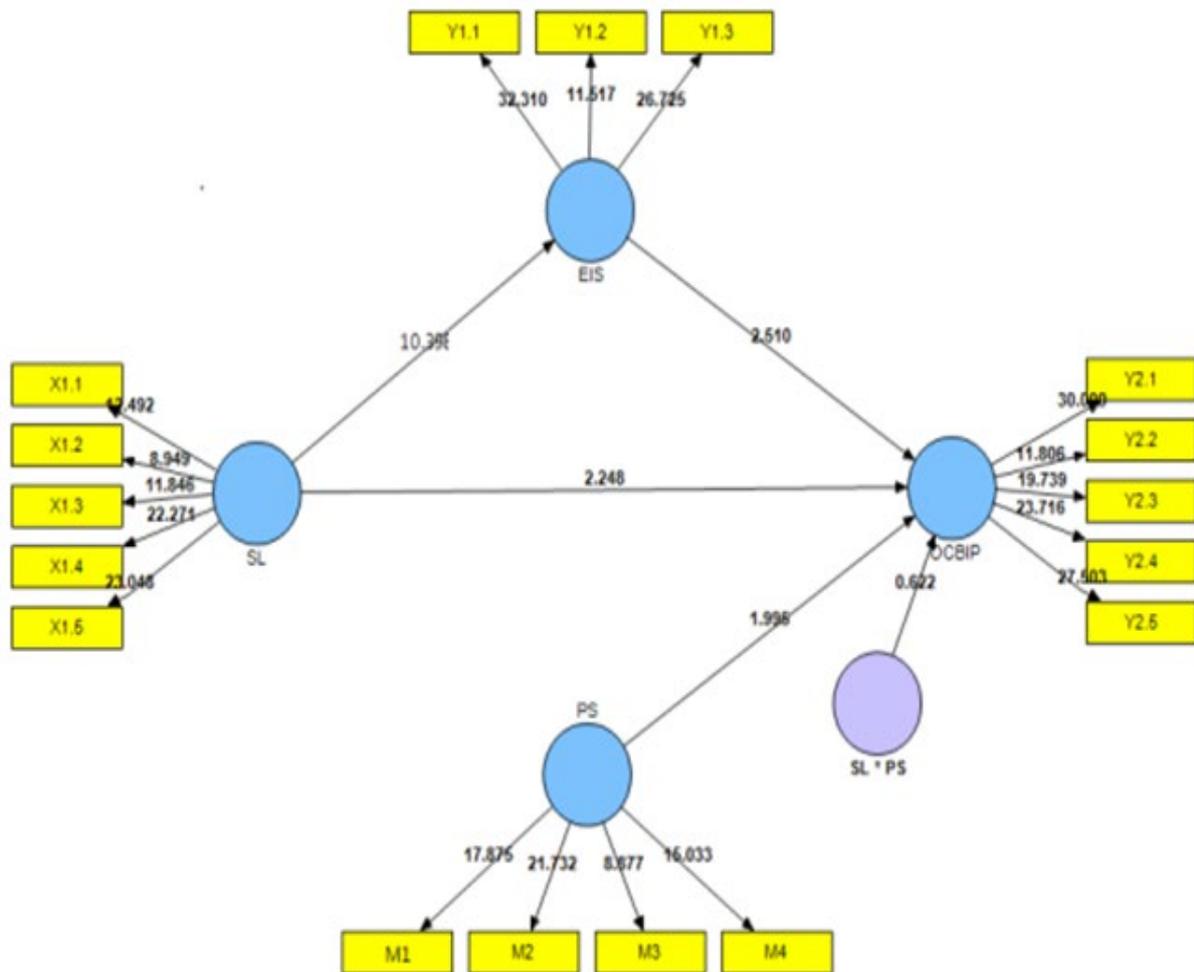
The results of the coefficient analysis of the inner model within PLS directly affect the spiritual leadership to IOCB values by as much as 0.502 in a positive direction. The coefficient line with a positive sign that shows the relationship between spiritual leadership and IOCB is unidirectional. The results of the research show that t-statistics are 2.248> 1.96; with the probability value, the p-value, of 0.000 < 0.05. Because p-value < 5%, spiritual leadership directly influences the IOCB.

The path analysis with the inner model shows that spiritual leadership significantly influence the IOCB. The results of the research are consistent with the findings by Kaya (2015) that spiritual leadership influences four aspects of OCB: (altruism, conscientiousness, sportsmanship, courtesy). Also, Yang (2017) suggests that the better the leader demonstrates ethical behaviour, the greater the OCB of the employees is. Also, the finding of Sholikhah, Wang, Li (2019) concludes that spiritual leadership can improve OCB. However, the conditions are not in line with the research of Pio and Tampi (2018) showing that spiritual leadership does not influence OCB.

Mediating Analysis

Sobel Test is done by testing the influence of spiritual Leadership on IOCB through an Islamic work ethic. Sobel test is performed using software free Sobel test calculator for the significance of mediation version 4.0. The following Table 8 will present the results of the analysis of the Sobel Test.

Table 8: The Results of the Sobel Test

Path	A	B	SE_A	SE_B	t-statistics	sig	Description
SL-EKI-IOCB	0.643	0.216	0.06	0.08	2.618	0.008	Sig

The results of the analysis of the Sobel test for the path of spiritual Leadership, Islamic work ethic, and IOCB values show that Sobel Test is 2.618> 1.96 and the significance is 0.008< 0.05. So, it concludes that the Islamic work ethic mediates the influence of spiritual Leadership on IOCB. The test results show that t count > t table and sig <0.05, so the Islamic work ethic mediates the influence of spiritual leadership on IOCB.

The results of the research are consistent with the findings of Williams et al. (2017) that leaders influence employees' creativity by fostering a conducive work environment to promote spirituality in the workplace. The result of the research is in line with that of Pawirosumarto et al. (2017) which reveals that leadership style will improve the performance and results of the work when supported by a conducive workplace. It agrees with Clercq et al.

(2017) that the Islamic values of work are positively related to increase IOCB. They protect colleagues against the difficulties which are sometimes created by the supervisor.

The majority of leadership studies are closely related to the study of the organisation. The current study examines how leadership behaviours relate to Organisational Citizenship Behaviour, and how it manages to positively affect the work behaviour within an organisation. The main focus of the leaders is to do good deeds for the sake of the blessings of Allah. Therefore, it is important to emphasise personal leadership, leading the self to improve self-effectiveness and to influence other people (Suliman and Hanan, 2013).

Leadership behaviour brings about a consistent effect on Organisational Citizenship Behaviour as the main point of leadership is the capability to invite employees to achieve higher performance and go beyond expectations (Organ, 2006). The recent study which reveals that leadership is closely related to OCB is conducted by Suliman and Hanan (2013).

The results of the research are in line with that of Kouzes and Posner in Robbins (2008) that trust is a crucial issue of leadership in some organisations today. Trust is a primary attribute associated with leadership, which may cause unwanted repercussions once somebody fails to keep it. By the time followers trust a leader, they will be sensitive towards the actions of the leaders. They will wholeheartedly believe that their rights and interests are not abused. If somebody wants to follow another person voluntarily, willing to do something beyond what is part of their role to do, he/she initially seeks for a confirmation whether the leader is trustworthy or not. The trust of employees in the leader will have effect on OCB.

Moderating Analysis

The results of the test of PLS are known that the t-value counts the influence the spiritual Leadership of the interaction variables of Political Skill towards IOCB of 0.662. Because the t-value < 1.96, it concludes that Political Skill is not a mediator to the influence of spiritual Leadership on IOCB.

The results of the research are not consistent with the research findings of Kacmar et al. (2013) which show that organisational politics mediates the influence of leadership on the work output, and the ability of political leaders to moderate the influence of leadership on the results of the work. The results of the research are consistent with the findings of Williams et al. (2017) that leaders influence employees' creativity by fostering a conducive work environment to promote spirituality in the workplace. A leadership style that is supported with good political skills will result in an increase in employee creativity.

The fact that political skill does not influence IOCB because political skill is more suitable to apply to the leadership model of LMX. It agrees with the opinion of Bandura (1977) that POP will successfully influence the behaviour of the employees when supported by a good work ethic. The organisations that fail to provide ethical leadership can actually induce a political work environment. A leader who is perceived unethical by his/her subordinates can lower their work output due to the increase of POP (Williams et al., 2017). The results of the research go in line with the study of Khan and Akhtar (2018) which says that political skill can moderate the IOCB when the employees are empowered. People with good political skills tend to be more active in the workplace, and they are associated with the work outcome, such as work satisfaction, perception, and organisation support. Munyon et al. (2015) state that an organisation that can provide sufficient resources, guidance, and support for the employees with strong political skills will help the success of the organisation in achieving the goals.

According to Wang, Tsai & Tsai (2014), to improve organisational commitment and the political skills of the employees, leaders can take steps to create motivation among the employees by rewarding and supporting them to engage in their work. The creativity increase and self-affectation of the employee are highly prominent in improving work behaviour. Strengthening the work sense can increase self-efficacy that will ultimately lead to OCB. Individuals involved in their work are more likely to engage in organisational commitment, and their action proves OCB. Employees with a high self-efficacy open the opportunity to create a powerful response, an effective step to improve the behaviour of OCB (Khodabandeh and Ardabili, 2015).

The results of the research agreement with the findings of Broeur (2007) that a political skill will strengthen the relationship of leadership with OCB when it is backed up by the motivation and confidence of the subordinates in the leader. Thus, trust has lately become the issue of leadership in some organisations. Trust is a primary attribute associated with leadership, which may cause unwanted repercussions once somebody fails to keep it. When the subordinates trust the leader, they will sensitively consider the actions of the leader.

Conclusion

This study accommodates some previous researches, such as those conducted by Hunsaker (2016) and Sani et al., (2018) which state that spiritual leadership can influence IOCB. Clercq et al. (2017) indicate that Islamic work ethic can improve IOCB, while the current research, Khan and Akhtar (2018) finds out that political skill can moderate IOCB when it is powered by employee empowerment. People with excellent political skills tend to be more active in the workplace, and they are associated with the work outcome, such as work satisfaction, perception, and organisation support.

This study combines the research by Sani et al. (2018), Clercq et al. (2017) and Khan and Akhtar (2018) that spiritual leadership can increase IOCB when it is supported by Islamic work ethic. IOCB will be better when political skill is used with the empowerment of employees and the trust of the subordinates towards the leader. This study is limited to the use of a cross-sectional survey. Therefore, it is highly recommended that further research employs a longitudinal survey for further verification upon the research variables used. Besides, the limitation also appears in the generalisation of the research results. Further research can examine more extensive regions so that the research results can be more authentically generalised.

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